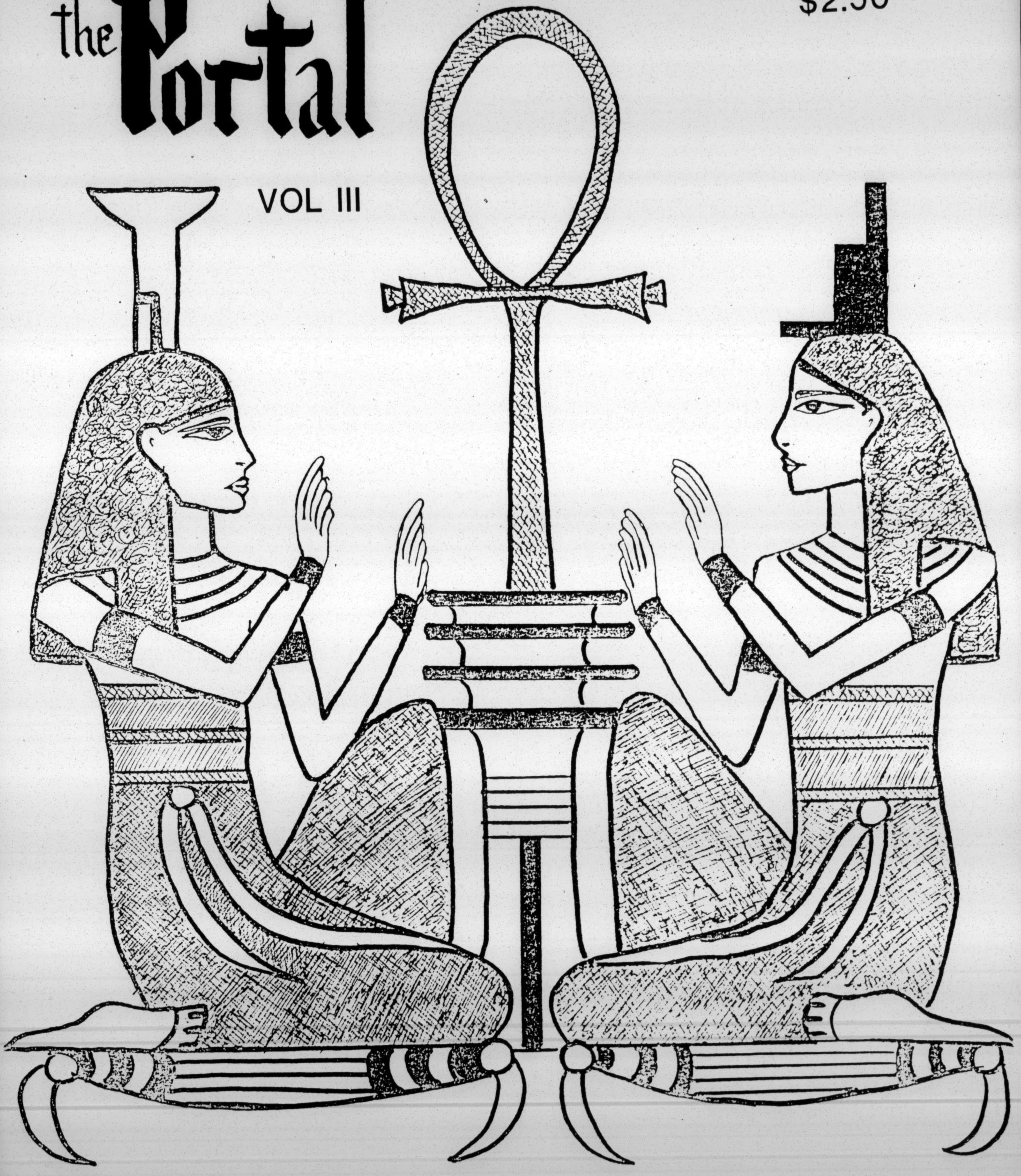


the Portal

\$2.50

VOL III



Editor's corner



With this, the third issue of the Portal, we have made even more progress with some of the concepts we initially had in trying to present a well-rounded and unique journal. This issue has been produced using the Ventura desktop publishing program, which we hope will serve as a powerful tool in our presentation. In addition, we now also have the pleasure of presenting some of the artwork of Chris Palomino. Chris has agreed to provide us with illustrations on a continuing basis.

However, we are still a young publication which is involved not only with a move to a new home base in the state of Washington, but also in attempting to sort through the various possibilities that we can bring to you, the reader. We are completely committed to becoming the foremost periodical in the field of the Hermetic sciences. This will not be an overnight accomplishment. It requires not only a committed and knowledgeable staff, but feedback from subscribers and readers. We would like both your opinions and ideas. Without these, we can only work in darkness.

We currently have available, as contributors, some of the most prominent figures in the occult and Hermetic sciences. We would also like the opportunity to see the writing of anyone else interested in contributing. We are currently accepting book reviews, poetry, articles, practical information and opinions. We would also like your reactions to those ideas you find in these pages. In future issues, we would like to establish an area for the discussion of various ideas. We also plan to present practical advice, how-to- information, recipes for incense and oils, rituals and the exploration of ideas, no matter how controversial. The Portal also

hopes to open a forum where those authorities who care to may express their ideas on different subjects, very much on the order of a point...counter-point column. So we would appreciate your submissions.

Submissions should be typed, double-spaced, 10-point type on white paper with one inch margins. For those of you using a word-processing program on either an IBM or IBM compatible machine, we would appreciate the submission of a 5.25 disk with your writing saved as an ASCII file. We are also accepting artwork done in black and white.

As soon as the relocation is completed, our issues should be out on a reliable schedule. Again, the Portal is growing, and it will take you, the reader, to help shape its formation.

All submissions should be sent to:
The Portal
31849 Pacific HWY So., Suite 107,
Federal Way, WA 98003

the Editor,
Steve Bailey



Ra Horakhty Temple is proud to announce that it will be moving from Los Angeles, California to Washington State at the end of December, 1989.

A Temple member has purchased property there and donated space for our Temple building. Frater N.U., who has a degree in Architecture, is presently drawing up the plans, and the building itself will be constructed by Temple members who are moving to the Washington area.

We will also be furnishing a complete Alchemical laboratory, a wood and metal shop (to be used for the construction of magical weapons), and a library. On the premises, there will be rooms for out of area students who wish to visit, and a lecture hall and classrooms.

Soror M.A.A.E.M and Frater M.L. are also moving their business, AIO, to the area. They produce and promote lectures and seminars featuring speakers from the metaphysical and scientific fields. Among those on the agenda for lectures in 1990 are Delores Ashcroft Nowicki, Rupert Sheldrake, Peter J. Carroll (Liber Null and Psychonaut), Edwin Steinbrecher (Inner Guide Meditation), Gerald Suster (Legacy of the Beast) and (Crowley's Apprentice), Margot Adler (Drawing Down the Moon), Pat Zalewski (Secret Inner Order Rituals of the Golden Dawn), Alan Richardson (Ancient Magick for a New Age), and more to be announced.

If you'd like to be on the mailing list for future events, write to AIO c/o the Portal at 31849 Pacific Hwy So., Suite 107, Federal Way, WA 98003.

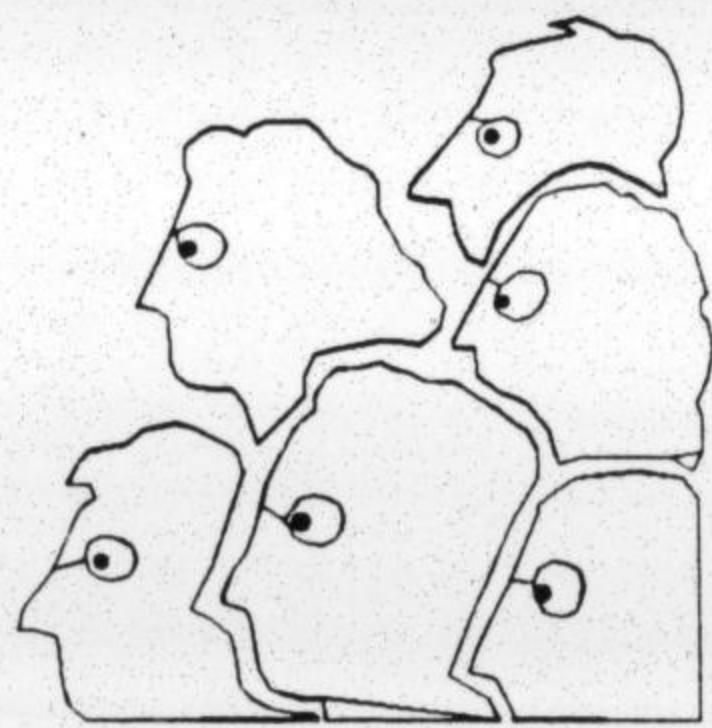
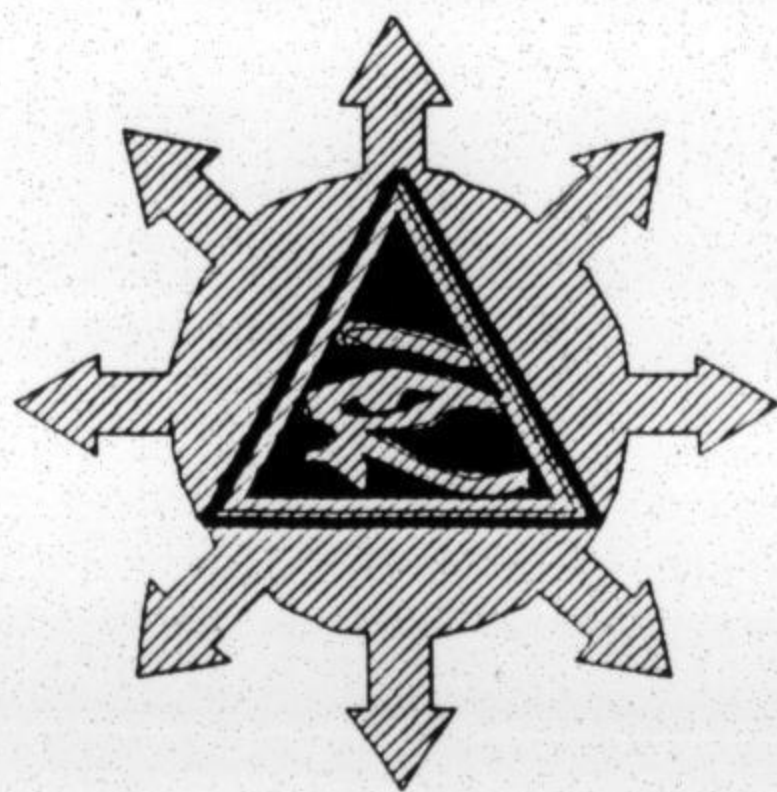


THE PORTAL

Volume 1.3
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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The Portal

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Cover: Elizabeth M. Goff

Contributing Artists: Elizabeth M. Goff, Diannah Morgan, Chris Palomino & David Stoelk

\$2.50 per issue

\$8.00 for 4 issues

Overseas - write for rates

Mailing Address:

AIO

c/o The Portal

31849 Pacific Hwy So., Ste 107

Federal Way, WA 98003

LETTERS TO THE CHIEFS

In the Golden Dawn correspondence course put out by the Horus Temple of the Golden Dawn Temple & Society they give out grades by mail. Do you go along with this type of approach to the Hermetic Work?

When myself, my wife Chris, and Kevin Spackman wrote the correspondence course for Chris Hyatt there were two conditions attached, the first was that the course was not to become a grade selling exercise and the second was that the course not be sold as complete and in book form. When I first heard of grades being given out I phoned Chris Hyatt and was told that they were associate grades and nothing more than a yardstick with which to measure a student's progress and I have since found out the opposite. I have withdrawn from associating myself from Chris Hyatt in any way save the book I wrote for Falcon Press. The ability of the Golden Dawn Temple & Society or whatever they call themselves to issue grades stemmed from a charter given to them for the establishment of the Horus Temple which was conditional. The script of the charter says:

"...To initiate and Perfect therein any person male or female who has been duly approved by us. For which purposes are sufficient for this warrant."

To date, no one, and I repeat no one that Chris Hyatt has initiated has been approved by us nor have any names been submitted to us for approval by the Horus Temple. The clause seeking approval by us is no accident and was used as a safeguard. The bottom line is that the Horus Temple cannot function under our charter unless approval is given every step of the way, and since it has not then the charter is null and void. Whatever they do at

Horus is frankly not my concern as they do it without the sanction of our charter or approval.

Patrick J. Zalewski

Will initiation by proxy be effective, or must I come to the Temple in person?

If a person is able to attend in person, he or she is invited and welcome to do so. It is a special experience to go through the ceremony with all the Temple furniture, banners, robes, weapons, and experienced officers. But, initiation by proxy is as effective and creates the same changes in the member's aura.

When a student is accepted and joins, he/she is given specific instructions for linking with us astrally at the time of initiation. The member goes through the complete initiation procedure, including reading of the oath, the Eucharist ceremony, and additional ritual techniques. After the ceremony, the initiate writes an account of his or her experiences and sends it to the Temple advisor. We have received accounts from out of area students with quite interesting results. The member then links with the Temple once each month, thus receiving the benefit of the ritual performed. An account of each such astral working is always sent to the Temple advisor.

The proxy initiation bonds the Neophyte to the group egregore no matter whether the student is local or out of area.

Peter Yorke

What advantage is there to my joining a Temple group when I

can't attend the monthly meetings or the classes?

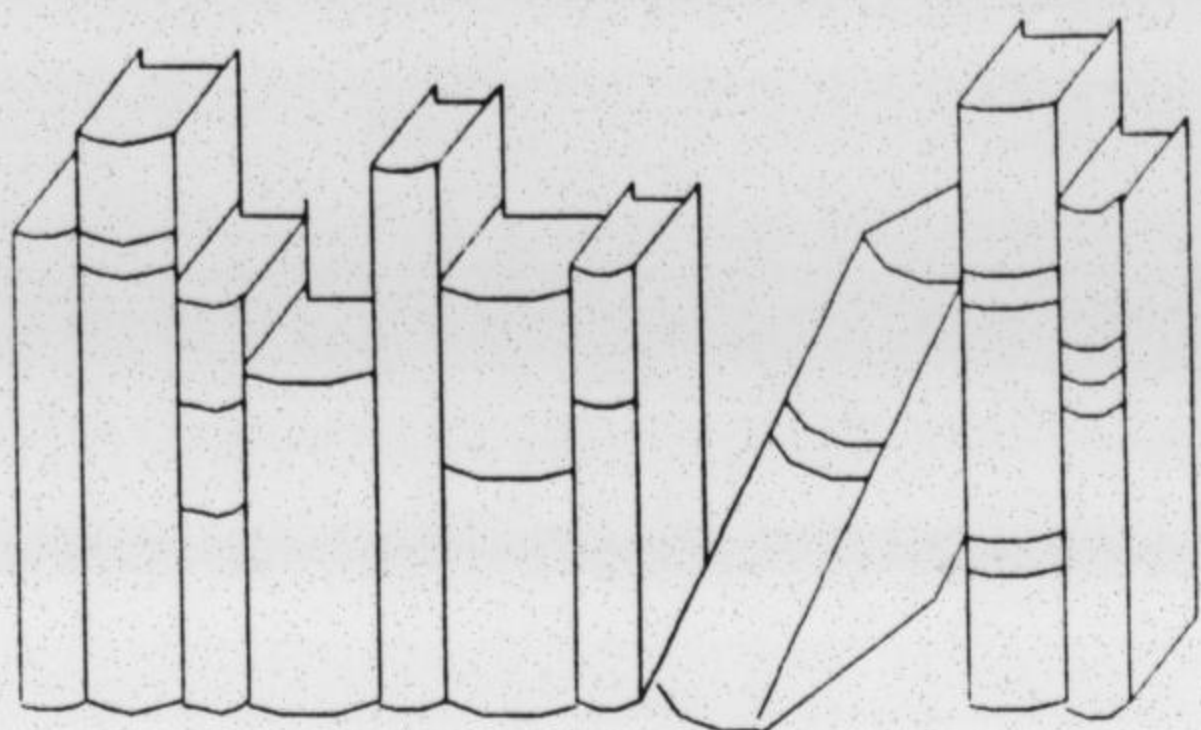
You are a member of the group. As mentioned previously, you link with us monthly. Whenever you are in our area, you are eligible to attend Temple ritual and participate in any other activities. You are also eligible to come for your Neophyte, grade and AM initiations at the proper time. Monthly classes, such as Neophyte, Zelator, Kabbalah, Tarot, and GD initiate classes are optional. They are available, but many members do not participate as they prefer working through the grades on their own.

