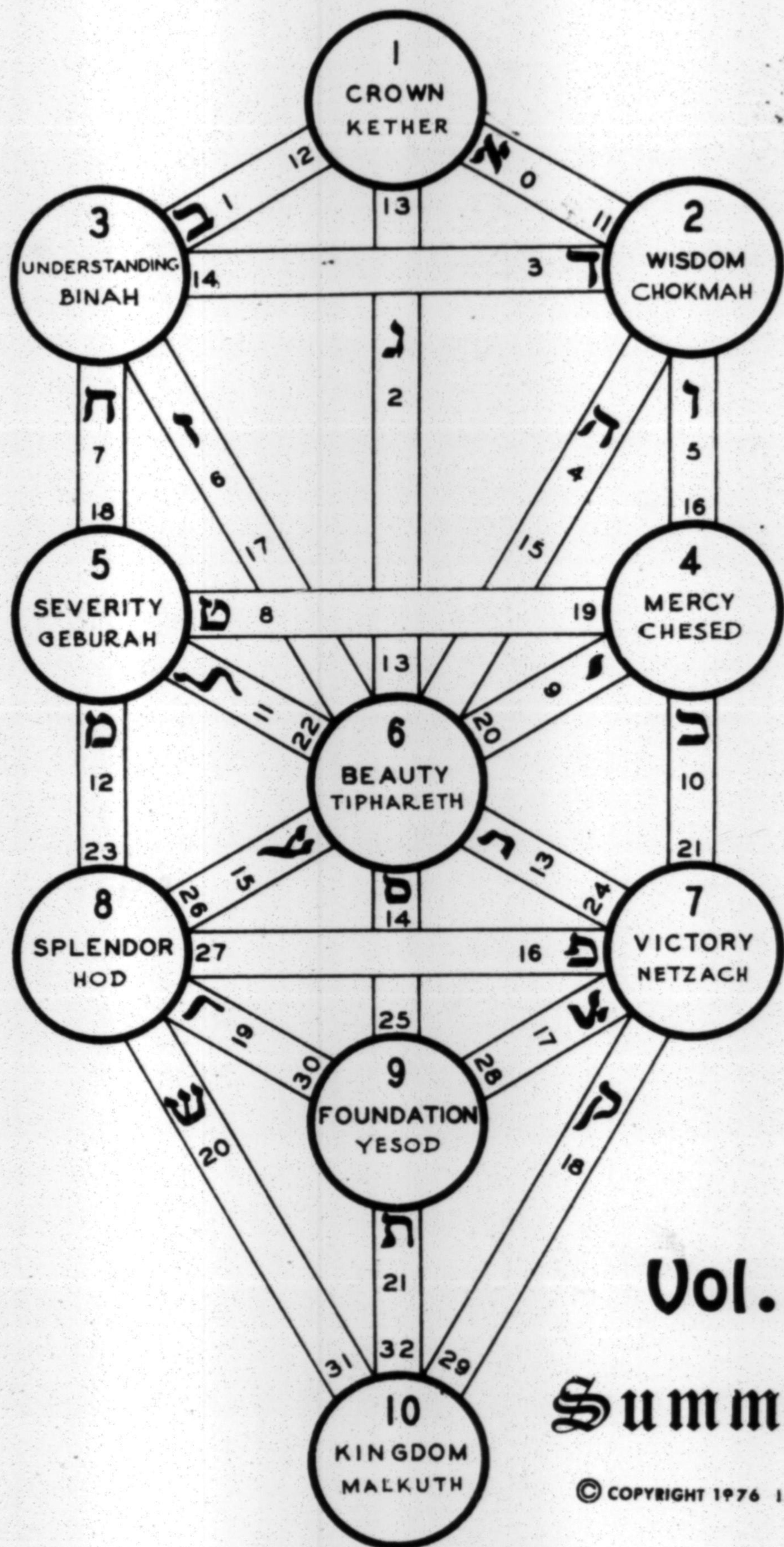


the

WHITE

LIGHT



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Summer, 1976

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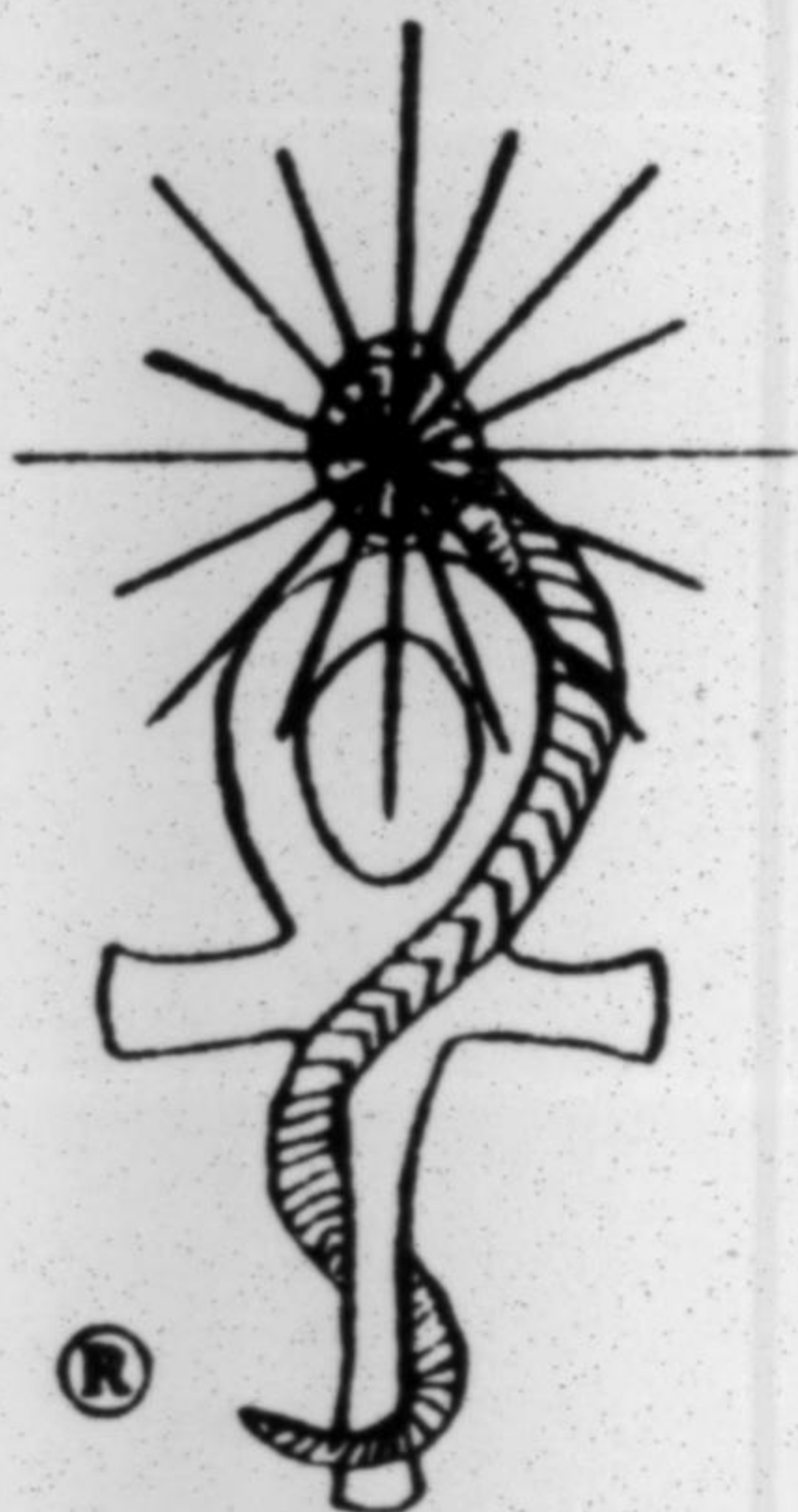
# THE WHITE LIGHT

is the journal of:

THE TEMPLE OF TRUTH,

a Hermetic Magickal Order  
Sponsored by:

**The Light of Truth Church**



Rev. Nelson H. White, D.D., Editor  
