

# Secrets of the Golden Dawn Cypher Manuscript

**deciphered and annotated  
by**

**Carroll "Poke" Runyon, M.A.**

**Foreword by Pat Zalewski**

**Afterword by R. A. Gilbert on**

**Wynn Westcott's Cypher  
Notebook**



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*with a Foreword by  
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*and an Afterword by  
R. A. Gilbert  
on Wynn Westcott's  
Cypher Notebook*

**C.H.S., Inc.**  
Silverado, California



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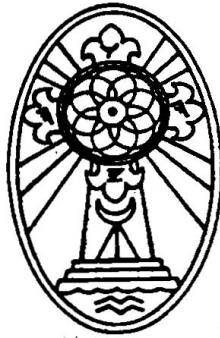
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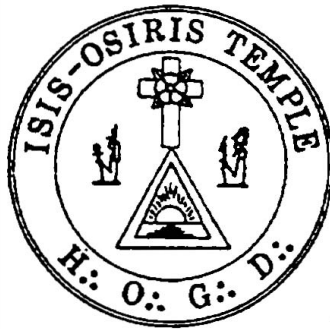
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**The Church of the Hermetic Sciences**  
*A Metaphysical Church incorporated in 1971 to preserve  
and promote the Western Esoteric Tradition*



**Isis-Osiris Temple (Provisional)**  
**Hermetic Order of the Golden Dawn**  
*From 1980 to 1986*



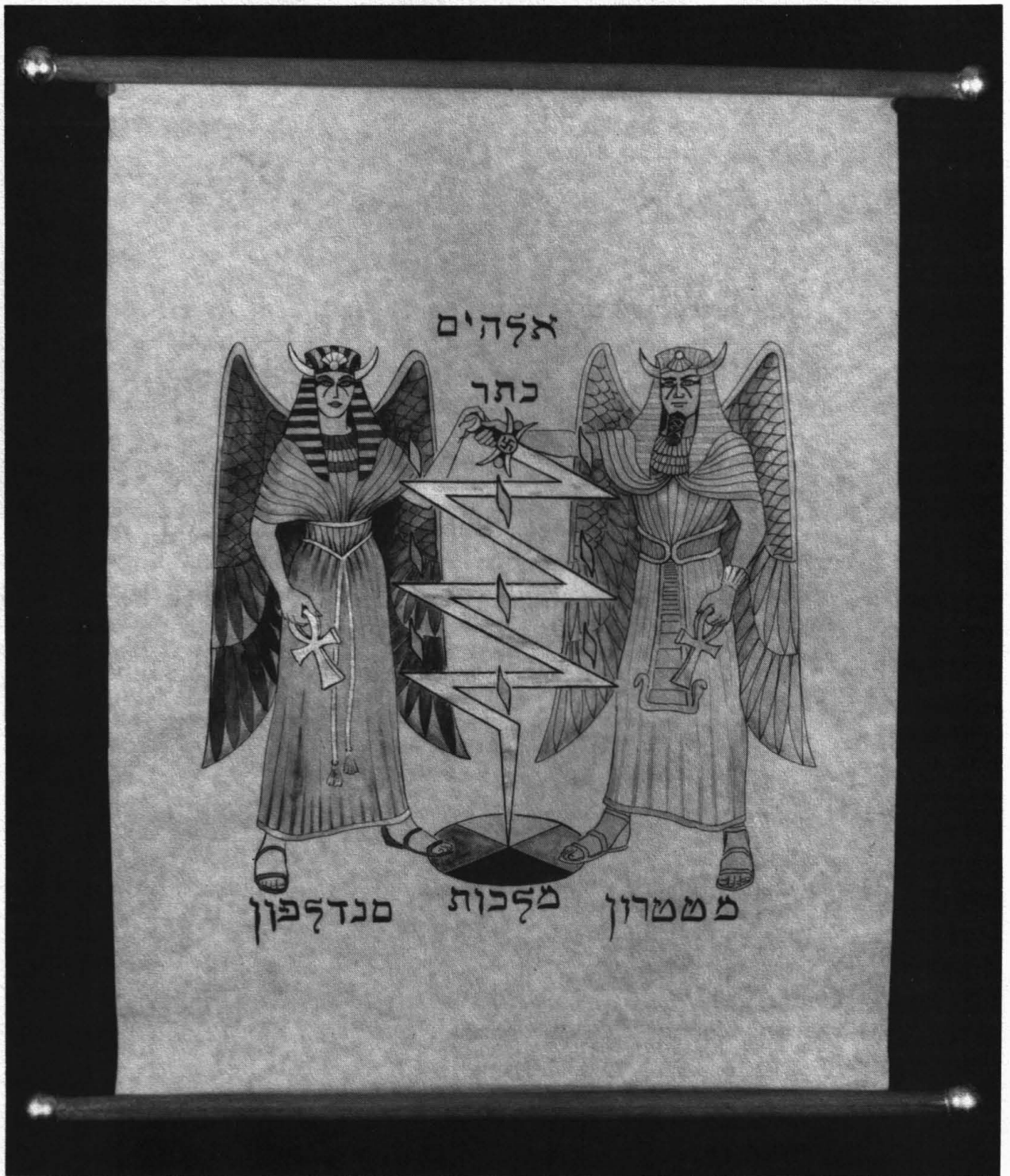
*This book is Dedicated to the Memory of  
Frater Sapere Aude*

*Who brought back Merlin  
From the dead;  
Raised olden castles tall . . .  
A task for which we owed him  
Much, and loved him least of all*

### *Acknowledgements:*

I would like to express my appreciation to Pat Zalewski without whose advice, special contributions and constant encouragement this book would not have emerged. I am no less indebted to R. A. Gilbert for his invaluable contribution and his constructive critique. Brother Gilbert's expert guidance, from his close position to the original archives, has raised this work to a level beyond my original expectations. Lionel Snell's contribution of a more complete and legible copy of the Cypher MS. was certainly essential to the project. His information on the modern history of the MS. was also valuable. My British friend and colleague Frederick Lamond acted as liaison between myself and Lionel Snell. Fred also provided impressions of contemporary British attitudes regarding the Golden Dawn. My friend and mentor, Frederick Adams of *Feraferia* made valuable suggestions and contributions (see Appendix II). Chic and Tabatha Cicero provided an excellent and very constructive editorial review. Donald Michael Kraig deserves thanks for sending me a copy of the *Jolly Roger* version of the Cypher MS. back in 1988. The *Philosophical Research Society Library* in Los Angeles was a valuable resource. Ms Ina Belderis of the *Theosophical Library Center* in Altadena, CA was helpful in research and a very special thanks goes to Bonnie Lord who took on the unenviable task of proofing and editing my rambling prose. Bonnie also snapped my author's mug-shot and gave essential moral support to what seemed a never ending effort. Additional thanks to Frater Perseus (O.T.A.) and Richard Brzustowicz, Jr. for their corrections following the first printing; to Pat Terrell for a useful suggestion to clarify the text, and to Paul A. Clark for supplying me with his own version of the Cypher Manuscript for comparison.





*The Flaming Sword -- a Golden Dawn Scroll from the Theoricus  
 ( 2 ○ = 9 □ ) Initiation Rite used by the Isis-Osiris Temple, 1980 - 1986.  
 Rendered by the author. (See Temple photos and SRGD page 238.)*

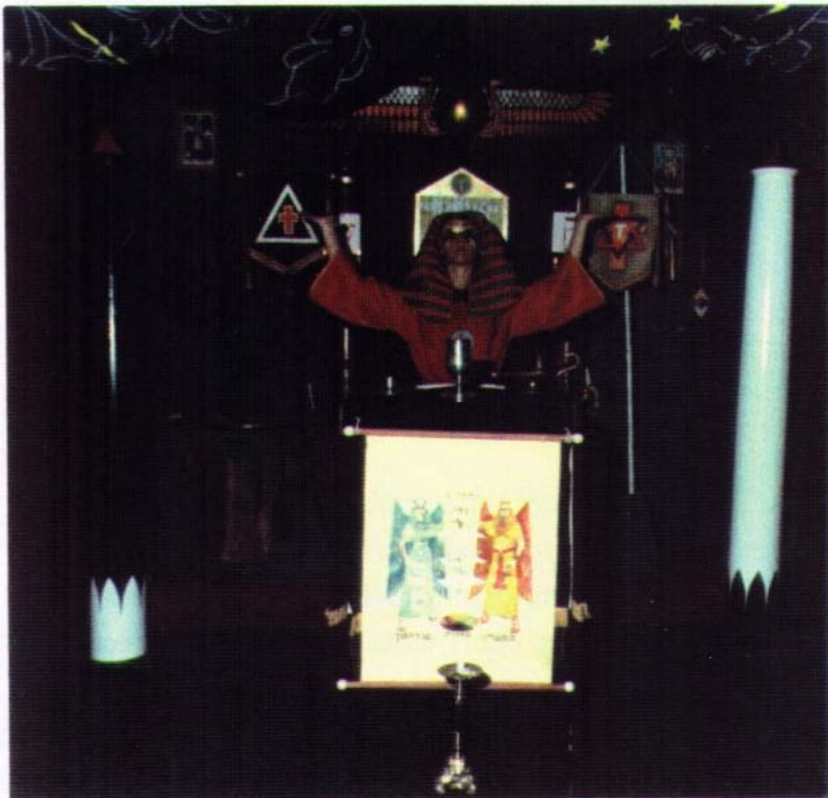
*Abbreviations used in the Commentary and Notes:*

MGD =	<i>The Magicians of The Golden Dawn</i> , Ellic Howe
TM =	<i>Transcendental Magic</i> , Eliphas Levi (trans. by A. E. Waite)
MOM =	<i>The Mysteries of Magic</i> , Eliphas Levi (trans. & ed. by A. E. Waite)
SORAP =	<i>The Sorcerer and His Apprentice</i> , edited by R. A. Gilbert
CGDSM =	<i>The Complete Golden Dawn System of Magic</i> , Israel Regardie
SRGD =	<i>The Secret Rituals of The Golden Dawn</i> , R. G. Torrens
YT&GD =	<i>Yeats, the Tarot and The Golden Dawn</i> , Kathleen Raine
SIORGD =	<i>Secret Inner Order Rituals of The Golden Dawn</i> , Pat Zalewski
CGDCM =	<i>The Complete Golden Dawn Cipher Manuscript</i> , Darcy Küntz





*Members of the Isis-Osiris Temple (Provisional) of the Hermetic Order of the Golden Dawn (1980-1986) performing the Theoricus 2  $\circ = 9$  Initiation Ritual in the Church of the Hermetic Sciences' Montsalvat Temple at Pasadena, California. The author is seen here in the office of Hegemon. (Note the Lightning Flash Scroll on the altar.)*







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## *Author's Preface to the C.H.S. Edition*

**T**HIS BOOK WAS CARRIED on a major publisher's releasing list for March of 1996. The first title: "*The Original Cypher Manuscript of the Golden Dawn*" was actually listed in Bowker's *Books in Print* for that year and assigned an ISBN number. Advance sheets were in distribution and orders were being taken.

Why wasn't this book published?

According to our publisher, another book, "*The Complete Golden Dawn Cipher Manuscript*" by Darcy Küntz -- which actually was released in March of 1996 by a small press in Washington State -- had "Captured the market." In my opinion this explanation was not satisfactory. Darcy Küntz's effort was meticulous and certainly professional, but his book merely presented the Manuscript itself along with previously published material by other authors. It certainly was the Cypher Manuscript *but not a book about it*. Küntz's publication was a research tool for Golden Dawn scholars. Our book is that and much more: we present and explain The Cypher Manuscript to students of the Western Esoteric Tradition.

However, this would not even have been a point of argument if the publishing house had been ready to release our book on the date that they had announced. The book had been reviewed and approved for publication by the leading Golden Dawn researcher, Robert A.



Gilbert, and noted Golden Dawn authors, Chic and Tabatha Cicero. Even so, it could not possibly have been in print before June of 1996.

For nearly two years following my first submission it seemed that every conceivable delay was placed in the way of publication. In truth *this book should have been available in 1995*. It was, and still is, the first major publication on the Golden Dawn Cypher Manuscript. Even Darcy Küntz thought we would be in print before his release date and had listed our book, under its original title, in his bibliography on page 182.

In August of 1996 we queried another major publisher. They were interested, and we submitted the book at their request. They sat on the manuscript for five months, and finally sent it back with a letter telling us that they “liked it”, but that they were already over-committed. We could re-submit it next year . . .

At this point we have no more time to court a third publisher, and incur further delays. The questions opened by Küntz’s bare-bones publication will probably prompt the release of someone else’s commentary on the Cyphers if we do not take the initiative ourselves.

And yet, with all of the above considered, I have no major complaint against Darcy Küntz. He is a fraternal brother and a respected colleague. He put me in touch with Robert A. Gilbert, which was a tremendous advantage to this book (as it was to his). Gilbert is the leading authority and an essential contact in any serious study of the Golden Dawn.

Darcy Küntz’s publication also revealed what is alleged to be a “missing page” in my copies (from Regardie and Snell) of the Manuscript. This folio may have been left out of the set of photocopies the “private collector” released to Ellic Howe in 1970. To further complicate the issue, this “missing page”, along with a transcribed copy of another “missing folio” Darcy Küntz includes, are both suspect as later insertions when carefully analyzed. Regardless of their speciousness these documents must certainly be looked at in any serious study of The Cypher Manuscript. In fairness to brother Gilbert, he warned me about the missing page, but, at the time, I had thought he was referring to something else.

In that instance, and in some other respects, the delay in our publication has been to our advantage. Darcy Küntz has been methodical and resourceful in his research. He has uncovered a few items that were new to me and certainly valuable. Serious students of the Golden Dawn should have his book at hand as well as this one. The two versions, in fact, tend to compliment each other.

As mentioned above, our book was reviewed and approved for publication by both Robert A. Gilbert and Chic Cicero. For this reason I have not rewritten the basic text beyond an occasional mention or footnote referencing something in Darcy Küntz's book. These inclusions and notes are easily identifiable, otherwise the book remains essentially the same as the version that should have been published in 1996. However, I have added a new appendix (Appendix IV) on "The Missing Pages" referred to above.

Whereas Darcy's book avoids controversy, this book generates and even welcomes it; read on, and you will understand why.

## *Foreword by Pat Zalewski:*

**I** FIRST MET POKE RUNYON in Los Angeles in 1988 where I was giving a series of lectures on the Golden Dawn and Enochiana. To my surprise I found that Runyon had copies of the original Cypher text of the Golden Dawn and was in the laborious process of translating them. I had a chance to look at Runyon's translation and talk with him on his theory of the origin of the Cypher Manuscripts into the Golden Dawn. The end result of his efforts being this book.

In my first book *Secret Inner Order Rituals of the Golden Dawn*, I published the Cyphers I had received from a late Frater of the Order. Unfortunately I did not have the originals to check out the accuracy of the translation and have found, on viewing the original Cypher text that some pages were inserted where they should not have been and there were some additional diagrams missing. Runyon now has corrected this by producing a translation and the original diagrams in this book. Quite recently an English translation of the Cypher Manuscript was shown to me (through *Jolly Roger Press* ) and although this is a good translation, Runyon's translation is more complete and includes many of the passages left out by the English version.

The origin of the Cyphers will always be a mystery but my own feeling parallels with Runyon's that they originally came from an older English Rosicrucian member that was at least known to Westcott personally. A number of years ago some friends of mine were just starting a circle for mediumistic work and asked me to contribute some ques-



tions. One of the questions I put to them was who was the originator of the Golden Dawn Cyphers. Considering that none of these elderly matrons had even heard of the Golden Dawn the reply of one word startled me -- it was "Hockley". <sup>1</sup>

Runyon writes with a touch of humor, <sup>2</sup> but underneath it I feel he has instinctively come very close to how the Cyphers were manipulated by Westcott and Mathers into the full rituals of the Golden Dawn.

I have always been suspicious of the Mathers - Westcott feud. We must remember that Westcott had officially demitted from the Order a number of years before and Mathers was being placed under a great deal of pressure. Mathers was renowned for liking the bottle, and I wonder if the initial letter to Florence Farr -- denouncing Westcott as a fraud -- was done through a haze of alcohol or was carefully planned. The end result was that a split in the Order developed and Mathers had firm allies and enemies. It perhaps was a good method of purging the Order of those who stood against him. He ended up with a loyal Order of people who genuinely wanted to learn magic. Westcott on the other hand supported Felkin's Stella Matutina and helped draught a slightly different versions of the Tarot cards.

For Golden Dawn students and historians, this book presents an opportunity to study a photocopy of the original Cyphers that were the origin of the Golden Dawn's power base in the world of Magic.

Runyon's credentials as an Occultist are impeccable. He knew Regardie personally and worked for a number of years with one of Regardie's early students, David G. Kennedy. Runyon has worked the Golden Dawn system for over twenty years and is as fully conversant with it as anyone I have met. Much of this knowledge comes to light in the commentary on the Cyphers which is extremely well documented historically.

Pat Zalewski

*Notes on following page. . .*

*Notes on Pat Zalewski's Foreword:*

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1. Hockley, who died in 1885, claimed a German Rosicrucian Initiation. Westcott must have received the Cyphers in 1885/6 and Mathers worked them up to full blown rituals over a two year period, until the start of the Golden Dawn in 1888 (according to the temple Warrant). I would also point out though that some of the Admission Badges of the S.R.I.A rituals (and shown in the Cyphers) were tied in the Golden Dawn rituals. — P.Z
2. The delightful little sequence Pat is referring to was a hypothetical scene between Dr. Westcott and the “real” Fraulein Sprengel. Unfortunately it was lost in the editing process -- CRR.

## *Introduction:*

**Y**OU HOLD IN YOUR HANDS one of the Western World's rarest and most fascinating secret documents. This is the complete facsimile, with fully annotated clear text, of the original Cypher Manuscript upon which the rituals of the 19th century British "Hermetic Order of the Golden Dawn" were based.

For a hundred years this strange fifty-seven page cryptogram, written backwards in medieval cypher characters, has been speculated about. It has been attributed to Renaissance Rosicrucians, German adepts and even to Victorian-era witches! <sup>1</sup> Now, after eighty years of public revelations about the Golden Dawn, the original chartering document is available in complete facsimile, annotated and explained, for students and scholars alike. The Cypher Manuscript emerges more than a century after the founding of the Order and sixty years after the publication of the rituals based upon its outline.

Why have students of the Western Tradition had to wait so long for such a pivotal Order document to be properly published when other, lesser, G. D. papers are rushed into print as soon as they are discovered?

As the seminal outline upon which the Outer Order ceremonies and lectures were based, the Cyphers are the perfect lesson-plan for the serious student who seeks to master the Order's original teachings and for the scholar who seeks to trace the development of the Western Esoteric Tradition's premier occult system back to its origins. To those



of us who are fascinated by the Golden Dawn, the Cypher Manuscript is anything but boring. I have found it to be a veritable treasure trove of surprises and I am certain there are still mysteries to be discovered in its pages. The Cypher Manuscript was the germinating seed carrying the metaphorical DNA of the Golden Dawn. The Manuscript combines in one grand scheme the correspondences of Kabbalah, Alchemy and Tarot and even introduces the Enochian magical system of Dr. John Dee. One might therefore think that the Order has been responsible for the delay in publication but this is not true. Like missing nuclear warheads there are several copies of Cypher MS. facsimiles known to be in circulation and there were already three incomplete publications of the deciphered text before Darcy Küntz published his version in 1996.