Each member, including out of area, has an Adept appointed as his/her temple advisor. The advisor sends the grade material to the member and instructs by way of tapes and letters. The student in turn is expected to periodically send tapes showing the amount of progress in their ritual vibrations and correspondence indicating their success in their studies. The Temple advisor answers any questions on the curriculum, the ritual, and prepares the student for each grade test.

It is our hope that there will be some dedicated members who work through the grades and attain the necessary level to charter a Temple, and will wish to do so in different areas.

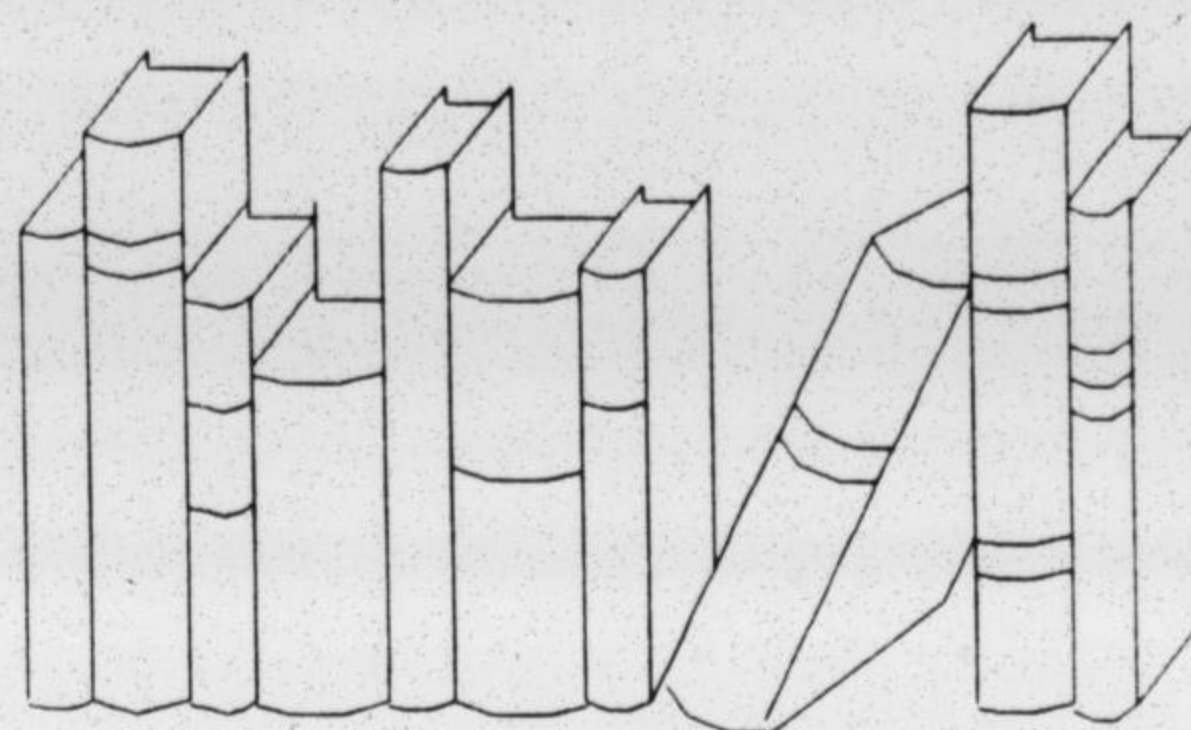
Laura Jennings-Yorke





BOOKS IN BRIEF

By Steve Bailey



THE LEGACY OF THE BEAST

By Gerald Suster, Samuel Weiser, Inc. 1989.

Aleister Crowley, the name alone is sufficient to stir emotions and images in the minds of most students of magic. Certainly, no individual magician has received more attention than Crowley. He seemingly thrived on attracting notoriety and controversy. And, perhaps, because of this more has been written about him than any other figure in the field of occultism. So much, in fact, that it has become difficult to separate the man from the myth.

Who then was Aleister Crowley, and what if anything did he contribute to the field of magic? A number of authors have attempted to answer this question. Should he be viewed as a famous figure in magic or as an infamous magician who feel victim to his own self-aggrandizement? It seems that there are and will continue to be individuals who stand behind both of these views. For Crowley and his notoriety have left little middle-ground. His actions and writings have generally created attitudes of adoration or disdain, and this result is most likely something he would have been happy with. But, is there a way to look beyond the attitudes, his various disguises, and seeming endless parade of personalities to see what his accomplishments might have been? Within the existing books on the Crowley's life, there can be found a number of paths of thought that always seem to lead back to their author's own conception of Crowley. He has been psycho-analyzed by his one time secretary, Israel Regardie in the *EYE IN THE*

TRIANGLE. He has been nearly condemned by John Symonds in his book *THE GREAT BEAST*. Colin Wilson, among others has also sought to explain the significance of Crowley. A portion of the truth can probably be found by examining all these works. But in *THE LEGACY OF THE BEAST*, Gerald Suster has done most of this work for us. He has examined and responded to Crowley's earlier biographers by not only investigating the foundations they have based their works on, but by quite simply taking much of the mask off Crowley and presenting his work. *THE LEGACY OF THE BEAST* is definitely not sensationalist reading. But if the reader's desire is to be able to see Crowley and his accomplishments in a clear presentation, it can be found summarized very concisely in the *LEGACY OF THE BEAST*.

LIBER NULL & PSYCHONAUT

By Peter J. Carroll, Samuel Weiser, Inc. 1987

LIBER NULL & PSYCHONAUT will for many be an unsettling experience. It does not follow the pattern set by a number of the recent books lining the shelves under the heading of contemporary occultism. In fact, in *LIBER NULL & PSYCHONAUT* author Pete Carroll has successfully broken down many of the patterns that so many magicians may cling to. *LIBER NULL & PSYCHONAUT*, originally two separate books written not only for students of Chaos magic but to separate the necessary from what may be the unnecessary formula of magic, covers much new territory.

Carroll has performed his own type of extraction process in this book by examining the principles of magic from its beginning with shamanism to today's current theories in Chaos science. The wealth of material in *LIBER NULL & PSYCHONAUT* deserves attention. Why? Because this book is not simply a new presentation of the same material, as so many contemporary books have seem to have become. It is an exploration incorporating not only modern theories of philosophy, psychology and physics, but a type of personal exploration into magic that is so rarely seen.

Carroll has covered either in theory or in practice most of those questions in magic which had supposedly been answered long ago. But were they? *LIBER NULL & PSYCHONAUT* is for the explorer, for the practitioner, for those individuals who are not content to rely on what seems to be a firm stability in their lives. Carroll's book is one of those few that asks as many questions as it seems to answer. In the author's note there is a warning about the rituals contained within the book. There perhaps should have been an additional warning: Do not read if you have any fixed ideas.

Carroll has taken methods from Austin Osman Spare, shamanism, paganism, and Chaos science....just to name a few, and synthesized them into a new system of practice. Whether one agrees or disagrees with his views, this book should be read with diligence....You just might find that Carroll has left a wake up call hiding somewhere in his book.

AN INTERVIEW WITH PETER J. CARROLL

BY LAURA JENNINGS

What is your magical background?

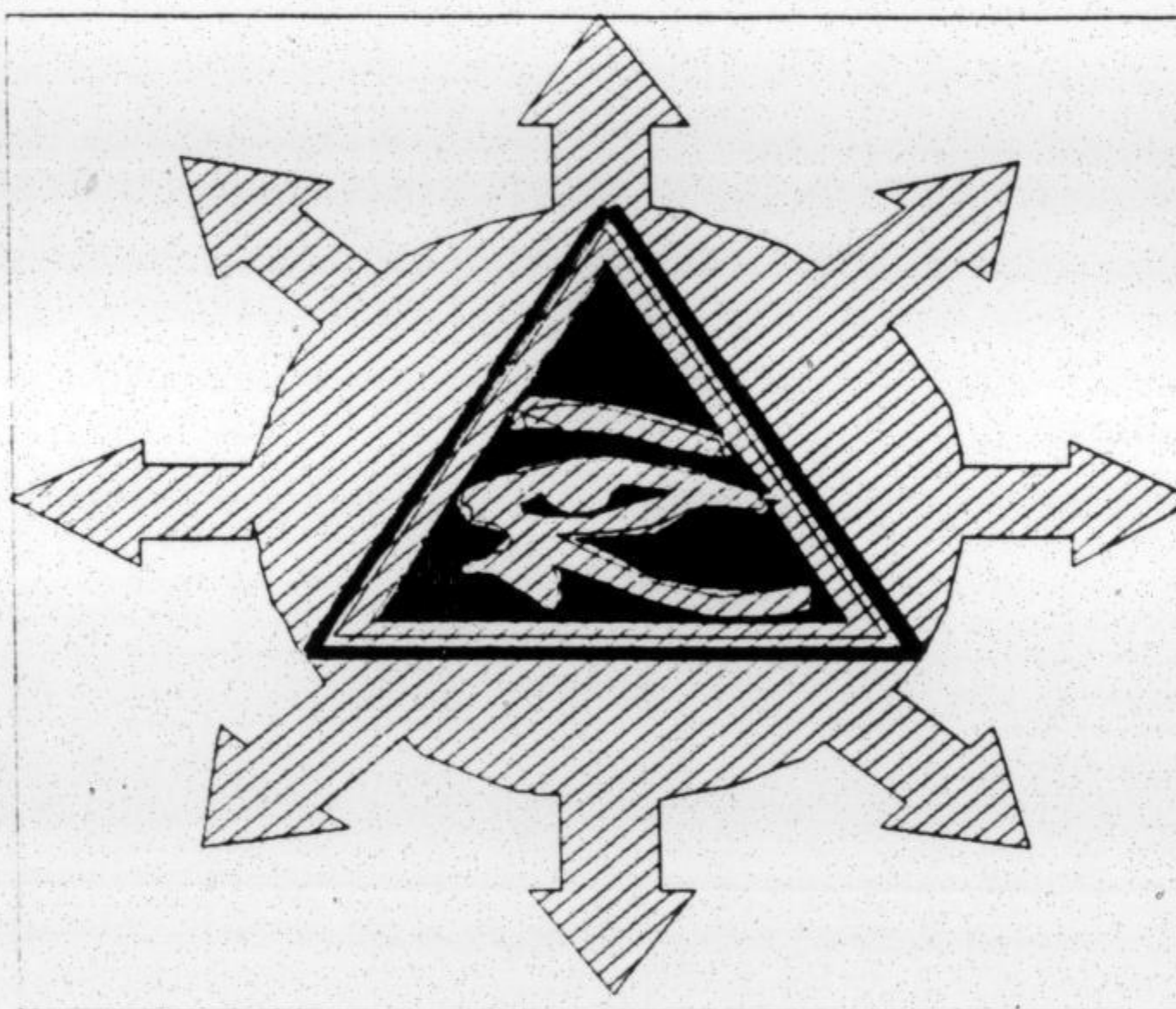
I started investigating magic seriously when I went to college. First of all, I read Eliphas Levi and was quite impressed by his attempt to generate some kind of magical theory to explain what he was doing. I don't think his theory is all that wonderfully satisfying or correct, but at least the idea that it might be possible to make a theory interested me. Later, I got into reading Aleister Crowley as well as Golden Dawn material. There were a bunch of people in London, and we all played around with it. I gradually worked it up from there, really. I have studied with a few people and was quite influenced by the Tibetans on my travels out East. Basically, I've worked my interests up from discussions with others interested in the field and from various literary sources.

You practice what people refer to as "Chaos Magic". It seems to be frightening to a number of people, especially in Europe. Perhaps you could explain to us what Chaos really means according to your theory.

To me Chaos is the inherent creativity in the universe. It's the capacity which I see present in all phenomena to produce novel phenomena out of themselves. It seems that there is a spontaneous creativity inherent in matter itself. I don't see the universe as a dead clockwork mechanism. I see it rather as having a life within itself, not some kind of God or deity propelling it forward. But, I see it as

some inherent quality that contains a random and capricious component.

That doesn't really sound frightening. Why do you feel so many people are upset by you, your theories and Chaos magic?



Well, what I attempted to do was to get together a system for myself. I wrote my book (Liber Null and Psychonaut) essentially for myself. I was faced with an enormous occult field and I really wanted to limit myself to those parts which I thought were useful or capable of being developed into something. Thus, I had a lot of stripping away to do, really. I rather felt at one point if I read anymore books on occultism and esoterics, my whole mental structure would turn into a mush of porridge, that I would just have so many conflicting ideas that I had to do something about it. So really, (Liber Null) was an attempt to set down for myself, to sort out my own feelings about the subject. This necessarily involved a great deal of stripping away. What I was trying to do was basically strip away

anything that seemed non-essential and then put it back into the material which I did feel was essential, which was basically the techniques of magic with just enough symbolism to appeal to the unconscious. I think in that process of stripping stuff away I attacked certain ideas, prejudices and beliefs people were using as psychological crutches. My magical name is Auto Nemesis, and I often feel that to get into effective magic you must abandon a whole lot of things which are standard conventional beliefs. I think that a lot of people don't like some of these beliefs being kicked away or abandoned.

How long ago did you write (Liber Null and Psychonaut)?

It came together over some years from notes I was making for myself. It must have been.....I must have started it when I was 23, so it does go back a long way, something like 13 years.

The stripping away process which you describe in the book and your attack on beliefs and conventions, have you changed any of your views since you wrote the book?

Quite considerably.....like most people in Western culture with its Christian antecedents, I'd always labored under the impression that I had a real soul or "self" inside of me. I entered magic expecting that whatever this thing inside me was...this self or soul...would become apparent to me through magic. What did become apparent to me, as I

worked with magic, was that it was basically for me to decide what I wanted in there, that there was nothing

inherent in there. I have a personality which I've acquired during the course of my upbringing. Beyond that, magic struck me as largely a matter of ongoing self synthesis. I've attempted to add to myself the things I felt lacking, but I really never did discover the soul.

Regarding the magician, do you have any opinions on ethics or morals which are appropriate?

I'm not particularly keen on the idea of a fixed moral code. I think every situation has got to be faced when it arises. There is always some kind of situation where any fixed moral idea would become inappropriate. Although, in general I do try to live when possible by the principle "do unto others as you would be done to yourself."

Today, we all know that we are constantly changing. Do you have any ideas or feelings about how the magician should live with these changes or how he should conduct his/her life?

I think the magician should live to give expression to as much of himself as possible. One of Crowley's statements "the raising of the whole man in perfect balance to infinity" has a lot to be said for it. There are perhaps some aspects of oneself that it is difficult to practice in life, and are perhaps best expressed in a ritual context. But, I think the magician should try to maximize the expression of all the worlds within himself. I think a magician should attempt to be a Renaissance figure in the old mold. He should be conversant with the leading thought in all fields, if possible. I think there is a strong and quite refreshing tendency amongst many modern magicians. They're really "go for it" kind of people. They're quite prepared to hurl themselves into anything, any experience which doesn't appear to be lethal. I think once you adopt a magical outlook on life you will tend to treat life as a

joyful thing. To me the meaning of the oath of the Abyss is that you should keep a close eye on how the universe reacts to what you're trying to do, and if something doesn't work, do something else.

You said in one of your lectures the magic should be integrated into one's life. Does this include the ordinary things that we think of in a 'normal life', family, business, career, etc?

