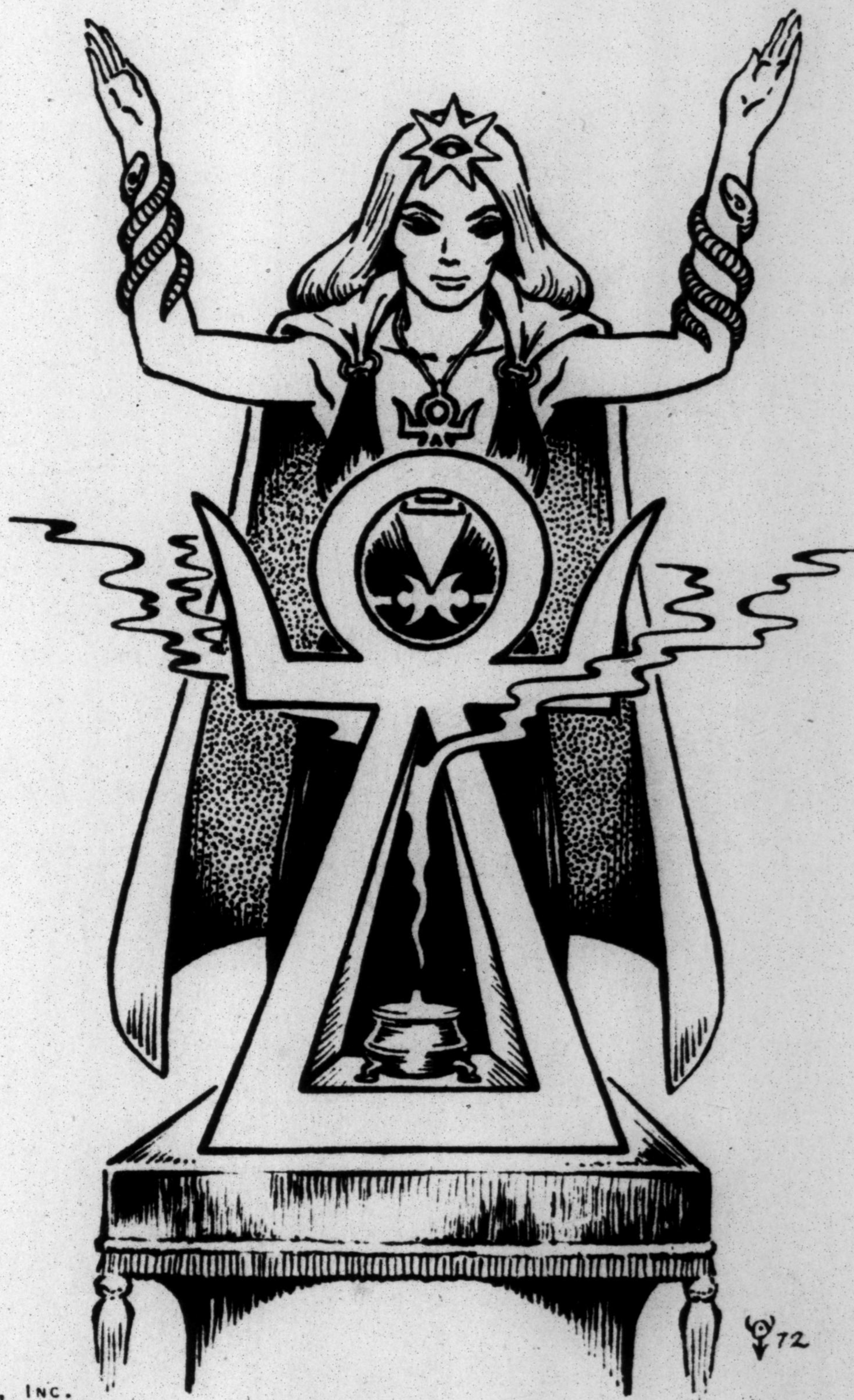
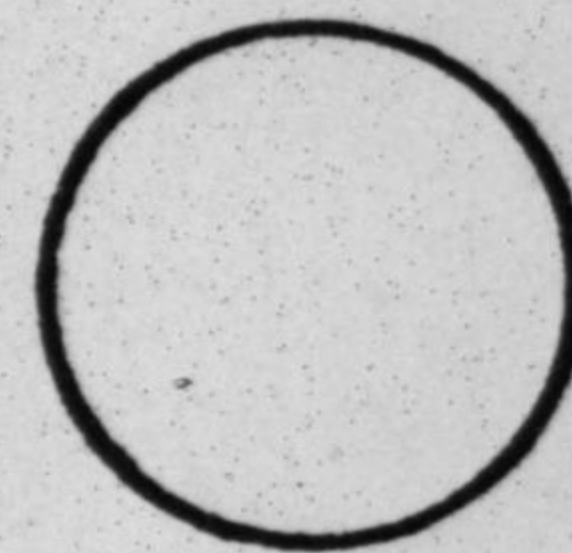


Quarterly bulletin of the **O.:T.:A.:**

The
SEVENTH
RAY

VOLUME I NUMBER 3
Autumn Equinox 1972



WHAT IS THE O.:T.:A.:?

The ORDO TEMPLI ASHTART or The Order of the Temple of Astarte is a Rosicrucian-Hermetic 'Lodge' which practices Ceremonial Magick in the Western Occult Tradition, basing its rituals and techniques upon Qabbalistic theory. The O.: T.: A.:, like the various Masonic Rites and Fraternities it somewhat resembles, is secret and initiatory. It does not offer its program or curriculum to the public through lectures or correspondence courses. The Order is highly selective in its recruiting and membership is limited. Applicants are carefully screened as to intelligence, motivation, aptitude, mental and emotional stability and moral character. There is no place in the O.: T.: A.: for the social drop-out, the illegal drug user, the sexual deviate or the political extremist. Neither do we seek the credulous hysteric who is searching for an 'absolute' to 'believe in'. The Order does not proselytize a 'religion' even though it is sponsored by the Church of the Hermetic Sciences, Inc. which is a non-profit religious institution.

The O.: T.: A.: is unique in the United States as a responsible, legally constituted organization of its kind. At one end of the present occult 'spectrum' there are the pseudo 'witchcraft' covens and underground 'sub-culture' esoteric groups ranging from psychedelic satanism to ersatz sufism, while at the other end there are the transcendental 'mail-order mystery schools'. Between these extremes of perversity and mediocrity lies a vast grey area inhabited by phantom 'Orders', 'Lodges' and 'Brotherhoods' which for the most part are long dormant or never existed at all. It was for these and other reasons that The ORDO TEMPLI ASHTART became a physical reality in the Summer of 1970.

The Order serves a variety of purposes on various levels. Sociologically it represents an intellectual rebellion against the dogmas of environmentalism. Psychologically it champions Jungian concepts of individual psychic fulfillment and personal dignity against the theories of Adler and Skinner. Scientifically it seeks to re-establish a link between technology and philosophy, and philosophically it strives to rebuild the Western psycho-dynamic system (Magick) as an equal, and for our culture a superior, counterpart to the various Yoga disciplines of the East.

Ceremonial Magick is not a science, but rather an 'Art'. It may be briefly defined as a system of ritual hypnotic induction (conjunction) that calls up arch-typal forms from the unconscious (evocation) and allows them to be visualized (manifestation) whereupon they can be used for numerous purposes ranging from the frankly psychotherapeutic to the more abstract system research and development.

Because intra-personal relationship factors have such a great bearing on any success in this work, it is our contention, based on intensive practical experience, that parapsychological phenomenon and effects can best be achieved and perfected within the closed coterie of an initiatory lodge rather than the laboratory or the university control group.