Rev. Sergei A. White, Ass't Editor

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TEMPLE OF TRUTH INFORMATION  
STATEMENT ON INSIDE BACK COVER.

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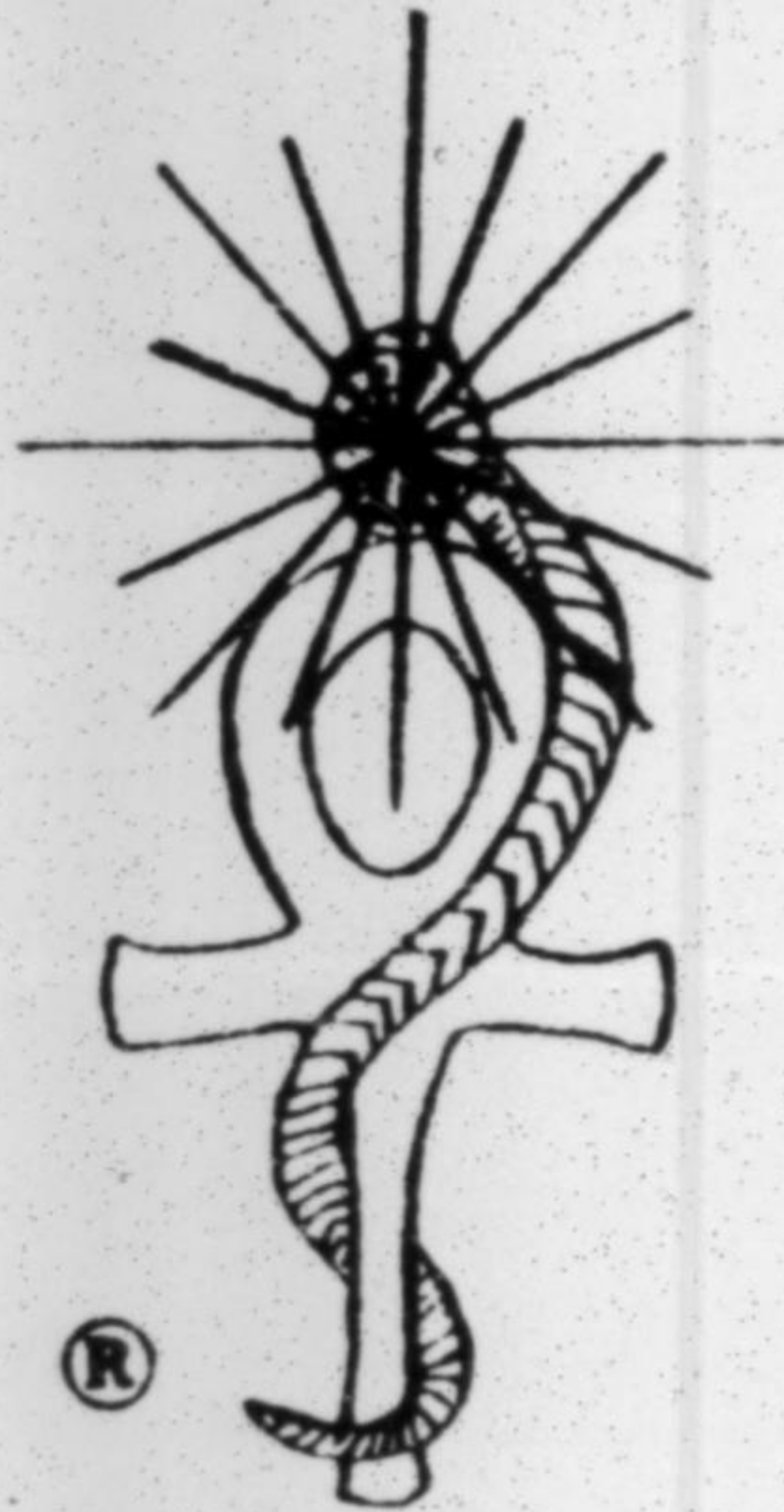
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NHW

# The Way of the Wizard

Robert S. Ellwood, Jr.