Yes! Magic which takes place only in a temple once a week is to me not sufficient. I habitually cast spells in support of all sorts of minor activities that I do, even if only 30% of them do help. I think the magician should also be able to act deliberately not as a magician. For example, when I go into a laboratory to do some chemistry or whatever, I consider it almost an act of magic to act fully as a scientist. And, if I don't think that any of my magical ideas will be of any use in the laboratory, I will just attempt to live without them for a period. I think the magician must be as versatile as is possible to be. He must be able to move happily from one belief paradigm to another, even if he considers it a basic magical view. He shouldn't shy away from letting go of that. As a deliberate act of will, he should try another one in appropriate circumstances to see what it has to offer.

I know you are married and have a child and have a happy family life. How does it affect your magic, or how does magic affect your family life? How does it involve your wife and child?

My wife's interests are more into the Chinese systems. She's practiced Taoism, Shiatsu and Tai Chi. I like to think that there is really a division of labor around our household. She will occasionally do some magic for her friends. She's not particularly interested in the theoretical side of it but she does do it for spells. Basically, we do have a division of labor and she has acquired some skills and I've acquired others. It would seem perhaps unnecessary for us both to duplicate

each other's skills. I do admire the way that she has developed a completely distinctive set of interests.

What about your business? How does being a successful businessman in England fit in with your magical life?

Well, I have been pleased with the way the business has grown. I basically came back from my travels in the far East with nothing. I arrived back in England with no more than a rucksack and my wife. I had to use a great deal of magic to get the business going. The business is basically essential oils and herbalism. I cast spells from time to time to help people along with loans from the bank, encouraging customers to buy on a wholesale basis, etc. Whenever I launch a mail campaign, I usually do a small ritual over it before posting it. But, the retail side of the business does involve a certain amount of medical work. I tend there to use a mixture of, as it were, modern scientific herbalism (that school of herbalism which is interested in the chemical analysis of the substances within the herbs) and a certain amount from the doctrine of signatures. It's interesting, the overlap between those two. Many of the things which were attributed on a purely sort of analogical doctrine of signatures have checked out chemically to contain substances which really do have the required effect. On one or two occasions, I have suggested to people who come in asking me for remedies that perhaps the remedy for their condition is more in the realm of meditation and relaxation, and visualization than in taking medication. When do I healing work with herbals just for myself, my family, or my friends, I practice what I call ceremonial herbalism. That is, I will mix up a complex preparation of herbs, some on a scientific basis and some on a purely intuitive basis, and then when I've prepared them on a physical level, I'll do some magic over them as well, hoping as it were to get the best of two worlds.

(continued on page 5)

PETE J. CARROLL

(continued from page 4)

To change the subject a little, I know this is your first trip to the United States. What are your impressions of America, Americans in general, and American magicians in particular?

The scale of America is quite awesome. It's taken me several days just to relax into something so huge. So far, I've only seen the upside of American society. Obviously every society has its positive and negative parts. On the way into the center of L.A. yesterday, I was driven thru some of the rougher areas, and one can see that this is not a perfect society, but certainly it has many aspects which I do find very pleasant. It seems a very relaxed kind of place. People seem extraordinarily friendly. Those Americans that I've met so far, I've enjoyed their company. I've been impressed by the sense of dedication and application to the magical work that's been demonstrated by those who have come to the lecture and workshops. I must say that I've received a good deal of very strange correspondence from America. Some of the interest that's been expressed seems highly volatile. I've received overwhelmingly enthusiastic letters from certain individuals and then their correspondence has just tallied off after that. Inevitably, I receive a certain amount of mail from people who are seemingly just using the occult and metaphysics as a theater for their personal craziness. But, I've certainly been impressed by the sort of "go for it, get down to it" attitude of the people who've come to work with me in the workshops and lectures.

Besides England, you work in Austria, Germany and other places in the world. You also correspond with people who are pursuing magic throughout the world. What do you think the overall climate of magic is today? Is it different than it was 10 or 20 years ago?

When I do the work in Europe, I seem to meet people who have a very strong sense of commitment and dedication. Perhaps that is because setting up a big seminar and asking people to travel a long distance naturally filters out those who only have a dilettantish interest. Certainly in England, I'm constantly bumping into people who have a casual interest in magic which often extends no further than reading round the subject, playing with crystals, and occasionally doing a bit of tarot. I think, like in most fields, there's a sort of pyramid of interest, a hard core of people at the top who really get down to it and make magic a part of their lives and then an ever-broadening number of people towards the bot-

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tom who know a bit about it and would perhaps turn up to a ritual if somebody else organized it, but would probably not get off their backsides to put it together themselves.

Another thing we've talked about a great deal in letters and conversations is quantum physics and the possibilities it's opening up in the field of magic. How do you feel about that in general?

I look to quantum physics to provide me with a belief structure that allows a description of what I'm doing. I could function as a magician without bothering with quantum physics, but it does help me in some ways to use the theory. I was trained as a scientist at the university. I do have some tendencies to try and fit my various world views together at times, although I don't think it's essential to do this. I think that perhaps one of the other virtues of having at least (a magical

form anywhere. The past is a form of information which has shaped the present moment to the form it has. Some spells are actually working by altering that information about the past and therefore encouraging the present moment to go off at a slightly different tangent than it would have gone off on.

Regarding the question of sanity in magical work, and in group work, have you personally encountered any problems with anyone either before or during study with them, and how have you handled that?

There have been a number of cases. Without compromising anybody's privacy, what I've often attempted to do is try to use magical ideas to penetrate down to the root of what seems to be bothering the person. Rarely do I find that the symptoms or whatever they complain of are a very direct representation of what's really bothering them. Thus, various sorts of ritual techniques can sometimes allow people to express what's really bothering them, behind the symptoms they're camouflaging it with. Sometimes self-knowledge is all that's required to solve the problem. At other times, it's perhaps best to ignore what the actual problem is and adopt some sort of approach at a tangent. There are some problems which are essentially insoluble themselves, but a tangential approach might well draw them off to an area where that problem is no longer relevant. I mean, the most obvious example deals with people who have developed a complex paranoia, fears and miseries associated basically with the fact that they've broken up a relationship. There may well be nothing that can be done there, but it's not difficult to equip them with, perhaps, something that will enable them to go out and solve the problem another way. Maybe by forgetting that problem, they can find someone completely different.

Are these solutions that are possible? Do you give them the assistance or direction as far as magical

work or advice, or are people left to work it out on their own?

Occasionally people have come to me complaining of a whole complex of problems and I've essentially talked them around to doing an act of magic to get themselves something as simple as a job, because that's what I perceived they basically need. Perhaps they just needed some form of external discipline to just put their mind back into shape. Sometimes you have to introduce this sort of complex subtly. Instead of saying "don't waste my time. Go and get a job and sort your life out and then come back" it might, perhaps, be better to introduce the idea of doing a Jupiterian ritual and then work in that idea. But, this ritual is simply a springboard for having a slightly more positive relationship with the material world.

What kind of preparation do you feel is best required for person wishing to really become a dedicated magician and integrate magic into their life rather than just becoming a magical dilettante?

I believe in putting the wand straight into a person's hand. I don't think you can make a magician by talking theory at him. I think you basically make a magician by getting them doing magic and once they're doing the magic the only way they can rationalize the fact that they're doing magic is that they must be a magician. That's the way in which most people are converted to the most difficult sort of philosophies and religions. You have to do it for some reason, thinking it will solve some problem or simply for the romance of doing it. And, then when they find themselves "doing it", they will tend to naturally acquire the ideas, philosophies and the paradigms that go with it.

What about a technique where one learns theories while simultaneously practicing magic?

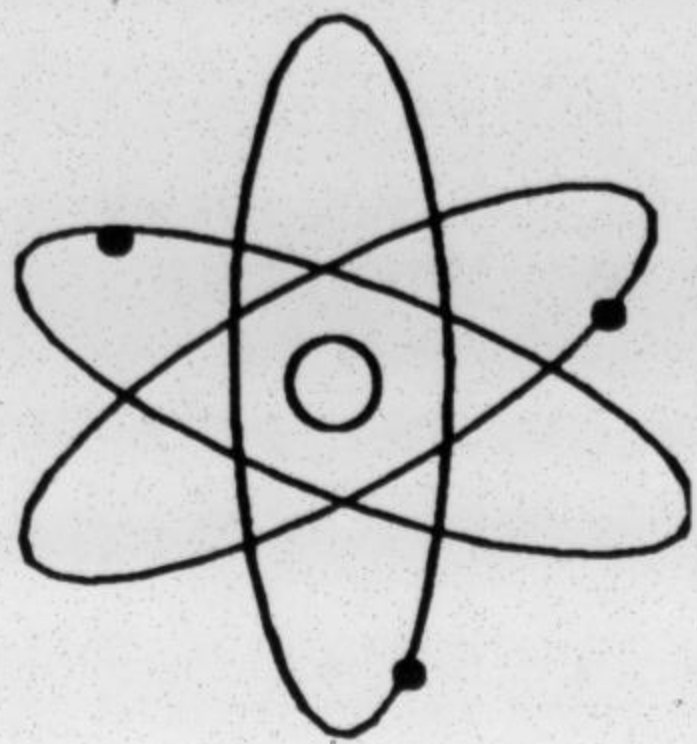
Oh, yes. I think that is definitely a useful approach. When I say I like

to stick a wand straight in someone's hand, it means I start working with them. When it's a completely new person, I, of course, want to give them a brief explanation or rationale for what we are doing. It's only when people begin actually doing something that they begin to make the subject their own. I don't think there really is a difference between a committed magician and a dilettante. Someone who has made the subject their own will think within it and devise their own practices, spells and procedure.

You have a new book coming out in 1990. Could you tell us a bit about it?

What I've tried to do in this one is produce a series of examples of rituals. Some people have already chosen to practice their rituals as I produced them and are happy with that. Some people have taken the rituals and adapted them very much to their own purposes. What I've tried to do in writing this set of 10 rituals is to provide a whole range of techniques and ideas, and basically show how you can throw all sorts of things into a ritual, things both classical, modern and purely experimental. I don't regard this set of rituals which basically forms the meat of the book as being in anyway the "last word" on how to do a Mars ritual, a Venus ritual, a sex and death ritual or whatever. They are merely examples of the kinds of ingredients that you can put into a ritual. I'm happy to see people perform them as they are or to develop them into something else. I hopefully try to broaden the scope of things that can be done in a ritual context. I also discuss a few theoretical ideas. I've presented some of my views on magical healing and herbalism, sexuality, the way magical thought has ebbed and flowed throughout history, and some of my ideas on how I think magic relates to some of the ideas coming out of quantum physics.

(continued on page 21)



The Science of Chaos as it relates to Pagan Magickal Systems

By Claudia Becker

It seems the 1960s and '70s belonged to Eastern Mysticism. Just as alternative culture began casting its eye Eastward to fill the void that traditional Judeo-Christian philosophies left, modern science's sigil became the nuclear symbol, promise of the future. While bombs and the Buddha may have had little in common on the surface, by the 1970's an entire "New Age" movement was spawned on just that connection. Quantum theory did, most definitely, seem to mirror the East, and the lines between physics and metaphysics became increasingly blurred.

This was wonderful academia and made for hours of interesting reading, but ultimately had little to do with Western magick. It was not a question of validity, for certainly particle physics has led to many wonders of the technological world just as the Tao and Zen have many valuable lessons to teach, but rather one of approach. As the subatomic netherworld became increasingly abstract, it was clear that science was more mystical than magickal, more passive than active.

Then came the '80s and the recognition of chaos. At last, science was describing the mechanics of the West. This revelation had implications no only for traditional Western occult work, but for systems stemming from indigenous pagan traditions, as well, because now theory returned to three-dimensional reality and came back to an earth-based plane.

Particle physics, indeed, science in general, has always been

too clean, especially for the West. Descriptions are for perfect states, while we live in an erratic world. Science's response has been to dismiss the disorder, though we clearly live in the middle of it. The East's response has been to transcend it, if only in the mind. And the West, while approaches differ wildly between paths, all have one thing in common, they are particularly effective in working with phenomenon manifesting on the physical plane; and pagan systems in particular deal with earth-based magick.

Enter chaos....not because we are chaotic, but, on the contrary, because there is method to our madness.

Hard as it may seem to believe, until the last few decades, the scientific community had completely chosen to ignore chaotic systems, with students being taught that nonlinear equations simply cannot be solved and must be ignored. Everyday occurrences, like an irregularly dripping faucet or whitewater rapids couldn't be described. Description wasn't even attempted.

Until, in 1960, Edward Lorenz saw something very strange on his computer screen. The meteorologist had created a primitive model weather system using sequences of numbers. As he fed in variables, he found repetitions that were not quite exact but were still patterns behaving in a recognizable way. This was expected. One day, however, Lorenz began a computer run midway through, programming in the primary conditions from a previous printout. When he returned to his work an hour later, what he found was not expected. The new

weather run had diverged so rapidly from the last pattern that all resemblance was lost. From a pagan point of view, what Edward Lorenz saw on that screen would come to describe what earth-based systems have worked with for millennia: sympathetic magick.

While practical magick has generally been explained in terms of cause and effect, that concept does not take into consideration the distortion that exists in any actual situation. It also does not explain why an adept needs so many trappings prepared in an almost clinical manner to often gain few tangible results, when an amazing feat has been performed not only by traditional shamans in primitive conditions, but by untrained adolescents experimenting with rudimentary spells, as well.

Yet what Lorenz found in 1960, and Russian scientists saw even earlier, was that tiny differences in condition give rise to entirely new systems. What pagans have known all along is that a simple, elementary operation enacted at one point can give rise to an entirely different system at another, though to a lay observer, of course, the events may seem unrelated.

The phrase "sensitive dependence on initial conditions," a slogan in the science of chaos, meant that meteorologists may never be able to predict the weather accurately because they do not know what minute, random, event may have taken place thousands of miles away at any given time. This realization became known as "The Butterfly Effect", since an event as simple and commonplace as a but-

terfly flapping its wings on one continent could give rise to a major storm on another.

But while meteorologists and scientists of every discipline may never know exactly what the unexpected initial condition was, the practitioner of sympathetic magick does, because s/he is creating that event. If successful, that event will lead to a new situation which is not understandable in terms of the old parameters. This situation still obeys natural laws and is possible in the context of life on this planet, but the transition to the situation may have seemed chaotic, illogical, or completely unrelated to those unfamiliar with basic magick. An Old English woman in need of healing, for example, would regularly go to her local Wise woman. A talisman, perhaps a simple bag of herbs to worn about the neck might be given. The condition, unable to be healed on its own disappears. Why, because the wise woman is versed in altering the conditions within the structure of natural laws, following an inherent pattern that lies beneath the apparently unrelated, chaotic change.

This type of magick, always effective, has traditionally been the target of oppression, however, and was victim to nearly complete genocide in Western Europe during the Inquisition. Even within the Western magickal community, it is often referred to as the "left hand path" in circles where that has an undesirable connotation and is seen as "mundane magick" as best.

Stemming from the ancient ways born in Africa, bed of civilization, the earth-based traditions proliferated around the world and under their feminine-oriented philosophies, humanity developed arts such as agriculture, writing and social interaction. Our understanding of the early times is educated conjecture, now, but as it applies to the modern pagan movement, earth-based philosophies represent traditions of partnership, where unity rather than hierarchy is stressed. Following a pagan path, where all

living things are considered of inherent worth, empowers from within, rather than giving power over. Magick is seen as natural, not supernatural, with order arising internally, rather than being externally prescribed.

Because philosophies switched from an internalized partnership to externalized, dominator view, attributes associated with natural magick, such as the female sex, night, internal, earth, physical life, became considered "evil" while essentially cerebral philosophies stressing artificially imposed structures and an aversion to humaneness became the norm. Pagan traditions strongly believe that all nature is by definition perfect. We must simply allow ourselves to be what we inherently are. Whereas externalized systems believe, at worst, that the flesh is completely tainted, and, at best, that nature is imperfect, and humanity, stepping somehow apart, can perfect it by exerting an external will.