Golden Dawn author and Masonic historian, Robert A. Gilbert, suggested that the primary reasons no British trade publication of the MS. had appeared was the actual amount of work involved in preparing a professional, scholarly submission, and the lack of an interested publisher. I can certainly sympathize with the former complaint. The Cypher Manuscript is “a beast” requiring a long love-hate relationship to tame it and bring it before the public. As for uninterested publishers, that argument proves true on this side of the Atlantic as well.

But I will also mention that had there been a British trade publication, and if the entire Cypher Manuscript had been presented in facsimile, it might have prompted a second look at some of the critical assertions made by Ellic Howe in his 1972 *The Magicians of the Golden Dawn*. A careful study of the document reveals an example of minor tinkering by Golden Dawn founder, William Wynn Westcott, that Howe, had he done his homework, would have been delighted to expose. Magician and author, Gerald Suster, had made an ineffective attempt to challenge Howe in 1982 without evidence. Perhaps it is fortunate that Suster’s counter-attack was inadequately documented. I am constrained by fraternal and academic considerations to be fairer to Howe than Suster might have been. I will also concede the value of Howe’s dethroning of “The Secret Chiefs” to the future of the Golden Dawn.

The original Cypher Manuscript codex has been in the family of an anonymous "Private Collector" since 1923. The present holder of "The Private Collection" allowed Ellic Howe to make a copy of the cyphers sometime around 1970.<sup>2</sup> Although Howe gave readers of *The Magicians of the Golden Dawn* the impression that he had decoded the MS., he had actually lent his copy to his colleague, the occultist, Gerald Yorke, for decipherment. Yorke had also found the task daunting and farmed it out to his friend, Lionel Snell. Sometime later a copy of Howe's copy reached Regardie, who in turn jobbed out the decipherment to his student, David G. Kennedy. Kennedy likewise gave up the task and passed it on to me in 1979.

At that time Kennedy was acting Hierophant and I was acting Hieres of the *Isis-Osiris Temple, H.O.G.D.* (provisional) in Pasadena, California. In the early 1970's Regardie had been collecting G.D. papers for inclusion in his then-forthcoming revision of *The Golden Dawn*. I recall typing up Westcott's Rosicrucian Chess paper for Regardie at that time but most of the work was done by Regardie's protege, David G. Kennedy. Kennedy was an excellent typist and was kept busy preparing material that eventually saw publication in the completely revised G. D. edition of 1984.

Regardie had given the Cypher Manuscript to Kennedy to attempt a decipherment in 1976 (Regardie was apparently unaware of the two previous small press British publications of the Cyphers in 1974.) Kennedy plunged into the MS. with enthusiasm but, for all his Golden Dawn expertise, he was not a trained scholar. After struggling through nine pages, he gave up and put the project aside. Eventually he returned Regardie's copy, keeping his own working copy on file.

In the late 1970's, Kennedy and Regardie had a falling-out over a matter which had no relation to the Golden Dawn. By 1979 Kennedy had joined my organization, *The Church of the Hermetic Sciences, Inc.* He, along with Frater Kephren<sup>3</sup> and myself, were planning to establish *The Isis-Osiris Temple of the Golden Dawn* (provisional) under C.H.S. sponsorship.<sup>4</sup>

Kennedy turned over his working copy of the Cypher Manuscript to me in June of 1979 for restoration and decipherment to support our projected Isis-Osiris Temple with a unique 'chartering

document'. I had just received my Master's degree in cultural anthropology from California State University at Northridge. I felt up to the task. The document, as I received it, was almost illegible in some places and required weeks of restoration work to render it readable even in code. We agreed we would eventually publish it if Regardie chose not to include it in *The Complete Golden Dawn System of Magic* and, as it turned out, Regardie did not decipher or publish the Cypher MS. He passed away shortly after the release of his new G.D. edition. David Kennedy had predeceased his mentor by several months.

At that juncture the only reason for me to delay publication was the actual work of deciphering and annotating the Manuscript itself. Ellic Howe (1972) had already published "the key" to the cypher — one of the Abbot Trithemius' cryptic alphabets from his 16th century *Polygraphia* — so it should have been easy work . . . but it was not. I soon realized why Ellic Howe hadn't done all his homework, why Gerald Yorke and David Kennedy had given up and why Regardie had not even attempted the task. I struggled several hours a night on each page with a stack of books beside my desk that was literally four feet high! I spent nearly a year painstakingly deciphering the manuscript and another two years researching its sources.

Had I been aware of what had already happened over in England with the Cypher MS. I probably would have abandoned my project. The first draft of my decipherment and commentary was completed before I discovered, in 1986, that there had already been three small press British publications of the text. After Gerald Yorke had died and Howe's book had been published, Lionel Snell had offered his copy of the Cypher MS. to Andrew Drylie of Bath to run as a serial in his little magazine called "*Agape*". Drylie had published part of it (with facsimiles) — then one of Lionel's friends leaked a copy to a certain Mike Magee. In 1974 Magee sailed to windward of *Agape*, hoisted his black flag and published a quickie version of most of the text (and a few graphic facsimile pages) under the aegis of "*The Jolly Roger Press Gang*", scuttling *Agape's* project in mid-voyage. Magee published a second edition in 1982. Both versions were very condensed, low-cost productions, without commentary, text facsimiles, annotations or interlinear graphics. Although the *Jolly Roger* pamphlets were copyrighted, offered for public sale and cited in R. A. Gilbert's 1986 *The*



*Golden Dawn Companion*, they were not well known outside of British occult circles.

In 1988 I received a Xeroxed copy of the 1982 *Jolly Roger* booklet from occult author, Donald Michael Kraig. Following shortly thereafter, Pat Zalewski's New Zealand *Whare Ra* text version of the Cypher MS. appeared in a 1988 trade publication.<sup>5</sup> At that point there seemed no more reason for me to continue and I decided to shelve the project.

But later that in that same year, Zalewski visited me in Pasadena. He saw my original decipherment of the Cypher MS., compared it to his text and to *Jolly Roger*, and then urged me to publish it, arguing that a complete, annotated version with facsimiles would certainly be worthwhile. Mundane problems intervened and the project was again delayed for years — but with Pat's continued encouragement I agreed to resume work on the Cypher Manuscript in 1992. All along the way Zalewski's assistance and contributions have been essential.

Upon resuming work, I soon obtained -- through the good offices of my British friend, Fred Lamond -- a better, large-format copy of the Cypher MS. from Lionel Snell. This acquisition proved vital to the effort. Meanwhile Zalewski corresponded with Darcy Küntz in Canada, who was working on his own Cypher Manuscript book. Küntz contacted me and we discussed a persistent rumor that Robert A. Gilbert, of Bristol, England, was also preparing an entry in the "Cypher Manuscript Book Race". This rumor had previously discouraged me from contacting Gilbert, but, at that point, I took the plunge and wrote to the leading authority on matters pertaining to the Golden Dawn, letting him know what I was up to. To my happy surprise our correspondence grew into an actual collaboration.

Gilbert informed me that he had access to Westcott's notes on the Cypher MS. I then suggested that he write an article on this document, along with selected facsimiles, as an "Afterword" in our Cypher Manuscript book. He graciously agreed, giving us a fascinating extension of the original material. Gilbert has also provided me with guidance and critical insights from an authoritative position closer to the original source material than anyone else in the field. Along with

Gilbert, Chic and Tabatha Cicero of *The Golden Dawn Journal* have acted as reviewers for me on this project. This is not to say that my consultants now agree with me on every point of the presentation or the commentary, but their knowledgeable suggestions and critiques have been literally invaluable. I might go so far as to say that one of my major accomplishments in this project was in bringing together a top professional editorial team to make me look good. Even so, I am still a brash Colonial daring to rip the veil from a very British inner-sanctum. Knowing this I approached the project with some reluctance. My conclusions, right or wrong, are sure to generate bursts of flack that I have no desire to fly through — but this mission is long overdue. The project was necessarily derived from secondary source material so I have no doubt that critics will point out errors and oversights. A controversial work such as this invites criticism but for those who would be less than constructive in their comments I have only this to say: Fifty years is too long to wait for the Cypher Manuscript. As with the Dead Sea Scrolls, someone had to cut the Gordian Knot. <sup>6</sup>

If my work questions, even in a small way, the bias of a recently deceased Masonic scholar, I must answer that brother Howe went out of his way to disparage the reputation and the life's work of an equally erudite deceased Masonic brother by citing this secret manuscript you are holding, apparently misstating and omitting information concerning two pages, even though those pages may well be post-1887 insertions. On the other hand, I have unintentionally discovered another "creative insertion" into the MS. by Westcott himself.

Upon deciphering the alleged "Missing Folios" that Küntz presents I have discovered what may be some additional tampering.

These discrepancies are merely interesting sidelights that bring a human touch to scholarship. Essentially we are providing Golden Dawn students with a complete facsimile and a new fully annotated clear-text version of the cyphers accompanied by a synoptic analysis of the work with its sources cited. Secondarily it is our intention to present the Golden Dawn's original founder, Dr. W. Wynn Westcott, in a more favorable light.

Some readers may be disappointed to learn that the Cypher Manuscript, in its final form, is really not more than twenty years

older than the Golden Dawn itself and was probably authored by the noted Masonic scholar, Kenneth Mackenzie. However, as we approach the millennium, it matters little if the Cypher Manuscript of the Golden Dawn was drafted a hundred years later than alleged. *The Key of Solomon* is no less important for being medieval rather than Biblical and the supposedly ancient Egyptian *Hermetic Corpus* is no less profound for being post-Christian. The pseudonymous and antique origins attributed to magical documents are matters of glamour and style. Kenneth Mackenzie, and Wynn Westcott, and MacGregor Mathers who followed him, were men of talent and genius. If we judge the Cypher Manuscript of the Golden Dawn in the context of its venerable tradition, we cannot fail to realize what a treasure it truly is.

Carroll Runyon, M.A.  
Montsalvat Hermitage, -  
Pasadena, California 1997

#### *Introduction Notes:*

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1. British Witch Queen Doreen Valiente held that the early 19th century Essex cunning-man and pig farmer, George Pickingill actually wrote *The Golden Dawn Cypher Manuscript*. This idea can no longer be taken seriously but it is interesting to note that Pickingill was born in a town called "Hockley" — CRR.
2. If the "Missing Page" is authentic it would appear that the 'Private Collector', either by carelessness or by intention, withheld a page (folio number 24) from the MS when the copy was made for Ellic Howe some time before 1972. This omission (if genuine) serves as a marker for all versions of the Cypher Manuscript deriving originally from Howe's copy -- including mine. Rather than go with hat in hand and beg for a copy of this missing folio from a codex that Westcott intended for the British Library (see Westcott's letter to Gardner on pp. 23-24 in Gilbert's *The Golden Dawn Companion* ), I have taken the simple expedient of re-deciphering and tracing it from the copy in Darcy's book and including it in Appendix IV). -- CRR

*Notes continued on following page. . .*

*Notes on Introduction continued:*

3. Frater Kephren is a noted authority on magic(k) who writes under his mundane name. -- CRR.
4. *Isis-Osiris Temple* is now inactive. It operated for six years initiating in the lower grades. We suspended Golden Dawn work in Pasadena in 1986 to support *Ra Horakhty Temple* in Los Angeles. Ra Horakhty has since moved to Seattle, Washington. *The Church of the Hermetic Sciences, Inc.* remains in Pasadena, California and continues to operate the *Ordo Templi Astartes* on the *Crata Repoa* system as we have continuously for the past twenty-five years — CRR.
5. Zalewski's text was not accompanied by the cypher facsimiles and was missing the Tarot Lecture along with the same page that may have been deleted from Ellic Howe's copy. This latter omission (if genuine) would suggest that the N.Z. version is actually no older than 1970, a possibility that I do not think Pat Zalewski was aware of at the time he published. — CRR.
6. It might be necessary to remind the reader that this book was to have been the first trade-quality publication of the Cypher Manuscript. Even Darcy Küntz expected it to be in print before his version was released in March of 1996.-- CRR.

## *The History of The Cypher Manuscript*

**T**HE LATE ELLIC HOWE, in his *The Magicians of the Golden Dawn* (1972), gave us an extensively documented yet narrowly perceived history of the Order and its origins. I sympathize with Gerald Suster's (1982) critique of Howe's questionable motives: why write a detailed and meticulously researched historical study about a group of magicians when you are neither a magician yourself nor even a student of the Art? If magick is viewed as an artform then we may draw a parallel between great composers and great magicians. Mozart and Wagner without their music are reduced to subjects for scandal sheets; the same rule can, and perhaps should, be applied to Westcott and Mathers without their magick.

And yet fairness compels me to view Howe's caustic bias in the context of the time in which he was writing. During the psychedelic sixties magick had acquired (and inherited from an earlier era) a lurid public image that it has taken nearly twenty-five years to outgrow. Conceding this point, it was nonetheless unjustified for Howe to suggest that Dr. Wynn Westcott had founded the Golden Dawn on a shoddy, self-serving hoax.

I think the time has come for us to take a critical look at this aspect of Howe's presentation. There are more people practicing the Golden Dawn system of magick today than there were in the 19th century. These new romantics are not the social dropouts and radicals of the sixties. This vital new generation of magicians proves the essential



validity of the Order's rituals and teachings. That they have been able to reestablish the Order in the shadow of Howe's disparaging critique on its origins says as much for their personal integrity and discernment as it does for the intrinsic value of the esoteric system itself.

Viewing the origins of the Golden Dawn as a cultural anthropologist, I have uncovered what I believe to be flaws and distortions in Howe's assessment of Westcott. I will not go so far as to claim that there was a "real Fraulein Sprengel". Ellic Howe presented conclusive proof that the letters from this mysterious female adept to Westcott were indeed forgeries. However, I will suggest that Alexandrina Mackenzie, the woman who may have passed the Cypher Manuscript on to Westcott, was probably the kernel of reality lurking behind the imaginary Fraulein Sprengel. Dr. Wynn Westcott, and those whom he took into his confidence, were constrained by actual circumstances to come as close as possible to the truth in their fabrication. Far from being a self-serving hoaxer in the Sprengel affair, Westcott conceived, coordinated and carried out an ingenious *ruse de guerre* that provided him and his associates with the obligatory *charter myth* necessary to establish the *Golden Dawn* in an occult environment dominated by the very powerful *Theosophical Society* of Madame Helena Blavatsky.

We will examine the influence of the Theosophical Society and its supernaturalism on the founding of the Golden Dawn and upon its Cypher Manuscript charter myth. Finally I will suggest, from a study of the Cypher Manuscript itself, that Ellic Howe may have in one case misstated and on another occasion apparently withheld information. Both these instances tended to further discredit Westcott and the validity of the Cypher Manuscript.

But I am getting ahead of the story. It properly begins with a dissector of the dead who was destined to deliver a radiant, living spiritual child.

### *Sapere Aude; The Magus*

William Wynn Westcott was born in 1848 into a Warwickshire family in which the men were traditionally medical doctors. His father

— who had died in 1857 — and his uncle were both surgeons. After medical school, young Dr. Westcott joined his uncle's practice in Somerset. He 'entered' Freemasonry that same year. It may well have been the rituals and the symbolism of Masonry that struck the spark of mystical romanticism in Westcott's soul and fanned it into a secret fire that would lead him into a fascinating double life. His course toward this goal was set in 1879 when he took a two-year sabbatical from medical practice to study the Hermetic sciences of Kabbalah and Alchemy and the lore of the Rosicrucians.

In 1880 he joined the *Societas Rosicruciana in Anglia* (Soc. Ros. or S.R.I.A.) and in 1881 he took a position as Deputy Coroner for the Crown in North-East London. In due course he became the Coroner for the district and held the office until 1918. We may speculate that his career choice was influenced by the desire to have a secure Government position, with regular hours and a fixed income, so that he could devote more time and energy to his secret studies. But there were trade-offs he may not have foreseen: as an Officer of the Court, expected to render expert medical judgement in homicide cases, his personal life and his critical faculties had to be above reproach. Even in that stuffy climate of Victorian moralizing, Westcott built a special prison for himself. His duties as a coroner must also have been daunting to his spirit: how does a contemplative person reconcile the higher aspirations of humanity with its pitiful remains, lying on a marble slab, waiting for his scapel? Even an unimaginative individual in this position would need to find a totally absorbing hobby or activity to escape into — but for a mystical scholar like Westcott, growing prize-winning roses or leading a charity drive would hardly have answered his needs.

Like so many romantics before and since, he created a separate identity, a magical *persona*. When engaged in activities closest to his heart, he was *Sapere Aude*, the Rosicrucian sage. This transformation does not indicate schizophrenia or multiple personality disorder. It is a normal, functional process whereby creative artists who have to live and work in the ordinary world can keep their extra-mundane activities separate and pure for both spiritual and practical reasons. This yearning for a separate magical identity is so strong and so widespread

in our culture that our current popular comic book mythology abounds with examples, such as Clark Kent, Bruce Wayne, Lamont Cranston, Diana Prince and even a modern Super-Magus, Dr. Steven Strange. On the current gothic scene role-playing games, in which participants take on the personas of mighty wizards, vampires and even werewolves, are quite popular.

One might say that Freemasonry had opened the door to such personal romantic personifications back in the early 18th century. Where else could a tradesman, a shopkeeper or a young physician become a “Knight Templar” or a “Prince of the Royal Secret”? These awesome titles were awarded in impressive ceremonies shrouded in dark secrecy and protected by horrendous oaths — and yet the secrets they delivered were philosophical and moral, not magical. Westcott and his brothers in the Soc. Ros. were typical of that small percentage of Masons who, while loving their fraternity, yearned for practical knowledge of that ancient spiritual science whose symbols still adorned the Masonic Craft. In 1886 their long-nurtured dream was about to be realized. . .

### *The Cypher Manuscript*

In what manner and from whom Westcott acquired The Cypher Manuscript will probably never be completely established. Westcott himself claimed to have received it from Rev. A. F. A. Woodford, a colleague of Masonic historian, Kenneth Mackenzie.<sup>1</sup> Westcott alleged that Woodford had found the cyphers among the papers of the late Frederick Hockley who had been Mackenzie’s occult mentor. This story of Westcott’s was probably not true but was close enough to the truth to leave him essentially blameless. Different accounts of the discovery ranged from “Finding the cyphers among some old rituals at Mark Mason’s Hall” to someone finding the MS. lurking between the pages of a volume purchased from a second-hand book store. (An idea inspired by Bulwer-Lytton’s Rosicrucian novel, *Zanoni*.)

Based on R. A. Gilbert’s research,<sup>2</sup> we now have the most plausible explanation of how Westcott came into possession of the MS.

Gilbert recounts that Westcott and his friend John Yarker <sup>3</sup> were very interested in obtaining a collection of documents and rituals related to the “Primitive and Original Rite of Freemasonry, or Swedenborgian Rite” which they were certain they would find among the papers of the recently deceased Masonic scholar and occultist, Kenneth Mackenzie. Mackenzie had passed away on July 3rd, 1886. A few weeks after Mackenzie’s death, Westcott prevailed on Francis G. Irwin to act as a go-between with Mackenzie’s widow, Alexandrina, in securing these documents. The still-grieving widow managed to sort through her late husband’s “chaotic” files and turned over a carton of Swedenborgian material to Westcott.