Not long ago, an order headquartered in Pasadena devoted to the practice of ceremonial magic<sup>1</sup> performed an evocation of a spirit called Vassago. This entity is one of the seventy-two chief spirits listed, with instructions for calling them up, in the centuries-old magical handbook called the "Goetia" or "Lesser Key of Solomon."<sup>2</sup> Here we are told that Vassago is a Mighty Prince, but of a Good Nature, and able to declare things Past and to Come, and to discover things Hid or Lost. The leader of the order told me that he had worked with Vassago a number of times, and had indeed found him a well-disposed personality, but rather talkative: his advice had twice helped to restore children separated from their parents.

The evocation of Vassago, enacted as a demonstration for another order and described to me, followed a typical ceremonial magic format. A Magic Circle eight feet in diameter was placed on the floor. (Nine feet is the correct dimension, but was not practical on this occasion.) Outside the circle was a triangle. During a magical operation the operator, receiver, assistants, and initiated spectators stand within the circle.

The operator is the magician who summons the spirits. The receiver's job is to mediate contact with the evoked entity—he or she may be merely aware of the emotional force generated by the contact, or have some audial or visual awareness of the presence, or even communicate messages from it mediumistically. The roles of operator and receiver have sometimes been combined, and there are still magicians who work solo, evoking and then communicating with spirits themselves. In some modern magical orders, however, as in ancient neoplatonic theurgy, operator and receiver are a team.

In the demonstration, the magician, robed and bearing magic wand and sword, began his work by circumambulating the circle. He then entered the circle with his retinue, first banishing any remnant entities within it. He gestured with the magic sword, which controls spirits, commanding them to depart.

He then began the work of summoning Vassago, the Mighty Prince. The operator placed on the receiver's breast a "lamin" or inscribed thin metal plate bearing the "sigil" or symbol of Vassago. He burned incense, and candles in the spirit's color. Holding the wand with a ruling gesture, he recited in tones of authority a verbose conjuration requesting Vassago, in the names of the Most High, to appear and visit his invokers in peace.

The conjuration is repeated until a manifestation begins to make itself felt; in this case, the receiver evidenced contact on the third recitation. But he was inexperienced, and reported only a feeling of the entity's presence. Sometimes the receiver's face reportedly changes to resemble that of the visitant, and he or she utters delphic words of communication from

him. There is even what is known as possession trance, when the receiver stands in the triangle rather than the circle to serve as a medium for the spirit.

After the conjuration, the visiting spirit must be dismissed in proper form. This is most important, for a conjured guest from the other side who remained around after a rite was completed could cause untold problems. Then the members of the order debrief each other and record what happened during the rite in their magical journal.

## II

It should not be supposed that the importance of ceremonial magic for its practitioners rests wholly on whether or not a dramatic contact is made. Performing the ritual itself, with its atmosphere of mystery, emotional fervor, and entry into an alternative world, has for them a cathartic effect independent of any such result.<sup>3</sup> One magician of another order once told me that the magical operation is like a temporary therapeutic schizophrenia. The intense stimulation of the rite lowers the ordinary threshold of awareness to permit contact with dimensions of reality which, one might say, have not yet solidified enough for ordinary perception. The same informant said that the practice of magic recalls the sense of wonder one had as a child in seeing fresh and new the splendor of sunsets, and in reading fairy tales with their hints that reality may not be quite as prosaic as it seems, and that marvelous experiences may be waiting for those who know how to open the closets where they are stored.

Perhaps, as R. D. Laing would have us believe, it is really ordinary society and ordinary ways of cognition that are schizophrenic.<sup>4</sup> Experiences, which from the biased vantage of a sick world look pathological, may really be ways a person is learning to cope with such a world by developing sources of strength independent of it. If he regresses to infantilism temporarily, or hears voices and sees things no one else can see, he is indeed dissociated from ordinary reality—but the process may become, under proper conditions, comparable to spiritual initiation. Out of it he may emerge reborn and at home not just in human society, but in rapport also with our widest environment and ultimate source of consciousness, the infinite universe itself.

It is easy to see that a magical rite could be a way of inducing this sort of initiatory transition. It would not matter whether the evoked entities were something really "out there" in the universe, or instead projections from one's own unconscious. As another magician put it, when commenting on a certain entity with which he had been working, "I don't know whether he is external or just a projection of my own mind, but it doesn't matter, because in either case he teaches me things I didn't know before." Most modern American ceremonial magicians are

also students of Jungian psychology, and are quite comfortable with a Jungian interpretation of what they are doing. For them, intrapsychic reality is just as "real" as external entities. If the deity they perceive personifies one of the "archetypes of the unconscious"—the Wise Old Man or the Anima—this makes seeing, meeting, and controlling it no less important than if it were a visitant from outer space. Indeed, the distinctions may be meaningless.

The leader of the order which evoked Vasago said that serious applicants to his work—mostly people in their late twenties and early thirties who are married and have steady employment—had one of two primary motivations. One was curiosity about magic, the other a desire for "self-improvement." In the last analysis, these mean a desire to attain through magical practice a recovery of the sense of wonder to experience that we are after all living in a marvelous universe; and secondly to have experiences which will aid in the integration and knowledge of self, getting the fragments of one's personality—emotions, archetypes, lost childhood, desires, and so forth—put together like the pieces of a puzzle to make a single picture.