This prevailing attitude of separateness, the idea that humanity can function apart from nature and impose artificially created structures upon it, has led to the wanton destruction of the planet, where it is frequently enacted with little sense of responsibility.

Now, at a time when pagans are calling for a return to the earth, and an understanding of life's creative, healing processes before we destroy ourselves completely, science suddenly tells us that yes, a pattern does exist there within. Among all that chaos, the dust and dirt and noise of everyday life, lies a natural design.

We knew it all along.....we've been working with it all along. That design is frequently represented by the Mandelbrot set, a complex figure that upon analysis is identical at every layer. Benoit Mandelbrot, a mathematician working with economics at IBM's pure research arm, began to see this pattern emerging from disparate instances of chaotic behavior in economic forecasts.

What struck him was that on every level he found the pattern, it was self-similar, inherent in all layers. While life intuitively seems that it would be so, that the small would be a true microcosm of the large, science thought it had proven such was not the case long ago. A tadpole is most certainly not an identically structured miniature frog. Mandelbrot, however, discovered that the structure was there, but not immediately perceptible in the human experience of scale. To describe this rediscovered sense of nature, he created a new geometry, sometimes utilizing valid mathematical ideas that had previously led nowhere. He coined the term "fractal", or fractional dimension in 1975 to describe and calculate the irregular, jagged shapes of reality found everywhere from snowflakes to coastlines. Wherever fractal curves (bizarre complications of shapes) exist, there lies an implicit organizing structure, Mandelbrot found. Always stressing the use of intuition, he realized that simple, clean, geometric shapes are inhuman, and not indicative of the way nature is actually organized. In doing so, he returned to humanity its sense of self-similarity of scale. On every level of nature, the microcosm truly does represent the macrocosm, a fundamental of magickal work.

In many ways, it has often been said that magick is simply science waiting to be discovered; and chaos is not new, just a recognition of principles that have always been inherent.

So, why did it take science so long to arrive at this description of nature?

Because, simply enough, it applies to all things, and science in the West is traditionally compartmentalized. Examples of chaos in any given field were initially ignored, not only because nonlinear problems were considered unsolvable, but because they were considered isolated events. The advent of

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THE SCIENCE OF CHAOS

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computers brought a regular emergence of certain patterns, but they were still considered aberrations. Since each field was, and still often is, considered rigidly irrelevant to any other field, findings were seldom shared and the repetition of patterns rarely seen. People who did speak out were met with ridicule and, sometimes, outright hostility.

We know that classically, science prefers purity to reality, but James Yorke, the mathematician who gave the science of chaos its name, clearly understood that nonlinear problems were not the exceptions many considered them to be. Instead, they were the rule. He realized that a primary condition of reality is disorder, and knew that if one is to successfully deal with that disorder, one must understand it, not ignore it. Like paganism, this assumes a holistic world view in a society that generally believes chaos, disorder and anything earth-based are to be completely avoided rather than worked with. Such societies are generally overrun with disorder because they try to block it, rather than explore and mesh with its patterns. It was Yorke's contention that scientists had learned not to see chaos. This concept is echoed in Judeo-Christian traditions which teach their followers to ignore the physical. But, the physical is still there and must be dealt with. Paganism recognizes and works with both sides, chaos and order, learning the natural rhythms and patterns inherent in each. In an ordered world, things happen in regular cycles, though we know in reality this is not necessarily the case. Early in the '70s, Yorke's friend, biologist Robert May, became interested in the behavior of single populations over time. May observed that parameters set at various levels tended to change his model's predictability. When set at a very high level, however, the systems's behavior became unpredictable, ultimately leading to

chaos. What May discovered was period doubling. When the parameter was pushed past a specific point, two populations were produced, represented by a line that split like a fork in the road, known as a bifurcation. As the parameter went higher, the populations doubled again and again, faster and faster, though stability would again occur at odd periods.

May, however, did not apply his findings to other disciplines. It was physicist Mitchell Feigenbaum who brought universality to chaos. Coming to Los Alamos in 1974, when he was only 29, Feigenbaum discovered the hidden regularity in May's bifurcations....that period doublings increase in frequency at a constant rate. This presence of geometric convergence indicated a scaling pattern. When looking over the work of other mathematicians, he found that certain patterns carried over from one sort of function to another. One such function involved a parameter that made Feigenbaum's equation irrelevant, yet when he ran the problem, he got the same answer. For the first time, two equations completely different in form and meaning led to the same result. Feigenbaum's discovery of the link between mathematics and physics was the basis for the development of a universal theory, and it is this universality, of course, which makes chaos useful.

Magickally speaking, the bifurcations discovered by May can be considered working points. It is here we can change the direction of our reality, on any level, from strictly personal to global, since the pattern is always self-similar. We have the ability to choose which direction we travel in when our lives, society, planet, reach a point of bifurcation. To ignore chaos is to deny this ability and forever be buffeted about by disorder.

To explore nonlinearity, on the other hand, is to view the world in a pagan way, where all living things have complete free will within a general pattern of nature. It is the irregularities, the unpredictable initial conditions that give our world its

richness and complexity....a linear world would be a boring place, indeed, with little diversity or interest. And, it is our knowledge of this unpredictability that allows development in a way unique to each of us. Every leaf is recognizable as its species, yet no two are alike. Nature provides the pattern. We provide the choice

Within the sciences, chaos is considered the third revolution of the 20th Century, with relativity and quantum mechanics preceding it. All three tear down the tenets of Newtonian physics, but only chaos directly applies to the real world, the one we see and touch. In many ways, this new description of our world parallels the philosophies of paganism, but where science is just beginning to accept and understand chaos, indigenous magickal systems have been working within its patterns since the development of humanity. Ideally, the scientific exploration of chaos will foster a better understanding of such systems and their concepts in modern society, and as work goes on, lead to the rediscovery of magickal principles long thought lost to time.

Editor's note:

For further information on Chaos science, we strongly recommend the following two books:

CHAOS: MAKING OF A NEW SCIENCE, James Gleick, Viking Penquin Inc, publishers, 1987.

TURBULENT MIRROR, AN ILLUSTRATED GUIDE TO CHAOS THEORY AND THE SCIENCE OF WHOLENESS, John Briggs & F. David Peat, Harper & Row, publishers, 1989.

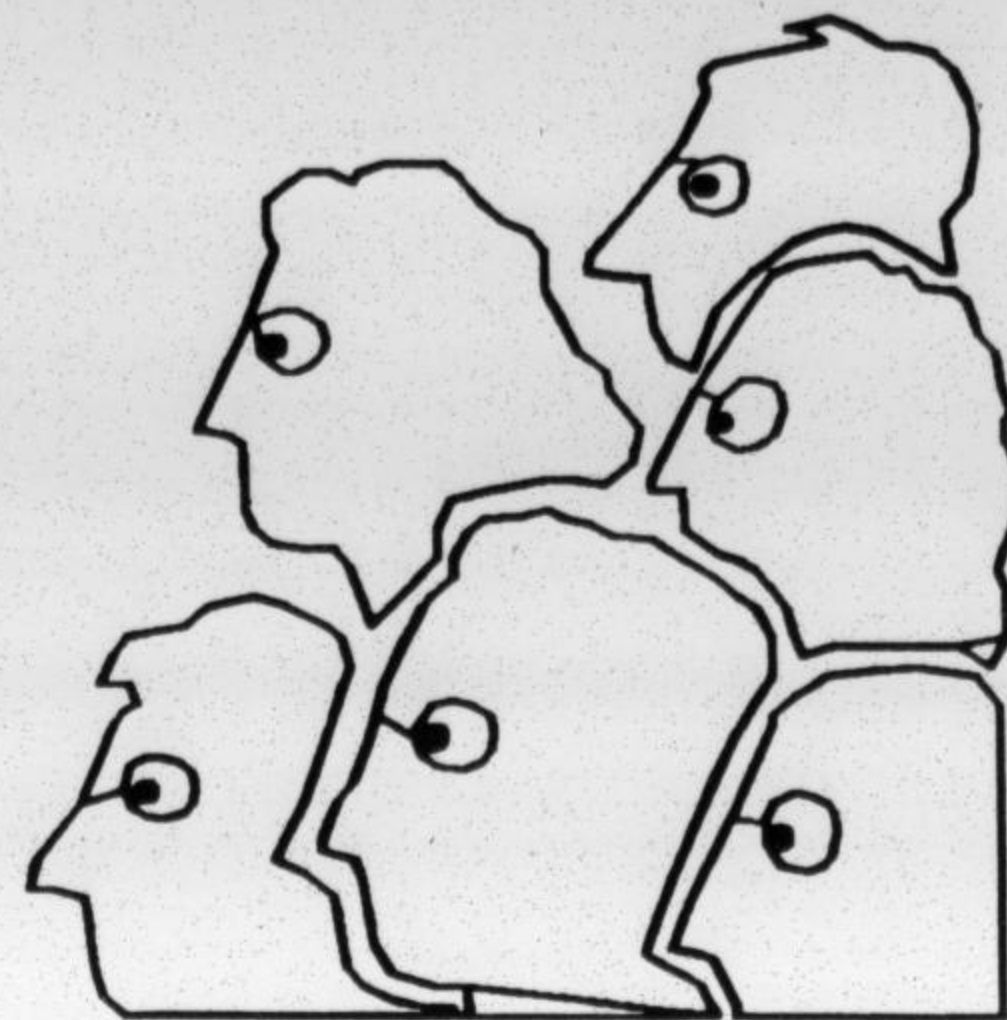
COINCIDENCE----A SCIENTIFIC TERM MEANING NO CURRENTLY UNDERSTANDABLE EXPLANATION

INQUISITION----A GROUP OF INDIVIDUALS DEDICATED TO FINDING THEIR OWN TRUTH TO THE EXCLUSION OF ANY OTHERS

FEAR----THAT STATE OF BEING MOST APPROXIMATING DEATH, BUT NOT AFFORDING THE FREEDOM

Open Minds:

By Timothy Leary



The Information Revolutions of the 20th Century

A Cultural Revolution has swept the world in the last 30 years. This social movement is totally new to human history because it is based, not on geography, politics class, or religion. It has to do with intelligence, information, scientific thinking, mental proficiency, consciousness raising, communication skills. It is based on the sudden mass-production of electronic communication appliances accessible to individuals. When these electronic devices are available people's minds begin unfolding. It has happened all over the world. In South Korea, the USSR, Poland, minds exposed to free play of electronic information suddenly open like flowers in the spring. We saw this so clearly in Tien An Men square. This explosion of information-communication has created a "generational war" between the Old Timers (those born before 1945) and the Students, those born after Hiroshima-Nagasaki who are creating, across national boundaries, a new species...post atomic, post industrial. The first cybernetic generation in human history, individuals who prize intelligence and facts and personal freedom. These are young people who grew up with electronic appliances, personal telephones, home radios, television and personal computers as primary modes of thinking and communicating. In June 1989 an unarmed man stood defiantly looking into the barrel of an enormous gun mounted on a tank in Tien An Men square. His picture, flashed around the world on TV screens and magazine covers,

was permanently imprinted on the minds of millions. A symbol of the ability of the individual dissenter skillfully using the electronic media to confront a powerful tyranny. Power, Mao said, comes from the barrel of a gun. Now we see that freedom depends upon who controls the lens and the editing room and the screen. This sudden emergence of Open Mindedness on a mass scale is new. In TRIBAL societies the role of the individual is to be a submissive, obedient child. The tribal elders do the thinking, and they are not usually open-minded people. In FEUDAL societies the individual is a serf or vassal, peasant, serf, chattel, peon, slave. The nobles and priests do the thinking. And, they are not noted for open-minds. In the first stages of INDUSTRIAL societies the individual is a worker. In later stages the individual is a worker-consumer. In all of these primitive societies the thinking is done by organizations who control the guns. The power of Open Minded Individuals to make and remake decisions about their own lives is severely discouraged. The INFORMATION society does not operate on the basis of obedience and conformity to dogma. It is based upon scientific know-how, quick exchange of facts around feed-back networks, high-tech ingenuity, practical, front-line creativity. The society of the future no longer grudgingly tolerates a few open-minded cyber-persons. It is totally dependent upon a large pool of them. All, by the way, merrily communicating with each other across state lines, across national boundaries. For example, a few weeks ago a man named Yoshi who works for SMASH sent a FAX message to me in California. It was an invitation

to write this article. Yoshi's work flashing across the Pacific at light-speed opened my mind to the possibility of communicating with thousands of Japanese minds. The words you now reading were processed on an IBM computer and sent by FAX from Beverly Hills back to Yoshi in Tokyo. At this moment of transition, my words are extremely subversive to any closed-mind society. They encourage people to open their minds, to think for themselves as individuals and to question the authority claimed by those with Closed Minds. In China, today, for writing these words, I would be one of those intellectuals being dragged around with bruises on their faces. When we send electrified thoughts this way, inviting fast feedback, we are creating a new global cyber-society which requires a high, higher, higher level of educational-scientific know-how and psychological sophistication. And open-mindedness. This exchange of light-speed signals between Yoshi in Tokyo and me in Beverly Hills could make us smarter. And, maybe wiser? Maybe even richer? This cyber-com process is accelerating so rapidly that to compete on the world information-market of the 21st century, nations, companies, even families (!) must be composed of quick-thinking, open-minded, change-oriented, innovative individuals who are adepts in communicating via the new cyber-electronic technologies. These Open-Minded people are simply much smarter than the Old Guard. They inhale new information the way they breathe oxygen. They stimulate

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OPEN MINDS

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each other to continually upgrade and reformat their minds. People who use cyber-technology to make fast decisions on their jobs, are not going to go home and passively let aging, close minded politicians make decisions about their lives. The emergence of this new open-minded caste in different countries around the world (particularly in America and Japan) is the central historical issue of the last 40 years. In the current California-Culture, the free-agent who thinks for him/herself is called "cybernetic" from the Greek word pilot. The Japanese word, "Ronin" is also used to describe the highly skilled, self-confident free-agent who has renounced vassal, liege service to a Lord. The term "Cyberpunk" is used to describe the high-tech Ronin, the digital samurai who navigates in Cyberia, i.e. the universe we create on the other side of the computer screen.

The Historical Origins of the Information Culture

Aspirations to express oneself, to think for oneself, to choose one's own life-course have, in the past, been limited to dissident intellectuals, creative artists, off-beat bohemians, maverick scientists. Most societies, except for the totally totalitarian, are forced to tolerate a small sub-society of creative "outsiders". The Feudal and Industrial societies needed dependable dentists and responsible engineers, etc, but they also needed a "free-thinking artist" caste. These dissident intellectuals performed two social functions. They served as scape-goat safety valves expressing new ideas forbidden and messages from other cultures. They thus served as mind ambassadors, as scouts, explorers of alien, foreign minds. The Open Minds discover and try out innovations some which might later be adopted by the society. The safety-valve task of the "outsiders" in the feudal and industrial societies was to produce mildly shocking ideas billed as "entertainment". In music, drama, poetry, satire, style, fashion, erotic-sensuality they would open the minds of the masses. Not too much! Just a little bit! These creative outsiders were also expected to be "bad examples", scape-goats. They were supposed to be neurotic or mildly insane, to dress in bizarre, foreign modes, flout ordinary custom and, of course, they were required to remain very poor. After they were safely dead, then their artistic works would enrich the national treasury.

The 1950's & The Beatniks

In the 1950's in America there appeared a group of open minded artists who were to change history. They were called Beatniks. Their spokesperson was the poet Allen Ginsberg. Their philosopher hero was William Burroughs. They were artists and writers. The



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hung out with the avant garde painters and jazz musicians. They stood, of course, for individual freedom in revolt against all bureaucratic close-minded systems. They saw themselves as citizens of the world. They met with Russian poets to denounce the Cold War. They practiced oriental yoga. They experimented as artists have for centuries with mind-opening food and drugs. They were for sexual freedom and women's rights.