About this caché Westcott wrote Yarker, reporting that: “I received from Mrs. Mac, yesterday the other papers, viz Declaration Books, Hernes Warrant, and some loose papers. . .”

Gilbert strongly suspects that these “loose papers” were the Cypher Manuscript of what was to become the Golden Dawn.

### *Kenneth Mackenzie and Frederick Hockley*

Ever since Westcott had become involved with the S.R.I.A. he had been hoping to discover such a document. Wentworth Little, the founder of the Masonic *Societas Rosicruciana in Anglia* claimed to have had an ancient manuscript. <sup>4</sup> However, Kenneth Mackenzie, who had traveled and studied in Europe, stated that he had the authentic Rosicrucian degrees and pooh-poohed Little’s claim. Writing about these assertions, Westcott stated in his 1910 *History of the Societas Rosicruciana in Anglia* that: — “Brother Little found these papers and used them. At the same time, and with the object of reconstituting a Rosicrucian College in London, he availed himself of certain knowledge which belonged to Brother Kenneth R. H. Mackenzie, who had, during his stay in Germany in earlier life, been in communication with German Adepts who claimed a descent from previous generations of Rosicrucians. German adepts had admitted him to some grades of their system, and had permitted him to attempt the formation of a

group of Masonic students in England, who under Rosicrucian name might form a partly esoteric society.”

As many years after the fact as the above may be, it clearly identified Mackenzie as having been a major player on the Masonic-Rosicrucian stage. Kenneth Mackenzie and his mentor, Frederick Hockley, who had died in 1885, had been the most formidable English occultists of their time. Hockley’s collection of ancient manuscripts was awesome. He had known the mysterious alchemist, Dr. Sigismund Bacstrom, and had been permitted to make copies of his manuscripts. Bacstrom had an eighteenth century Rosicrucian Charter that even the arch skeptic, Arthur Edward Waite, considered to have been genuine. (A significant point here is Bacstrom’s acceptance of women into the R.C.<sup>5</sup> Copies of this document and Bacstrom’s alchemical MSS. were preserved in Hockley’s archives.)

It is not surprising that Hockley’s brilliant protege, Kenneth Mackenzie, had access to occult knowledge from these privileged sources that was indeed unique — and Westcott certainly knew this.

When Dr. Westcott decoded the Cypher Manuscript he realized that he had acquired an immensely valuable document: a detailed outline of five ceremonial degrees, with knowledge-lectures and sketches, establishing a comprehensive occult system that synthesized kabbalah, tarot, geomancy, alchemy and even the Enochian magick of the Elizabethan magus, John Dee! The Cypher Manuscript was uniquely different from other fringe-Masonic and Rosicrucian rites in its total symbolic cohesion and its practicality. It was the occult master plan for that spiritual college Westcott and his Soc. Ros. colleagues dreamed of founding.

Westcott knew that Mackenzie had met the great French occultist, Eliphas Levi in Paris (the Golden Dawn’s tarot system obviously derives from Levi). Perhaps Westcott surmised that the Cypher Manuscript had been derived from Hockley’s impressive collection of old documents — supplemented with others in the Soc. Ros. archives to which Mackenzie had had access before he had resigned from the society in 1875 — along with a Rosicrucian initiatory grade structure that he claimed to have observed in operation on the Continent. In an 1881 letter, Mackenzie had tantalized Westcott with the explanation for his resignation from the Soc. Ros. :—



“I have no rituals of the English Rosicrucian Society in my possession except the degree of Zelator, which you know Little remodeled from the American (?) degree and it really has nothing to do with the real Rosicrucianism. It is for that reason that I have always held aloof from the English Society of late years. I possess the real degrees, but I may not by my tenure give them to anyone in the world without a long and severe probation to which few would consent to submit. It has taken me a quarter of a century to obtain them and the whole of the degrees are different from anything known to the Rosi. Society of England — those few who have these degrees dare not communicate them. Read Jennings again and Zanoni. Even Lytton who knew so much was only a neophyte and could not reply when I tested him years ago. How then could Little maintain that he had them ? I know how many real Rosicrucians there are in these islands.” (MGD pp. 30-31.)

His continental ramblings notwithstanding, Mackenzie’s shadowy Rosicrucians of the Cypher Manuscript were a home-grown lot. The essential British origin of the MS. was obvious. The cryptogram deciphered into English (with a later single page insertion in French). The exclusively British Enochian magical system of John Dee, with which both Hockley and Mackenzie had been familiar, was deeply embedded in the text.

Marshalling formidable occult expertise, Mackenzie (possibly with Hockley’s help) would have drafted the original Cypher Manuscript in clear English sometime between 1860 and 1875. Westcott may also have suspected, from some of the naive mistakes in the encipherment, that a scribe of lesser occult attainment had been employed to put the Manuscript into cypher. It was certainly not Hockley’s calligraphy as he was noted for his meticulous penmanship. According to Gilbert the sketches are in a style recalling drawings by

Mackenzie. This observation by Gilbert may have led Joscelyn Godwin to assume that the cypher writing itself was in Mackenzie's hand. Unfortunately the Cypher Manuscript will not yield to handwriting analysis because it is all in block cypher characters.

No doubt Westcott chuckled to himself when he noted the aged paper and brown ink used for the purpose of getting "one-up" on Wentworth Little who, as mentioned above, had claimed to have a similar manuscript when he had founded the Soc. Ros. years before. This insider's knowledge of the Manuscript's modern origins gave Westcott the license to add several pages to the MS. himself — including a corrected "older version" of an existing page.

### *The Rosicrucian Society of England*

All these men, Little, Hockley, Mackenzie and Westcott were, or had been, active members of the "S.R.I.A." The *Societas Rosicruciana in Anglia* was, and still is, a scholarly group that admits only Freemasons. In his privately printed history of that organization, Westcott described in some detail the various "secret manuscripts" in its archives. A study of this monograph suggests that the Golden Dawn of 1887 was certainly an outgrowth of the Rosicrucian Society.

Westcott quickly took his S.R.I.A. Masonic brother — and fellow student of the kabbalah — Samuel Liddell Mathers, into his confidence. According to the accepted version of the story, Mathers, using Westcott's decipherment for the lower grades, wrote all the Golden Dawn rituals. However, quite recently R. A. Gilbert has made a remarkable discovery in the "Private Collection" : a ritual notebook of Westcott's <sup>6</sup> that seems to indicate that he, not Mathers, developed the Outer Order rituals from the Cypher MS. itself, leaving the equally essential Inner Order ritual development to Mathers — who was later aided in this task by his clairvoyant wife, Moina Bergson Mathers.

In any case, Westcott and Mathers, together with a third Soc. Ros. occultist, Dr. Woodman, who was at that time, Supreme Magus of the Society, agreed that they would establish a temple of the

“Golden Dawn” — for that was the name of the Order described in the Cypher Manuscript.

### *The Era of Victorian Occultism and the Influence of Theosophy*

Before we attempt to put ourselves in Westcott’s and Mathers’ position and look at the situation through their eyes, comparing their experience to present-day ethnographic analogies, we must arm ourselves against the temptation to judge them by today’s standards. The culture of Victorian England was more manneristic than most of us realize. We like to think of our Victorian predecessors as “stuffy” and “stodgy” versions of our own grandparents when in fact they had a mindset we can hardly relate to. The so-called Cypher Manuscript hoax cannot be understood outside of the social-intellectual-spiritual crucible in which the Golden Dawn was formulated — and the fire under that vessel had been Charles Darwin’s Theory of Evolution . . .

After Darwin published his *Origin of the Species* in 1859, followed by *The Descent of Man* in 1871, English and European conceptions of humankind’s place in the universe and relation to God would never be quite the same. If one subscribes to the Jungian theory that religion is a basic human need then the Darwinian phenomenon can be viewed as a spiritual cataclysm. Like echoes from ‘The Big Bang’, reverberations from Darwin’s psychic explosion are still felt today. On the bright side, Darwin’s theory of human evolution liberated us from millennia of repressive religious dogma. On the dark side, it gave rise to Marxism (historical evolution toward socialism) and even Nazism (the controlled evolution of a super-race). In the metaphysical arena Darwin set the stage for the advent of *spiritual evolution toward a universal religion* with the Theosophy of Madame Blavatsky.

It should not be necessary to summarize in detail the basic tenets of the Theosophical Movement. Suffice to say that it was (and still is) a broad attempt to unify Eastern and Western esoteric traditions into one world-embracing spiritual philosophy. The genius behind this commendable effort was Helena Petrovna Blavatsky, a strong-willed,

mystically inclined Russian noblewoman who had been nurtured from early childhood on Rosicrucian and Central Asian occultism. If we accept the theory recently put forth by K. Paul Johnson, Blavatsky gave her real teachers and sponsors fanciful names and fictitious locations for protective anonymity — e.g., the Maharaja of Kashmir was moved to Tibet and referred to as “The Master Morya.” (A pattern that seems to have been repeated, at least in principle, by Westcott in his creation of the fictitious Rosicrucian adept, Fraulein Sprengel.

Johnson gives ample evidence that Blavatsky herself had not intended this ploy to metamorphose into a full-blown “Cult of the Ascended Masters” — but it did exactly that and she found herself trapped in a well-meaning ruse that would eventually be turned against her. Blavatsky’s tribulation in the Mahatma affair bears a striking resemblance to Westcott’s troubles with his fictional creation, Fraulein Sprengel — and all the more so, inasmuch as Blavatsky unintentionally made such “Secret Chiefs” a virtual prerequisite to creating an occult order.

In 1875 she established her Theosophical Society in London. All of the future Golden Dawn’s founders and many of its later members joined the T.S. and were strongly influenced by its charismatic leader and her teachings. Mathers was known to have had private conversations with Blavatsky. He was also known to have been influenced by the British Theosophist, Anna Kingsford.

Like Mathers and Westcott, Anna Kingsford’s primary spiritual dedication was to the Western Esoteric Tradition. This led her to break with the T.S. in 1884 and establish *The Hermetic Society*. Westcott and Mathers supported her effort by reading papers at her group’s meetings. However The Hermetic Society did not survive the death of its founder — which occurred in the same year that The Golden Dawn was born. Although the G.D.’s connection to The Hermetic Society was not as direct as it was to the Soc. Ros., there was certainly a link. At the very least, the Golden Dawn provided a new home for that growing number of esoteric students who, while awakened by Blavatsky’s revelations, looked to Western sources for their inspirations.

And yet Blavatsky's Hidden Masters, the aloof and infallible Mahatmas, would transcend this Eastern vs. Western debate. Even though she was at odds with doctrinaire Christianity, she had inadvertently reestablished and empowered the supernatural Christian Rosencreutz founder's myth that all occult organizations from her day to the present would have to contend with. Her Mahatmas haunted the Golden Dawn from the beginning, forcing Westcott, Mather's and Woodman into the fabrication of a similar charter myth, featuring their own secret avatar and an ancient lineage, in order to be accepted as "genuine" in the occult community at that time.

According to R. A. Gilbert, the newly founded Golden Dawn was observed by the T. S. leadership to be growing rapidly and was perceived as an occult brain-drain. To counter this H.P.B. established an inner circle she called "The Esoteric Section." Westcott, Mathers, Yates and other G.D. members were admitted but beneath the cordiality there was an undercurrent of hostility. In an effort to smooth H.P.B.'s ruffled feathers, Westcott, representing the G.D., even co-signed a joint declaration with her affirming "*. . . an origin from those who were wiser than those who are actually here teaching.*" — thus locking himself into the closet with his fictional creation; the elderly German Rosicrucian adept he called "Fraulein Sprengel".

Keeping the above factors in mind, we may now attempt to view the "Charter Myth" of the Golden Dawn from the perspective of those who actually founded the Order in the context of their time and under the constraints of their situation.

### *The Fraulein Sprengel Ruse*

Accusations of a hoax stem from Westcott's claim to have contacted a "Fraulein Sprengel" in Germany whose address was said to have been inserted into the pages of the Manuscript (see facsimile addendum). In a series of five short letters, which Howe convincingly argued were fabricated, this aged female adept authorized Westcott, Mathers and Woodman to establish their Temple. I will suggest that Westcott undertook this ruse with Mathers' and Woodman's consent

and collaboration. We know that Westcott had at least one confederate translating his drafts of the Sprengel letters into German and mailing them back to him from a continental address.

According to the Sprengel letters, two Englishmen had previously tried to start a G.D. Temple called “Hermanubis” and had failed.<sup>7</sup> It would appear that these two were Hockley and Mackenzie.<sup>8</sup> Westcott cited both men as direct G.D. progenitors in his official *History Lecture* to Order members. Why would he muddy the waters with this complication if it were not essentially true? Why provide an open invitation for future dissidents to also claim a “Hermanubis” dispensation?

If we look at the “Hermanubis” element in the Sprengel hoax it is a further indication of how close Westcott kept his fiction to the real background of the situation. Again, let me make it clear that I am not saying Alexandrina Mackenzie<sup>9</sup> was the “real” Fraulein Sprengel, or that she was an “Adept”, or that she in any way authorized Westcott, Mathers and Woodman to found the G.D., but she seems to have been the last link in a chain of developments that Westcott ingeniously fictionalized in his charter myth creation. Mathers (and possibly Woodman) were in on the arrangement. Mathers certainly confirmed his early knowledge of the ruse in later years when he revealed that Westcott had sworn him to secrecy on the matter.

There can be little doubt that Westcott, Mathers (and probably Woodman) knew who the real author(s) or compiler(s) of the Manuscript had been. This is also an important consideration that Howe completely overlooked. There could have been no claim on the authorship because of its alleged “ancient” origin (a penalty that other authors of “ancient” manuscripts, such as Gerald Gardner, have had to pay). It is almost certain that Westcott and Mathers realized the modern origin of the work despite the aged paper it was written on. (The paper was watermarked 1809 and the MS. was enciphered sometime around 1870 — although this was not unusual as paper lasted longer in those days.)

Even though Mathers has been endlessly pilloried for his romantic suggestion that the original *Key of Solomon* might have been written by Solomon himself, he was a keen student of Egyptian archaeology and

would have quickly recognized the reference to figures from the “Ritual of Dead” as being post-Rosetta — especially so in light of the paper he wrote on their symbolism. Westcott was also an ardent researcher of Egyptian antiquities and well aware of the dearth of such knowledge prior to 1830. As we will reveal in due course, Westcott even went so far as to insert an “older form” page into the Cypher MS. to cover what he must have considered to have been Mackenzie’s mistake.

We have noted that both Westcott and Mathers were well connected in Masonic, Theosophic and Rosicrucian circles. They knew *everybody* who was *anybody* on the London occult scene — and vice-versa. Howe confirms this but then overlooks the obvious implications.

In the creation of a new “Ancient Rite” there are certain customs to be observed. A charter myth is created that may or may not be believed, but should be able to stand on its own as good story. For example: my old friend and colleague, Louis Culling, claimed to have been *the last of the Palladians* and it was such a good story that nobody cared whether it was true or not! <sup>10</sup>

Westcott, and especially the self-mythologizer Mathers, if given a free hand at charter-myth creation, would have come up with a more dramatic and symbolic personage than an elderly spinster in Germany. Mathers, who later styled himself “Le Comte de Glenstrae”, would have insisted on something more impressive — and Westcott would have realized that the time-tested Freemasonic model of a glamorous charter myth is safer and easier for everyone to live with than an attempt to create a fictitious reality. The former involves “a willing suspension of disbelief” that can be accepted to any degree one chooses whereas the latter creates endless complications. Westcott, Mathers and Woodman (and perhaps even Blavatsky herself) might have preferred a traditional charter-myth if they had had that option.

Ellic Howe, who was not a magician, could not undertake a content analysis of what was presented in the Cypher Manuscript. If he had he would have soon realized that *the 16th century Enochian system of Dee and Kelley was deeply embedded in the basic framework of the text. This system was exclusively British in origin and devel-*



opment. Despite the influence Dee's *Monas Hieroglyphica* had on German Rosicrucian writings no one has uncovered evidence of Dee's Enochian language on the Continent. The Angelic tongue even has an English grammatical structure.

In all probability Westcott and Mathers (and possibly Woodman) knew the origin, the value and the previous circulation of the Cypher Manuscript. However, the Sprengel hoax was certainly convincing to the rank-and-file G.D. members (as were Blavatsky's Mahatmas to most Theosophists). It should be to Westcott's credit that his fabrication was as discreet and innocuous as possible. He voluntarily shared authority with his co-founders and then killed off the fictitious Sprengel as soon as she had served her purpose.

### *Contemporary Ethnographic Analogies*

Keeping in mind the differences in culture and mindset we have dealt with above, I will now cite two comparative examples on the contemporary occult scene here in Southern California to illustrate my point. A few years back, an aspiring Wiccan in a small California town somehow acquired a limited circulation Gardenarian "Outer Court" training manual, in manuscript, authored by my friend and colleague, Ed Fitch (now in print as *A Grimoire of Shadows*, 1996). He was so impressed with this material that he proceeded to hand-copy it into an old blank book and then claimed it was a "Book of Shadows" inherited from his grandmother. One of his students eventually discovered the original source and we have had a few chuckles at the hoaxter's expense.

In comparison, let's consider *The Roebuck*, founded by my colleagues, David and Ann Finnin. *The Order of 1734* is a Robert Graves inspired Neo-Pagan "Clan" started in England by Roy Bowers (Robert Cochrane) back in the 1950 s. Joseph Wilson (an American Neo-Pagan Johnny Appleseed) carried on a lengthy correspondence with Bowers in the 1960's. After Bowers died, these letters became the 'Cypher Manuscript' for 1734 in America. But when the Finnins decided to found a 1734 Clan, they were not satisfied with Xerox copies of Roy's

letters to Joe even though Bowers was deceased. They contacted members of Bowers's original Clan and eventually visited England to collect more authentic material and background information which they have since amplified with their own research and creative efforts. The result is a solidly established organization.

Westcott and Mathers were certainly as knowledgeable and resourceful as the Finnins. I submit that had they been in a situation similar to the Roebuck's founders they would have followed the same straight course. Obviously there were complications. Although Gilbert now believes Westcott was eventually admitted into *The Society of Eight* — an occult inner circle that may have been the incubator for the Cypher Manuscript (see *From Cipher to Enigma* ) — we know that Mackenzie originally did not want him involved. We also know that the Society's founder, Frederick Holland (another S.R.I.A. adept) had a low opinion of MacGregor Mathers. Mackenzie had crossed the bar by the year of the G.D.'s founding but Holland was very much alive. With this in mind we turn to the final clue in the solution of our mystery . . .