### III

Magical orders are no new thing. Most modern ceremonial magic rests on the work of Eliphas Lévi (*nom de plume* of A. L. Constant, 1810–75), Aleister Crowley (1875–1947), and the famous Order of the Golden Dawn which flourished in England roughly 1888–1903.<sup>5</sup> The magicians of that period exceeded those of the 1970s in both numbers and intellectual calibre. Behind them lies a western magical lineage which produced books like the *Goetia*. With diverse roots perhaps more Babylonian than anything else, the tradition coalesced in the theurgy of the later neoplatonists, persisted through the Middle Ages, and flourished in the Renaissance. Even afterwards it did not fail to give some taste for wonder and intrapsychic exploration—not to mention a thirst for power—in supposedly more rationalistic and scientific centuries. Western ceremonial magic is closely paralleled by important Eastern traditions, especially Hindu and Buddhist Tantrism and esoteric Taoism, which also center on initiation, reality-transforming rites, and visualizations or evocations of supernatural entities. These traditions, generally believing that all perceived reality proceeds out of mind, are similarly ambiguous about whether magical experience is external or subjective. Behind both these lineages, Eastern and Western, lies the figure of the shaman, the wizard of so many primitive societies who characteristically experienced a divine call and initiation giving him power to summon or visit in marvelous flight bands of spirits, which he made use of to heal and above all, perhaps, to activate his tribesmen's sense of wonder.<sup>6</sup>

Spiritistic magic as an aspect of the religion of cultures and societies is rapidly diminishing in the mid-twentieth century. Every year sees fewer primitive tribes with shamans, while Chinese Taoism and the Tibetan heartland of esoteric Buddhism have both mostly passed into history. In the West, the ceremonial orders remain very small compared to the major institutions of society, for all their importance in keeping the tradition alive. The acids of revolution and modernization have cut deeply into what was once a set of beliefs and practices

with which virtually all men and women were familiar. Only in parts of Latin America and Africa does the tradition continue to flourish. Religions like Haitian Vodun and Brazilian Umbanda practice the evocation and control of spirits in ways similar in principle to those of the magical order described though the names may be those of African gods or Catholic saints.

### IV

Yet even as the practice of traditional wizardry declines, the idea of the wizard is a force of renewed strength. As the symbol of a particular style of spiritual life, he moves through the modern world on eagle's wings. The wizard confronts contemporary consciousness in the form of figures like Carlos Castaneda's don Juan, Ged in Ursula LeGuin's *Wizard of Earthsea* books, or Gandalf in J.R.R. Tolkien's *The Lord of the Rings*. Whether shaman, magus, or mighty adept trained in the Himalayas, the wizard personifies a pattern which, for all its antiquity, many moderns find compelling.

The wizard in these books, like the adept idealized by the magical tradition, is not just a greybeard who waves a magic wand and makes bags of gold appear. He may indeed have capacities that seem uncanny to the layman, but they are essentially side-effects of something else. That "something else" is a special way of being in the world.

The wizard is first of all an initiate. All magical orders have their initiations, as did the shamans of old, and usually the initiation represents a mystic death and rebirth. Wizardry sees all of life as a series of initiations. Birth, learning to walk and talk, education, getting a job, marriage, having one's own firstborn—all these are like deaths, often painful, to one life, and births into another which offer greatly enhanced communication with the universe and more possibilities for power. Wizardry says that besides the more or less natural initiations, others are available which one can intentionally undergo—and which, at the price of great effort and risk, offer cosmic awareness and personal fulfillment vastly beyond that of the ordinary man and woman.

Somewhere, then, every wizard has entered a ring of fire and been reformed to an immensely finer temper. But initiatory orders are supposed to be secret. Typically, the wizard does not tell where he was then or what he saw and did, save in veiled and tantalizing hints.

Instead, like Castaneda's don Juan, the wizard appears as a man who is "different." He has about him an air of mystery and "lightness." No one really knows where he came from, and some day he may simply disappear and no one will know where he has gone. In the meantime, he presents himself as one who is completely without ties on either the psychic or physical planes. He may baffle his followers by showing up in unexpected places and saying odd things. He is unpredictable, even dangerous-seeming—fascinating, yet a chancy character to be around, like a virile god in all his numinous strength. At the same time the wizard gives out a sense of an equilibrium which goes deeper than the mixed currents on the surface. He seems in himself to be at rest in the universe in some calm spot where all its violent forces meet and balance each other off.

This spot gives the wizard a unique vantage point from which to perceive the universe, and he perceives it in a distinctive way. With clear vision goes unimpeded power.

The wizard experiences the cosmos as interconnected. Mind and matter, near and far, small and great—they are all part of a larger unity, and unbreakable bonds join them all. It is as though each entity were linked to all other entities by fine piano wires, and a cause set in motion by the thought, word, or deed of any being would send vibrations shuddering through the whole system, leaving nothing quite as it was before. Most of us are merely playthings of this web. We are buffeted here and there by the complex forces running around and through us; most we do not understand or even acknowledge, even those we ourselves set in motion.

But the wizard perceives these lines of force. He knows the less obvious as well as the more apparent ways all things interact. He is thereby able to play upon the universe as though it were a flute. He knows the laws of correspondence, under which a small operation done precisely right can have far-reaching effects by stimulating the same vibration, so to speak, in higher octaves. Above all, he has the acute wisdom which comes from seeing things as they are, in all their interrelationships.

The wizard also sees the universe as made of mind. The force-fields that comprise it are for him fundamentally mental, like ideas. The vibrations we perceive as matter are only surface phenomena, and do not reveal more than the proverbial tip of the iceberg of full reality.

The deeper, non-material dimensions of the universe are what the wizard's training and initiation open him to perceive. He learns that everything is alive, and that invisible consciousnesses, from the rich minds animating stars to the sprites of spring and glen, can become his allies and servants. The evocations of Vassago, and of the hundreds of other angels and spirits named in the old magical books, illuminate this vision of the universe as full of consciousness. If in fact the evoked entities are projections of the magician's own mind, all the more is the universe made of mind, and magic becomes a way of learning experientially that the world he sees is like a movie beaming from a projector in his head, and that if he wants he can take out one reel of film and put in another—if he wishes, one full of fabulous gods. As a modern magician put it to me, "Magic teaches you how to write your own universe."