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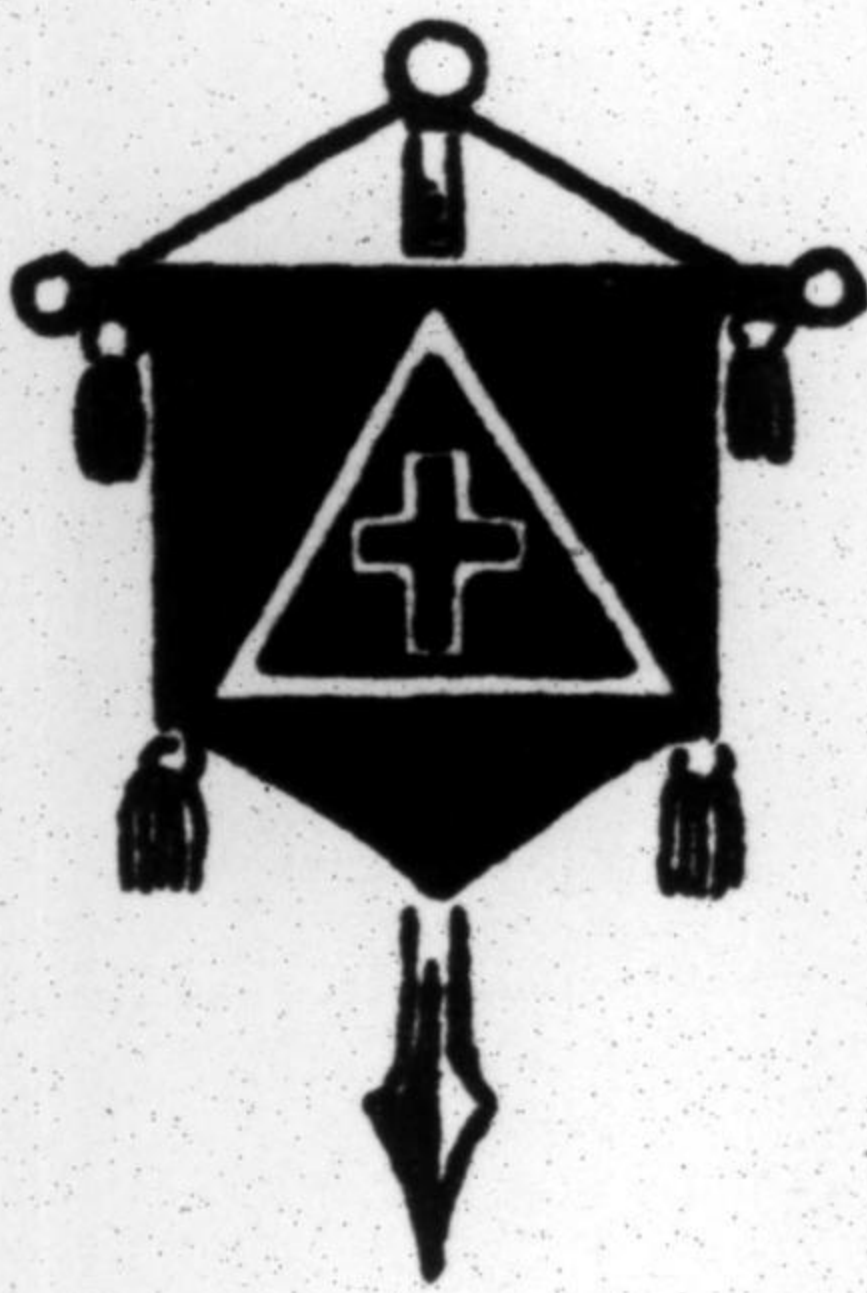
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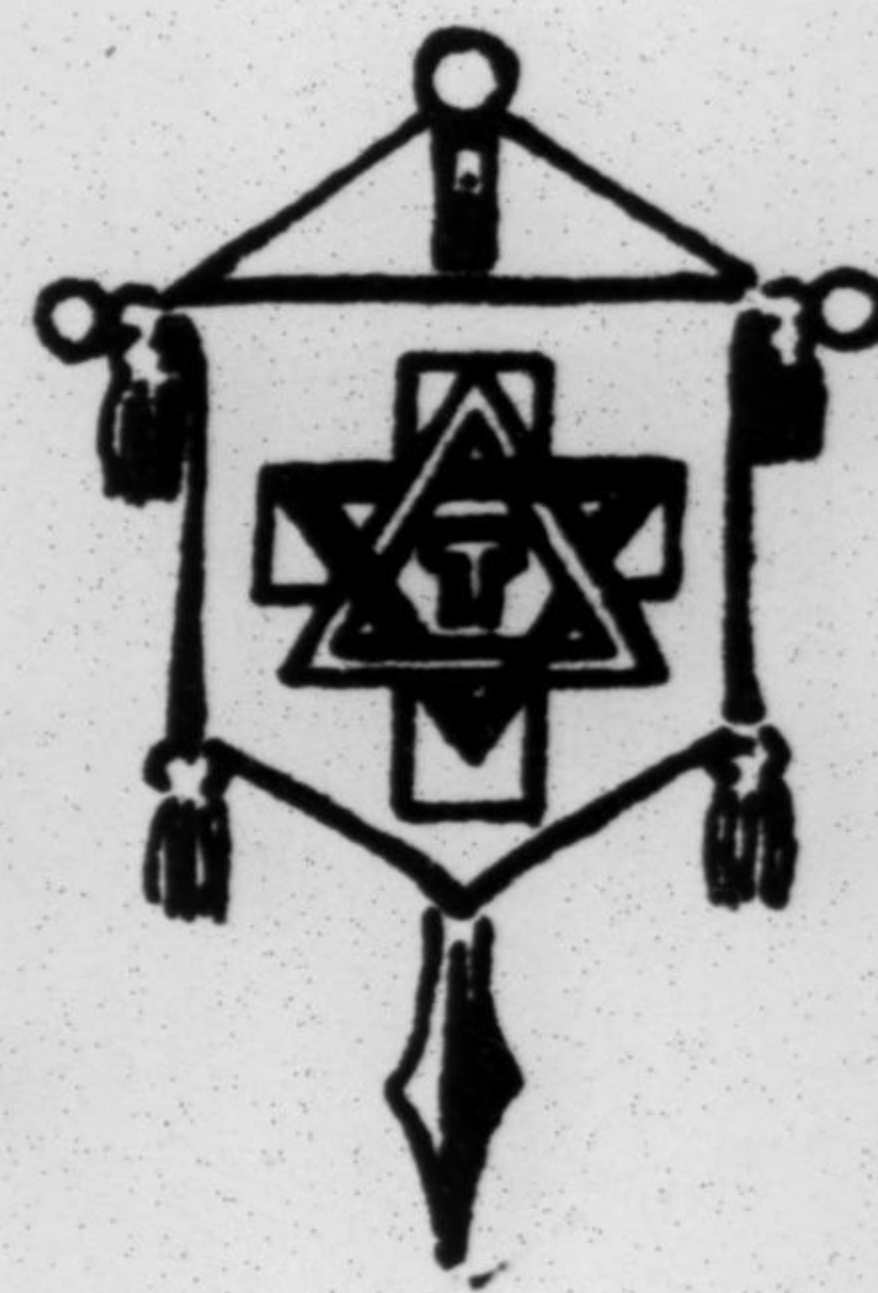
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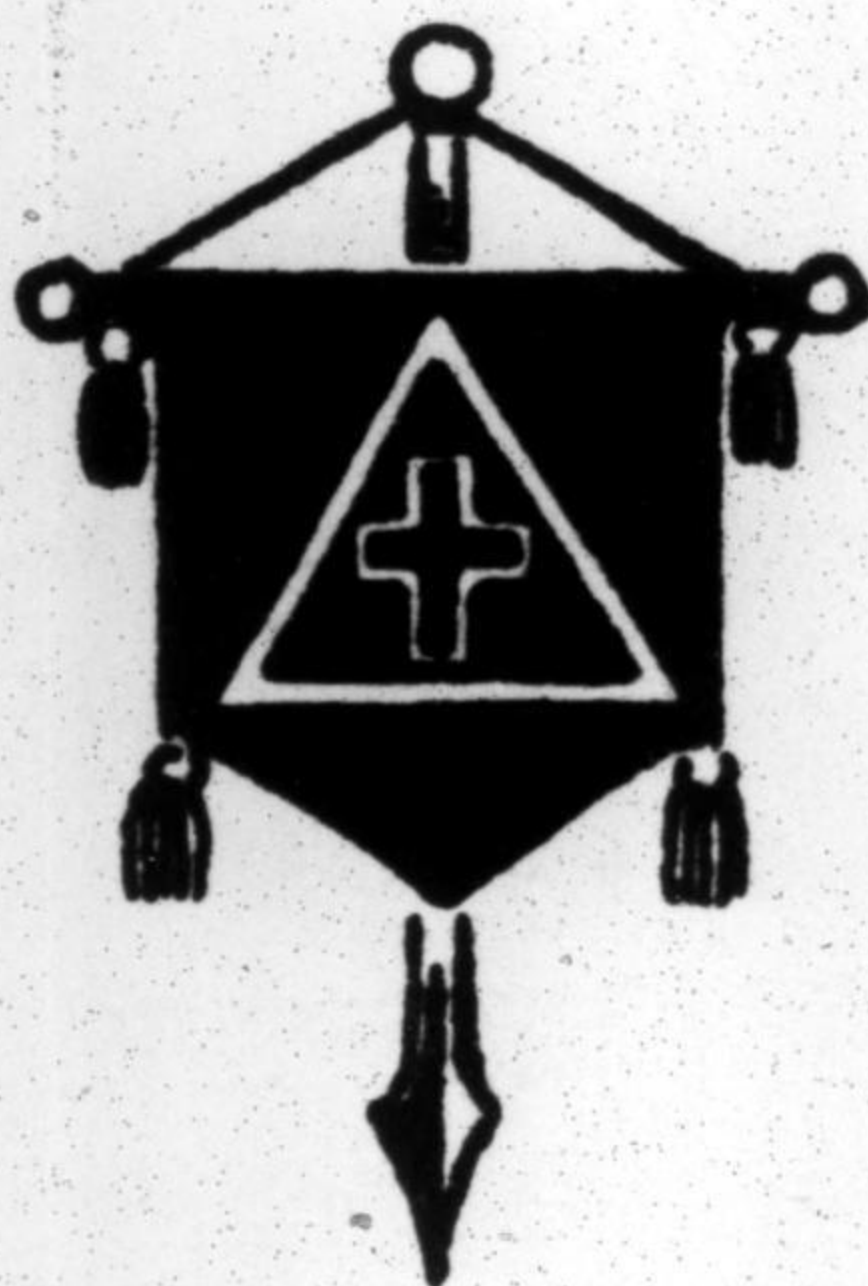