*Westcott's G. D. History Lecture*

If Holland's and Mackenzie's animosity toward Dr. Wynn and MacGregor was still a factor, then Westcott may have created the Sprengel ruse to avoid the direct Mackenzie connection (which might have precipitated a challenge from Holland), justifying the deception by going on record in the Order's *History Lecture* to recognize the debt they owed to Mackenzie: --

Historical Lecture  
by  
V. H. Frater Sapere Aude  
Praemonstrator of Isis-Urania Temple

Some years have passed away since it was decided to revive the Order of the G. D. in the Outer, an Hermetic

Society whose members are taught the principles of Occult Science, and the practice of the Magic of Hermes; the decease during the second half of the century of several eminent adepts and chiefs of the Order, having caused a temporary dormant condition. Prominent among these adepts were *Eliphaz Levi*, the greatest of modern French Magi, Ragon, the author of several classical books on occult subjects; *Kenneth Mackenzie*, author of the *Masonic Encyclopaedia*, and *Frederick Hockley*, famous for his crystal seeing and his MSS. These and other contemporary adepts received their knowledge and power from predecessors of equal and of greater eminence but of even more concealed existence. . .” <sup>11</sup>

Curiously enough, Ellic Howe also quoted a version of the same passage in his book, but did not pause to consider its implications. I submit that Westcott and Mathers were constrained by all the circumstances cited above to create and support such a minimum charter myth — otherwise there might not have been a Golden Dawn.

Years later, when they fell out over the Horos scandal <sup>12</sup> Mathers openly accused Westcott of, “himself (having) forged or procured to be forged” the Sprengel letters. Dr. Westcott, perhaps being advised by attorneys, said nothing. We should keep in mind that it was Mathers’ poor judgement, volatile temper and autocratic presumptions that generated the chain of events which fragmented the Golden Dawn in 1900. Let us also remember that it was Mathers who first revealed that the Sprengel letters were bogus. Ellic Howe only confirmed it seventy-two years later.

### *Howe’s Psychological Assessment of Westcott*

Ellic Howe should have realized that Westcott’s meticulous planning and careful coordination with confederates in the Sprengel hoax was not the action pattern of a deranged mind. This should have been especially obvious to him considering that during his tour of duty

in W.W. II, British Naval Intelligence purloined a corpse, created a fictional identity and life history for it, gave it a briefcase filled with carefully contrived misleading documents and then dumped it into the sea where the Germans were sure to recover it just prior to the Allied invasion of Sicily. However, Ellic Howe stated that: "It was the devious streak in Westcott's character that perplexed me, particularly his role the Soror S.D.A. (Sprengel) business. It could have begun as an occultist's practical joke, but perhaps there were moments when he believed in her."

And why not? In 1953 Ewen Montagu, the project director for OPERATION MINCEMEAT (*The Man Who Never Was*) wrote the following about his fictitious Major Martin: ". . . In fact we talked about him until we did feel that he was an old friend whom we had know for years. I must, however, admit that, although he became completely real to us, we did tend to mold his character and history to suit our convenience."

Montagu was writing about a nameless corpse in cold storage.

Perhaps there were people *outside of the intelligence community* who might have considered Lt. Cmdr. Ewen Montagu and his "Mincemeat team", to have been insane even though their hoax did save thousands of British and American lives. On the other hand Ellic Howe, as an *intelligence insider*, had no excuse for suggesting that Westcott's "Woman Who Never Was" represented irrational behavior.

Howe then tried to prove his point by submitting various samples of Westcott's handwriting to a professional graphologist who concluded that Westcott represented "an unusually fascinating case of multiple personality." Howe footnoted this statement with a 1946 reference to schizophrenia in relation to occultism whereas current opinion does not favor a direct connection between multiple personality and the schizophrenias.<sup>13</sup>

### *Howe's Scholarly Bias Against Westcott*

On a technical note, I will suggest from a study of the Cypher Manuscript, that Ellic Howe in one instance misstated and on another

occasion withheld information apparently to further discredit Westcott and the validity of the Cypher Manuscript itself — even though he may have been ‘right’ for the wrong reasons. On page 15 of *The Magicians of the Golden Dawn*, he accuses Westcott of inventing the “Three Chiefs” requirement to make his own appointment more plausible. Howe states that “There is nothing in the Cypher MS. to suggest Three Chiefs would be needed.” Whereas on the Temple set-up page, <sup>14</sup> lines 10 & 11, we read: “THREE CHIEFS EACH 7(5)=7(6) SHOULD HOLD A TEMPLE.” The possibility that this misstatement was intentional is suggested by the marginal explanatory notes on this page which appear to be in the same handwriting as the person who signs himself “E. H.” on pages 53 and 57. (See facsimiles.) If this were a single isolated instance we might be persuaded to overlook it but if Ellic Howe, a printing and paper-making industry expert, knew that there was a page in French (page 53) written on paper 19 years older than the 1809 stock he had so carefully dated (and possibly the page attributed to Eliphas Levi) — why did he then chose to ignore it by stating only that he could not find Levi’s initials “anywhere in the MS” ? <sup>15</sup>

Conceding that Howe may have assumed both these pages were insertions by Westcott (possibly the French page was one of the items Westcott had sent to himself as an enclosure in a letter from Fraulein Sprengel. See MGD, p. 18.) Howe still had no justifiable reason to ignore them unless he could positively date them as being post-1887.

At this point the open-minded reader might be asking why Howe, a high ranking officer in British Freemasonry’s *United Grand Lodge*, would expend such an effort to discredit his distinguished deceased Masonic brother, Dr. Westcott, and something as essentially harmless, romantic and inspiring as the *Golden Dawn*? Perhaps the *Golden Dawn*’s connection to Freemasonry, through the affiliation of its founders, was what lay behind Howe’s attitude. . .

In 1972, when *The Magicians of the Golden Dawn* appeared, British Freemasonry was under attack from the London yellow press as a dangerous secret society (tabloids in England are even less responsible than their American supermarket counterparts). One of my British friends told me he had attended a public gathering at the time wherein Ellic Howe declared that British Masonry was “Just a social club” and that “. . . this occult mumbo-jumbo comes from The Grand

Orient of France.” This is essentially true; British and American Masonic Rites are neither occult nor political.

When all is said and done, perhaps the ultimate argument in defense of Westcott & Company in their creation of the Golden Dawn is simply this: given the circumstances and conditions at the time they opted for the least pretentious and most conservative cover story necessary to launch their project. Had they been scrupulously honest about the origin of the Cypher Manuscript there would have been no Golden Dawn. This was obvious to them. It is obvious to us, and it should have been obvious to Ellic Howe. To quote the noted author and Golden Dawn member, Arthur Machen on the affair, “ — But what an entertaining mystery; and, after all, it did nobody any harm.”

Along with his attack on Westcott’s character, Ellic Howe tried to prove that the Cypher MS. was composed no later than 1877 by suggesting that the various Latin grade names, such as “*Pereclinus de Faustis*” for Zelator, were lifted directly from Mackenzie’s *Royal Masonic Cyclopaedia*. Curiously enough, Howe’s favorite anti-Golden Dawn source, Arthur Edward Waite, in his own earlier effort to bash Mackenzie, had pointed out that this information had come directly from a late 18th century German work by Magister Pianco titled: *The Rosicrucian Unveiled*. Not only Waite but also Manly P. Hall, in his commentary to the 1938 *Codex Rosae Crucis*, had taken Mackenzie to task for not admitting to his S.R.I.A. colleagues that Pianco had been the original source for this information.

Howe, ignoring this well-published fact, proceeded to offer the grade titles as evidential of a modern origin because he had not been able to find these names “. . . in any earlier English work”. He then called his assumption “a minor discovery of my own.”

### *Golden Dawn Rosicrucians*

The Golden Dawn is, in its Inner Order, a Rosicrucian sodality. Today none but a crass materialist would presume to condemn the anonymous Renaissance Rosicrucian writers as a gang of cheap swindlers; and yet the mysterious 17th century fraternity of the *Rosy*

*Cross* was promoted in a similarly questionable, secretive manner as was the later Golden Dawn. The passage of time lends enchantment to those works deserving it. The three original Rosicrucian documents, the *Fama Fraternitatis*, the *Confessio* and the *Chemical Wedding of Christian Rosenkreutz*, glittered with hints of fantastic revelations and offers of supernatural powers — all to be granted under utmost secrecy.

The legend of Christian Rosenkreutz was one of the most delightful charter myths ever conceived. Its inherent charm transcended its improbability. It was the ultimate example of occult glamour and became the model for others to follow. The Golden Dawn venerated and strove to enliven this wondrous, proto-romantic tradition. With courage, genius, and that quality the French call *panache*, Wynn Westcott and Samuel and Moina Mathers made the first (and thus far the finest) serious effort to fulfill the Rosicrucian promise in the English speaking world.

However, in a further effort to discredit the Golden Dawn's creators, Howe stated that "The Soc. Ros. was 'Rosicrucian' in name only since its members clearly knew very little about the origin of the Rosicrucian legend in Germany at the beginning of the 17th century." In relation to the Golden Dawn, Howe's argument is not relevant because it refers to the socio-political history of that era as it may have affected *exoteric* Rosicrucianism; whereas the fund of *esoteric* knowledge available to establish a Rosicrucian curriculum at the time of the G.D.'s founding was apparently sufficient. (If not, Howe would have been compelled to attack the validity of the G.D. system itself — which he frankly admitted was beyond the scope of his expertise.)

However, this criticism of Howe's brings up a point of definition that should be clarified: just who or what is a Rosicrucian?

### *Rosicrucianism Compared to Freemasonry*

Arthur Edward Waite wrote two huge books on the subject and still could not give us an answer to the question. The original Rosicrucians, if they ever existed in a corporeal sense, were supposed



to have been nominally Christian philosophers, alchemists, teachers and healers. Those three mysterious 17th century documents mentioned above give no direct indication of a grade structure or initiatory ritual required.<sup>16</sup> We should keep in mind that Rosicrucianism (mythical or actual) emerged in 1614, a century before the popularity of Freemasonic ritualism in England and Europe.

According to the late Warburg scholar, Francis Yates (1972), the original Rosicrucian movement may have been snuffed out in its infancy by the traumatic events of the *Thirty Years War* in Central Europe. Yates suggested that 17th century Rosicrucianism should be viewed more as an intellectual mind-set than an actual institution. She also presented a convincing argument that the English magus, Dr. John Dee's *Hieroglyphic Monad* had a definite influence on the original Rosicrucian documents. (This indirectly supports the Golden Dawn's use of Dee's Enochian magical system.)

In any case, no Rosicrucian organization or individual has been able to trace a lineage any further back than the 18th century. That period saw a proliferation of Masonic "Rosicrucianism", characterized by fraternal lodges using Rosicrucian symbolism in a series of ceremonial degrees. The most significant and successful of these was the German *Golden and Rosy Cross* which counted the king of Prussia among its members and subsequently provided Mackenzie (via Magister Pianco) with a list of grade titles which were eventually used by the Golden Dawn.

Manly P. Hall has rightly criticized the majority of these groups as being outside the true spirit of original Rosicrucianism. For the same reason A. E. Waite perceived Dr. Sigismund Bacstrom's charter and subsequent work as the most genuine survival of the movement's original intentions. 17th century Rosicrucian candidates were supposedly selected on a basis of character, intellect and attainment in a one-on-one teacher to student relationship.

At this point an uncompromising idealist might demand that we discredit any Rosicrucian order that staged ceremonial degrees. However, this would be unfair in view of the lack of 17th century Rosicrucian continuance and the subsequent influence of Freemasonry on Western occultism. From the middle seventeen hundreds, on

through to the present day, nearly all occult organizations — including Gerald Gardner’s version of witchcraft — operate on a masonic model. Therefore if we accept this development in the history of the Rosicrucians, what then distinguishes a real “Rosicrucian Lodge” from a bogus one?

No one can ever answer this question to the satisfaction of all concerned but we can at least agree on a common point of structure that will eliminate a number of contenders from the field: Rosicrucian lodges emphasize *instruction*. They provide their candidates with study materials *that must be mastered* before the next degree is ceremonially bestowed. On the other hand, Blue Lodge (1<sup>o</sup>-3<sup>o</sup>) Masonic degrees are awarded on the basis of ritual proficiency. *The teachings are entirely transmitted in the ritual itself*. Even in the Red Lodges (4<sup>o</sup>-33<sup>o</sup>), commentaries, such as Albert Pike’s *Morals and Dogma*, are not essential for advancement. Of course in the vast history of fringe-masonic rites, there are numerous exceptions to this rule that cannot be classified as Rosicrucian (for other reasons) but there are no genuine Rosicrucian lodges that do not teach.

### *The Cypher Manuscript: A Rosicrucian Document*

Keeping this in mind, let us look carefully at our Cypher Manuscript. Nearly fifty percent of the document is devoted to non-ritualized instruction. A program of “required knowledge” between the degrees is clearly set forth. Even the pages devoted to ritual fairly bristle with carefully integrated practical knowledge and techniques. Viewing the document as a whole, we get the overwhelming impression that its purpose is to instruct magicians in their art, not to present ceremonial morality plays or deliver philosophical lectures. In this respect it is certainly more Rosicrucian than Masonic.

Interestingly enough, Arthur Edward Waite eventually took a stand against this magical curriculum, arguing that examinations should not be required for advancement. In 1901 William Butler Yeats answered with a monograph entitled: *Is The Order of R.R. et A.C. to Remain a Magical Order?* Fortunately the one really essential require-

ment of Rosicrucianism, passed down to us in the Cypher Manuscript, has managed to survive.

### *The Golden Dawn Today*

At this writing there are more people going through the grades in regular Golden Dawn Temples than there were in the Order's 19th century heyday. This phenomenal revival has all come about in the twenty-three years following Ellic Howe's 1972 critique.

This new generation of Golden Dawn magicians are doing The Great Work without leaning on "Supernatural Secret Chiefs" or a mysterious Cypher Manuscript penned by "Ascended Masters". In this regard they owe their present strength, their freedom and their intellectual integrity to Ellic Howe. Sometimes Divine Providence works in strange ways. A hundred years hence we may consider Ellic Howe's 1972 critique to have been essential to the survival of The Golden Dawn as an open college of *The Western Esoteric Tradition* rather than a Cult following "*Secret Chiefs on the Astral*".

### *Ellic Howe's Position Justified*

The purpose behind my challenging the unfair aspects of Ellic Howe's 1972 critique has been to rehabilitate Bro. Westcott's reputation and thereby allow us to view the Cypher Manuscript *for what it really is rather than what it is not*. Having discharged that duty, I feel obligated to be fair to my late brother Ellic Howe and look at the situation from his position. Before we suppose that he was totally unjustified in his debunking efforts we need to view the Golden Dawn phenomenon from a broader social perspective.

There really is a genuine difference between a symbolic charter myth, such as the Masonic Hiram Abiff legend, and a self-serving hoax of the "Princess Caraboo" variety. Certainly there must be a few Freemasons somewhere who actually believe that Hiram Abiff was murdered in Solomon's Temple and then raised from the dead — but they are a small, quiet minority in the world-wide Fraternity. <sup>17</sup>

Conversely, in occultism and in the “New Age” we continue to encounter a larger minority of highly vocal, very visible opponents to what is generally considered rational and reasonable thinking. Freemasonry certainly has the right to distance itself from this element. The Golden Dawn was a prodigal child of the Masonic Fraternity and a focus point for popular speculations on “Masonic Occultism”. We cannot deny that some G.D. leaders took the Secret Chiefs idea far too literally and no one would disagree that Samuel Liddell MacGregor Mathers, *le Comte de Glenstrae*, gave the term “British eccentric” a new depth of meaning. As such the Golden Dawn was a valid area of concern to Masonic historians and subject to criticism by those defending the socially responsible image of their Masonic Craft.

We should remember that, although Howe was not a magician, his colleague and mentor, Gerald Yorke, certainly was. There is a sidebar note off the margin of the Fraulein Sprengel letter (not shown) that may be in Gerald’s handwriting. It says: “Reads from left to right — all the other cyphers read from right to left as in Hebrew. There is the possibility that this particular ‘message’ was faked by Westcott in order to provide a suitable background for the ‘History for Neophytes, 1888’ lecture.”

This note, taken in context with Yorke’s supportive foreword to Howe’s book, leads me to suspect that Gerald Yorke was equally to blame for the anti-Golden Dawn slant in Howe’s work. Yorke, a long-time friend of the notorious Golden Dawn alumnus, Aleister Crowley, had become disillusioned with Western Magick. Based on his association with Crowley, he had come to view Magick as a dangerous ego-trip — *as it certainly can be*. We must recall that he and Ellic Howe were working on *The Magicians of the Golden Dawn* in the late 1960’s and early 1970’s. At that time the G.D. had not yet been revived and psychedelic spiritual anarchy was still raging on the popular scene. The most anti-social of the Crowleyites (Thelemites) were picking the bones of the Golden Dawn and, apparently, directing the future of the magical revival. Neither Yorke or Howe could have foreseen the full flowering of a positive Neo-Romantic Movement in the mid-1970’s (the Renaissance Fairs, *The Society for Creative Anachronism*, etc.) . They could not have known that an authentic Golden Dawn had

survived in New Zealand or that the Thelemites would eventually stop trying to establish their identity by scandal and become civilized. In the long run Ellic Howe did us a service because, like Dorothy confronting “The Great and Terrible Oz”, he forced the Golden Dawn out from behind the screen to stand on its own merits — and, like Frank Baum’s lovable wizard, it did just that.

### *In Conclusion . . .*

One could only wish that the Renaissance Hermetic tradition might have been strong enough in 1614 to have withstood a similar onslaught by philologist, Isaac Casaubon when he proved that the “ancient” writings of Hermes Trismegistus were a post-Christian heresy, thus driving our tradition into the back alleys of Europe for two hundred and fifty years. This time we bounced back a lot quicker.

The Golden Dawn, with all its faults and foibles, was *and is* an Order and a Tradition to be proud of. The founders were men (and women, because we should certainly include Moina Bergson Mathers in the development of the R.R. et A.C.) of vision, courage and genius.

To summarize and wrap-up the history of the Cypher Manuscript, we should start with Frederick Hockley, who knew the Rosicrucian alchemist, Sigismund Bacstrom and copied his manuscripts. Hockley’s student, Kenneth R. H. Mackenzie, had observed Masonic-Rosicrucian initiations in Germany and had visited Eliphas Levi in Paris. Working from Hockley’s impressive collection of old manuscripts, along with others in the Soc. Ros. archives, and using his own considerable occult expertise, Mackenzie probably drafted the original Cypher Manuscript in clear English sometime after 1860. Then I suspect that a scribe of lesser occult attainment translated the MS. into cypher.

In his privately printed *History of the Societas Rosicrucian in Anglia*, Westcott emphasizes the secret manuscripts in the archives of the Soc. Ros. This paper reveals how essential such ‘ancient documents’ were to the establishment of Rosicrucian bodies. <sup>18</sup>

Hermanubis was a cover name Westcott used for the proto-Golden Dawn Mackenzie and his colleagues had attempted to found (see R. A. Gilbert's *From Cipher to Enigma* for his theory on this). Apparently "K.R.H. Mac" and his G.D. associates were not good at organizing — or perhaps too many cooks spoiled their broth. In any case the Cypher Manuscript was buried in Mackenzie's files. Hockley died in 1885, followed by Mackenzie in 1886.

Mrs. Mackenzie inherited the papers. She passed them on to Westcott who deciphered them. Knowing the source and the background of the Cypher Manuscript, Westcott realized that he had in his hands the quintessence of Mackenzie's (and perhaps Hockley's) life-work. These men had known and studied under the "Old Guard" in England and in Europe. However hasty and careless their scribe had been in the encipherment, the grand scheme shone through like alchemical gold glittering in the crucible.