Most important, with their minds turning like satellite dishes to other cultures they had a historical sense of what they were doing. They saw themselves as heirs to the long, long tradition of intellectual and artistic individualism that goes beyond national boundaries. They were the teachers of the 60's generation. They taught me their wisdom and validated my own Celtic attitude. When the Beatniks heard that my research group of naive, pedantic scientists at Harvard University was experimenting with mind-opening foods and drugs they zoomed in to tutor us in the ancient art of creative dissent and mind liberation. Like Zen masters, Allen Ginsburg, William Burroughs, Neil Cassidy, Jack Kerouac, Charles Olsen taught us the principles of Shamanism, Buddhism, the nature of consciousness, the game-nature of normal reality, the humor of detachment, the oneness of the universe. These Beat heroes were performing quantum philosophy.

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A TALK WITH GERALD SUSTER

BY STEVE BAILEY

During one of his recent visits to the Ra Horakhty temple, I had the opportunity of interviewing Gerald Suster, a prolific writer and historian of hermetic occultism. Currently in his mid-thirties, Mr. Suster first began his involvement with occult work at age thirteen. His early training consisted of maintaining a course work from a number of different aspects of magic and yoga. Later, in the early 70's a dinner engagement with Israel Regardie led him into his early work with the Golden Dawn system. So, taking advantage of his visit from his home in England, I asked if he would share some of the thoughts he might have concerning the importance of occultism today.

Gerald, where would you say that your current concepts and beliefs are at the moment, concerning your own particular viewpoints in the occult?

"My introspective is that I'm a Thelemite; that is, that I believe that do what thou wilt shall be the whole of the law, and it should not be necessary these days to say that does not mean do what you want. It means find your true will, the innermost essence of your own spirit and do it".

What part does magic play in the preparation of finding the true will?

"I think the whole point of doing magic is that it is one of the finest ways of finding your true will. It's not the only way, yoga would be another way, the Sufi teachings or Zen would be other ways. But, I think that for the western mind, magic is probably the best way for finding your true will for most people in the west, willing to allow that there are many exceptions. We all have to find our own path."

Do you have a particular definition of magic that you have come to

use as a result of your years exploring the subject?

"I would define magic as the science and art of realizing the divine self but changing the human self, and magic is a set of techniques for doing that. For some people there is a religious aspect to magic, the desire to worship and venerate and to be at one with powers in the universe which are greater than one's self. Some individuals may get into magic because they want to learn techniques to alter the environment or to have a more interesting life. I don't think the initial motive matters very much. I think what matters is that one does the work. My perspective is the discovery of the true will and the benefits that accrue from doing that. I think that every man and woman is a star and what we have to do is identify with that divine star within us."

What are some of your thoughts on where the occult or hermetic sciences stand in today's world?

"Well two things that I'm totally committed too are the advancement of one's own consciousness and the general evolution of human-

ity. I regard the people who came before us as pioneers, very great pioneers indeed. Their working was opposed by a great deal of incomprehension, hostility and even persecution. Times haven't changed that much. But, I feel that there are more and more people being drawn into the magical revival because they are so dissatisfied with what they see on planet earth and are drawn to ways of advancing both themselves and their fellow men and women. They see what we have are arts and sciences which have a very fine pedigree. So, I have the utmost respect for our predecessors. I feel that we have to build upon their work, otherwise we disgrace them. I think they would want us to do that and I see that being done. I sincerely hope, though, that what's plaguing the movement, if we can use that as an umbrella term, which is too much infighting, too much politics, too much bitching can come to an end if people of different persuasions, no matter what those persuasions are start exploring the similarities instead of the differences, because we're all on the same path. I think the litmus paper test, if you like, is whether this group is suppressive or not. If it's not suppressive we have to sit down and explore the similarities. If it is suppressive, well, call me intolerant if you like, but I think that in any compromise between food and poison it's only poison that can win.

It seems that some area's of life today fail to supply much satisfaction, especially the search for material goods. Do you see some connection between a search for fulfillment and occultism?

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The Seven Stages of Spiritual Unfoldment

By Paul A. Clark

"The Steward of the Fraternity of the Hidden Light"

Part II: "The Awakening - Key #16, The Tower"

In part I, we looked at Tarot Key #15, The Devil, and discussed how it represented the first stage of Unfoldment, Bondage. Let us now turn our attention to the next stage, that of Awakening, and its Key, Number 16.

"And as he (i.e. St. Paul) journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven." [Acts 9:3]

After we have admitted our ignorance, we are prepared for wisdom. After realizing that bondage is a lie, we are ready for the Awakening. Like Saint Paul, many people have had the "road to Damascus" experience. This is what meditation on the 16th Key of the Tarot both explains and prepares us for.

You cannot become an Adept and remain as you are. A transformation must occur. Old outworn beliefs, some quite cherished must be discarded when found to be based upon error. This awakening process can be very unsettling. Our world may be turned upside down. Look at the picture presented to us in Key 16, the Tower. It is obviously a picture of destruction. But as the previous

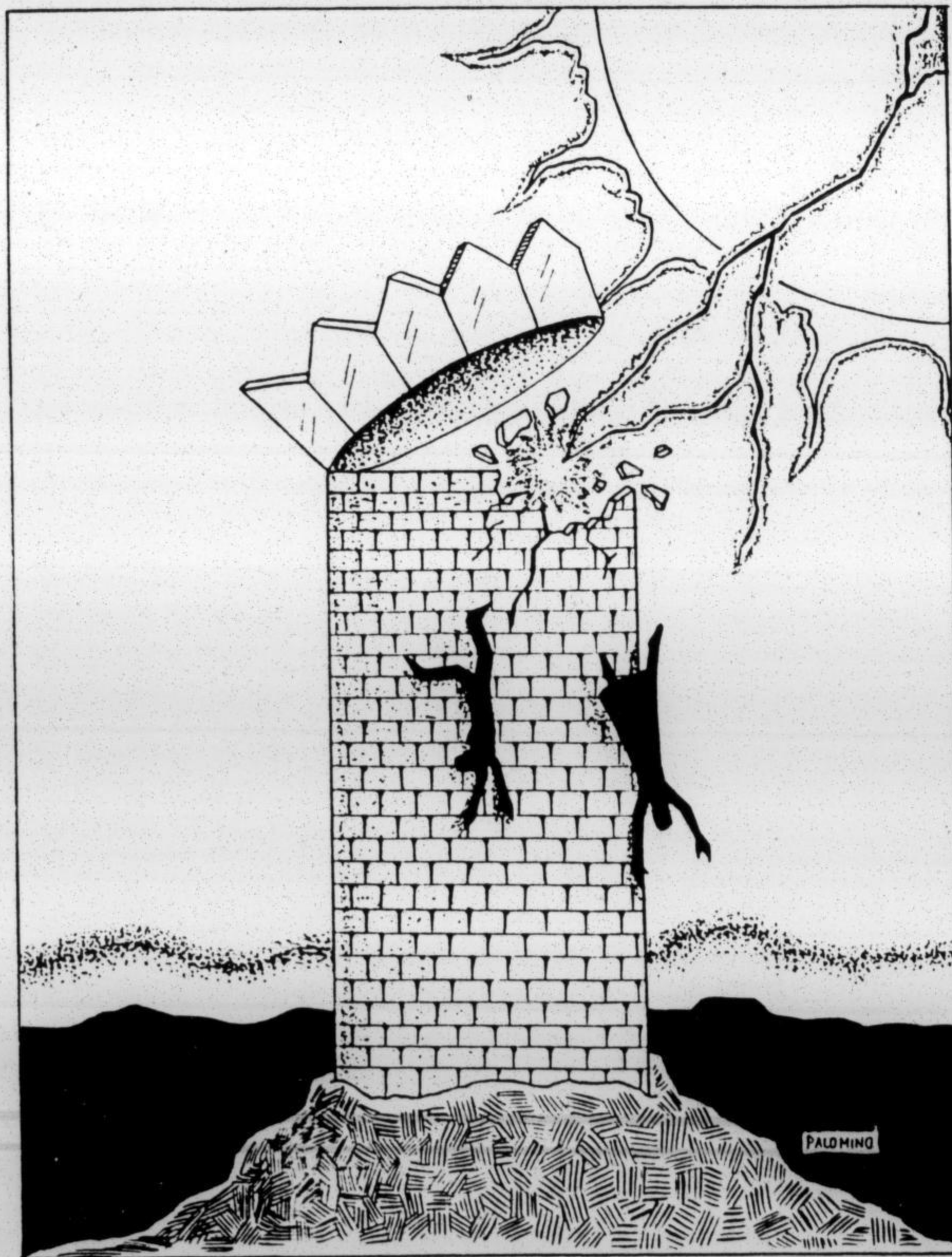
stage of unfoldment has shown us, appearances can be deceiving. The lightning flash originates from the sun. This refers to the flash of Superconscious perception, the Holy Guardian Angel, which constitutes the first awakening.

Solve et Coagula, dissolve and reform says the Alchemist. We con-

"all" forms of energy have their origin in the transformation (destruction) of some previously existing matter or energy. The aspirant must learn that we cannot achieve any goal without first breaking down the conditions, the old limiting forms, in which he finds himself. And, the time for breaking these chains of limitation is not in some remote future, but now! We must apply the principle of limitation to overcome the forms of limitation which constitute our personal bondage.

This Key is traditionally attributed to the Mars force. This is the one force that propels our desires into manifestation. The very excellent book, *Light on the Path*, advises us to "kill out desire." This instruction has been misunderstood to the injury of many. For to kill out desire is to kill our only means of aspiration and to commit, in a very real sense, spiritual suicide, (for this incarnation, at any rate). This desire must be directed. Note, we said directed, not repressed. When one attempts to repress this powerful force, it will

burst forth in a completely uncontrolled and destructive manner. This energy is attributed by the initiate to the planet Mars and it is said to be ruled by a rod of iron. Iron is



tinually break down forms in order to build up others, such is the foundation of existence. Digestion is a ready example of this. The second law of thermal dynamics states that

SPIRITUAL UNFOLDMENT

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the sacred metal of Mars and this saying points out the strict control of our images necessary to steer this force into its proper channels.

The essence of magic has to do with this control. It is not difficult to manage our desire nature. We do it everyday. We formulate an image of our goal, reinforce it with desire (hopefully using discrimination) and then guide it into manifestation via concentration. What we must master is the conscious application of this process.

One of the errors that must be destroyed is symbolized by the lonely peak upon which the Tower stands. This detail speaks to our subconsciousness of the folly of separateness. That lie which says that we can ever, at any time, gain at the expense of another. The crown that is being toppled by the flash of illumination is another symbol of this truth. For this is the crown of the false, prideful ego, that attempts to usurp the rightful King....the Higher Self.

The Tower is identified with that of Babel. This is referenced by the attribution of the Hebrew letter "Peh", assigned to this card, to the function of speech. Tradition tells us that the tower is composed of bricks as opposed to stone. Stone is always a symbol of Truth and Unity in the esoteric symbolism of the Western Mysteries. Bricks, on the other hand, usually indicate artificiality. Specifically, in this key, they are used to refer to speech. This is indicated by the fact that the bricks are laid out in twenty-two courses, the number of letters in the Hebrew alphabet. In the legend of the Tower of Babel, humankind attempted to storm the gates of heaven by misusing the powers of the small ego. God caused "disunity" to breakout among the builders by sending a confusion of tongues. What is depicted in this

legend and Key is the confusion that inherently results in the misapplication of words to define mystical states of awareness that are beyond words.

The Tower is a representation of the error and folly of human ignorance, yet, in some of the older versions of the Tarot, it is called "The House of God". This alludes to the fact that, beneath the veil of appearances, our personalities and our bodies are expressions of the "temple not made with hands." The illusion of ugliness or inadequacy is the direct result of our misconceptions and false images expressed via erroneous use of words.

The lightning flash, as we have pointed out, originates in the Sun, the symbol of the Higher Self. As this relates to this stage of spiritual unfoldment, it represents the flash of illumination that will come to us when we have recognized the true nature of our problems by facing them boldly and applying our powers of concentration through an extended act of attention.

The result of this flash of illumination requires a period of rebuilding and physical readjustment. This transforms our bodies and personalities into vehicles suitable for the manifestation of the energies of the newly acquired higher order of perception. The reception of this per-

ception is the subject of the next step of unfoldment symbolized by Key 17, the Star, known as "Revelation." Sub Umbra Alarum Tuarum....



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SUFFERING WATER

BY MERILEE FORESTAL

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In anguish and despair
Aspiring, it turns the bend
And continues down the lane.
Around it comes and
seeps down under
Eroding edges
Black with margins
Washing, molding, scouring
It carves power.

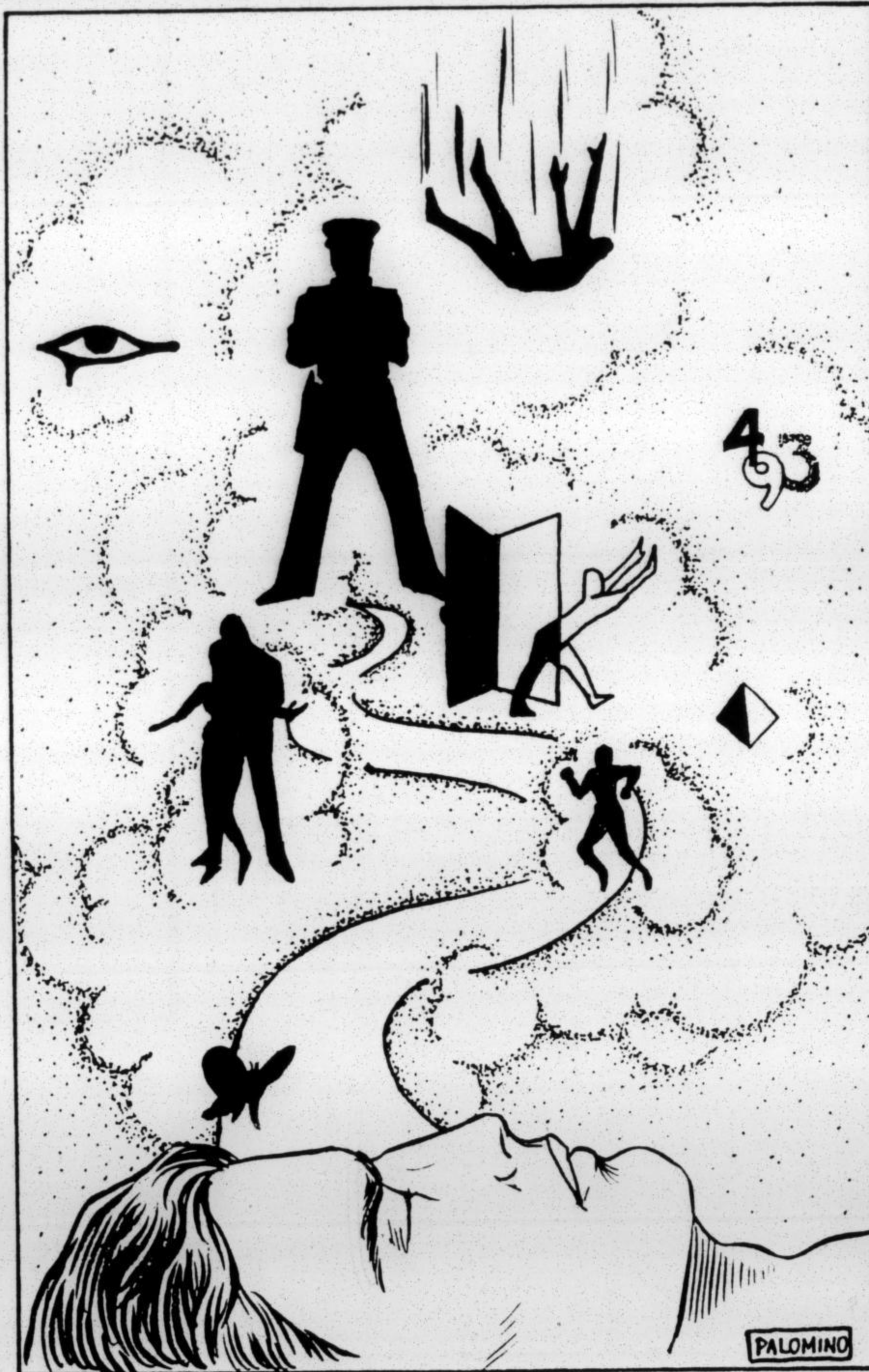
Watery - it molds - amoebic
Emulated desires engulfed
Fluidic of a squalid nature
Stagnates until all is known.