The most important gift the wizard has as he walks through the world is a sense of wonder. Like Plato, he affirms that philosophy begins with wonder; whatever best awakens the capacity for wonder teaches most about the mysterious cosmos.

V

As an ideal type, then, the wizard may be pictured as one who strides the earth an enigmatic stranger, yet who is at home with angels and demons beyond ordinary ken. He has been through a secret initiation somewhere; like R.D. Laing's people, he is his own shaman and psychopomp. He has many friends, allies, and servants visible and invisible, but with each there is a time for meeting and a time for parting. Ultimately, he walks through this wide world of wonder alone. For his religion is not that of the temple or the village square, full of families and gossip, but is the pilgrimage of the

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What is the appeal of the image of the wizard in the 1970s? Ours is an age of high mobility and serial marriages, of future shock, of the breakup of tradition, and the breakdown of structure. In such a time the union of hearth and altar, religion sanctifying and sanctified by the customary ways of family, village, and nation, grows weak. Instead, we yearn for a spiritual model for the man or woman whose experience of life is that of a solitary journey, with many meetings and many partings, and no broad road to follow but only a maze of faint footprints.

For these, life seems a succession of different situations, each with its own implied values, and all they have in common is that each is "an experience."

There is little continuity, even in one's own self, for each successive center of value seems to give the participant a new identity. Every one of us is one person at work, another at home, another in church, another at play. Moreover, each school, each job, each marriage, each city or country we live in, in this age of serial lives, bids fair to make us feel like a different person. No wonder, then, the appeal of the initiated one who negotiates all this with "lightness," wisdom, calm power, and a sense of knowing wonders beyond our world.

A final comment: the image of the wizard today is by no means presented only in American Indian shamans and in the magic circle. For many contemporary Christians in the "Jesus movement" and elsewhere, what is most attractive in the figure of Jesus is the ways in which he fulfills the wizard model: his enigmatic coming and going; his awesome initiations in the wilderness and on the cross; his calm aura of more than normal power and of having friendships beyond this world; his walking his own path, sometimes leaving behind even his disciples, through the "lonesome valley" of this planet. Those who find Jesus appealing today are drawn not so much by the ecclesiastical Christ or the rationalized Galilean teacher, as by the wizardly Jesus who seems reliable, yet who has that quality of "lightness" which dazzles one into wonder and suggests there is more life to the universe than appears on the surface.

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(Note, Bob: Let the pages dry longer before folding or running through a second time).

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# THE YELLOW RAG

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(Reprinted from Vol.1, No.2 of THE WHITE LIGHT)

I never went to the last Gnostica Aquarian Festival in Minneapolis, but that doesn't mean I can't report on it. The standard of reporting in the Occult field today is such that accurate firsthand information is not essential. So, let's pretend I was there and this is what I saw and heard:

As I arrived at the hotel, I walked up to a distinguished bearded gentleman who appeared to be in charge. "Who are you?" I asked. "I am not trying to be the Pope of the Witches!" he replied, "All of you, tell the man!" A large group of people began chanting in unison: "Good old Carl, he's not trying to be Pope, he's just good old Carl..." The distinguished gentleman beamed at me, very pleased. "But, sir..." I said. "Just a minute," he said, "You wouldn't be trying to disagree with me, would you?" He had suddenly become very insistent. "Oh, no, sir." I said, leaving discretely.

I walked up to another commanding individual, "Who are you, sir?" He turned on me furiously, his voice rising, "It's people like you who are responsible for the oppression of homosexuals throughout history. We won't stand for any more of your bullshit.." "But sir, I just wanted to ask you your name..." "Are you trying to deny me my rights of expression? So long as we put up with people like you..." He was shouting now, and I backed away quickly, almost running into a quiet young man with very long hair and a huge beard. Catching my wits, I asked him where he was going. "I'm on my way to get married!" He flashed a seraphic ecstatic smile at me, and gestured to a group of three young ladies who followed him. A bystander protested: "But Tim, you just got married last April!" The young man again flashed his ecstatic smile, as he and the young ladies moved on together.

Just then, a short, paunchy, middle-aged, bearded man with greying hair came running in, wearing Army combat gear, including a helmet and body armor. He reeked of cigarette smoke and gunpowder, and carried a bazooka. "Where's Harold Moss?" he screamed, "I'm gonna kill him!" He leveled his weapon at various individuals in the crowd, and everybody ducked for cover. Finally somebody said, "Harold Moss is at the zoo. He's trying to make a Lion and a Lamb lie down together." "How's he doing?" the wild eyed man asked, momentarily distracted from his mission. "Well, the Lion has bitten off one hand, and the Lamb chewed his pants off and crapped on his shoes, but he's still talking." "Well, maybe with one hand gone, he'll stop writing.." he said, fumbling with his equipment belt, almost dropping a hand grenade. At this, I walked up, "Why do you want to kill Harold Moss?"

THE YELLOW RAG [CONT.]

"He's a member of the International Communist Conspiracy!" he howled, "Besides, he called me a paranoid!" At this he ran off, apparently headed for the zoo.

I saw a very quiet man, his eyes closed, lost deeply in thought. I approached, relieved; "Who are you? I asked. Startled, he replied, "Who am I? I am Kouros, I am McLaurin, I am Hieros." "I don't understand," I said. "Silence!" he commanded, "Don't interrupt me. I am trying to suffuse the biosphere with pansexual transcultural ecopsychic awareness." "Could you put that in everyday language?" I asked. He reacted angrily, "What use have I for you, or your everyday language? I'm trying to start a grassroots movement worldwide!" He turned away from me.

Suddenly there was a tremendous explosion that rocked the hotel. I immediately thought of the man with the bazooka, and asked someone who came running in, "What was that?" "Oh, that was Leo Martello killing flies," he replied. "Killing flies? Does he always use TNT to kill flies?" "Oh no, that was just Nitroglycerine. He uses TNT to kill snails." There was another tremendous explosion. "Like that?" I asked. "Yeah," said my informant.