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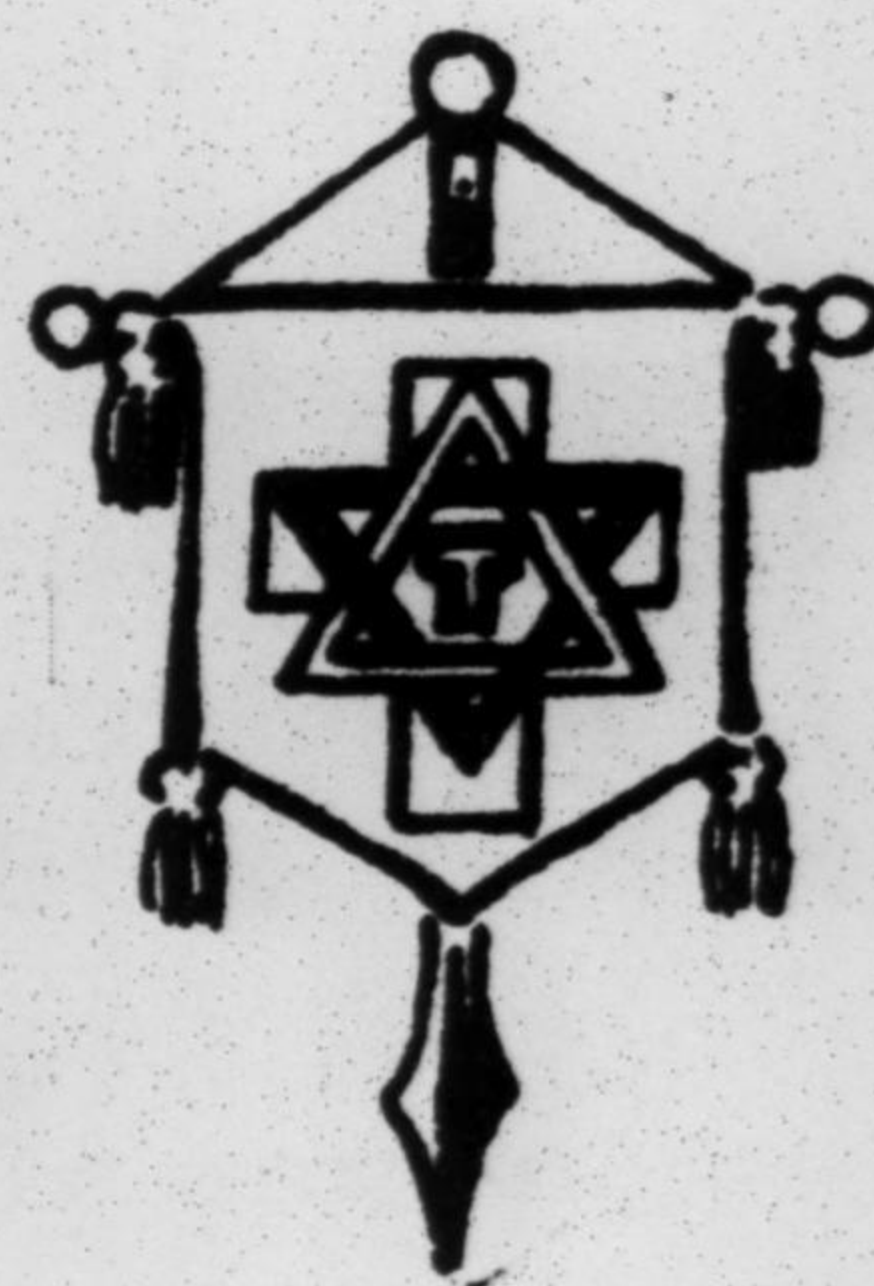
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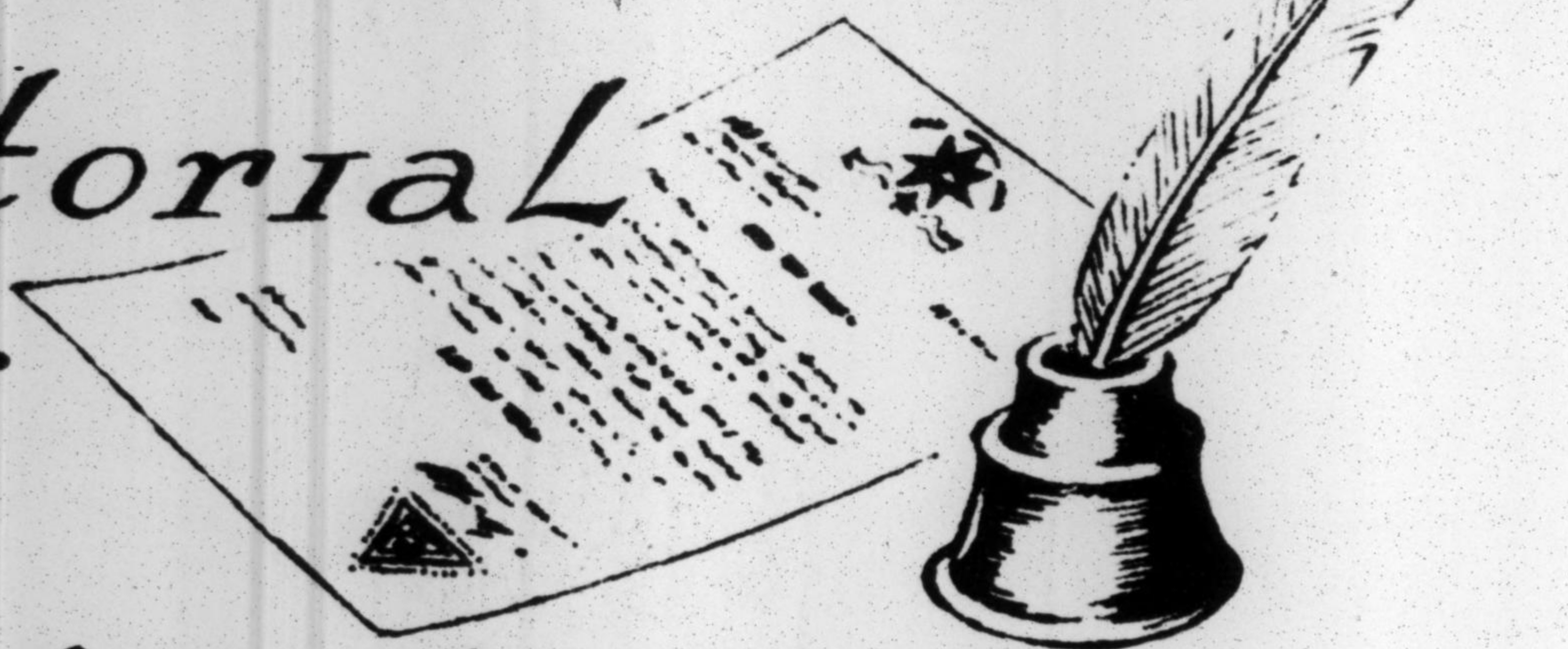
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The Seventh Ray Staff