Attitude releases resistance
Suffering water leaves
Sliding to a distant crevice
Awaits a powerless moment
To submerge.

The Function of Symbols

By Lindsay Hirsch

Symbols are a language, the only true and universal language there is. This is so only due to the fact that symbols go beyond language as a universal mediator. The communication is both subjective and objective, inner and outer, universal and personal. Symbols are not allegorical or semiotic but rather images formulated to represent as accurately as possible something that cannot be completely known. By this I mean something that operates in such a manner as to be able to encompass completely such a large degree of opposites (i.e. wholly universal and wholly personal) at all levels of being that it becomes non-being, by the very nature of its entirety it is self negating. That is an image through its synthesis of opposites so completely non-self, one with the mind and body of God. This in itself is the very crux of symbolism, something that is so completely its-self that it is non-self, symbols as synthesis of opposites bring one into a "crux" that is a point of intersection of two opposing objects so that in the point or crux they are no longer paradoxical, rather balanced or equilibrated. Once one reaches this point of intersection or balance, there is a new level of consciousness achieved by the very nature that what once appeared



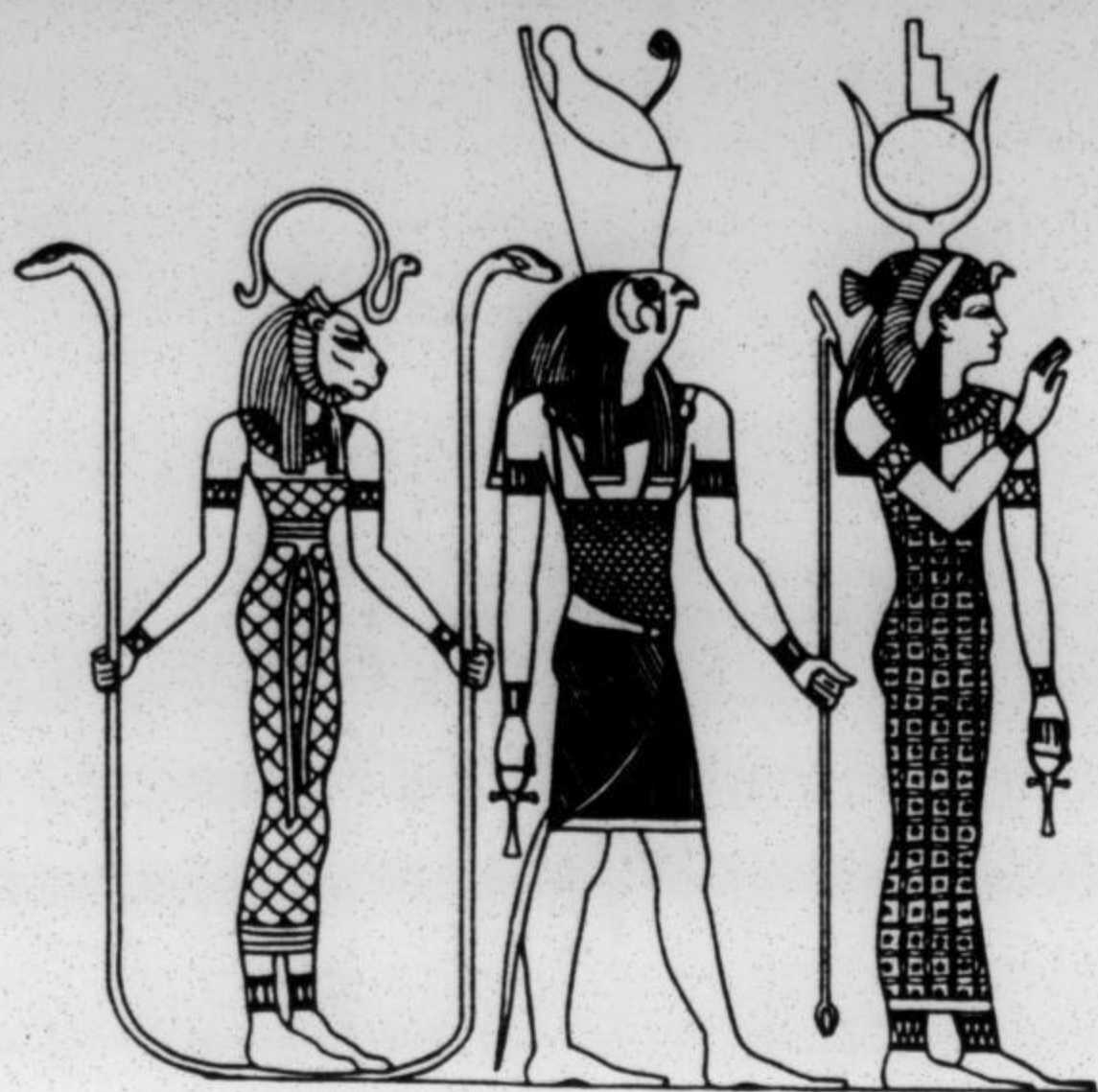
contradictory no longer is viewed as such. This would account for the centuries of contemplation and meditation of all religions on symbols such as alpha and omega or the trinity. Symbols give one a sense of knowing that is not easily expressed by words alone, that would be putting limitations on to it; it is like my sitting in my room with my door shut and my suite-mate in her room with her door shut and believing that we are in separate

spaces. Well on one level we are but a symbol transforms or transports you to another level wherein you can see me and my suite-mate from above looking down on us and you see that we are inhabiting the same space; we no longer appear to be in separate environments.

The world is created of such illusory opposites. The only way that one knows anything is by the very fact that one knows what it is not, in other words, separation and limitation. For example one only knows that an apple is an apple because one knows that it is not an orange. Thus, our lives consist of consistent opposites or else we would not be able to function; can you imagine the traffic if people could not discern red from green? Therefore consistent opposites are the necessary basis for reality as we have created it,

as we choose to view it. And, if knowledge is the fallen state, we must certainly have fallen to be able to view the world as such. As Robert Anton Wilson says, "The map is not the territory" and if we are to find out just what the territory is, we must climb the ladder of opposites to get out of this mess.

(continued on page 21)



ANUBIS

Anubis is a desert God; and although he has been referred to as the fourth son of Ra, his parentage has been attributed in some instances to Osiris and in other accounts to Set. It is certain, however, that his mother was Nephthys, and in most texts it is agreed that Anubis was the illegitimate son of a union with Osiris and Nephthys. After the death of Osiris, dogs led the Goddess Isis to find Anubis in the desert and she became his adopted mother. As Anubis grew, he became a guard and protector of Isis.

It was Anubis, also known as Lord of the Mummy Wrappings, who wrapped the body of Osiris in white linen and administered the rites of embalming. Anubis also invented Funerary rites and was vested with overseeing the ritual of The Opening of the Mouth. It was the performance of this rite which had originally given the Gods the power of command and was used in the funeral service to open the way for the re-birth of the soul. He would then conduct the soul to the field of celestial offerings. But, by far the most important service of Anubis is the weighing of the soul of a man, for the results of this would determine the fate of the soul. It is Anubis who carefully and expertly determines if the scales of the weighing are exactly balanced and the results of this would be reported to the other Gods in attendance.

Anubis takes the form of a man with the head of a jackal, this has variously been attributed to the leg-

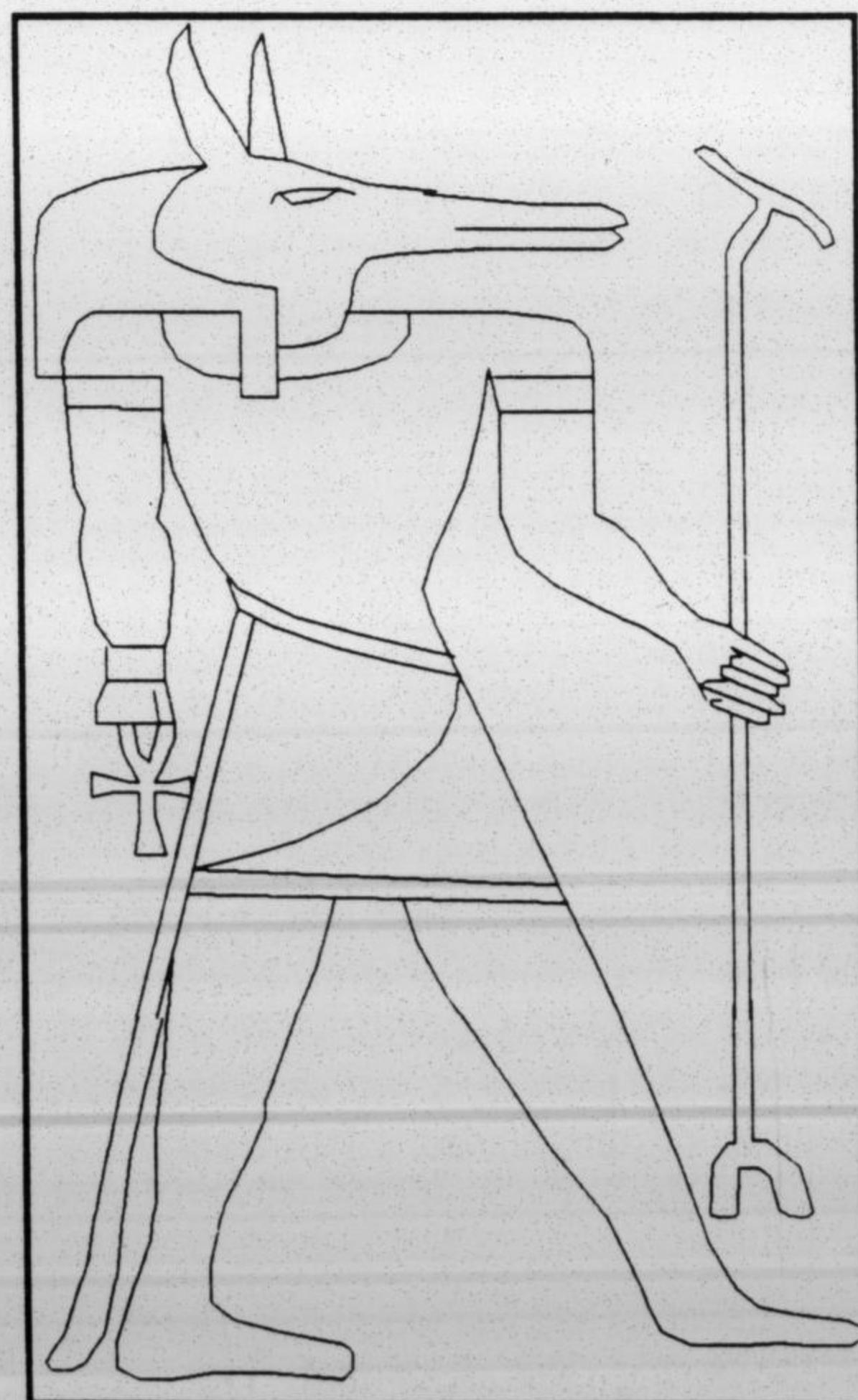
Oh dark God of the light let us peer into your night and guide us down your desert paths removing the darkness from our sight and judge not harshly what has past but whisper to us from your

end of his being found in the desert by Isis who had been led to him by dogs, the possibility that he is closely identified with the animal that is most frequently associated with death and decay, or because of the symbolism identified with the cosmology applied to Anubis. This symbolism suggests that Anubis is the personification of the Summer Solstice, the opener of the road to the North. By Anubis the horizontal circle of Egyptian mythology finds a meeting point of light and darkness, a meeting point of the visible represented by Isis and the invisible represented by Nephthys. Since this circle touches upon both light and darkness, it may be looked upon as common to both these Goddess's and it finds its meeting point in Anubis, who like a dog is ever watchful during both night and day.

Anubis has also been considered as the God of the underworld and in this connection assumed a power as great as that of Osiris himself; and, because of this, he has been associated in a manner close to that of the Greek Goddess Hecate. Anubis, using the title of Hermanubis, has also been associated with the God Thoth when he is seen in his function as guide of the dead. He has also been closely identified with his duties as guard and watcher. Among his many funerary duties was to protect the body. He is also the God in charge of administering both medicines and poisons. Due to his ability to

foresee a mortal's destiny, Anubis played a great role in magic. His form was often painted on the bottom of divination bowls in hopes that Anubis would lead

the diviner to the other Gods and thereby receive a true message concerning the issue at hand. Anubis can in many ways be seen as both a God of light and darkness, and it is evident that many mysteries are contained in his symbolism and purpose. Aside from his form as a man with the head of a jackal, his primary symbol is a black and white ox hide spattered with blood and placed on a pole. Anubis can be considered as a guide, a watcher, a guard, an examiner, a protector, a judge and a very powerful deity.



The Scientific Way to Dig Your Own Grave

By Lionell Snell

And the milk white steed galloped through the mushroom landscape, a luminous typewriter on its back....bleep...bleep...bleep. I am awoken from my dream by a quartz mini-alarm clock. I know it must be 7:45 precisely, although I can hear my 18th century bracket clock striking 8:00 in the next room. An idea for an article enters my still drowsy mind.

Recently, I was staying with a friend in Malta, when his tape cassette machine broke down. His young butler fiddled with the switches, poking and prodding for a short while, then gave up. The machine would have to back to the shop. I took the machine and studied it carefully, poking with a pencil into the works visible through the narrow cassette slot. Eventually, though I had found a lot to say about the mechanism, I too, had to admit defeat and say it must go back to the shop. My friend, the oldest of us, was disgusted. He said that he came from a generation that took pride in understanding the workings of machinery, a generation that would not consider using a car unless it knew how to look after and repair the car's mechanism. The butler and myself were condemned to the "throwaway generation". This was a bit unfair. I had at least tried! From the bridge between the two generations, I felt I could sympathize with both points of view, that machine was not built for owner maintenance. Unlike my friends old Bently, it hid its secrets behind plastic screens not designed for removal.

Later in the holiday, my friend was waxing philosophical. He

spoke of the discoveries of science at length and then went on to the creation of life. "...For all their knowledge, they still cannot say why we are here and how we work." I tried to explain that the mechanistic view, though unsatisfying to me, did possess its own inner consistency, and some people were happy with it. But, he could not understand my relativistic viewpoint....for him there had to be one truth, and it had to be possible to discover that truth within a lifetime of searching. He could not live with Infinite Mystery. He was frustrated in conversation with his butler, who could just accept anything. He was approaching his death as a bitter old man, who had failed to crack Life's Mystery.

I noticed how the attitude towards mechanism paralleled the attitude towards mystery. His generation had grown into a world where the Victorian mechanistic philosophy had filtered into everyday life. Everything was mechanism, beautiful, chunky, moving metal: vintage cars, Swiss watches, mechanical typewriters, and adding machines.

But into that solid mechanical world rode a stranger, electricity. Now electricity, as such, is not too bad, at least you know the current must come from somewhere and go to somewhere; so the wires must make a circuit and so on. Even the first television experiments, the Baird system, were semi-mechanical and quite easy to understand in principle, as was the telephone. Electricity introduced an awkward novelty into the mechanical world, invisible influence, but as long as the simple principles were understood, it could still be



grasped. This meant that the physical reality of, say, an electric fan heater corresponded in the mind of a man, like my friend, with a precise and clear picture of its mechanism and electrical circuitry. But, the withdrawal from the physical had begun. Whereas a mechanical linkage had to be made sufficiently solid to withstand the fatigue and friction of countless operations, the equivalent electrical wiring merely had to be thick enough not to offer too much resistance. The massiveness of machinery began to give way to rather lighter and flimsier gadgetry.