A slender woman, dressed all in black walked up to me, "Watch out for that man," she cautioned me. "I have reason to believe he murders cats, and is a liar and a thief, and he once called me a dirty name." "Really?" I asked. "That's not the worst of it. Do you see that man over there? His mother is a hunchback and his father is a lunatic." "Well, that's fascinating," I said, "And who are you?" "I? Why, I am a Priestess of the Goddess of Love and Harmony!" She said indignantly, offended at not having been recognized, and walked away.

"Don't let that woman worry you," said a slender man walking up to me, "She's a lousy magician. I, however, have the power to create and destroy!" "Oh, really? Could you give a demonstration?" I asked. "Certainly," he leveled his finger at me and muttered some incantation, "There," he said. "What?" I asked. "You disappeared," he replied. "I did? Then how can you see me?" "Because I have the power of universal sight!" he said triumphantly, and walked away.

I looked down at myself and concluded that I too, must have the power of universal sight, for I was still here. But I decided I'd better leave.

== Contributors name withheld  
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According to Astrological Tradition, the term "Aquarian Age" implies a time in which there is increased concern with the ways in which the individual can live by his or her own lights, while guaranteeing the same Freedom to all others. All those, therefore, who work for the greater Evolution of Consciousness and Freedom may be justly called "Aquarians," regardless of the day or year of their actual birth.

Aquarians—Neo-Pagan, Neo-Christian, Agnostic or of any Faith—are by definition tolerant of ALL Pro-Life Beliefs and Organizations. They do not proclaim the existence of any One-True-Right-And-Only-Way, but rather that every Sentient Being must find her or his own Path.

We will NOT, however in the name of Tolerance or any other Ideal allow ourselves to be persecuted or exterminated by Anti-Life individuals or organizations, whether political or religious.

As Aquarians we do NOT, in our religious services, magical rituals, psychic activities or in our private lives, engage in the commission or encouragement of Felony-Crimes-With Victims, (as defined by Civil Law and modern Sociological Research). We do NOT, therefore, engage in Ritual Murder, Rape, Maiming, Torture of Animals, Grand Larceny, or other Heinous Crimes; and we will no longer quietly accept accusations that we do so.

Neither do Aquarians use their Talents—whether we call them "psychic," "magical," "spiritual," "paranormal," or whatever—to achieve ends or through means that, if done physically would constitute such Felony-Crimes-With Victims. Accusations in this area will not go uncountered either.

We know full well that the New Witchburners are seeking to once again light the Stakes of Persecution with the Fires of Bigotry and Hate. Equally well do we know that, despite our innumerable differences with one another, the Time has come for us to stand Together against the forces of Fear and Oppression. The very survival of ourselves, our children and our planet depend upon the outcome of our present struggles.

The Aquarian Anti-Defamation League will exist for the purpose of defending Aquarian Individuals and Ideals from those Witchburners who would destroy them. We shall attempt to use whatever means exist to preserve, protect and defend our Religious, Civil, Economic, and Human Rights, as well as our Reputations, from ALL those who would slander, libel, defame, suppress or otherwise persecute us for our Beliefs.

We shall no longer Allow self-righteous followers of Anti Life Beliefs to prevent us from the free exercise of our Human and Constitutional Rights. We shall no longer allow anyone with impunity to publically accuse us of being "Satanists," "Devil Worshipers," "Charlatans," "Lunatics" or any other loaded terms of Slander and Libel designed to denigrate, defame or prevent us from the peaceful and legal spreading of our Beliefs. We shall no longer hesitate to bring Civil and/or Criminal charges against our would-be Inquisitors whenever possible, no matter how wealthy or powerful they may be.

Aquarians Together—Witches, Warlocks, and Wizards; Psychics, Priests and Parapsychologists; Mystic, Mediums and Magicians; Astrologers, Diviners and Occultists of both Sexes and all Races, many Faiths and Traditions, Ages and Nationalities; hereby agree upon our Battle Cry as we declare War upon those who would persecute us!