EDITORFra. Aleyin
AST. EDITOR Fra. Khedemel

Editorial



*from the desk of
the Grand Master*

THE SIGNIFICANCE OF INITIATION

NOSCE TE IPSUM

The Charter of the ORDO TEMPLI ASHTART is a brief and specific document; it begins: 'To all who shall see these presents, greetings... Be it known that we the undersigned officers of the CHURCH OF THE HERMETIC SCIENCES (Inc.) being duly empowered under the laws of the State of California to create a Religious-Fraternal Order, do hereby execute this Charter, forming the Grand Lodge of the .'.ORDO TEMPLI ASHTART.'. as a Hermetic-Rosicrucian Brotherhood, granting True Initiation, keeping secret conclaves and council and conferring all traditional degrees, honors and titles upon its worthy Fratres and Sorores...'

The Charter's legality is unquestionable, its rhetoric is impressive and the witnessing signatures of leading Magickal adepts lend it the necessary prestige, but one might still ask--with some justification--what our concept of 'True Initiation' entails and why we consider it a prerequisite to the practice of Western Magick.

True Initiation is one of the great treasures the Traditional Magickal Lodge offers to its sincere probationers. The Initiation is a never-to-be-forgotten experience. It is a dramatic-symbolic death and re-birth pageant in which the 'candidate' is the central figure. The drama evokes the deepest, most primordial emotions and responses. It teaches lessons that can be learned in no other way -- a concept, a perspective and an intuitive awareness that can not be translated into words. It is the ancient 'Rite of Passage' that modern civilization has tried so hard to degrade and even suppress... But the compelling desire to undertake such a triumphant and transcendent ordeal will always survive in the few who seek 'Wisdom' even though it has died in the many who have chosen to pursue 'knowledge'.

The esoteric initiatory procedure has universal characteristics that seem to have existed at all times and in all cultures from the primitive to the highly civilized. Initiation is an archetypal Magickal operation in the truest and most potent sense, drawing its power from the deepest recesses of the collective unconscious. If the basic principals are understood and the traditional sequence is followed, the cumulative effect is often overwhelming and may well exert a life-long influence on the initiate.

First in the sequence comes 'The Pledge', or dedication of the candidate, in which he formally commits himself to undergo the Initiation, swearing not to reveal any portion of it should he be rejected or withdraw before completion. Next comes 'The Vigil', or the contemplation period, which may entail fasting, a retirement to solitude in the wilderness or even incarceration in a dark dungeon. This is followed by 'The Testing', in which he is either severely questioned or offered several symbolic alternatives -- passing this, he is ready for 'The Ordeal', which may or may not be physical but always involves an element of danger either real or imagined. Having won through 'The Ordeal', he is then admitted to the Inner Precincts of the Temple where 'The Transformation' takes place; this may entail a change of garment or another form of symbolic metamorphosis. Following this, 'The Oath' is administered, with the candidate reciting it after the Priest, in the presence of the Brethren assembled. Then 'The Consecration' is bestowed, during which he receives his Fraternal 'Name' as a Neophyte in the Order. 'The Instruction' is then given, wherein he is taught that portion of 'The Arcanum' he is entitled to receive. Finally, 'The Sacrament' is served, for the Neophyte to share with his fellow Frères and Sorores, and the Initiation is completed.

The Initiate is a very special person. He has petitioned, has been tried and tested, has been found worthy on both the temporal and the spiritual levels and has been entrusted with the secrets of The Lodge. He or she is a brother or sister of an Order that by its very nature and purpose must set itself above and apart from society. The Initiate is not an occult 'snob' or 'poseur', but an eliteist in the most intrinsic sense. He is the truest of aristocrats even though he may come from a humble background and have the least in material advantages. He has a purpose, an allegiance and an identity on the highest and most exalted plane. By his merit and his dedication he has earned a store of riches that can never be taken from him so long as he abides by the principals of his Art and honors the obligations of his Oath.

But Initiation is sometimes denied to those who seek after it with the greatest desire while it is occasionally granted to some who seem less concerned in their approach to it. Lodge officers are not always responsible for the rejection of petitions, although they do have considerable influence. The entire active membership of the Chapter (above the grade of Neophyte) to which the probationer has applied, must approve of him. If there is more than one 'black-ball', no reasons need to be stated and his petition is automatically rejected. At first glance, this may seem a capricious method of screening -- but no Fraternity, least of all a Magickal Lodge, can function in true harmony without it.

To some so-called 'liberals' -- or more properly, 'populists' -- the black ball system is intolerable. Such people insist that if they meet minimum requirements and pay a stated fee, they have a legal and ethical right to intrude themselves anywhere and force their company on any group they choose. The principal of 'freedom of association' is lost on them; they construe it as their freedom to associate with those who do not choose to associate with them.

Needless-to-say, such individuals are not welcomed into the Inner Sanctum of the Magickal Temple and, Divine Providence granted, they never shall be.

Even though the O.T.A. has the legal license, the Magickal dispensation and the intellectual attainment to offer 'True Initiation', we still feel that these are not the only necessary qualifications. The supreme authorization will be found in the records of the Order itself. For over two years, the O.T.A. has steadily grown, its weekly meetings always involve practical Magick. Nearly a hundred successful Theurgic operations have been performed directly from ancient Magickal rituals in the most authentic manner. Over a score of Initiates have operated and received in our Temple. Not since the days of THE GOLDEN DAWN has such a record been established.

The gateway to the Magickal Experience is Initiation. Perhaps it is not for us to say that Magick can not be practiced without it or that one should seek and obtain it before attempting operational work, but we will declare that we consider it of utmost importance and we can not recognise the Magickal bonifides of any organization that does not require it in its full, traditional significance.

TU ES DEUS

Frater Aleyin

Frater Aleyin

The Seventh Ray

BON RELIGION

IN TIBET *BY* Sor. Ariadne



In the Summer of 1971, Sor. Ariadne and Fra. Gwydion visited Nepal in the Himalayas to film authentic Tibetan ceremonies. Another result of their 'Journey to the East' is this informative article...

To the surprise of most Westerners with whom I speak, there is another religion in the Himalayas besides Buddhism--and it is a much more ancient one. It is regarded by Buddhists in much the same manner that Christians regard Pagans--with abhorrence and disgust. Its name is "Bon-po" or merely "Bon".

The birthplace of Bon was the Shang-Shung province of Tibet, where its original magicians held residence. The main dieties of Bon were those of the sky, the embodiments of space and light, of infinity and purity.

Bon was the prevailing religion of the Himalayas before Padma Sambhava came to introduce Buddhism. It was a shamanistic religion, closely aligned with the workings of nature. Their dieties were the embodiments of natural forces: every mountain, hill, tree and lake had its own spirit, who oftentimes must be honored to ensure harmony for nearby villagers. Buddhism, a highly intellectual and transcendental religion, had to adopt much from Bon before the mountain people could relate to it. Thus, now "Tibetan Buddhism" shows a much more Tantric (magickal) bent than the Buddhism of more southern climates.

One interesting carry-over from Bon to Buddhism which is practiced today in Sikkim and Bhutan, is the practice of consulting "oracle priests". These are men who act as receivers do in Western Magick--they contact, or are possessed by, the spirit of the particular God/Demon figure who is called. To do this, they go into states transport somewhat akin to delirium, and speak often unintelligible words which are then interpreted for meaning by more currently lucid lamas (priests). An interesting sidelight is that a few oracle priests who are insecure as to their ability to receive, consume pepper and hashish before going into trance.