From Westcott and Mathers the Manuscript passed in at least two directions. Rev. W. A. Ayton made a cypher copy of it (see *From Cipher to Enigma*, Facsimile 1.) which was eventually acquired by A.E. Waite (one page of which he published upside-down in 1924. See Appendix III). Westcott's original ended up in the possession of someone in Dr. Felkin's *Stella Matutina* (a later version of the Golden Dawn). Then, two years before Westcott's death in 1923, the document came into the possession of the "Private Collector's" family. This "Private Collection" (where the original still resides) was made available to Ellic Howe sometime before 1972. (Note that the page Howe reproduces in MGD on p. 21. is identical with our copy of page 8.) Howe made a photostat of the original which he shared with Gerald Yorke. From Yorke copies went to Lionel Snell and Francis Regardie (from whom David Kennedy and I had received our copies). Mike Magee of "*The Jolly Roger Press Gang*" managed to acquire one from Snell. I finally received a cleaner, large-format copy from Lionel Snell through the good offices of my British friend, Frederick Lamond. . . now, after one hundred and ten years under the rose, the *Secrets of the Golden Dawn Cypher Manuscript* are available to Golden Dawn students throughout the world.

*Notes on the following page. . .*

## *Notes on The History of the Cypher Manuscript:*

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1. They were also friendly rivals. Woodford's *Kenning's Masonic Cyclo-pedia* was more commercially successful than Mackenzie's *Royal Masonic Cyclopeadia* although the latter is of more interest to occult students — CRR.
2. This theory was presented in Gilbert's 1990 article, *Provenance Unknown: A Tentative Solution to the Riddle of the Cipher Manuscript of the Golden Dawn*, originally published in Germany. Darcy Küntz reprints this article as an introduction to his *The Complete Golden Dawn Cipher Manuscript* (which see). -- CRR.
3. John Yarker (1833-1913), a sincere and honest Masonic occultist whom Ellic Howe calls a "notorious promoter of bogus Masonic rites", never joined the G.D. but may have provided Westcott with research assistance in drafting the G.D. rituals. Yarker had more information on the ancient Samothracian Cabiric rites than modern scholars seem aware of. See Yarker's *The Arcane Schools* -- CRR.
4. What Little had found was an MS. copy of the German, *Geheime Figuren, or Secret Symbols of the Rosicrucians* published in Altona in 1785. Westcott knew this. — RAG.
5. Bacstrom had received his R.C. charter from a French nobleman and alchemist on the island of Mauritius in 1794. In going through Manly Hall's collection of Bacstrom's MSS (that Hockley had copied) I ran across a very interesting short treatise called *The Mineral Gluten or the Double Mercury of the Philosophers; the Long and the Short Way for obtaining the Universal Tincture* by Dorothea Juliana Wallachin "a female adept at Leipzig, 1705", translated from the German by Sigismund Bacstrom. Perhaps this curious document and its mysterious author provided the original idea for Fraulein Sprengel? In any case Bacstrom's alchemical MSS., especially his version of *Homer's Golden Chain* were of interest to the R.R. et A.C. (see Zalewski's *Kabbalah of the Golden Dawn*) — CRR.
6. See R.A. Gilbert's *From Cipher to Enigma* in this publication. — CRR.
7. R. A. Gilbert suspects that this proto-Golden Dawn was actually a small core group started by Frederick Holland in 1883 called "The Society of Eight" to which Mackenzie, Francis Irwin, John Yarker and possibly Westcott had belonged. See R.A.G.'s *From Cipher to Enigma*. — CRR.
8. I believe that Hockley's collection of MSS. was one of the archives from which the Cypher MS. was derived. I suspect that Hockley may have acted more in the role of editor while Mackenzie produced the actual

*History Notes continued on following page . . .*

*Notes of the History of the Cypher Manuscript continued. . .*

script (in clear text if not in cypher). I am not inclined to follow R.A. Gilbert's theory that Francis Irwin was involved because Irwin survived to become a G.D. member of Osiris no. 4 headed by Benjamin Cox. If Irwin had been one of the actual authors of the Cypher MS. it seems likely that he would have realized the source of the G.D. rituals and left some testament to that effect. It also seems probable that Westcott, having asked Irwin to help him secure Mackenzie's papers, would then have questioned him about their content. A. E. Waite's critical assessment of Irwin's actual attempt to produce a Rosicrucian curriculum is a further indication that he might not have been involved — but Gilbert still has a good argument in light of Irwin's name being mentioned in later versions of Westcott's official History Lecture (see *From Cipher to Enigma*) — CRR.

9. Westcott persuaded Mackenzie's widow to join the Golden Dawn in 1888. Alexandrina Mackenzie was one of the earliest initiates and took the motto, "Cryptonyma," a feminized version of her late husband's pseudonym, "Cryptonymus" (see MGD, p. 50). She was probably not an adept in any intellectual sense. Gilbert supposes that she had little interest in esoteric matters but Joscelyn Godwin reports that Mackenzie employed her as a medium (?) She never went beyond 0 = 0 and resigned in 1896 whereas Westcott concocted a letter killing off the fabulous Fraulein Sprengel in 1890. — CRR.
10. And, true or not, I give notice at this point that I am now the last of the Palladians (Ordo Palladium Reformado) and we also have *an ancient cypher manuscript!* — CRR.
11. For the full text see Gilbert's *The Golden Dawn, Twilight of the Magicians*.
12. This sad affair has been dealt with at length in other accounts of the G.D. and should not concern us here.
13. Peter McKellar (1979) describes schizophrenia as a, ". . . Diagnostic term (Bleuler) for a group of major psychoses with no known cause, characterized by HALLUCINATION and frequently by delusion and thought disturbances. If dissociation is involved it is of a different kind from that of multiple personality: the personality of the schizophrenic is shattered rather than split." — CRR.
14. Both New Zealand and *Jolly Roger* place this as the last page in the MS. However, a comparison to Masonic degree scripts suggests that it was intended to be the first page. I placed it in that position before seeing Westcott's notes in which he begins his decipherment with the first page

*History Notes continued on following page . . .*



*Notes on the History of the Cypher Manuscript continued. . .*

because the Cypher MS. is paginated by sections only. (Darcy Kuntz places this page as number 2, opting to place the "Grade Notes" page first.) There is a possibility that the page in question is a post 1887 insertion but, if so, why didn't Howe mention it as such ? — CRR.

15. Outside the margins of this page there are modern handwritten notes: "Translates into French! In French, 5=6 opening ceremony (circa 1790 say the British Museum authorities. . . Presumably the paper? EH." These notes are in the same hand as those on page 1. and (again initialed "EH") on page 51. I have not based any of my conclusions on the assumption that "EH" is Ellic Howe. It would be most unwise to do so until this handwriting is identified. Gilbert points out that Howe would have used the more correct "British Library authorities". — CRR.
16. A possible exception to this is *The Chemical Wedding of C.R.C.* which takes place over seven days during which the guests are presented with various alchemical allegories. On the seventh day their guide, *Virgo Lucifera*, declares them to be "Knights of the Golden Stone", suggesting that they have passed through a series of initiations and have been awarded a title. — CRR.
17. As our book goes to press a new revelation of ancient secrets has just been published in which it is claimed that the mummified body of the murdered Master Builder has at last been found! True or not, there will certainly be more than a few believers -- even among Freemasons. -- CRR.
18. Manly P. Hall, had in his collection an 18th century French Masonic "*Rite of Zoroaster*" containing two documents in cypher: the first was the Inner Order Secrets and the second was a charter to establish the rite! — CRR

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### *An Analysis of the Cypher Manuscript:*

**T**HE GOLDEN DAWN CYPHER Manuscript is a 57 page document.<sup>1</sup> 44 pages are devoted to the cypher text, comprising detailed outlines of the degree ceremonies from 0 = 0 through 4 = 7 and the required study materials. Throughout these pages there are numerous interlinear sketches. There are two pages of tarot correspondence tables and eight pages devoted entirely to graphics. Ten of the 44 pages of text are devoted to "Knowledge Lectures"; six of these belonging to "The Tarot Lecture", in the Practicus Section. One page (the Rose Cross ritual) deciphers into French. The rest of the MS. deciphers into English. The cypher characters are written backwards. The cypher is alchemical and attributed to the Abbot Trithemius (1462-1516). We have exhibited a reproduction of the original cypher from a British Library photostat.

Hebrew letters, singly and in close-combination, are used wherever numbers are required. The original was written on quarto size paper, except for the Tarot Lecture which was on smaller notebook sheets. There are numerous modern clear-text notes in the outer margins of the photocopies (off the actual text), most by "E. H." and some perhaps by Gerald Yorke. (I have labeled these as such.)

Until 1973, when *Agape* released a portion of the MS. in translation and facsimile, only one page of the actual Cypher Manuscript text had been published — twice. I am referring to page eight, "0 = 0 Admission, Newer Form". A.E. Waite included a photo of Rev.

Ayton's cypher copy (upside-down; see Appendix III) in 1924 and Ellic Howe published a photostat of the original of the same page (rightside-up) in 1972. This is the page which refers to the *Egyptian Book of The Dead*, proving the MS. a mid-1800's work according to Waite. Our page eight is identical with Howe's facsimile but our page seven, which neither Waite nor Howe mentioned, is a later insertion. We will discuss this further in due course.

As to published translations of The Manuscript, Gilbert (1983) has given us Mathers' own translation of the six-page Tarot Lecture (which, when compared with my literal translation, will prove that neither Westcott nor Mathers wrote it) and Howe (1972) has given us a translation of page two of the 0 = 0 Cyphers with what he claims to be Mathers' ritual version for comparison.

*Jolly Roger* published four pages of graphics facsimiles and one table in facsimile from their photo copy of the MS. in 1974 and again in 1982. They offered a decipherment, less the interlinear graphics, of the MS. text, minus pages, 8, 32 and 57 and some lines missing in other pages. Their collation of sections and pagination is arbitrary and their text is very condensed.

Pat Zalewski published New Zealand's (Whare Ra Temple) clear text typescript in 1988. This version omits the six page Tarot Lecture and also pages, 8, 53 and 57. There is no separated pagination in this text.

Of course we must add Darcy Küntz's 1996 *Complete Cipher Manuscript of the Golden Dawn* to the list. This is an excellent presentation of the Cypher (Cipher) Manuscript itself, containing not only the allegedly missing Theoricus Knowledge Lecture page but an additional missing 1=10 Temple Opening page from Ayton's copy of the Cyphers, the original of which may have been gone from Westcott's set when it reached the Private Collection. (See Note 1. at the end of this chapter, and Appendix IV.)

Along with a complete and annotated clear text, from my own independent decipherment, we are presenting the entire original Cypher Manuscript in carefully restored and computer enhanced facsimile, supplemented with traced copies and new decipherments of the withheld and missing pages referred to above. Our edition earns its

price and its place on the shelf by the virtue of our extensive notation and commentary on the Manuscript itself -- and our efforts to correct the errors made by the late Ellic Howe.

Because the Cypher MS. is paginated by sections only, I have taken the liberty to place the Temple set-up and administrative page as number one in overall pagination. Kuntz follows the same logic but places it second, putting the "Grade Notes folio" (which I suspect is a later insertion by a third hand) as his first page). Actually Westcott began his decipherment with our page 2. (page 1. of the 0 = 0 section. See *From Cipher to Enigma*, facsimile 1.) This "Temple Set-up folio" may well be a post 1887 insertion to serve the purposes of establishing the Golden Dawn's governing structure. It gives general instructions as to where members of each grade sit in the Temple, a requirement that incense be burning at all rites and that "Three Chiefs, each of the 5 = 6 (Zelator Adeptus Minor) should hold a Temple — One of whom must be present at all ceremonies." Officers are to be changed every six months and Roman Catholics are to be "avoided but with pity." This is either a reference to contemporary Catholic vs. Masonic squabbling or a harkening back to original Rosicrucianism as an expression of Protestant activism prior to the Thirty Years War. For more on this see Frances Yates' *The Rosicrucian Enlightenment*. ("E. H." seems to have found this statement "strange" according to what appears to be his marginal note.) <sup>2</sup>

These initial requirements are essential and typical for any organization on a Masonic model. Zalewski believes that this page <sup>3</sup> made its way to New Zealand in clear text before 1972. (If this page was somehow added to the MS. *after* Howe's publication, we would have to consider a conspiracy of remarkable ingenuity for a very marginal return.)

### *The Neophyte Section (0=0)*

Pages two through seven give us a complete outline of the Neophyte Initiation and the Knowledge Lecture. At this point we should call attention to this detailed aspect of the Manuscript. Westcott

and Mathers did not have as much creative leeway as Howe and others have suggested. This will be clearly seen as we proceed through the degrees. On page two, line five, the Kerux delivers the famous line from the Eleusinian Mysteries, quoted by Herodotus: "*Hekas, Hekas este Bebeloi !*" (Begone, Begone all ye Profane !) The line is rendered in Greek in the MS. For a background on The Eleusinian Mysteries, see Westcott's *Essay on the Ancient Mysteries*, in *The Magical Mason* edited by Gilbert (1983). One of the criticisms of the Golden Dawn that we should address at this point is that it was an esoteric pastiche and therefore not genuine. This view emanates from scholars with little background in Gnostic or Classical studies and scant knowledge of the actual history of Western Magick. The employment of cross-cultural mythological motifs goes back to the 4th century B.C. *Aramaic-Demotic Papyrus* (the great-granddaddy of magical cypher manuscripts) in which Phoenician and Egyptian deities appear together. As far back as the 9th century A.D. the Harranian Sabians of Syria — to whom we owe our magical star-lore — considered the Biblical *Book of Enoch* and the *Hermetic Corpus* to be their Holy Books and invoked the Gods and Goddesses of every major mythology from India to Rome in their planetary prayers. (See Ritter's *Picatrix* .)

I have always been a bit confused at the G.D.'s purifying with water and consecrating with fire. One would think it would be the other way around — but this is the way the Cypher MS. has it and so it has come down to us. Perhaps Albert Pike gives us a clue to the inner meaning: "The spiritual regeneration of man was typified in the Mysteries by the second birth of Dionysius as offspring of the Highest; and the agents and symbols of that regeneration were the elements that affected Nature's periodical purification — the air, indicated by the mystic fan or winnow; the fire signified by the torch; and the baptismal water, for water is not only the cleanser of all things, but the genesis or source of all." Fire is an active symbol of the universal life-force and as such would be an apt consecrating agent in a ritual of light . . ."

The beautiful prayer, "Holy art Thou, Lord of the Universe ", which we all know so well, comes originally from *The Divine Pymander of Hermes Trismegistus* , but there is something very interesting about the Golden Dawn's version of it. The Cypher MS. has:

“Holy art Thou, Lord of the Universe, whom nature has not formed — The Vast & the Mighty One, Lord of Light & Darkness.” I have examined five different versions of this prayer in source works from Scott to Jonas and nowhere do I find the “Lord of Light & Darkness”. Whoever wrote this in the MS. was a creative genius in his own right. He wanted to insure a Neo-Platonic interpretation and he certainly succeeded.

With the description of the Pillars <sup>4</sup> on pages six, seven and eight , we come to the evidence Arthur Edward Waite presented to prove that the Cypher MS. was a modern production. Lines four and five on page eight read: “Pillars should have texts of Ritual of Dead on them.” As Waite (1924) points out, the *Egyptian Book of The Dead* was not available in translation before the mid-1800’s. Before the Rosetta Stone’s decipherment in 1822, the only account of Egyptian religion was Plutarch’s version of the Isis-Osiris myth. At first I thought we could challenge Waite’s critique because there is an almost identical “Older Form” (page seven) which is essentially the same except that the tell-tale line reads “Egypt figures”. This page appears to be worn, faded and folded in comparison to the crisp lettering on page eight. I was almost ready to consider it genuine. Both *Jolly Roger* and New Zealand had actually deleted the original page (our page 8.) in favor of this so-called “Older Form” (our page 7.) — but then I noticed New Zealand’s strange mistranslation of the word “TRIAD”, rendering it “RIAM” in line seven. I compared the two pages (7 & 8) and discovered that the original cypher letter “T” of TRIAD had been mis-copied as a cypher “&” and the final cypher letter “D” had been rendered as a cypher “M”. Because of the similarity of the letters these are easy mistakes to make. If the creator of this inserted recension had spent as much time actually enciphering the page as he had in making it look ancient, he might have pulled it off. Instead, like Rev. Ayton, he copied the cyphers by-rote and was not aware of his mistakes. In spite of its aged appearance, page seven is obviously a post 1887 insertion.<sup>5</sup>

When I first discovered this I assumed that the “Older Form” page had been put in sometime after Waite had published his critique in 1924 by some well-meaning Golden Dawn member belatedly trying

to correct the anachronism. Unfortunately R. A. Gilbert's facsimile's of Westcott's notes reveal that Westcott himself was the originator. <sup>6</sup> This is further confirmed by the faintly legible word "old" in Westcott's handwriting in the upper left hand corner of the Cypher page (page 7.) itself.

To his credit, Westcott posthumously succeeded in getting both New Zealand and Jolly Roger to take the bait. They both presented decipherments of the "Older Form" page without reference to the original. Magee compounded the error by glossing the by-rote mistakes in the fake page which he places as "Folio # 1."

However, let me make it clear that this does not discredit the value or the authenticity of the Cypher Manuscript and certainly not the original leaders of the Golden Dawn. We are not disputing the mid-1800's date for the encipherment. The pre-Golden Dawn author(s) of the Cypher MS. were probably fascinated with contemporary revelations of ancient Egyptian religion and wanted to include them in their symbolism. Actually this should be to their credit. They could have fallen back on the *Bemine Table of Isis* <sup>7</sup> for Egyptian motifs if they had wanted to maintain a strictly archaic posture in their curriculum. In any case, the desire to present valuable information overcame the need to protect their glamour.

However, Westcott saw this as a weak point that needed strengthening without making an actual correction. Knowing that the Cypher MS. was only a few years old and the work of fallible human beings (however inspired they might have been), he probably felt justified in adding a new "older" page — while scrupulously retaining the original "Newer Form", and in the process he proved himself just as prone to error as the posthumous authors he sought to edit.

### *The Zelator Section (1=10)*

The Zelator "Opening page" is missing from all existing copies of the manuscript. Kuntz provided a facsimile of Rev. Ayton's transcribed copy of this page (see Appendix IV) but it is suspect due to his use of Hebrew final letters which appear nowhere else in the manu-

script. Also page nine, the Zelator Closing, seems to be in a different hand than the rest of the MS. This is one of several anomalies that may have to wait for a closer analysis of the actual codex. This closing page is where we first encounter the prayers to the elementals which also appear in Eliphas Levi's *Doctrine and Ritual of Transcendental Magic*. On page seventeen of Levi we find one of these prayers (*Sylphs*) cited as coming from an "old MS." In the Theoricus Closing page (next Section) of our Cypher manuscript "Old MSS" are referred to as the source for the Elemental Prayers. A. E. Waite suggested that Levi drew on the 17th century Rosicrucian novel, *Le Comte de Gabalis* by the Abbe' Montfaucon de Villars (1670) for at least one these prayers (*Salamanders*). Waite notes, in his translation of Levi's work mentioned above, that there are also earlier sources for the other elemental prayers. The "old MSS." referred to may have been in Hockley's collection.