Then along came electronics. Whereas a 240 volt 6 amp current needs fairly hefty wiring and solid switches, the minute currents that run through the average radio circuit mean that we do not even need tangible wires, just a film of metal on a printed circuit board will do. In the palm of my hand, weighing a few ounces, I can hold an electronic calculator that could outperform a Babbage calculating machine as big as a house and weighing many tons.

How does the mind of those generations born into the electronic age respond to this flight from the physical matter? Just as electricity stretched, but did not always break, our picture of mere mechanism; so was the first impact of electrons softened by the need for "glass" valves. You could see inside them, see them working; and if you studied the theory, you could get some picture of the "mechanism" of those old radios. No doubt my friend

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Ma'at Ritual

Designed by Janet and Stewart
Farrar

The High Priestess walks with wand deosil around the Circle, saying that "something here is lacking."

After a while she looks toward the spot where Ma'at is hiding, hesitates for a moment and she goes to the spot, opening a gateway with her wand. She finds Ma'at, brings her out of her hiding place and the High Priestess bows. Ma'at raises her upright, smiling and saying:

"Do not bow your head to Truth. Look her straight in the face."

High priest holds up his hands for silence, and says "I sense a perfume, that was not here before."

Tehuti rises, faces Ma'at and says "It is the perfume of Truth, which is greater than mere knowledge. It is the perfume of the Music of the spheres, which is greater than the schemes of men. It is the perfume of my beloved, who is greater than I."

Ma'at replies: "Say not so, my Tehuti, for we have need of each other."

Tehuti answers "Without me, you would be unfulfilled, but without you I would be nothing. Rise, Children of Men and pay homage to Ma'at....she who was lacking from your Circle!"

Ma'at takes Tehuti's hand and addresses the Circle: "In the beginning my father Ra, the burning sun, arose in his Boat of a Million Years out of Nun, the primeval waters. With his were my husband Tehuti and I. Ra sent me to bring order to Chaos; to set in motion the machinery of the universe. The turning



of the stars, the tides of the seas, the birth and growth of all creatures....even the journeying of Ra himself....all these follow my law. It is the Law of Nature, the inexorable rhythm of being. It is all things which are so because they must be so."

Tehuti says: "And from the beginning, the law of Ma'at gave birth to creatures ever more complex and subtle. Last of all, it gave birth to men and women. It was then that my task began. I taught them to open their eyes; I taught them to speak, and to count, and to gather knowledge like the grain of harvest."

Ma'at says: "My husband taught them to know me."

Tehuti says: "But as the ages passed, in their pride they believed only in what their eyes could see, only in the sound of their own words. They counted, without loving what they counted; they harvested, but forgot to re-plant. They

valued knowledge above wisdom, so that I, too, was betrayed."

Ma'at says: "Know and remember, O Children of Men: I am what I am. My Law continues because it must; it is the warp and waft of the Universe. You can live by it, or you can die by it. The choice is yours. Use the gifts my partner Tehuti has brought you, to understand me better, not to hide me from your sight."

Tehuti says: "Then shall the Music of the Spheres become the song of you all, with the words that I have taught you."

Tehuti turns and, taking the cloth from the chalice, brings out the rose and hands it to Ma'at. He says to the circle: "Put Ma'at to your faces, and inhale her perfume, so that your hearts shall live; thus shall you feed on Ma'at. I bring Ma'at to those that love her."

The Watchtower Tablets

By Gerald and Betty Schueler

Probably the most important components of Enochian Magic are the Four Elemental Tablets, or Watchtowers. Dr. John Dee and his magical partner, Edward Kelly, devised a set of four tablets consisting of intersecting rows and columns. Each Tablet contained 156 squares, 13 rows by 12 columns. Within each square was placed one or more letters of an ancient alphabet. This alphabet was from a magical language known as the Language of the Angels, or the Enochian Language.

Each Tablet represents a major region of the invisible (subtle) worlds that surround our physical globe. The letters from the Tablets are used to establish the names of the deities who govern these subtle regions. The deities form a hierarchy, ranging from Kings, downward through Angels, to Demons. In our book ENOCHIAN MAGIC (Llewellyn Publishing), we have shown how the names of these Watchtower deities are derived from the Tablet squares. The hierarchy of names, for each Watchtower, is further expanded upon in our new book, ENOCHIAN TAROT. The list, in order from the highest to lowest, is as follows:

Kings
Seniors
Greater Sephirotic Cross Angels
Lesser Sephirotic Cross Angels
Kerubic Angels
Archangels
Ruling Angels
Lesser Angels
Demons

In the book, ENOCHIAN TAROT, we derived the Minor Arcana from the Watchtower deities.

The King and the six Seniors from each Watchtower make up the court cards. The remainder of the hierarchy makes up the suit cards.

In our book, AN ADVANCED GUIDE TO ENOCHIAN MAGICK, we further developed the squares of the Watchtowers using the rules laid out by the Golden Dawn. Each square was transformed into a truncated pyramid. Each of the four sides of each pyramid represents a direction. An appropriate Enochian letter is assigned to the flat top (the top of the pyramid is cut off in the truncation process leaving a flat plane that is parallel to the base of the pyramid). For the Lesser Squares, those lying under the arms of the Sephirotic Cross, an Egyptian deity and a sphinx were assigned using the rules laid down by the

sub-region, of that region. The purpose of the signposts is to help us know, in advance, what we should expect to find in these regions. They don't contain any details, but rather provide a general reference for the traveler. The signposts are primarily used to determine if one is really visiting a subtle region, or only imagining it.

The subtle regions that surround our physical Earth have been known for as long as man has been embodied on this planet. Divinity expresses itself in quantum-like stages called, 'the Seven Cosmic Planes of Manifestation.' Our physical plane is the lowest, and most material. Each of these planes can further be divided into subplanes. The table below summarizes the planes and their correspondences.

<u>Plane</u>	<u>Watchtower</u>	<u>Direction</u>	<u>Weapon</u>
Divinity			
Spiritual	Tab of Union		
Causal	Fire	South	Wand
Mental	Air	East	Sword or Dagger
Astral	Water	West	Cup
Etheric	Earth	North	Pentacle
Physical			

Golden Dawn. Astrological signs were also included. All of these things fall under the general heading of 'signposts.' The rules, for developing signposts, are carefully explained in the Golden Dawn's THE CONCOURSE OF THE FORCES as well as in our books, ENOCHIAN MAGIC and AN ADVANCED GUIDE TO ENOCHIAN MAGIC.

Each Watchtower is a map of a subtle region, and each square, of the Watchtower, is a subplane, or

This table shows the seven Cosmic Planes of Manifestation as they are generally known (alternatively, the Causal and Mental are sometimes given as the Upper Mental and Lower Mental Planes). Although it is possible that Dee intended the Watchtower of Earth to be a map of our physical globe, when we investigate the squares, and their signposts, we find that many squares address regions that

(continued on page 22)

GERALD SUSTER

(continued from page 12)

"Absolutely, I see the freedom of the individual getting suppressed. It's as though people are being brainwashed into thinking that there is only one object in life and that is the acquisition of material goods. I don't think there is anything wrong with being successful financially, but the purpose of doing that is to make you more free, not less free. I see a lot of people walking around in golden chains, heavy golden chains, now golden chains are better than tin chains but it doesn't matter in the end you are still a slave. It's as though the spirit of the individual is being crushed. It's as though a tremendous amount of power is being used to brainwash people into not developing themselves"

Do you see any results of this suppression? Do you see ways in which it is manifesting itself?

"Yes, I think that we are seeing it. One of the results of all this suppression has been the utterly mindless, pointless expression of violence all over the western world and it's particularly true of America and of England. There is a battle going on, and I see the next decade as crucial. There is a battle going on. You can call it a battle between intelligence and stupidity. You can call it a battle between sleep and awareness, and if that battle is not won the planet will either blow up or choke to death and die slowly. I'm on the side of the angels. This is a beautiful planet and we're destroying it. I would like to see people become more aware and for this to become a far, far better place for each one of us on every level, but I see very powerful forces doing everything they can to smother awareness."

Do you see the current revival of interest in magic and the hermetic sciences as something that will not only awaken awareness, but also help win this war you are referring to?

"I do. I don't know what it's like in America, but one of the things that gives me great faith in England and in Europe generally is talking to ordinary people who just have no interest in the occult, just ordinary working people. In fact, I would advise anybody who's into magic to be sure of the fact that they have friends who have no interest in the occult, keeps you sane, keeps your sense of humor going. I have great faith in that. I sometimes get the sense that Americans have been more brainwashed than Europe. I think it's a race between evolution and extinction, and I think magic is the dynamo that may turn that point. If you think of the Egyptian house of the dead where a man's soul is weighed against a feather, I think that right now the gods and goddess are looking at this planet, and magic may be that feather that turns that balance from extinction to evolution."

OPEN MINDS

(continued from page 11)

They were applying Einsteinian relativity and Heisenberg self-determinism to daily life. They invented the "hippy movement" and taught the 60's their libertarian values and attention-getting media styles. What made the Beats more effective than any "dissident-artist" group in human history was the timing. The electronic revolution made it possible for their ideas and their images and their sounds to be broadcast at the speed of light around the world. Just as soap companies could use TV and radio to market their products, so did the Beats use the electronic media to advertise their ideas. Ironically enough, more students in China know the name of Allen Ginsberg than any other American writer. Believe me, Allen knows and is loved by every gay, bohemian, sophisticated writer in China and the Third World. In the early 60's the indefatigable, nomadic Ginsberg brought to Harvard some of the greatest musicians in the land, Dizzy Gillespie, Thelonious Monk, Charles Mingus, Herbie Han-

cock, Maynard Ferguson. They taught us the street-wisdom of the Black culture, the hip attitude of the jazz clubs, the cool, sophistication of the outsiders. They broadcasted the anthems of the Open Mind on albums and radio stations.

The 1960's: The Hippies

During the 1960's the hippy philosophy spread across America to California where Ken Kesey and Janis Joplin, and the Grateful Dead picked up the electronic beat and the dissident lyrics. In 1965 the British rockers made the Counter Culture a global movement. The Beatles used quotations from my writings about the psychedelic experience in several of their songs. The Hindu-mystical-cool themes of pop music came directly from Allen Ginsberg, William Burroughs and the Beat writers. The original Love-In-Be-In (San Francisco, January 1967) produced an ocean of youth who suddenly showed up to celebrate life, springtime, youthful freedom and, as it turns out, the dawning of the Cybernetic Age. This first Love-In-Be-In was not organized in the traditional way. The word got out via the Underground Press and progressive, free-form radio stations. Youth plus electronics. Three months later the Pop Festival in Monterey, California initiated the rock n' roll movement by harnessing the new youthful spirit to electrically amplified music. Youth plus electronics. The year 1967 was important because the first wave of post-Hiroshima children were just reaching age 21. By 1969 the power of the student movement reached the Atlantic coast of America. The counter-culture press and underground radio drew 500,000 to Woodstock, New York and later to the Anti-War demonstrations. Do you remember the symbol of the peace movement? The TV shot of a young man putting a flower in the gun barrel of the soldier who was threatening him. Believe me the kids in China remember. Youth plus electronic communication. NEXT ISSUE THIS ARTICLE WILL CONCLUDE WITH THE 1970's UNTIL THE PRESENT.....

SYMBOLS

(continued from page 15)

Symbols provide an ideal ladder in that they are a meeting ground of opposites. The mandala is the paramount type of symbol that provides such a meeting ground. The types of mandalas vary but their basic characteristic is a bringing together of opposites in a whole or unified manner, usually a circle or square divided into four parts. The mandala is thus thought of as a symbol for the self while at the same time being a universal one.

The really pernicious aspect of symbols is that they operate through all of the sense while partaking in none. That is they are both objective and subjective to such an extent that each cancels the other out. Any visual image that is a symbol has a geometrical shape that the image is hung on like clothes on a skeleton. Thus, the visual image is picked up both emotionally and rationally, it appeals to both the left and right sides of the brain as well as the conscious self and unconscious self. Therefore in its simplest form, a symbol creates a bridge between two dialectical poles bringing them together and by that very fact negating them. This process of negation may bring one to a "higher" state of consciousness or a deeper understanding, I don't know, but it does act as a catapult out of Cotedian experience. This process also occurs auditorally as for example the difference between a single chord or note and the harmony created by consistently contrasting notes into a single harmony. The same occurs when one reads, words are objectively read off a sheet that in turn evokes both an emotional and rational response, sometimes a contrast between inner dialogue and inner image, or vision as well. Thus, it is only through a blending or coming together of a concrete but abstract principle (that is perhaps totally universal) such as a geometrical shape with a specific personal image that a symbol is created.

The abstract element brings the meaning of the symbol to reflexive consciousness, and the symbols gives vivid, concrete expression to metaphysical and theological speculation.

Symbols have a twofold function it seems. First, symbols are a language of complex images that one consciously feeds into one's own psyche. However, the abstract shapes to a greater extent and the images to a lesser are already existent in the unconscious and as such are universal. With conscious knowledge of symbols and shapes one is able to feed an alphabet to the unconscious and thus establish a bridge of communication with the unconscious. The ultimate goal is complete integration of conscious and unconscious mind to allow one to perceive reality, to partake in the mind of God. The other function of symbols is the process of this integration, that is to create a ladder enabling one to achieve total integration, or God consciousness. This ladder is the "coincidence of opposites" whereby one is consistently synthesizing opposites, creating new perceptions of reality as steps in a ladder that will lead back up to God or the mind of God. How does one square a circle, simply by a progression of opposites as is represented by the cycle of the Zodiac, we are in matter because of separation, so to achieve unity, we must collect up the opposites or pieces, thus we must all bear our cross.



PETE J. CARROLL

(continued from page 6)

Do you plan to come back to the U.S. to teach and lecture?

Yes, at the earliest opportunity. During this trip I feel I've just surfed on the wave of kindness and generosity and interest. I'm ecstatic, really, and can't wait to come back.

Hopefully, AIO will bring you back within the next 6 months. If anyone is interested in the IOT, the Pact in the U.S. whom should they contact?

They should contact you at this point, and you can put them in touch with a representative of the Pact in their particular area.

There's a very interesting magazine being edited by Ian Reed in England called "Chaos International". Can you tell us about it?

Chaos International was started by some people I work with quite a while ago in Yorkshire, while I was living there. After the fifth issue, it was taken over by the London Temple of the Pact. It contains quite a bit of material produced by Pact members, but hopefully quite a bit of material will be of general interest as well. We try to keep it a mixture of artwork, practical work, theoretical discussion, a certain amount of news, and letters and exchanges of ideas. As the magazine is growing, we are getting contributions from various parts of the world. In fact, we hope there will be more in it from Australia and the U.S. in the next issue.



THE SCIENTIFIC WAY

(continued from page 17)

would have done so, as would many (but...by no means all of his generation). But, what percentage of the present population has a really good picture of what happens when they turn on their transistor radios? My friend could tell in an instant if the rattle in his Bently was a "big end rattle" or a "little end rattle", and he would also know exactly what to do to pin down which cylinder had the rattle. But when a portable radio goes fuzzy, who can do more than guess that it might be a failing transistor or a bad connection? The fact that the manufacturers do not expect us to look inside only helps to lessen the chance of ever learning what is inside. The vicious circle leads us away from a crystal clear world view, where every precise question must have an equally precise answer that needs only good observation to unravel.

Drop me on a desert island with only an 18th century bracket clock and a quartz mini-alarm and I could "grasp" the working of the bracket clock within 15 minutes. But, I could never discover how the quartz watch worked. Yet, it is the quartz clock's time that I "know" to be right.

Replace the clock by a sophisticated pocket calculator and not even with a microscope and a meter could I discover how it worked, for the works are micro-components embedded in solid plastic. As a bridger between two generations, I am learning to accept. I am learning to live in an "open" world, a world where there are mysteries that I learn to trust. Learning to trust mystery, that is something difficult for an older generation. I do not expect to know the whole truth by the time I die.