Elaborate costumes are worn for this ceremony, consisting of silk robes shot with gold threads, Chinese brocades, fur-trimmed boots with curled, pointed toes, and of course the ceremonial "kata". Katas are delicate white scarves given in honor of dignitaries by devotees and travelers when visiting religious men. They are a mark of respect; but to show up without one at a formal function is to be embarrassed. This kata is worn around the neck of the oracle priest. He clutches it, sometimes tears it, and occasionally comes close to strangling himself with it.

When the manifestation calm down, the village faithful line up to receive a blessing from the temporarily incarnated God-form; and it is felt unlucky if the manifestation leaves the receiver before this is accomplished.

Bon was nearly overwhelmed by the coming of Buddhism. The only form in which Bon survives today appears as merely a perverted Buddhism. Most liturgy and terms used are interpretations of Buddhism; symbols used are reversed Buddhist symbols. For instance, the clock-wise swirling of the Buddhist svastika is counter-clockwise for the Bon-pos; and while all Buddhists honor sacred shrines by walking clockwise about them, Bon-pos walk counter-clockwise.

A sad thing about this development is that apparently the nature orientation of ancient Bon has been totally eliminated by the coming of Buddhism. But Buddhism has profited vastly by Bon input, and Tibetan Buddhism today is Buddhism in its most magickal, fascinating form.

7th Ray from the archives

Once again THE ORDO TEMPLI ASHTART opens its archives for another glimpse at the ancient source books of Western Magick -- the grimoires. One of the most basic and specific of these was 'the sorcerer's hand-book' called:

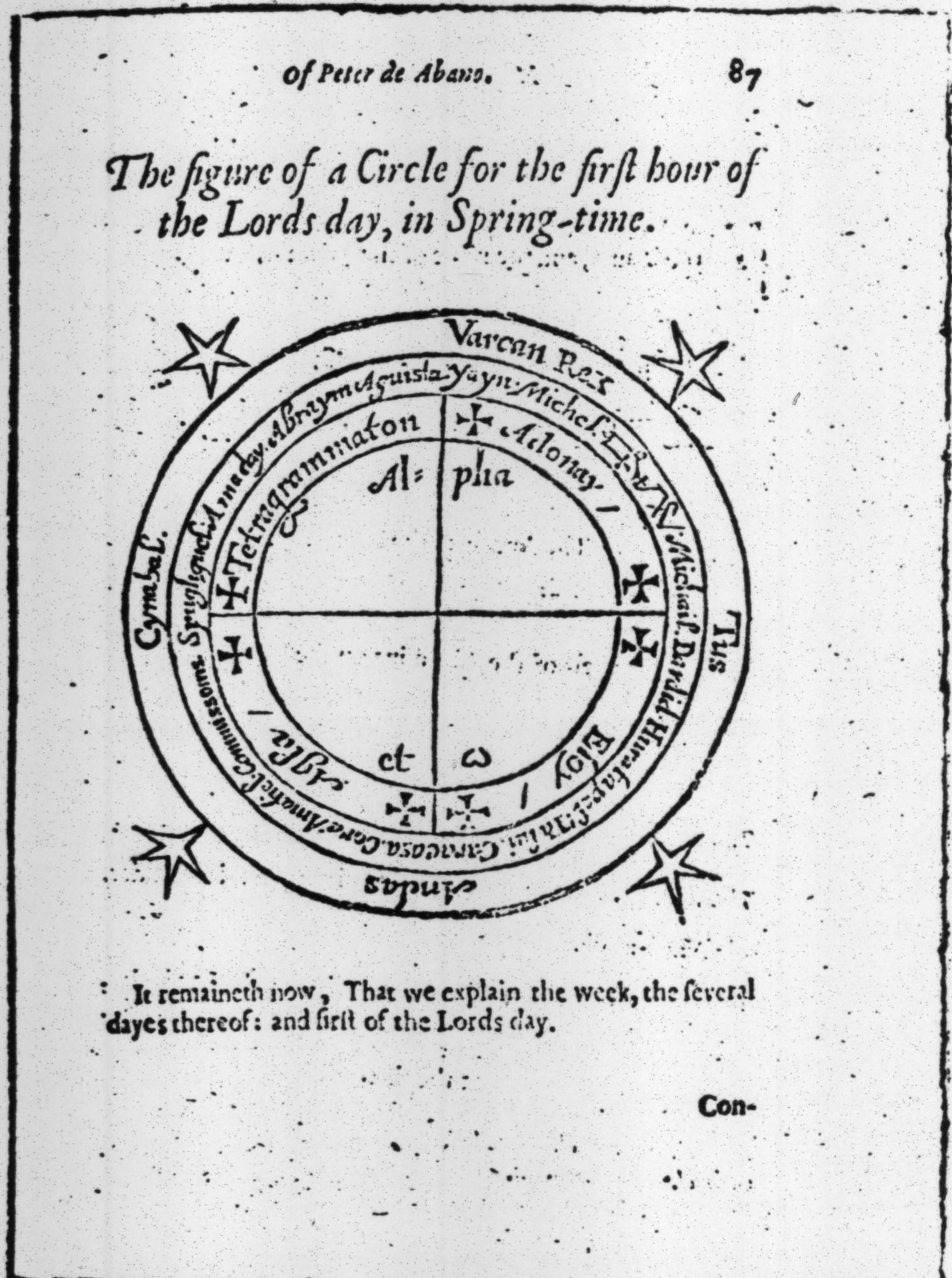
The Heptameron or 'Magical Elements' of Peter de Abano

THE HEPTAMERON, or 'Magical Elements', attributed to Peter de Abano, was published in the same 17th Century quarto volume (Sloane 3850 BM) as THE FOURTH BOOK of Cornelius Agrippa (see 'archives' 7R-2) and was probably not written by Petrus Aponensis of Abano. This should not reflect on the value or authenticity of the work as a Magickal text. Occult scholars are well aware of the literary habits of the time, especially in the controversial area of Ceremonial Magick, where attribution of authorship to famous or infamous adepts of an earlier age was the rule rather than the exception...

...Peter de Abano was a noted Italian physician and philosopher of the 13th Century -- arrested and tried by the Holy Office for allegedly delving in the Black Arts. He died in prison before he could be burned at the stake -- becoming something of a 'Magickal Myrtar'...

...Francis Barrett included much of THE HEPTAMERON in his 1801 treatise, THE MAGUS. Those who have a facsimile edition of this work can compare the Magic Circle from page 87 of THE HEPTAMERON (shown at right; from our direct-reproduction copy) with Barrett's version, which was obviously re-drawn from it...

...Circles of this archaic style are no longer used in modern practice. Today, a simplified four-quarter-Archangelic design, harmonizing with THE RITUAL OF THE LESSER PENTAGRAM, is employed for all times and seasons.