The Biblical quotations and the allegory of the Garden of Eden are clearly cited. Westcott and Mathers needed a deep knowledge of Old Testament esotericism to flesh out the scheme but all the key references are in the outline. The sketch of *The Garden of Eden Before The Fall* on page 28 of the MS. is probably the original from which Mathers derived his version. However, the sketch of *Eden After The Fall* on page 52 appears to be a hasty copy of a lost original. Fortunately Mathers' own work-ups of both these diagrams have survived. Kathleen Raine published them, along with other fascinating Golden Dawn notebook sketches, in her excellent *Yeats, the Tarot and the Golden Dawn* (1972).

In considering the Biblical symbolism in the Zelator grade we have reached the point in our discussion where we should put an end to the nagging question of how much or how little William Butler Yeats had to do with writing the Golden Dawn's rituals. Kathleen Raine assumed that Yeats must have contrived the 1=10 passage that reads: —

"And Tetragrammaton placed Kerubim at the East of the border of Eden and a flaming sword which turned every way to keep the path of the Tree of Life, for He had created Nature that man being cast out of Eden may not fall into the Void. He has bound man with the stars as



with a chain. He allures him with the scattered fragments of the Divine Body in bird and beast and flower. And he laments over him in the Wind and in the Sea and in the Birds. And when the times are ended He will call the Kerubim from the East of the border, and all shall be consumed and become infinite and holy.”

Owners of Regardie’s 1969 2nd edition of *The Golden Dawn* will find this recitation included word-for-word. The inspirational source is *William Blake*, not William Yeats, but Raine reasoned that Yeats was responsible for the inclusion because he was in possession of the Blake manuscript prior to its first publication in 1893. However true this may be and however much this passage owes to Blake her conjecture is moot for the simple reason that Dr. Raine is citing *a post 1900 Stella Matutina script*. I also discovered a line from Blake’s *Urizen* — “Forgetfulness, dumbness and necessity” — which had been inserted the 0=0 ritual. See R.G. Torrens and the later Regardie editions for the original Golden Dawn version which owes nothing to Blake or Yeats.

On the other hand — but equally incorrect — is the late Francis King’s argument against Kathleen Raine’s position that Yeats helped write the rituals. King stated that two sentences from the later Golden Dawn scripts which also appear in Yeats’ poetry are to be found in the Cypher Manuscript.

Before readers reach for Yeats on the bookshelf they should be advised that King’s version of the Cypher Manuscript is a copy of Rev. Ayton’s by-rote cypher transcription from the collection of Arthur Edward Waite (a page of which Waite published upside-down in 1924; see Appendix III). Who knows what poetic license may have crept into in that peculiar recension? We do know that Ayton inadvertently created a new letter in the cypher alphabet. After searching through 585 pages of Yeats’s poetry I can find nothing that matches any wording in the Cypher Manuscript. I suppose there will always be people who will insist that nothing of genius can arise from those unrecognized by the academy — but in the matter of Yeats and the Golden Dawn the facts are hard to deny: Willy drank deep from The Well and guarded its purity for a time but was not involved in the digging of it.

In the Zelator grade we are first introduced to the Golden

Dawn's particular scheme of Kabbalah with the "Table of Shewbread", or "Rose of Creation", and the "Seven Branch Candlestick" diagrams. The Cypher MS. shows small interlinear sketches and tells what the diagrams are supposed to reveal, but leaves out the assignment of permutations and correspondences. They must be extrapolated from the Hebrew "Yetziratic Letters", with symbols, given in line four on page 45. This "magical-symbolic alphabet" is one of the most important items in the whole system. It is the formula upon which everything else is based.

The proper assignment of elemental attributes, planets and astrological signs to the 22 letters of the Hebrew alphabet, and thence to the Paths of the Tree of Life, form the basis of *the entire magical universe*. (Aleister Crowley thought this was so important that he later published, under his own name, the Golden Dawn's handbook on these Yetziratic correspondences, calling it "777".)

Diagrams of Hebrew letters attributed to the *Otz Chim* in the Philosophus Section of the MS. are actually a "Secret-Paths-to-Da'ath" arrangement which we will discuss in due course. The familiar Golden Dawn letter-to-path arrangement on the Tree of Life comes directly from Athanasius Kircher's drawing in *Oedipus Aegyptiacus* published in 1654. We may ask ourselves why it was not included in the Cypher MS. while *the Lurianic Eleven Sphere Tree is shown twice*. We may also wonder why our familiar Tree did not even make it into the MS. as a post-1887 insertion. . . ?

As mentioned above, the related elemental-planetary-zodiacal letter attributions are found on page 45 in the (4 = 7) Knowledge Section. It is interesting to note that these correspondences *do not* coincide with those set forth in Westcott's 1887 published version of the *Sepher Yetzirah* (the Book of Formation). This is the earliest Kabbalistic treatise (3rd century A.D.) pre-dating the *Zohar* by almost a millennium. But, like all versions of this work, Westcott's was unique.

The *Sepher Yetzirah* is a small book which deals with the symbolism of the Hebrew alphabet. The twenty-two letters are assigned to the three elements, seven planets and twelve signs of the zodiac. As we stated above, these assignments are *absolutely essential* to the prac-

tice of magick — but no two versions of the *Sepher Yetzirah* ever agreed on the same scheme! With this in mind, a knowledgeable student cannot help but be amused at occult groups who use the Golden Dawn's unique correspondences but deny any derivation from the G.D. The other major source for the Golden Dawn's kabbalah was Knorr von Rosenroth's 17th century *Kabbala Denudata* (translated by S.L.M. Mathers, 1887) and Rosenroth's less well known "kabbalistic diagrams". For examples of these, see pages 22, 28 and 49 in the MS. and for a full exposition of this aspect of the G.D. system consult Pat Zalewski's *Kabbalah of The Golden Dawn*.

It might seem too coincidental that Mathers was working on his translation of Rosenroth at the same time that his patron, Dr. Westcott, was deciphering the Cypher Manuscript — which just happened to contain a significant amount of Rosenroth's material. However the explanation for this is not far to seek: as Arthur Waite pointed out, Knorr von Rosenroth's Latin translation of the *Zohar* was *the only work of its kind* <sup>8</sup> available to gentile readers for over two hundred years. While Westcott was deciphering the MS., Mathers was translating what was obviously one of its major sources.

### *Theoricus Section (2=9)*

When we reach the grade of Theoricus (2 = 9) in the MS., we finally encounter the Pentagram Ritual. (There was one pentagram sketched on page 14 but it was not explained.) In line 11 on page 16 the Hierophant makes active and passive invoking pentagrams of spirit. He then makes an invoking elemental pentagram of air. These figures are correctly drawn — as are all the rest of the figures on pages 17, 22, 27 and 42. There is what appears to be an out-of-place banishing earth-pentagram in line 18 on page 40, but this is actually a "Key" drawing showing the elements attributed to the points.

Analyzing the pentagrams in the MS. was confusing until I drew them all out in sequence on a single sheet of paper (see Appendix I). Then several things began to make sense. I had wondered for years about the "pentacle" required for the Pentagram Ritual in the 2 = 9 cer-

emony. Why use an *earth* implement in an *aerial* rite ? There is no “pentacle” mentioned in the Cypher MS. but there are two confusing situations that probably gave rise to the apocryphal pentacle. First, there is no need to do active and passive spirit pentagrams for every element — active or passive according to the nature of the element, but not both. Then there is this out-of-place “earth-pentagram” on page 40. It appears that the author(s) of the Cypher MS. had either not quite worked out their method or their scribe had mixed up the graphic representations of it (I think the latter is more probable). In any case, somebody misinterpreted the extra spirit pentagram and/or the out-of-place earth-pentagram as “a pentacle”. This mistake was probably reinforced by Levi’s fanciful (and incorrect) attribution of elemental weapons. He assigned a sword to control the Gnomes, a “bifurcated rod or trident” to command the Salamanders, a (proper) cup to influence the Undines and “Holy Pentacles” to rule the Sylphs.<sup>9</sup> (See TM, p. 233.) Fortunately the G.D. disregarded this scheme except in this one instance.

If Regardie had deciphered the MS., he would certainly have realized this, and have at least made some comment about it in his final *Golden Dawn* edition; and yet we find him still using the “pentacle”. For that matter, he would certainly have caught Howe on the Three Chiefs if he had read even the first page — and I will point out other instances where he was obviously unaware of the Manuscript’s content as we proceed. I do not do this to denigrate his otherwise excellent scholarship, but simply to establish the originality of my work, which I first undertook using his copy of the Cypher MS.

At this point I should remark that, while the basic structure of the Pentagram Rituals is set forth in detail, there is no mention of a Hexagram Ritual or any sketches to suggest such a form. Following the suggestion put forth by Mitch and Gail Hensen in the third issue of *The Golden Dawn Journal*, we will assume that the G.D.’s Hexagram rituals were devised by Mathers; taken from figures surrounding a magick circle diagram he used as a frontispiece in his translation of *The Key of Solomon the King* (1888).

Pages 18 and 19 are particularly interesting as an “old form” of the 2 = 9 ritual. Here we encounter the use of actual masks (Osiris,

lion, eagle and bull), whereas in the later scripts they are referred to rhetorically.

On page 23 in the 3 = 8 Section, we discover “the Kabiri” from the Samothracian mysteries. Crowley criticized the G.D. for “forcing” a “mixed-biscuit” symbolism in this instance (*Equinox*, Vol. 2, pp. 266-7, n.). As can be seen from the Cypher MS., Westcott had no choice but to include the Kabirs even though he may not have had access to the source material the original author(s) of the Cypher MS. were drawing from (possibly one of Hockley’s lost MSS.). Even today very little is actually known about these important mysteries. (For a modern commentary see Carl Kerényi’s (1955) *The Mysteries of the Kabeiori* and for a fascinating look at the Kabiri from an occult standpoint see John Yarker’s *The Arcane Schools*.)<sup>10</sup>

There are also numerous passages quoted from *The Chaldean Oracles of Zoroaster* (also translated and published by Dr. Westcott). This ancient book of mystical epigrams is neither Chaldean or Zoroastrian but rather Graeco-Roman. It precedes the major Hermetic writings but has been adopted into the broader Hermetic Corpus.

There is some confusion in the Cypher Manuscript about the Kabirs being derived from the Oracles (page 23, line 3.) They are not directly related, as any scholar familiar with the material would know. However, there is an affinity. G.R.S. Mead, in his excellent monograph, *Simon Magus, The Gnostic Magician*, cites the Kabiric deities as “born of the fire” in context with the original “One Fire” of the *Chaldean Oracles*. There may be a deeper level to this pastiche than even Crowley realized.

Nevertheless, I think a magical student of lesser attainment than the original author(s) was responsible for the actual encipherment of the Manuscript as we have it. The scribe does not seem to understand the use of “final” letters in Hebrew in some cases. In other instances he gets references to one degree mixed up with those of another. He generally makes the kind of mistakes we might expect from someone rushing through a job he does not quite understand. This should in no way detract from the importance of the Manuscript itself — which may have originally been a collection of notes and sketches in English and French. What I am saying, and what seems obvious from the fac-

simile, is that the actual enciphering was not a labor of love but rather a chore done in haste by an apprentice, not a master.

In the missing Theoricus Knowledge Lecture page, (Appendix IV) we find the Tarot Trump suits equated with letters of the Tetragrammaton and a cursory list of the planetary-geometric “Figures of Lines” from which the later “Gons” were derived.

Before leaving the Theoricus Grade we should comment on another extrapolation from Rosenroth’s *Kabbala Denudata*. This work was also the primary source for the Golden Dawn’s particular version of magical alchemy. On the final page of the Theoricus Section we find reference to **אש מצרף** (*Aesh Mezareph*), the Purifying Fire. Rosenroth had included this treatise in his book. Mathers chose not to translate it because Thomas Vaughan had already done so. The *Aesh Mezareph* was a legendary alchemical text attributed to the medieval “Abraham the Jew” (Gershom Scholem credits it to “an Italian Renaissance writer” but the content is obviously Jewish). The most important aspect of the Purifying Fire to the Cypher Manuscript’s authors, and to the Golden Dawn, was that it represented *a virtually unique synthesis of kabbalah and alchemy*.

It may surprise some students to discover that these two time-honored branches of Hermetic philosophy were not easily harmonized. There were Christian and Jewish alchemists and Christian and Jewish kabbalists. There were even some occultists of each religion who practiced and studied both arts. However, until the *Purifying Fire* no writer had made a successful attempt to combine the two into one system. Such a combination was exactly what the Golden Dawn (and the Rosicrucian Tradition) required.<sup>12</sup>

Secondary Cypher MS. alchemical sources were the MSS. of Dr. Sigismund Bacstrom in the Hockley archives. These papers received more consideration in the R.R. et A.C. than in the G. D. in the Outer. (See Zalewski’s *Kabbalah of the Golden Dawn*.)

### *Practicus Section (3=8)*

Moving on into the Practicus section I found myself puzzled by the astrological references to “Hylech” and “Anareta” in the Requisite

Knowledge, 3 = 8 to 4 = 7 on page 29. I consulted my mentor, Frederick Adams, who pointed out that these are life-giving and destroying aspects in a natal chart deriving from medieval practice and little used in modern astrology, another example of the arcane origins of this material. In corroboration Francis King, in his *Astral Projection, Magic and Alchemy*, p. 21., made the following comment on Waite's (Ayton's) copy of the Cypher Manuscript: "Whoever prepared these manuscripts had a profound knowledge of the most obscure of English occult writings; there are phrases that seem to come from such almost unknown sources as the works of the 17th century mystic Jane Lead and the slightly later group of her followers known as the Philadelphians."

Pages 29 and 30 also provide us with a remarkably simplified graphic condensation of John Dee's enigmatic (1564 ) *Monas Hieroglyphica*. See also Agrippa, volume 2, Chapter LII for an introduction to astrological symbol combinations.

On page 31 in the same Knowledge Lecture, we find a curious table of Geomantic Intelligences assigned to the signs of the zodiac rather than the planetary rulers derived from the kameas. These Governors of the 12 Signs come from Trithemius' *Of the Heavenly Intelligences*, according to Davidson (1967). I have also found them in Cornelius Agrippa who may have derived them from the same source.

There is a telltale error of omission in this table: there is no entry for Fortuna Minor. It should be "Verchiel", as both Fortuna Major and Fortuna Minor are attributed to the sign of Leo. Populus and Via are both assigned to Muriel in Cancer. This mistake was continued in 777 ( the Golden Dawn's Yetziratic Handbook which Crowley appropriated in 1909 ). Crowley realized and corrected the omission in his Enochian attributions cited in *The Vision and The Voice* (1913), assigning Verchiel to both the geomantic figures in Leo. Regardie admitted, in his latest G.D. edition (CGDSM, Vol 5, page 5), that he was confused by these attributions. If he had read the Cypher Manuscript, he would have clearly understood the origin of this particular scheme.

The scribe also made a minor error in spelling the angel attributed to *Laetitia* ( )( ). He has ANNIZIEL when it should be AMNIZIEL

(Amnitziel) (see various G.D. editions and Davidson), however, this opens up a question in derivation. Where does Amnitziel (or Amnitziel) come from? Agrippa and Barrett give this slot to Barchiel. Davidson cites the same attribute from Trithemius' *Of the Heavenly Intelligences* (1642 edition) and *The Magical Calendar of Tycho Brahe* (1582) also gives it as "Barchiel".<sup>13</sup> It could be that Amnitziel (or Amnixiel), traditional ruler of the 28th Lunar Mansion, was promoted to the Zodiacal Circle and took charge of Pisces, but then what ever happened to Barchiel? We lowly mortals may never know.

There is a Tarot Table presented in the Practicus Section Knowledge Lecture (see Facsimile, page 32). This is followed by the Tarot Lecture itself: --

### *The Tarot Lecture (3=8)*

Fortunately, Mathers translated this part of the Cypher MS. for his own students in his *Alpha et Omega* Order. Brodie-Innes copied it in 1910 and R.A. Gilbert published it in 1983. If anyone harbors the notion that either Westcott or Mathers wrote the original Tarot Lecture, a comparison of the pseudo-Biblical prose in my literal translation to that of Mather's version should lay that suspicion to rest. Twice the Cypher MS. scribe uses "thy" instead of "thine": first to modify a noun beginning with a consonant, and second, to modify a noun beginning with the letter 'H'; virtually a text-book example of how to totally violate the rule. Mathers correctly rendered it "thine" in both instances. This is confirmed by Robert Gilbert's published version and an unpublished copy of the same text I received from New Zealand.

With the Golden Dawn Tarot scheme we have arrived at what some will consider the most significant mystery revealed in the Cypher Manuscript: the real source of the Order's Tarot and the rationale for its arrangement. In the foreword to his translation of the Cypher MS. Tarot Lecture, Mathers states that: "Eliphas Levi. . . had in his possession those cypher MSS. of The Order. . . But he probably felt he was not at liberty to divulge to the outer and uninitiated world the secret and true attribution of the Tarot which was given in the (G.D.) Cypher



MS. The attribution he gave in *The Dogme et Rituel de la Haute Magie* . . . is very different than that treasured in The Order.”

Actually MacGregor was fibbing. It’s not “very different”, it’s really almost identical! (For the Major Trumps, that is.) If we compare the two Tarot Tables on pages 32 and 35 in the Cypher MS. with Levi’s arrangement on pages 339 through 342 in Levi’s *Transcendental Magic*, we will see that the sequences, titles and attributes were originally identical — except for The Fool, which Levi placed below The Universe in either “29th” or “0” position at the bottom of The Tree. He also placed Justice in the 8th position with Strength in the 11th. In this one instance it seems obvious, especially from the interchanging arrows between these two on page 32, that the Cypher MS. author(s) (in this case probably Mackenzie) used ingenuity to improve on Levi’s scheme. He elevated the Fool to the First Path, moving Levi’s original order down one Path for each Trump. This put The Lovers on the Path of Zain-Gemini (17) and almost gave a perfect scheme — except that Justice needed to coincide with the scales of Lamed-Libra (22). The author rightly decided to make the switch, in the interest of elegant symbolism, and the arrangement was complete. Perhaps to pay Levi back, he renamed Prudence “The Hermit”, as Levi had originally titled it.

Mathers and Westcott may have later rationalized about Levi “knowing the true attributions “ but he probably did not, *nor would he have been overly concerned*. Eliphas Levi, for all his theoretical imagination, romantic speculations and limpid prose, was not a practical occultist creating workable systems. As a specific example of Levi in regard to the Tarot as it applies to magick, the reader might consult *The Magical Ritual of the Sanctum Regnum* (a Levi manuscript edited and published by Westcott in 1896).

In his preface to this work, Westcott echoed Mathers when he stated:

“The twenty-two Tarot Trumps bear a relation to numbers and letters; the true attributions are known, so far as is ascertainable, to but a few students of the Hermetic schools: the attributions given by Levi in his *Dogme and Rituel*, and by Christian and Papus are

incorrect, presumably by design. The editor has seen a manuscript page of cypher about 150 years old which has a different attribution, and one which has been found by several occult students, well known to him, to satisfy all the conditions required by occult science.”