Although I do not know how my mini-alarm works, I do have a feel-

ing for it. If it should ever prove inaccurate, I could do a few tests before having to send it back. One can get a good feeling for electronic devices...you need it if you have to maintain them. In the terminology of SSOTBME: that feeling is very different from a knowing. It is the same feeling that allows magic to enter our world picture, an entry denied by those who always insist on knowing.

In theory, there is no limit to "knowing". If you have really studied modern electronics in depth, you could approach arbitrarily close towards that perfectly clear mental picture of the calculator's works. But, in practice, this ideal grows yearly less realistic.

In SSOTBME the author suggested that the very progress of science had paved the way for a revival of the magical world view on a "higher" level. My friend would find this very difficult to accept, but his butler friend would find it so obvious as to make this essay superfluous.

In SSOTBME, it was suggested that the same thing happened about 2000 years ago when the Chinese, Greek, and Arabic natural, scientific, world grew into a more magical world of Taoism and Alchemy; similar technologies led the way, I believe. For example, metallurgy took the honored place in Arabic science. But, the sophisticated mixing of metals is no longer a simple additive "cooking". Tiny quantities of certain additives completely change the mix in a most mysterious way that defies the obvious, logical, mechanisms of, say, adding hard metal to soft to make it harder. The Arabic science had led its followers to the point where the untrained mind was forced to live with, and trust mystery.

I believe that the magical revival is coming, and that the heralds of its arrival are just such subtle shifts in attitude as those I have described. When we have all learned to accept and trust mystery....then will mystery show herself.

WATCHTOWER TABLES

(continued from page 18)

simply cannot be purely physical. We have preferred to locate the Watchtower of Earth on the Etheric Plane. It is hardly necessary to visit the physical Earth in our Body of Light (the aura that surrounds and pervades the physical body). Skrying in the Watchtower of Earth makes no sense if it is located on the physical world that anyone can visit in their physical body. However, if it is located on the Etheric Plane, then skrying in our Body of Light is necessary and proper.

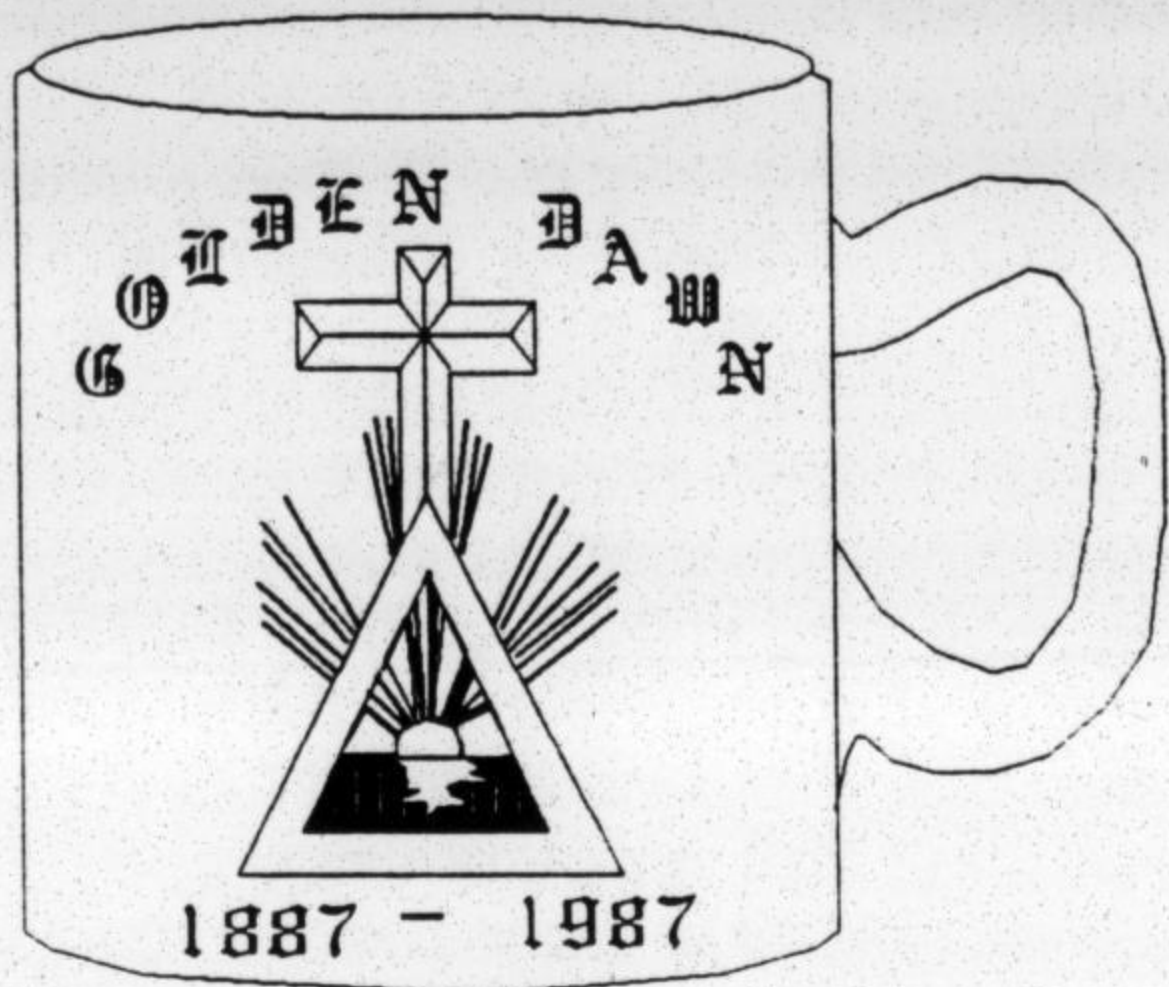
One of the major tasks of the original members of the Golden Dawn was to enter their Body of Light and visit the regions of the Watchtowers. Various Flying Rolls exist that record these early occult experiences. Our own books also stress the importance of these operations. While it is all well and good to read about the principles involved, and the signposts to be expected at various locations, there is no real substitute for personal direct experience.

Rituals for visiting these regions can be found in our magic books, as well as in various Golden Dawn works. Our forthcoming book, ENOCHIAN YOGA, will explain how to conduct these operations using yoga techniques rather than magical rituals. Yoga provides alternative techniques for entering the Body of Light, which can be just as effective as magic.

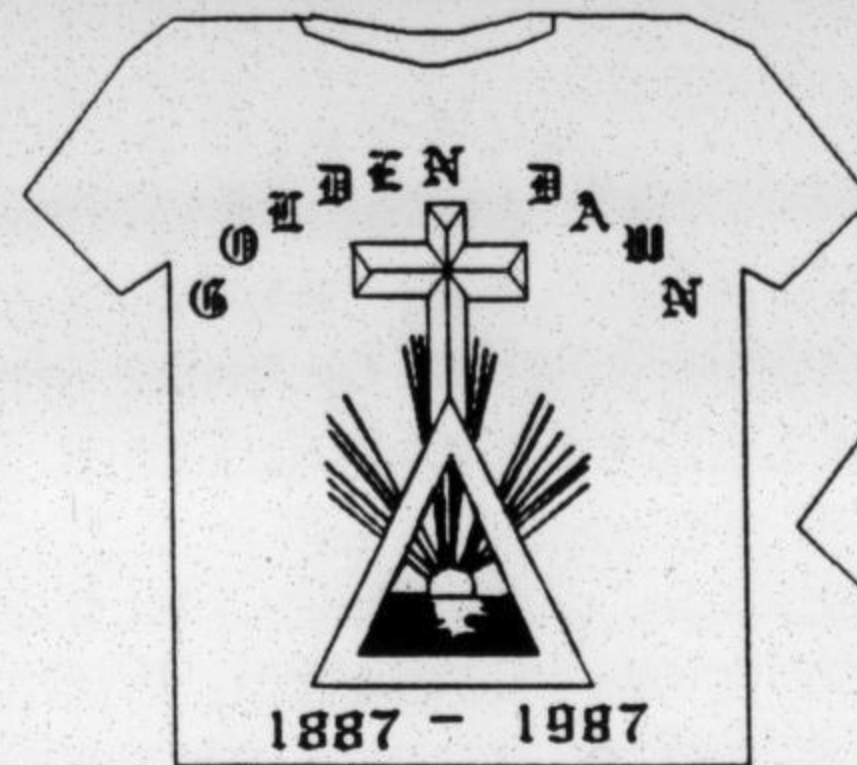
The Watchtowers, like the Sephiroth of the Qabalah, provide us with a workable map of the inner worlds. It is up to us to use them wisely, for the good of all humankind, rather than for our personal gain.



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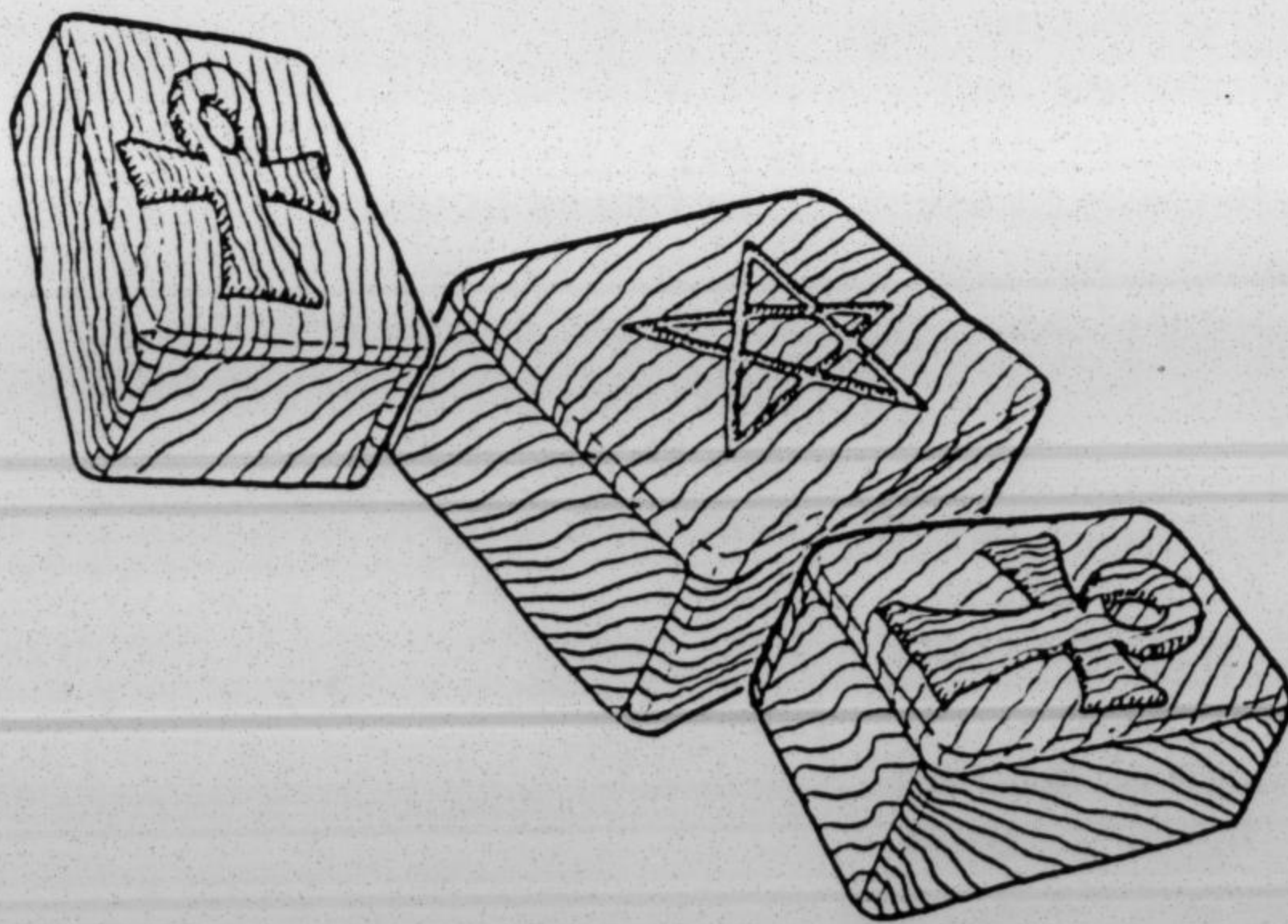
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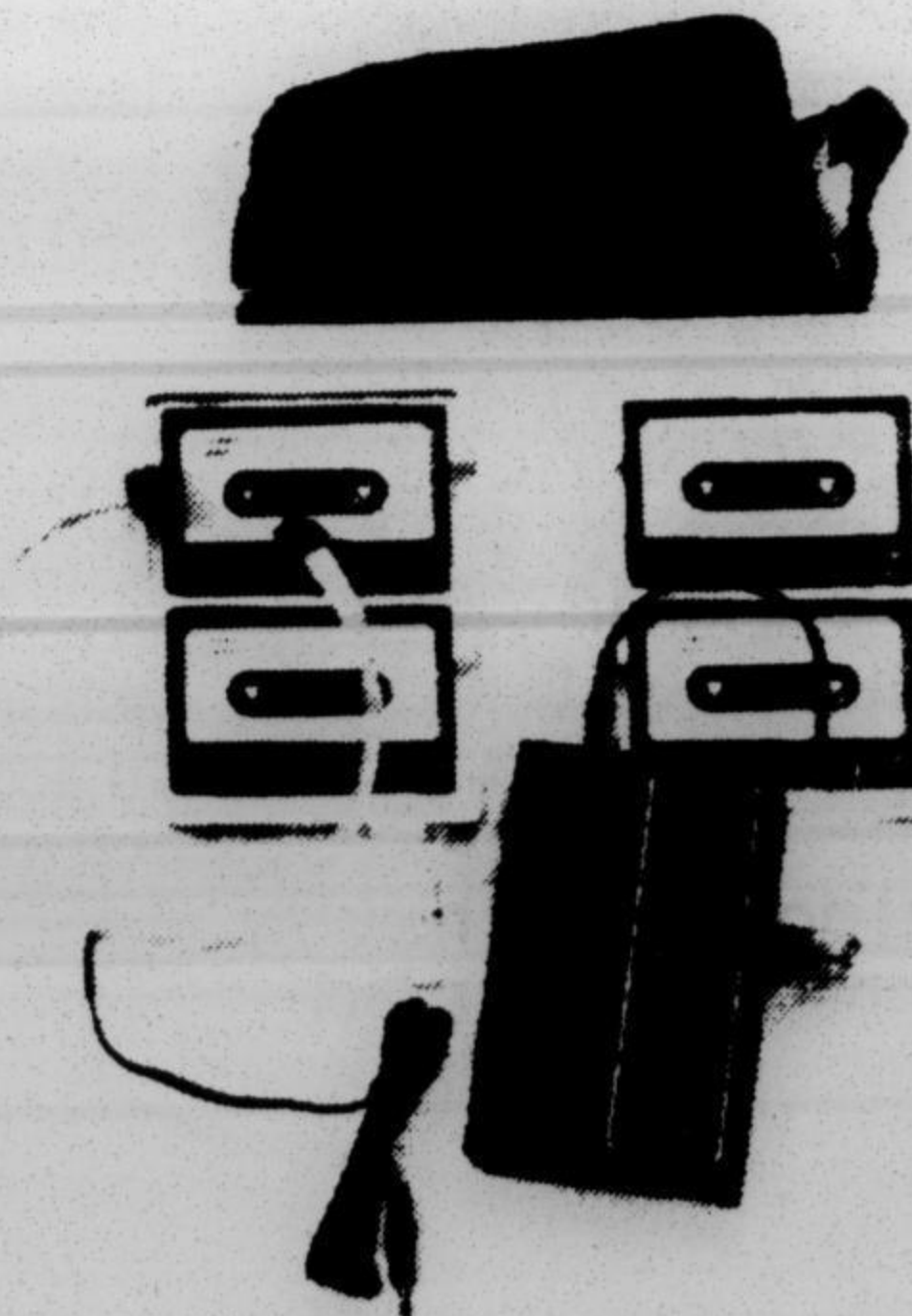
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