7th Ray COVER STORY

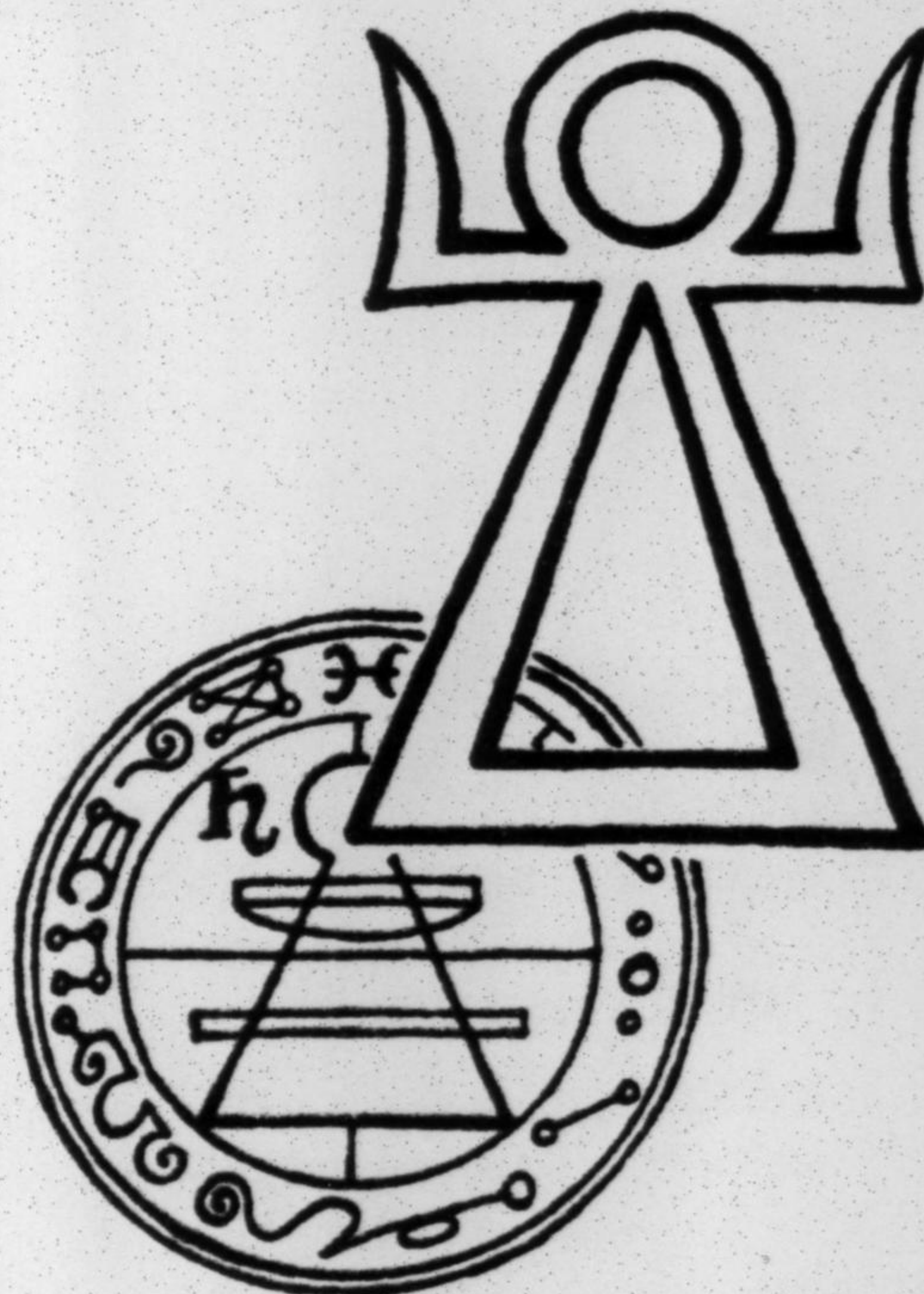
the

TANITRUM

ANCIENT SYMBOL of MAGICK By Fra. ALEYM

In Crowley's introduction to Mather's compilation of THE GOETIA, (de Laurence, 1916) we find convincing evidence presented to prove that the 'Secret Seal of Solomon'* derives from the equally mysterious and far more ancient 'Sign of Tanit', a Punic religious glyph often seen on the phallic steli surviving from North African Carthage, the Phoenician empire's last great city-state. This symbol has puzzled archaeologists and historians; they have no name for it but they have theorized that it represents the Goddess ∴ Tanit (the Punic ∴ Ashtart) and that it bears some relation to the Egyptian 'ankh'. It obviously represents an anthropomorphic figure, most probably a woman, with her arms raised in adoration or benediction.... But, as in the case of all great religious symbols, there are deeper meanings and analogies that can be derived from thoughtful meditation upon it..

....The form of the upraised 'arms' are very similar to the ancient Minoan 'Horns of Consecration' -- and the motif of a 'disc' above a horizontal line, set upon the upper point of a triangle, might well represent the Sun rising above the waters, (the line being the horizon and the triangle being the Sun's reflection) calling to mind the insignia of THE GOLDEN DAWN...



...THE ORDO TEMPLI ASHTART has researched this ancient symbol carefully and reflected long upon its esoteric significance. We have named it 'The Tanitrum' and we are officially adopting it as The Sacred Symbol of the O.∴T.∴ A.∴ -- as a complement to our Great Seal, the Qabalistic Planetary Septagram. As the foremost Western Lodge practicing Traditional Solomonic Magick, we feel that the Tanitrum is uniquely ours -- coming down to us through the grimories and the folk-lore of the Arabian Nights as that powerful and wonderful glyph with which King Solomon contained the Jinn in the Vessel of Brass...A FEMININE SYMBOL OF LOVE AND ADORATION! This is a philosophic factor for profound contemplation. There is much more that can not be written about the Tanitrum here and there are some aspects that can not be communicated in words, even to Initiates. Its deepest secrets are intuitive and can be understood only through the practice of invocation --- as our Priestess, shown on this issue's cover, is demonstrating.

* Not to be confused with the Hexagram and Pentagram of Solomon, which are employed to control spirits during Magickal Operations. -- Ed.

The third in a series of articles by the Inspector General on the social purpose, the standards and public position of modern Western Magick. This segment concludes the initial series.

The What and Why of **MAGICK** part III by fra. Khedemel



The answer to the question "Why Magick?", is much the same as the answer to "Why Anything?": One does Magick because one enjoys it, and feels that it is worth while. All the usual altruistic reasons are really secondary. You do it because you want to.

The genuine practice of Western Magick is Egocentric. This is quite compatible with both ancient and modern Kabbalistic theory. The 'self' is important, valuable, and worthy of improvement and expansion. In keeping with this, the only way is obviously self-improvement, self-knowledge, and self-control. ANY other (externalising) method would be contrary to the basic premise. If in the process, the individual seeker is able to assist some other individual or group, fine. However this is not the primary reason for going into a serious study and practice of Western Magick. Perhaps this is why so few Westerners go into an all out effort to study and practice Magick. Either they are afraid of what they might learn about themselves, others, or the Universe itself -- or they have been taken in by the pseudo-eastern transcendental attitude concerning 'service' to others. If one will use his intellect, it is readily apparent that it is impossible to be of 'service' unless one is already an Adept. Hence, it is perfectly legitimate to wish to study Magick for your benefit alone.

One of the basic Kabbalistic theorems is that an individual human is a miniature of the Universe entire, including a small fragment of what most people call "God". It is this spark or flame that separates Men from Apes. One of the goals of the individual practitioner is to nurture this spark of divinity within him, and permit it to help and guide him. Please Note: this is an internal concept. Most people can not accept this. They may say that they accept the internal guidance concept, when in actual fact they are still looking for an external God, or the prophet of one, to follow.

If one were to divide up the population into groups according to the Huber Scale, one would quickly note that the largest single group is in level 3, with a tie between 2nd, 4th, and 5th levels, for the second largest group. If one were to graph this, you would get a standard deviation curve, slightly flat-topped and slightly skewed toward the 4th. level. What are the characteristics of these groups?

A 3rd. level individual is absolutely dependent upon an external structure. He must have an external "God", an external set of moral, ethical, and legal values, and a cop on every corner to keep him honest. The third level individual is totally incapable of self-guidance. He resembles a blind man in a familiar house. He can usually navigate fairly well, if he keeps to a routine, or follows a specific leader. Change the routine, or place him in an un-familiar situation, or take away his leader (or worse yet, ask him to lead), and he is lost at once.

The 2nd. (or lower) individual is living a hand-to-mouth existence, and has no energy, time, and frequently he is without the ability to even think about ethics, religion, or anything other than simple survival.

A 4th. level individual is the crass materialist, typified by the used car salesman. His 'God' is money or power. He is the blind man with a cane. If you change the situation, he will learn it much sooner than the 3rd. level individual.

A 5th. level individual is the team player, as typified by the Advertising Agency man. He never expresses any originality which might tend to rock the boat. A 'me-to'-er. He accepts without question the ethic of the gang.

It is quite obvious that a large majority of the population are below 6th. level, and consequently unable and unwilling to even attempt to comprehend the most basic Kabbalistic principals. It is from the 3 to 5 percent of the population in the 6th. and 7th. levels, which spring all of the genuinely creative Artists, Scientists, Writers, Philosophers and Magicians. Please remember that the Huber Scale only differentiates on the individuals ability to cope, not upon his motivation or altruism (or lack of it).

Of course, the entire subject of individual differences is an anathema to a Hyper-Liberal. An entire school of psychology has been created which attempts to attribute all individual differences to the effects of environment.