In so much as we are now among that privileged number of Hermetic students, we must agree — and like Brother Westcott and Brother Mathers, we too must acknowledge our debt to Eliphas Levi. He was certainly the matchmaker in the marriage of Tarot and Kabbalah; for which our founders properly gave him credit. Westcott also cited Levi in the History Lecture, before Mackenzie and Hockley, as a progenitor of the Golden Dawn.

The Tarot Lecture does not concern itself with the minor arcana. The considerable ingenuity and inspiration for that symbolism must be credited to MacGregor Mathers, along with his clairvoyant and artistic wife, Moina.

There are five Tarot Trump designs presented in the Cypher MS. (two in 3 = 8 and three in 4 = 7). Basically, they are the Tarot Keys displayed upon the Altar during the Initiations, with the exception of *The Universe*. This card is described in detail on page 19 but there is no picture of it. The Virgin is equated with *Isis* and *Sandalphon*. The card designs actually shown are *The Moon* (with the crab attributed to *Kephra*), *The Sun* (see an early G.D. Tarot rendering of this Key in the notes accompanying the facsimile version), *Judgement*, *The Tower* and *The Star*.

There is nothing in the first three at variance with the notebook sketches in Raine’s YT&GD or the recent Wang Deck but the “evil” Tree of Life on the left side of The Tower has a different pattern than later versions — and the arrangement of symbols in The Star is radically different from the way it has evolved. The female figure was certainly attributed to Mars in the original design and Jupiter is exalted in a star of its own while the central star is attributed to Sirius. Students of the Tarot should compare the Cypher MS. designs to those of the old Marseille deck and the eventual Golden Dawn forms.

On page 46 we find a reference to The Image of Nebuchadnezzar or “Daniel’s Man.” The sketch of this figure is presented on page 49. This can be considered one of several indications of our documents’ authenticity. I know of no other representation of this figure until the discovery of the buried Tranchell-Hayes material in 1966. <sup>14</sup>

At this point we should discuss one of the most fascinating enigmas of the Cypher Manuscript: the “Paths-With-Da’ath” diagrams found on pages 50 and 51. At first glance one might think that this is an older form of the Tree of Life, such as the 1516 illustration from *Portae Lucis* that Wang (1983) cites, but this is not so. We still find two paths from Malkuth to Hod and Netsach. Da’ath is clearly drawn with six paths going into and emerging from it, all attributed to separate letters of the Hebrew alphabet. The regular alphabetical order seems to hold until it gets to these paths, then it breaks down entirely and we are looking at a completely different arrangement for the rest of the Tree — with the interesting exception of the Universe which is still in position between Malkuth and Yesod. Some of these changed attributions are interesting to consider, such as Judgement leading from Yesod to Tiphareth.

I brought this enigma to Pat Zalewski’s attention and he, having a keen nose for Golden Dawn source material discovered the original lurking in *The Kabbalistic Diagrams of Rosenroth* recently published by Adam McLean in his *Magnum Opus Hermetic Source Works* series. <sup>15</sup>

Here we have another proof that Regardie did not decipher the Cypher MS. On page 48, line 10, in the MS. the Hiereus shows “Paths with Da’ath” — and both Torrens and Regardie’s CGDSM have the following description: “On this Tablet is shown the Paths when arranged with Da’ath on the Sephirothic Tree. It differs from the other and more usual attributions. Furthermore, it is not so correct as Da’ath is not properly speaking a Sephira.” (Also see Torrens’ SRGD, p. 191.)

Nowhere in published G.D. material can we discover a Tree of Life anything like that found on MS. pages 50, 51 — But on pages 16 through 20 in Volume 5 of his last edition of *The Golden Dawn*

(CGDSM) Regardie presents what appears to be a totally different conception of the same proposition! Even though his ideas may have merit, they *do not* appear to have derived from the original source material.

What we are looking at here is a “Secret Path” system involving Da’ath as a supernal gateway and symbolic “Aperture of Brahman”. According to Wang (1983), Paul Foster Case speculated about the existence of such a network. Crowley (1909), in his version of the G.D.’s book of correspondences, 777, published a sketch of The Tree showing the same two lines crossing at Da’ath and another pair running up from Geburah and Chesed to Kether, forming the Unicursal Hexagram.

Actually Whare-Ra in New Zealand did more with this interesting sub-system than any other Golden Dawn Temple. I have recently received original material on the Da’ath Paths from Pat Zalewski. In the interest of keeping this commentary centered on the Manuscript itself, I have relegated further consideration of this Secret Path System to Appendix II.

We should also note that the Lineal Figures are listed on page 45 of the 4 = 7 Admission Part 4. but not depicted.<sup>16</sup> Their geometric forms were probably developed later by Westcott and/or Mathers. The geomantic figures are shown on The Tree at the bottom of the same page.

The ritual outline, with Knowledge Lectures, concludes on page 48, followed by four pages of graphics we have discussed above.

One of the biggest surprises in the Cypher Manuscript comes on page 53. This page deciphers into French — and, quoting “E. H.’s” marginal note, “the paper dates to 1790 according to British Museum authorities”.<sup>17</sup> This is the origin of the Golden Dawn’s Egyptian Rose Cross Ritual (“Isis, Apophis, Osiris, I.A.O.”) . There is no indication on our copy that Eliphas Levi wrote it, signed it or initialed it but it could certainly have come from him or one of his students. It is marginally labeled “A 5 = 6 Opening Ceremony”, making it, technically, an Inner Order document. It seems to be written in the same hand and style as the rest of the MS. — but only a study of the original codex can determine that question. *The bracketed translation from*

*French to English is my own addition and not part of the Manuscript.* Zalewski did not publish this page with the New Zealand typescript.

Even though this French folio is obviously written on the oldest paper in the MS. it is probably a post 1887 acquisition inserted by Westcott because it is referred to as an enclosure in one of Fraulein Sprengel's letters. It is therefore possible that Westcott created it; if so, perhaps his conscience and prudence prompted him leave off Eliphas Levi's initials.

After the French page we have Portal Grade material. Page 54 was created by Wynn Westcott to present the Enochian *Tablet of Union* and the Symbolic Latin Names. Westcott made no pretense of concealing his authorship in this particular case. His handwriting -- which he was adept at disguising when he desired to -- is obvious. Following this page come the Rose Cross lamen and the R.R. et A.C. wand designs. These graphics make the Cypher MS. more than just a lower Order outline. They are probably post-1887 insertions by Westcott and/or Mathers — in the manner of Westcott's *Tablet of Union* page mentioned above. We should recall that Westcott did admit to later insertions.

Unfortunately Darcy Kuntz has opened a can of worms by stating that: "Folios no. 57 and 58 (our pages 55 and 56; the Rose Cross and Wand designs) are not a part of the original cipher manuscript. These folios are among Gerald Yorke's copy of the manuscript which lead me to the assumption that he created them based on the diagrams in Crowley's *Equinox*." (CGDCM p. 35). I find Darcy's assumption highly questionable for three reasons: first, Yorke's copy was actually Ellic Howe's copy *from the original private collection*, second, the late Gerald Yorke, with whom I corresponded, was not given to such shennigans, and third, Kuntz's reproductions of these pages are *tracings* not direct photo copies. Until the "Private Collector" deposits the Golden Dawn Cypher Manuscript in the British Library, where Westcott himself consigned it, such issues will be difficult to resolve.

After the R.R. et A.C. material comes page 57, marginally labeled: "Coleman's modern copy of Admission Badges of Each Grade for our information." (This leaf also reached New Zealand in clear text copy format but was not published in 1988.) The original of this page

needs to be carefully examined. I have resisted the temptation to delete it even though it is most certainly apocryphal. In this instance “E. H.” and I agree; it is obviously not part of the Cypher Manuscript (obviously much less so than the Rose Cross and Wand pages discussed above). The hand is totally different. The Hebrew letter=number system used throughout the MS. is replaced by an alphabet=number code in which the cypher letters are written with accent marks. The one really disturbing element is the curious misspelling of the word “square(s)” which was the peculiar signature of at least one of our scribes. At first glance one might assume that Coleman (whoever he was) was the scribe based on this special characteristic, but the different lettering style, unique new number code and the addition of *a new admission badge* (the Hierius lamen) for the Philosophus grade makes such a possibility most unlikely.

Why then did he drop the ‘U’ in squares — not once *but twice*?

I suspect the page may have been recopied and revised from a lost original. Perhaps Coleman couldn’t make out the Hebrew or the items were not numbered and he created his own unique cypher numbering system. The purpose may have been to add the Hierius lamen to the list of badges. (Apparently nobody liked Coleman’s idea and the Temples opted for the Hegamon’s badge instead.) R. A. Gilbert is probably the only one who can get to the bottom of this anomaly.

The Cypher Manuscript ends on page 58 with the “Hebrew Names of Order and Grades”, a set of notes written (according to Küntz) on the back of Folio number one. This is the only instance in the MS. where Hebrew vowel points are used. It is obviously a notation added at a later date by a different hand. (This may be the one contribution of Dr. Woodman’s to the MS. His Hebrew was said to be excellent.)

Following these notes we have appended a facsimile of the letter from Fraulein Sprengel, thus concluding the work. The two allegedly missing pages of the Cypher Manuscript are to be found in Appendix 4.

*Cypher Manuscript Analysis Notes on the following pages. . .*

1. 58 pages, or folios, if we include the missing page (Küntz's Folio 10). This 1=10 Zelator Opening comes after our "Facsimile Page 8". Another missing page that never has been recovered in its original form is Ayton's copy of the 2=9 Theoricus Knowledge Lecture, Küntz's Folio 24, which should be placed after our "Facsimile Page 21" (See Appendix IV) -- CRR
2. Even if "E. H." on page 46 is not Ellic Howe and the marginal notes on page 1. are not in Howe's handwriting, he must still be held responsible for a knowledge of the MS. on the basis of his statement: "There is Nothing in the Cypher MS. to suggest that three Chiefs would be needed." (MGD p. 15) — CRR.
3. Both *New Zealand* and *Jolly Roger* place this page at the end of the document: Having studied a number of Albert Pike's old degree scripts I find it more typical to place this page in the beginning as a set of stage directions. Darcy Küntz obviously agrees and also places it as his page 2. — CRR.
4. We should not underrate the importance of these ancient pillars in Masonic legend. They were said to have been cast in bronze by Seth before the Great Flood and to have had engraved upon them all the secrets of that wondrous age ( see Mackey's *Encyclopaedia of Freemasonry*, Vol. II ). For a reconstruction of the G.D.'s Egyptian Pillar drawings see Chic and Tabatha Cicero's *Secrets of a Golden Dawn Temple* — CRR.
5. I attempted to explain this sequence of deduction to Darcy Küntz back in 1995 but he seemed unable to follow my line of reasoning (possibly my fault for not making the point clearly enough even though I sent him facsimiles of the folios in question) but at least I convinced him that the page was a later insertion. He settled for saying that "(I)t was written by a different hand and quill." (Yes, Westcott's!) (See CGDCM page 35) -- CRR.
6. See the facsimile of the decipherment of this page in Westcott's handwriting offered by R. A. Gilbert in his *From Cipher to Enigma*. Also see Cypher MS. facsimile pages 7 & 8. — CRR
7. The *Isiac Tablet* or *Bemine Table of Isis* was a late classical Graeco-Roman pseudo ancient Egyptian relic in coded hieroglyphics that had fascinated Athanasius Kircher in the 17th century. In more recent times Eliphas Levi, Kenneth Mackenzie and W. Wynn Westcott also presumed to have solved its mysteries. We can certainly suppose that the original Cypher MS. author(s) might have considered it for their pillar or altar designs — CRR.

*Notes continued on the following page . . .*

*Cypher Manuscript Analysis Notes continued:*

8. There were others, such as Pico della Mirandola, John Reuchlin and Cornelius Agrippa, but none of them offered the extensive Zoharic and Lurianic Latin translations offered by Rosenroth. — CRR.
9. The trident derives from Paracelsus, but he suggested it to restore male potency depleted by witchcraft, not to control Fiery Salamanders. Holy Pentacles from the medieval *Key of Solomon* were used to control “spirits of the air”, which in those times was a term used to describe demons generally, not Air Elementals (Sylphs). Needless to say, Levi was not a practitioner. However, if Westcott’s notes confirm the use of an Air Pentacle, we should perhaps keep it as a memorial to Levi; if not, we might consider the Ciceros’ suggestion of using the fan, representing the Air Element, already placed on the altar top in this degree.— CRR.
10. John Yarker was a friend and Masonic colleague of Dr. Westcott’s. Yarker was fascinated by obscure Masonic/Occult rites and was a collector of such material. For some years he published a journal, *The Kneph*, on this theme. He held valid charters for a number of the rites he had collected and, in spite of his whimsical scholarship, he must still be considered a foremost authority in his own rare field. Yarker’s version of the *Crata Repoa Rite* is one of the major sources for the initiation rituals of my own *Ordo Templi Astartes*. Yarker may have had more to do with the formation of the Golden Dawn than has been previously supposed. Westcott could very well have consulted Yarker while working up the outer order rituals from the Cyphers. Yarker’s considerable material on the obscure Cabiric (Kabiric) myth-theme seems to point in this direction — CRR.
11. R. A. Gilbert and I disagreed on this. Gilbert thinks Mackenzie was the actual scribe, pointing out that K.R.H. Mac was in poor health during the time the MS. was enciphered. Not having any examples of Mackenzie’s handwriting of the period for comparison, I might have to concede that Gilbert may be right. — CRR.
12. For a practical breakdown of Golden Dawn *Aesh Mezareph* correspondences see David Allen Hulse’s *The Key of It All* Vol. 1, pp. 99-103 — CRR.
13. I also have a reproduction of an MS. copy of “Tycho Brahe’s Calendar” (actually the Magical Calendar has no direct connection with Tycho Brahe), ambitiously attributed to the earlier Trithemius (1503), which has it “Babchiel”. I wonder how many angels through the ages have owed their creation to a slip of the pen? — CRR.
14. According to the late Francis King the original for Daniel’s Man comes from a drawing in an early French edition of Levi’s *Key to the*

*Notes continued on following page . . .*



*Cypher Manuscript Analysis Notes continued:*

*Greater Mysteries* — but don't look for it in any English version of this work. "Daniel's Man" is mentioned in Southern Methodist University's catalog of the Tranchell-Hayes Box Golden Dawn collection. This material was buried on the coast of England by one the last British G.D. officers (*Sor. Ex Fide Fortis*) shortly before W.W. II. It was discovered in 1966 and subsequently donated to S.M.U. by Carr Collins, Jr. See Francis King's *The Rites of Modern Occult Magic*. -- CRR.

15. I was happily surprised to subsequently re-discover the same drawing reproduced in Gershom Scholem's article on Rosenroth in his definitive work, *Kabbalah*. Scholem establishes that this eleven sphere, twenty-two path tree is actually *Lurianic* and not an invention of Rosenroth's — CRR.
16. These lineal figures are probably "Gons" rather than "Grams". This is even more obvious when we look at the "Grams" already depicted in the Theoricus Knowledge Lecture (the "Missing Page"; see Appendix IV) -- CRR.
17. This French leaf seems to be another of Ellic Howe's unaccountable omissions. Howe states that there is no page in the Cypher MS. with Eliphas Levi's initials but fails to mention that there is a page in French. Perhaps Howe considered this page to have been a post 1887 insertion by Westcott (which it might well be) and thus not part of the Cypher MS. proper. But, if Levi's initials aren't on this page, "E. H's" are — and yet we cannot be certain that "E.H." is Ellic Howe. R.A. Gilbert suggests that Howe would have written "British Library (not Museum) authorities". If Gilbert is right then how many successive generations and layers of hoaxing are we looking at? — CRR.

### *The Method of Decipherment:*

**W**HEN I FIRST RECEIVED Kennedy's copy of the MS., I spent several weeks restoring it to legibility using the key to the cypher, a magnifying glass and chemical enhancement to bring up the dry ink. When I got into the actual translation, I discovered that some characters were still illegible and that the original scribe(s) had made a number of mistakes. I glossed all of these that I detected in parentheses to indicate that the character or word was rendered as it should be, not as it was. The problems of character similarity (e.g., & = T) were compounded by poor legibility. My first draft decipherment was not much better than the *Jolly Roger* version — which, at the time, I had not seen.

Subsequently I received a cleaner copy of the MS. from Lionel Snell. I went over the whole text again and was able to clarify many of the earlier glosses. I have labeled the marginal notes (i.e., those outside the edge of the original paper) as "clear text notes".

The facsimile document I am presenting is a conglomerate of both copies in my possession. If the quality appears variable and the reproductions are sometimes smudgy, be aware that these are 1970's-era Xeroxes of a document over a hundred years old written in brown ink on 200 year old paper. Anyone who complains that we should have somehow obtained permission to photostat the original might ask themselves this question: do you want the Cypher Manuscript now — or are you willing to wait until the year 2020?

Like the Dead Sea Scrolls, fifty years is long enough!

In some cases it has been necessary to artistically enhance the ghost images of cypher characters for reproduction. In nearly all pages I have found it essential to manipulate the proportions, brightness and contrast on my computer. Therefore I must state that, although the Cypher MS. itself is not a copyrightable property, my artistically restored and computer enhanced version certainly is. I caution anyone against unauthorized photocopying of these facsimiles for publication.

Even though it is space-consuming, I have kept each MS. page and the notes referring to it on a single page of its own to avoid confusion (The New Zealanders, who were only in possession of a decipherment, were not concerned with page divisions. *Jolly Roger* did separate pages and sections but placed them in an illogical sequence). I have not dealt with *Agape* in my comparative notes because they never completed their publication.

With the exception of reversing the backwards word order, I have maintained the original format, line for line, with the original sketches (sometimes enhanced) in their original positions.

Both New Zealand, *Jolly Roger* and Darcy Küntz took the liberty of rendering the text in upper and lower case letters. This makes for easier reading but it is not the way the manuscript was written. I have occasionally added notes in parenthesis in upper and lower case type but the actual cypher text is rendered as it was enciphered, ALL IN CAPITAL LETTERS.

Keep in mind that Hebrew is written from top right to bottom left. Also be aware that the entire MS. was also enciphered from top right to bottom left. In my clear text version, English and French are all rendered left-to-right. Hebrew words and number combinations are, however, set in proper right-to-left order. In all cases where numbers were used in the MS., Hebrew letters were substituted (except on the apocryphal page 57). Where this has occurred I have retained the Hebrew letter directly following it with its number equivalent in parenthesis.

Wherever I have found characters to be illegible I have glossed them in parenthesis. Where the scribe misspelled or misused a word I have not corrected it but rendered it (sic) "as is". Whenever my deci-

pherment differs from New Zealand or *Jolly Roger* I have tried to point this out in the footnotes. (In comparison be aware that the New Zealand typescript, which is for the most part in proper order, does not indicate page divisions. It does not include the Tarot Lecture. On the other hand *Jolly Roger* has page divisions as numbered folios but places the knowledge lectures and Tarot Lecture before the initiations.)

The footnotes are intended primarily to be instructive; they will direct the reader to the references and original source material listed in the bibliography and Study Guide. Readers would also find it rewarding to go through the Cypher Manuscript with a copy of *The Golden Dawn* at hand. (I recommend the current Llewellyn edition, with its essential index, but I have often referred to earlier scripts in other editions because they are closer in time to the Cypher MS. and have not been extensively revised by Yeats and others.)