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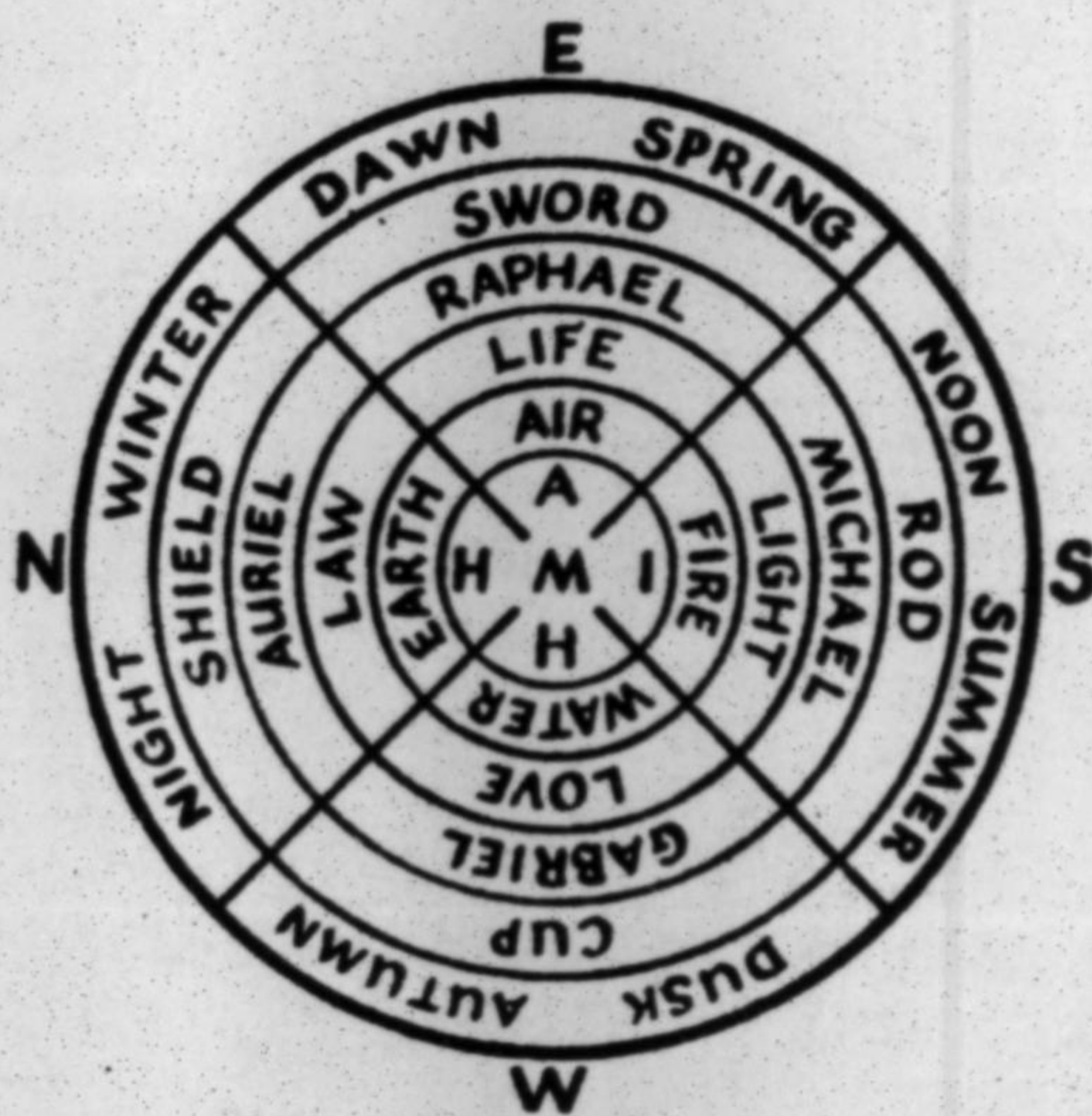
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# The Notebook

## ELEMENTAL RELATIONSHIPS

In addition to those basic correspondences which we have already presented in this section (Vol.1, #4) there are some others which the student should be aware of. The illustration below gives three additional relationships.



Quadrant Relationships, according to Wm. G. Gray

A considerably older illustration also shows the 4 basic elemental "weapons". Several attempts have been made to reproduce this design as jewelry or Pentagram, usually with much loss of detail.

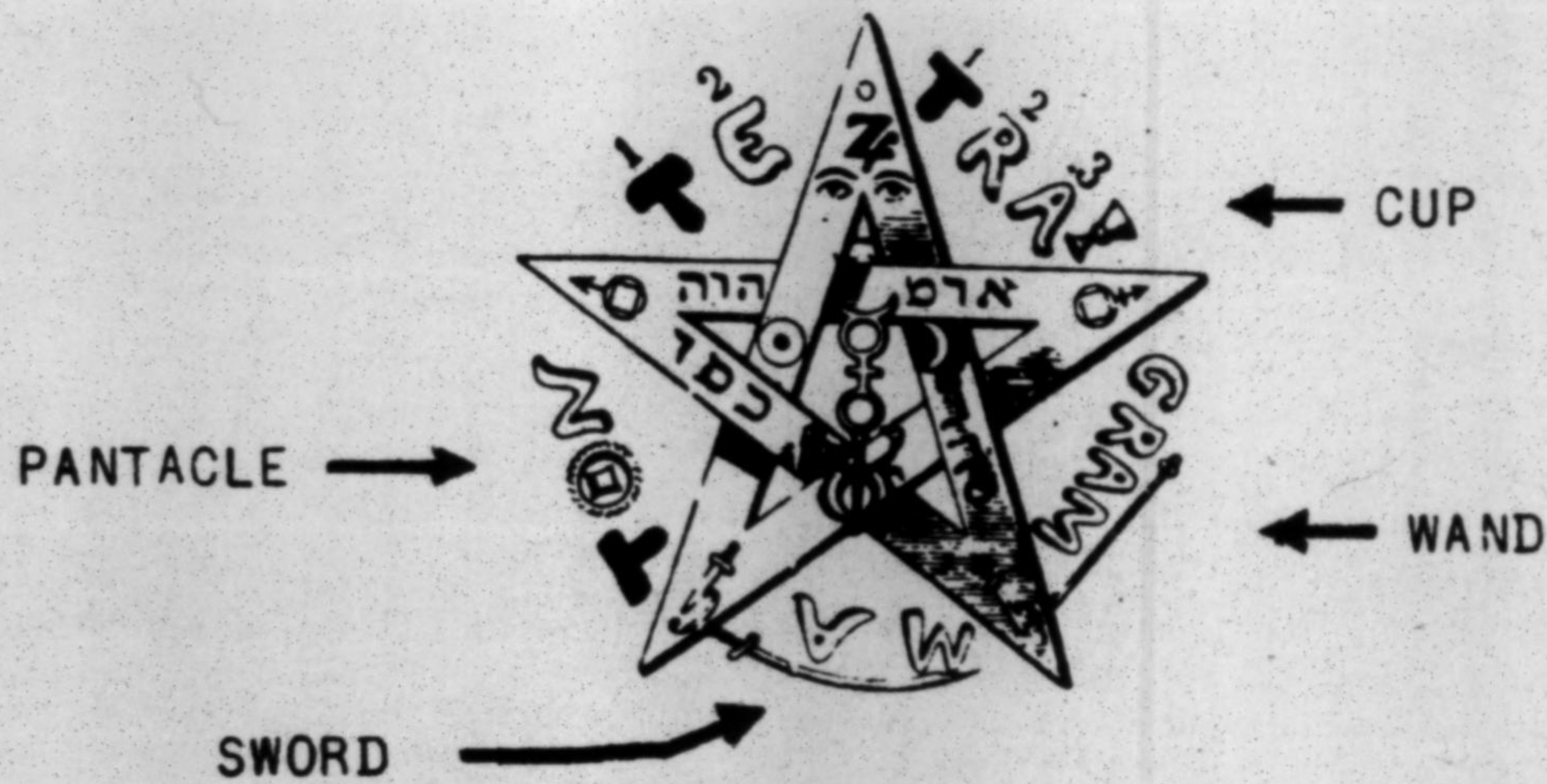


Illustration from Levi.