What the Environmentalists (who I suspect are themselves 3rd, 4th, or 5th. level) fail to realise (and if realized, refuse to admit), is that education, social position, and all these other factors, only increase the spread of differences (rather than create the differences) and merely magnify the fact that people ARE different. "Equality" is a fictional concept. A useful fiction perhaps, but a fiction none-the-less. No two people were ever 'created equal', and to hold that they are in fact identically equal, is to deprive both of a basic human right; the right to be different. Rather or not such differences are considered 'good' or 'bad', is a value judgement. It is the tendency toward making overgeneralized value judgements, which should be attacked, rather than attempting to deny the observable differences which may or may not in part cause the value judgements.

When a Government, a business, a pressure group, or a National Figure, attempts to force individuals or groups into being wholly equal, a serious injury is done to all concerned. You can only equalize downward, by debilitating everyone down to the level of the lowest individual in the group, class, or Nation.

As far as we have been able to discover, there is only one way that a person can move himself, from 3rd, 4th, or 5th, level to 6th, or perhaps 7th. level. That way is (for the Westerner) Magick. If you can and will do the work, you can unlock the chains which bind you. It is not easy, and it can be painful and frightening, and is by no means a reversible process. You will change. The rate of change may vary, but you will continue to change for the rest of your life. You will be loosing your protective camoflaug, coming out of your hole in the ground standing on your own hind legs and saying: "I am a man, not a mouse."

In doing so, you will be criticized by the very people you formerly regarded as friends, as well as others. You will be putting yourself crosswise to most of society, and social institutions.

It gets cold and lonely out here, in front of everybody. You will have no infallible Guru, guide, or book to follow. You will be a leader, whether you like it or not.

A problem now arises. In the process of becoming a self-guided person, you will discover that an almost complete totality of Social Institutions (including all Governments) have no provision for a self-guided individual.

In the not so distant past, thinking for your self was a crime. Acting upon those thoughts was frequently a Capital Crime. Proving yourself to be correct, only added insult to injury. I submit that three of the most famous criminals from our history were Jesus, Galileo, and George Washington. All were in fact guilty of crimes against the laws of their time and place.

If a self-guided individual does in fact abandon his protective cover, and show himself to be unaffected by most of the pro-whatever propaganda, and if he even starts to achieve that which he desires, he can expect to be called a mis-fit (or worse) for his innovation. This is entirely correct. He does not fit into the conveniently mindless mould anymore.

I further submit that this Country was founded by such mis-fits, innovators, and free-thinkers, and that the strain has been diluted continuously ever since. Once the innovators had tamed the wilds, then the do-nothings, sure-thing bettors, and other assorted non-productive types climbed on the bandwagon.

The same mechanism is still in operation today. Consider the very few original thinkers who started the 'sub-culture mystique', and how it became a fad. Millions of dollars were made by certain concerns, none of which had anything to do with starting the movement, and had no concept of what it was all about. The people who were the innovators got nothing. Not only did they not get anything, they were despised by the very people who were making money from them.

The present occult boom is another example of this sort. Quite a few people are getting their names widely known among the general public, and making a fair amount of money in the process, but the question that is of importance is: "How much are they contributing to the advancement of the Art?" Answer: Not a bit. They are, for the most part, vulgarizing a 'tradition' that was never intended for the 'vulgar' -- i.e.: the general public.

The really creative individuals in this field are very slightly known, because their works do not have wide appeal, and therefore would not sell, and hence are not published. It seems that most publishers in general, and some publishers of 'occult' books do not want originality. A very few publishers still do reprint some of the genuine classics, without which a modern Order could not exist.

What little genuine material that is published, is usually quickly submerged in the large volume of popular garbage published about 'the occult'.

One of the major pit-falls of becoming an effective self-guided person, is that many individuals who discover how they are being used, tend to 'drop out' or become so anti-something-or-other, that they are no longer effective in the real world. In some cases, their obvious ineffectiveness causes them to become even more 'turned-off', and so on. The self-defeating feed-back loop is now complete. Note how easily the potentially great are harnessed.

The self-guided individual who desires to help others of his ilk who are in similar situations, does not 'drop out'. Instead, he analyses the situation, to determine how he can best use the system toward his own ends.

The truly self-guided individual works with considerable circumspection. An anarchist he is not. He is usually not primarily interested in changing the system radically, but is interested in understanding the system well enough, so that he can make the system work for him. The extremists will at this point scream "Sell-Out". Let them. Most of the people on the campuses of this Country who are doing all the shouting, are still being used, only in this case by the anti-establishment Establishment. They are still followers. Student riots are not new, in 3rd. century B.C. Greece, student activists were much the same as today; loud, dirty, anti-everything (ala Al Capp's S.W.I.N.E.)

The self-guided (or potential self-guided) student may be there, but he is not a 'true believer'. He is insular, by himself, perhaps un-noticed by the placard waving mob. He is one of the few who is there to learn, not to destroy. If he is intelligent, and has correctly analysed the situation, he is (for example) studying Government, not because it is required in order to graduate, but because a knowledge of how the system functions is necessary for success in what-ever he wishes to do at a later time.

Perhaps this is the reason that such a subject is a required course? Maybe the people who set up the University knew what they were doing? Maybe there are other courses which are valuable, necessary or just plain helpful to have taken, that are not on the required list? I wonder how many of the present day students have gone this far in their thinking? One or two percent, perhaps?

It is to these very few, lonely rocks, unaffected by the tidal wash of idiots; to those persons who chart their own course, that we address ourselves: Think about it. Investigate Magick. Perhaps it is for you. Perhaps you will find what you seek in the Lodge: Companionship with other genuinely free thinkers, and more. Sanctuary, haven, acceptance for what you are. Freedom to be yourself, in a 'no-fault zone'. Assistance in exploring whatever area you choose, at whatever pace you choose.

Come forward friend, and be recognized.

The Seventh Ray



- Membership News
- Announcements
- Awards
- Notes



MEMBERSHIP NEWS

Fra. Sabezius and Sor. Sheharazad have moved to the East Coast and have been authorized to establish a Hermitage House of the O.:T.:A.: at their location. The Hermitage is to be under the general command of Sor. Kara. Persons wishing information on the East Coast Hermitage should contact Grand Lodge by mail. Grand Lodge remains the only Initiating location at the present however....Fra. Khedemel finally succumbed to matrimony on Aug. 29th. Fra. Gwydion and Sor. Ariadne performed the Magickal Marriage in Feraferia's Temple. Fra. Khedemel and his Bride (a prospective O.:T.:A.: member) are residing at El Dorado Chapter and will be hosting the Open Classes on alternate Friday evenings.

ANNOUNCEMENTS

THE SEVENTH RAY is honored to announce that William G. Gray, noted author of MAGICAL RITUAL METHODS, THE LADDER OF LIGHTS and other excellent texts on Western Magick, has written an article for us entitled: 'WHY MAGIC?' -- which will be featured in our next issue (Winter, 1972)....OPEN CLASSES have resumed, and are now offered in the Pasadena area. Enrollment is limited. All persons interested in attending must contact the reservation desk at (213) 794-6013. A one dollar donation will be requested. The class will meet on alternate Friday evenings at several locations. Reservations are a MUST. Some refreshments will be available. Interested persons are requested to read the boxed notice on the inside back cover of this (and every) issue of THE SEVENTH RAY. Please be prompt, as the classes start at 7:30 P.M. exactly. The classes run for four meetings....The MENSA Magick Special Interest Group will continue to meet on the 4th. Wednesday of the month. Please phone the reservation desk at (213) 794-6013.

AWARDS AND ORDINATIONS

Ordained (C.H.S.): Fra. Prometheus, Sor. Artemis, Sor. Athena.

OFFICIAL NOTICE:

ON THIS DATE, SEPTEMBER 28TH, 1972, THE ORDO TEMPLI ASHTART ADOPTED THE EMBLEM OF A 'DIAMOND' ENCLOSED IN A SEPTAGRAM, THE LETTERS OTA AND A TANITRUM -- AS DISPLAYED ON THE MASTHEAD OF THIS ISSUE [VOL. 1, NO. 3] OF THE SEVENTH RAY -- AS THE AUTHORIZED INSIGNIA, FRATERNAL SEAL AND OFFICIAL LETTERHEAD OF THE ORDER.