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## A LOOK INTO THE FUTURE

THE WHITE LIGHT is proud to announce that "Magick and The Law" is scheduled for publication in Issue #40 of GHOSTICA which should be out sometime in July. "Magick & The Law" is a near book length article detailing how someone would go about forming and Incorporating your own Church, and obtaining State and Federal Tax Exemptions. Because of its' length and general importance, we chose to run it in GHOSTICA rather than TWL, as we wish to reach a large cross-section of Occultists.

For the same reasons, the First Report from our Research Group will likewise be published in GHOSTICA. The First Report is really two reports concerning the modern construction of an "Abramelin Square" and a "Sigil" from Magickal Cyphered Information.

Because nothing of this type has been published in modern times, and because this represents a breakthrough in Magickal methods, (as far as we know) we wish to disseminate it to as broad a spectrum of Occultists and Magicians as possible.

You will recall, that from the start, we have promised to publish significant works of our students, (see statement on the inside back cover). It gives us a great deal of pleasure to announce that such publication is in the works, and should appear sometime in late 1976 or early 1977, depending upon the publishing schedule at Llewellyn.

Our research programmes will continue, of course, to attempt to discover new or re-discover old Magickal methods which have either been lost or badly mauled by the passage of time.

We will also attempt to keep track of modern publications in our field and bring you reports or reviews of such, as the occasion arises.

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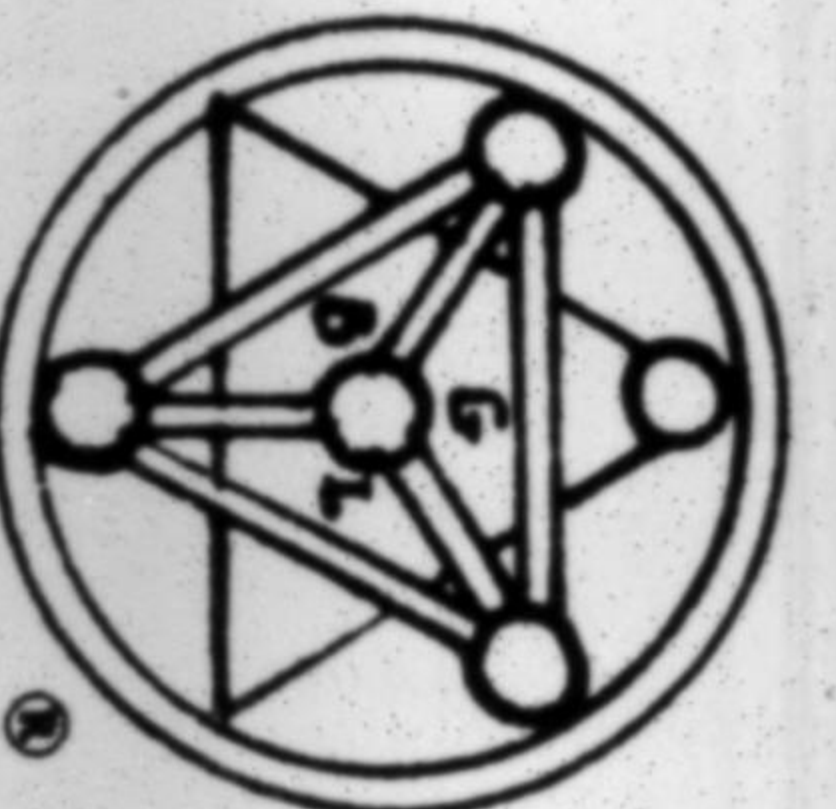
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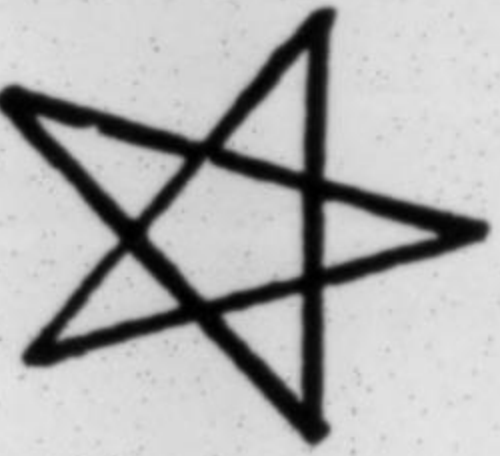
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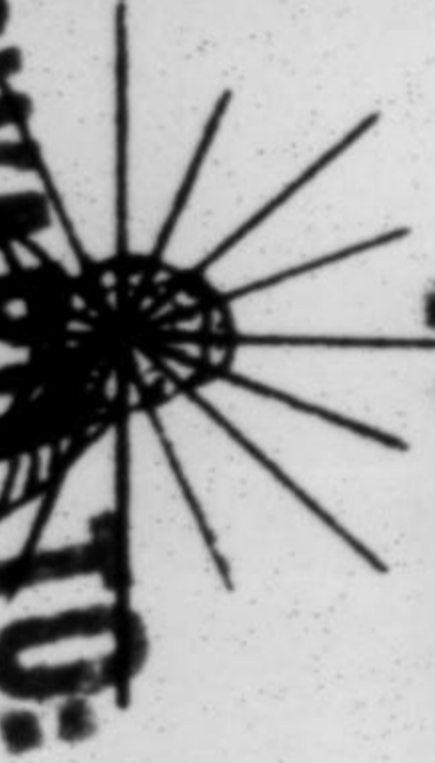
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