By Order of The Grand Master.

The Seventh Ray

FERAFERIA

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QUALIFIED Speakers on Ceremonial Magick are available to youth groups and other organizations. Call 213-794-6013.

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The Crystal Well

'WICCA' NEWSLETTER

"THOMAS" P.O. BOX 18351
Philadelphia,
Penn. 19120

BOOKS ON OCCULT SUBJECTS

AVAILABLE FROM: THE TECH-GROUP BOOK SERVICE, BOX 3341, Pasadena, Ca. 91103

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If you do not live in the Southern California area, watch for announcements of Chapter openings in *The Seventh Ray*.

Please Note

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IN THE O.T.A.
- [1] BE A UNITED STATES CITIZEN, OVER 18 YEARS OF AGE, WITHOUT ANY FELONY ARRESTS.
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 - [4] BE ABLE TO ATTEND A MINIMUM OF 3/4 OF ALL MEETINGS.
 - [5] PAY THE FEES, DUES AND ASSESSMENTS.



CALENDAR



SEPTEMBER 1972

Sat. 9/16: Op (D)
Sun. 9/17: Op (C)

Fri. 9/22: Full Moon

Sat. 9/23: Fall Equinox
Ff: Outdoor.

Sun. 9/24: Alternate
for 9/23.

Sat. 9/30: Tng (D)

OCTOBER 1972

Sun. 10/1: Tng (C)

Thr. 10/5: n.m.

Sat. 10/7: Op (D)
Sun. 10/8: Op (C)

Sat. 10/14: Op (D)
Sun. 10/15: Op (C)

Fri. 10/20: Full Moon

Sat. 10/21: Tng (D)
Sun. 10/22: Tng (C)

Mon. 10/23: Founder's
Day Banquet.

Sat. 10/28: Tng (D)
Sun. 10/29: Tng (C)

NOVEMBER 1972

Wed. 11/1: Ff: Samhain
(Outdoor)

Thr. 11/2: n.m.

Sat. 11/4: Op (D)
Sun. 11/5: Op (C)

Sat. 11/11: Op (D)
Sun. 11/12: Op (C)

Fri. 11/17: Full Moon

Sat. 11/18: Tng (D)
Sun. 11/19: Tng (C)

Sat. 11/25: Tng (D)
Sun. 11/26: Tng (C)

DECEMBER 1972

Sat. 12/2: Tng. (D)
Sun. 12/3: n.m.
Op (C)

Sat. 12/9: Op (D)
Sun. 12/10: Op (C)

Sat. 12/16: Op (D)
Sun. 12/17: Op (C)

Mon. 12/18: Full Moon

Thr. 12/21: Ff: Repose
Fri. 12/22: Ff: Yule

Sat. 12/23: Tng (D)
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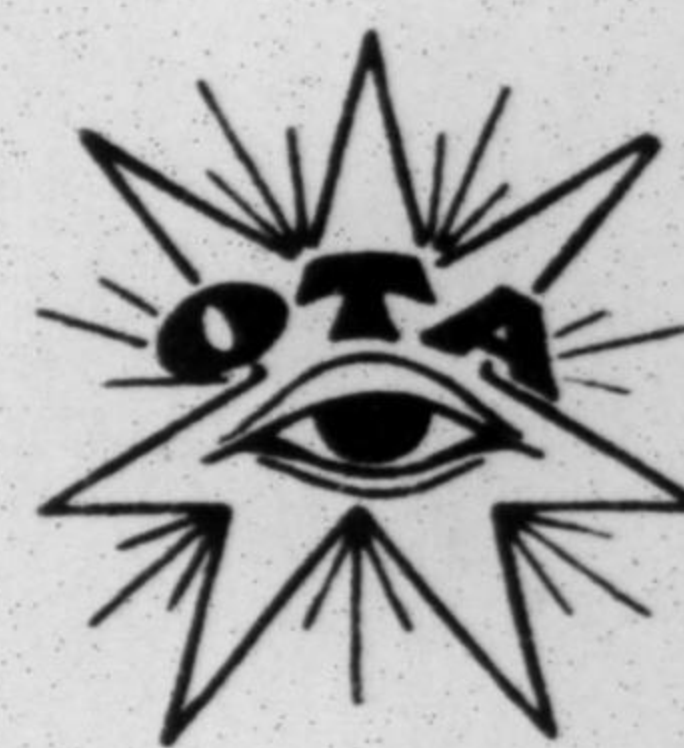
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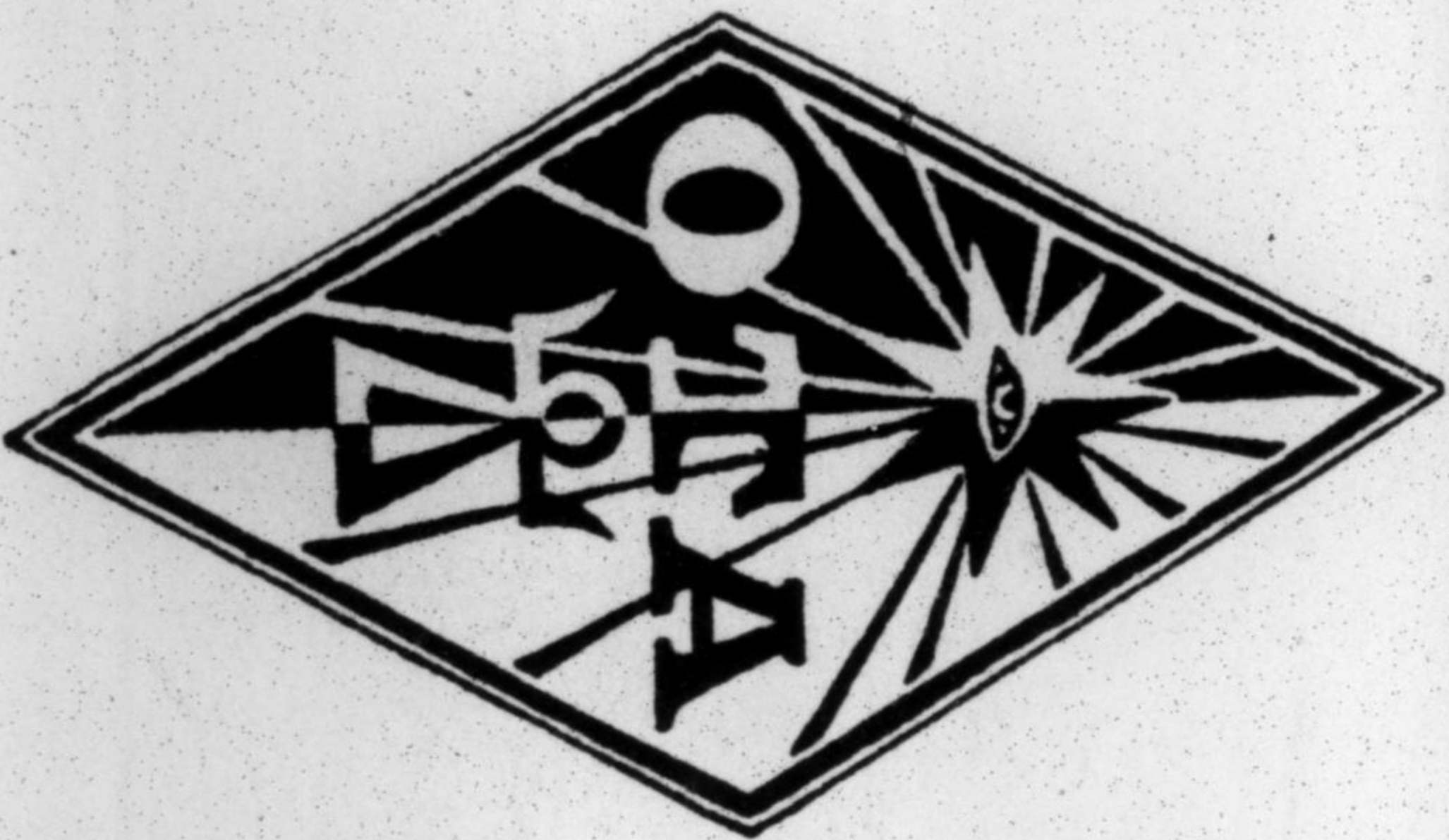
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