I would not be surprised if errors have slipped by and I welcome any sincere effort by knowledgeable readers to suggest corrections, additions or other interpretations. Robert A. Gilbert of Bristol, England, who has access to the original codex, may be able to address certain physical questions I have raised but have been unable to answer.

Besides Darcy Küntz's recent publication, I am informed that a Golden Dawn Temple chief in Los Angeles, California (Paul Clark of the *Fraternity of the Hidden Light*) has his own decipherment and *The Hermetic Order of the Golden Dawn, International* is offering a published version of the cyphers from Fontana, California. At this point there is no doubt that more books on the cyphers will appear; the only questions are when and from what source.

-- O --

A V T R E A L P H A B E T, P A R  
 lequel certains Alchimistes ont voulu secrette-  
 ment couvrir & descrire les reigles, & secrets  
 de leur science, faisant d'icelle plus grande esti-  
 me, qu'elle n'est digne ny merite.

a	⊙	g	⊙	n	⊙	r	⊗
b	⊙	h	⊙	o	⊙	u	⊗
c	⊙	i	⊙	p	⊙	x	⊗
d	⊙	k	⊙	q	⊙	y	⊗
e	⊙	l	⊙	r	⊙	z	⊗
f	⊙	m	⊙	s	⊙	&	⊗

L'Alchimie ordinairement est accompagnée de plu-  
 sieurs seruanes ses familiares & domestiques, qui par assi-  
 due &

*The Key to the Golden Dawn Cypher*  
 from Johannes Trithemius' *Polygraphia* (1561)

# *The Golden Dawn Cypher Manuscript*

Deciphered and Annotated  
by  
Carroll Runyon, M.A.

(Page 1.) <sup>1.</sup> (Clear text note: Where members ought to sit in The Temple

Incense

Change of Officers

Catholics )

- |     |                                 |  |              |
|-----|---------------------------------|--|--------------|
| (1) | PHIL(S)OPHI (sic) <sup>2.</sup> |  | (E)AST       |
| (2) | PRACTICUS                       |  | SOUTH        |
| (3) | TH(E)ORICI                      |  | W(E)ST       |
| (4) | ZELATORES                       |  | NORTH (E)AST |
| (5) | NEOPHYTES                       |  | NORTH W(E)ST |
| (6) | ADEPTS SIT ON A RAISED PLACE    |  |              |
| (7) | WITH THE HIEROPHANT             |  |              |
| (8) | INC(E)NSE SHOULD BE BURNING     |  |              |
| (9) | IN THE TEMPLE AT ALL CEREMONIES |  |              |

- 
- (10) THREE CHIEFS EACH  $\eta(5) = \gamma(6)$  SHOULD  
(11) HOLD A TEMPLE <sup>3.</sup>  
(12) ONE OF WHOM MUST BE PRESENT  
(13) AT ALL CEREMONIES

- 
- (14) CHANGE OFFICERS EVERY  $\gamma(6)$   
(15) MONTHS

- 
- (16) AVOID ROMAN CATHOLICS  
(17) BUT WITH PITY <sup>4.</sup>

(Clear text note: Aviod Roman Catholics but with pity. { What a strange statement !})

- 
1. In the New Zealand clear text copy. ( See SIORGD p. 57. ) this page is combined with our page 48 and placed last. Westcott began his decipherment with page 1 of the 0 = 0 Section (our page 2.) The Cypher MS. is only paginated in sections. This sort of material usually comes in front of actual rituals in a masonic degree script. See FROM CIPHER TO ENIGMA and see Commentary -- CRR.
  2. The number of mistakes and corrections in the first few lines indicate that the scribe was not familiar with the the cypher alphabet. The page may be a post 1887 insertion intended to be placed as the cover sheet. Note the missing top margin (?) -- CRR.
  3. On p. 15 of MGD, Ellic Howe says: "There is nothing in the Cypher MS. to suggest that three Chiefs would be needed." Note the marginal comments seem to be written in the same hand as those notations signed "E. H." on pages 54 and 57 — CRR.
  4. 17th Century Rosicrucianism was a Protestant movement and Roman Catholics had little use for Freemasons. Why is this statement "strange" (?) — CRR

Where members ought to sit in the temple  
Incense  
Change of officers  
Catholics

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 የአገልግሎት  
 ሐዘር  
 ሐዘር የአገልግሎት  
 ሐዘር የአገልግሎት

ሐዘር  
 የአገልግሎት  
 ሐዘር  
 የአገልግሎት  
 ሐዘር የአገልግሎት

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avoid Roman Catholics  
 but with pity

what a change  
 statement

## NOUGHT = NOUGHT

### OPENING

- (1) ALL ASSEMBLE & PUT ON SASHES COLLARS LAMENS  
(2) H - FRATERS & SORORES OF THIS TEMPLE OF THE  
(3) GOLDEN DAWN ASSIST ME AT OPENING THE  
(4) GRADE OF NEOPHYTE  
(5) K - "Hekas hekas este Bebeloi" <sup>1.</sup>  
(6) H - SEE TO GUARDING AND WHO PRESENT  
(7) H - WHO ARE THE OFFICERS (?)  
(8) HS - THEY ARE H - HS & HG: PRINCIPAL  
(9) H - WHAT HAVE THESE IN COMMON (?)  
(10) HS - THE LETTER 'H' EMBLEM OF BREATH & LIFE  
(12) H- WHAT OTHER OFFICERS (?)  
(12) HS- STOLISTES - DADOUCHOS & KERUX & A SENTINEL  
(13) WHO IS OUTSIDE & ARMED <sup>2.</sup>  
(14) DAD- I AM IN THE SOUTH WITH CENSER & AM HEAT  
(15) STOL- I AM IN NORTH WITH WATER & AM COLD & MOISTURE  
(16) K - I AM INSIDE DOOR - I ARRANGE HALL - I CARRY  
(17) LAMP ANNOUNCE - REPORT & LEAD ALL CIRCUMAM-  
BULATIONS  
(18) HG - I AM BETWEEN PILLARS & PRESIDE OVER  
(19) SYMBOLIC GATE OF OCCULTISM <sup>3.</sup>  
(20) I RECONCILE LIGHT & DARKNESS  
(21) MY WHITE ROBE IS PURITY I CARRY A  
(22) MITRE HEADED SCEPTER - RELIGION TO GUI(D)(E)  
(23) & REGULATE LIFE & GUIDE HIGHER ASPERATIONS  
(24) OF SOUL

- 
1. Εχαζ, εχαζ, εστε βεβηλοι — This line is rendered in clear Greek. It was the herald's challenge from the ancient Eleusinian Mysteries and was translated as: "Begone, begone, O ye profane!" See *The Royal Masonic Cyclopedia* p. 194 -- CRR.
2. These titles derive from the ancient Greek Eleusinian Mysteries except for The Sentinel who, like The Tyler in Blue Lodge Masonry, remains outside the door of the Lodge armed with a sword when the Lodge is in session. — CRR.
3. Arthur Edward Waite pointed out that the word "Occultism" was coined by Helena Blavatsky but the term "Occult" was used in the 17th Century. Note the word "occultism" in Westcott's decipherment of this page. See R. A. Gilbert's FROM CIPHER TO ENIGMA, facsimile 1. — CRR.



①

ཨ་མ་མཚན་པུ་

[illegible]

ἐκὰς ἐνὰς εἶτε βε.βε.201.δ

[illegible][illegible]

ጋብቻ ለጊዜው ብቻ ይቆያል፡፡ ያምኑኝ፡፡ ለእኔ ጥሩ ነው፡፡  
እኔም እንደዚሁ ትላለሁ፡፡ ለእኔም ጥሩ ነው፡፡

[illegible][illegible][illegible]

ተገንጠው (ከጽሑፍ) ጋር አቅራቢነት ያለው የጽሑፍ ምሳሌ

[illegible]

ሀገራችን ስለሚገኝበት ሁኔታ ለሀገራችን ስለሚገኝበት ሁኔታ

④ 34400 to 3440020 80 1000 2400000

$C_7H_{10}O_4 \xrightarrow{H^+} C_7H_{10}O_4 + H_2O = C_7H_{10}O_4 + H_2O$

[illegible]

NOUGHT = NOUGHT

- (1) HS - I AM IN WEST - I AM DARKNESS  
(2) MY ROBE IS BLACK - I CARRY A SWORD -JUDGEMENT  
(3) MY BANNER = TWILIGHT  
(4) I AM FORTITUDE  
(5) H - I AM ON THR(O)NE OF EAST = RISING SUN  
(6) I RULE & GOVERN HALL & MEMBERS  
(7) OF ALL GRADES  
(8) MY ROBE IS RED I HOLD SCEPTER & BANNER  
(9) OF EAST - I EXP(O)UND MYSTERIES  
(10) I AM POWER LIGHT - MERCY & WISDOM  
(11) H - FRA. STOL. PURIFY WITH ∇  
(12) H - FRA. DAD. CONSECRATE WITH △  
(13) H - LET ALL CIRCUMAMBULATE IN LIGHT  
(14) H - IT IS ACCOMPLISHED LET US ADORE  
(15) H - HOLY ART THOU LORD OF THE UNIVERSE WHOM  
(16) NATURE HAS NOT FORMED - THE VAST & THE  
(17) MIGHTY ONE LORD OF LIGHT & DARKNESS <sup>1.</sup>  
(18) H - FRATER K - PROCLAIM TEMPLE OPEN  
(19) K - (I) PROCLAIM SUN HAS RISEN  
(20) H - KHABS HS - AM HG - PEKHT  
(21) HS - KNOX HG - OM H - PAX  
(22) HG - LIGHT H- IN HS - EXTENSION <sup>2.</sup>
- 

1. The original source for this prayer was *The Corpus Hermeticum, Pmandries*, Chapter I, Verse 31. See Commentary — CRR.
2. Line 20 is transliterated Egyptian, line 21 is transliterated Greek and line 22 is the translation in English — CRR.

(2) 4

ନିମ୍ନଲିଖିତ ଗୁଣଗୁଡ଼ିକ

△ የአካባቢ ጥበቃና አስተዳደር ሥራዎች ሪፖርት ላይ ማስገባት

እንዲሁም ስለ ጋላጥጥጥ ርዕሰ ጉዳዮች ለሀገራችን ጥላቻ ምላሽ ለመስጠት ይረዳል፡፡

ጋጽጠረዕ አገረ ገባ ( ) ይህንን ምርመራ አካላት ለ  
 ምርመራ ጋጽጠረዕ ጋጽጠረዕ (አጠቃላይ ምርመራ ጋጽጠረዕ)  
 ጋጽጠረዕ ጋጽጠረዕ ጋጽጠረዕ (አጠቃላይ ምርመራ ጋጽጠረዕ)  
 አጠቃላይ ምርመራ ጋጽጠረዕ ጋጽጠረዕ (አጠቃላይ ምርመራ ጋጽጠረዕ)

ጋህጠ ጋብሮጽ ሮሎቃጠቁህ .፩ ዘጎህቶ ዓ  
ጋጎዞሮ ኣላባጋሪ ሮሎቃጠቁህ ሓ .፩

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 ଡଃ      ଧୂ

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 ५३५ • ५१


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Хотелю . ой

/// (3)

# CLOSE

- (1) H - 1 <sup>1</sup>. (knock) HEKAS HEKAS ESTE BEBELOI  
 (2) H - SORORES FRATRES QUE(sic) ASSIST TO  
 (3) CLOSE TEMPLE  
 (4) HS - 1 (knock)  
 (5) K - SEES HALL GUARDED  
 (6) HS - SEES NONE BUT NEOPHYTES BE PRESENT  
 (7) STOL- PURIFIES WITH ▽  (E.) S. & N.  
 (8) DAD - PURIFIES WITH △  
 (9) H - CIRCUMAMBULATE REVERSE  
 (10) NOT THE H - K - HG - HS - ST - DAD <sup>2</sup>.  
 (11) H - LET US ADORE THE LORD OF THE UNIVERSE  
 (12) H - LET US TAKE THE MYSTIC REPAST OF 7(4)  
 (13) ELEMENTS △ △ ▽ ▽ <sup>3</sup>. ROSE = △ SILENCE  
 (14) K - LAST FINISHES WINE - IT IS FINISHED  
 (15) "Tetelestai"<sup>4</sup>.  
 (16) H - MAY THIS ASSIST US IN SEARCH FOR  
 (17) QUINTESENCE - SUMMUM BONUM  
 (18) WISDOM HAPPINESS  
 (19) H - KHABS HS - AM HG - PEKHT  
 (20) HS - NOX (HG)- OM (H) - PAX  
 (21) HG - LIGHT (H) - IN (HS)- EXTENSION

- 
1. One knock — The rest of the line is in cypher, not Greek — CRR.
  2. Hierophant remains on his throne during circumambulation — CRR.
  3. This obvious error carried over into the New Zealand type script. This is further indication of the authenticity of these Cypher Manuscript reproductions -- CRR.
  4. Τετέλεσται. This is rendered in clear Greek — CRR.
  5. I have glossed this sequence of the battery as in page 3.  
The abbreviations in parenthesis are not in the MS. —CRR.

ጋ አጠቃላይ

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ሰው ምክር ቤት ጋ አጠቃላይ - አጠቃላይ - 1 - 9  
 ጠላት አጠቃላይ ጋ አጠቃላይ አጠቃላይ አጠቃላይ  
 ጋ አጠቃላይ ጋ አጠቃላይ

1. አጠቃላይ

ጋ አጠቃላይ ጋ አጠቃላይ አጠቃላይ - ፩

አጠቃላይ ጋ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ

፩ ጋ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ  
 ፩ ጋ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ  
 ጋ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ

ጋ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ

ጋ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ  
 ጋ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ  
 ጋ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ

ጋ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ

ጋ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ  
 ጋ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ

ጋ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ

ጋ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ

ጋ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ

ጋ አጠቃላይ አጠቃላይ አጠቃላይ አጠቃላይ

- (1) *////* (4) NOUGHT=NOGHT(sic) GRADE
- (2) ADMISSION
- (3) H - BY DISPENSATION I ORDER HG TO PREPARE
- (4) THE CANDIDATE - BLINDS H(E)R OR HIM - 1(3) ROP(E)S
- (5) H - ADMIT - LOSES NAME TAKES MOTTO
- (6) K - REFUSES ADMISSION UNTIL CDNSED(sic) & CROS  
S<sup>1</sup>.
- (7) MARKED BY DAD. & STOL.<sup>2</sup>.
- (8) CAN. ASKING FOR LIGHT <sup>3</sup>. - IS TAK(E)N TO ALTAR
- (9) & FORCED TO TAKE AN OBLIGATION TO
- (10) SECRESY(sic) UNDER THREATS OF EXPULSION
- (11) & DEATH OR PALSY <sup>4</sup>. - FROM HOSTILE CURRENT OF WILL
- (12) CAN. PUT IN NORTH - H - T(E)LLS HER OR HIM TO PASS
- (13) FROM DARK TO LIGHT - CIRCUMAMBULATE IN DARKNESS
- (14) K - LEADING WITH RED LAMP
- (15) CAN. STOPPED IN N - (E)<sup>5</sup>. UNTIL PURIFIED CONS(E)CRATED
- (16) HG - LEADS C. TO W.
- (17) HS - PASS NOT TIL YOU KNOW MY NAME
- (18) C - DARKNESS
- (19) HS - FEAR NOT - PASS ON
- (20) C - STOPPED IN N. (E.) STOL. & DAD AGAIN
- (21) H - PASS NOT TIL YOU KNOW MY NAME
- (22) C - LIGHT DAWNING ART THOU
- (23) H - AVOID THAT (which)<sup>6</sup>. IS UNBALANCED -
- (24) KNEEL & PRAY

1. New Zealand gives this as “cross”, Jolly Roger has “crown” -- CRR.
2. Should be “consecrated & purified by DAD & STOL” — CRR.
3. This request for “Light” was taken from Masonic ritual. It was embellished by Mathers to read: “The Light of Occult Knowledge”. See Torrens’ SRGD, p. 77— CRR.
4. Terrible consequences for breaking obligations are also a Masonic tradition. They are strictly symbolic — CRR.
5. “E” and “D” seem to be interchangeable in the first pages of the MS. (probably because the scribe was still not familiar with the Trithimeus cypher — CRR.
6. Should be “avoid that which is unbalanced” — CRR.

111

[illegible][illegible]

— ୫୩୩୫ ୪ ୦୦ ୫୫ ୦୦ ୫୫ ୦୦

ተፀላቅ፡ ጣሊ ገረጽ፡ ላከ፡ ጸባላዊ፡ ለጠቅ ማገገጥ፡ ይወጣ

ጠላ ዓጠኦአዕሳባዊጠ ዓዕ ዓጋጥጠላ ርጋፀአጠቆላ  
 ዓጠኦአዕባዕጠ ፆጠ ላአፀርቆላ ዘጋርጋጥ ላአጋቆጋጥ  
 ተቆጣጥሮአዕባዕጠ ዓጋጥጠላ ርጋፀአጠቆላ ላአጋቆጋጥ  
 ላአጋቆጋጥ ሣጠኦአዕባዕጠ ላአጋቆጋጥ ሣጠኦአዕባዕጠ  
 ላአጋቆጋጥ ሣጠኦአዕባዕጠ ላአጋቆጋጥ ሣጠኦአዕባዕጠ  
 ላአጋቆጋጥ ሣጠኦአዕባዕጠ ላአጋቆጋጥ ሣጠኦአዕባዕጠ

ሀይወታችን ላይ የሚገኝ ጉዳት ለማስወገፍና ለማረጋገጥ ማስገደድ ይገባል፡፡  
 ለዚህም ምክንያት ማስገደድ ይገባል፡፡  
 ማስገደድ ይገባል፡፡






॥ मन्त्रः ॥

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[illegible][illegible][illegible]


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                          4040X    2208

- (1) H - HS - HG & C. STAND AROUND ALTAR  
(2) EMBLEMS ON HIGH - LIGHT RESTORED  
(3) — KHABS — AM — PEKHT  
(4) — KNOX — OM — PAX  
(5) — LIGHT — IN — EXTENSION  
(6) K - ST(E)PS UP H - SHOWS K & LAMP TO C.  
(7) AS HIDDEN LIGHT OF OCCULT SCIENCE <sup>1</sup>.  
(8) H - LET HS. GIVE SIGNS OF A NEOPHYTE  
(9) HS - STEP = ONE SHORT STEP BY LEFT FOOT  
(10) SALUTING SIGN - BOTH HANDS OUT IN FRONT  
(11) SILENCE SIGN = LEFT FOREFINGER ON LIP  
(12) TOKEN <sup>2</sup> = SIEZE FINGERS ONLY AT SECOND TIME  
(13) HAR PAR KRAT <sup>3</sup>.  
(14) HS - ALSO GIVES C. CHANGEABLE PASSWORD  
(15) IN USE FOR 1(6) MONTHS  
(16) HS - PLACES HER BETWEEN PILLARS  
(17) 11 - LET FINAL CONSECRATION BE MADE  
(18) HG - INVESTS WITH   
(19) H - CONGRATULATES  
(20) H - EXPLAINS HOODWINK & CORD - ALTAR A DOUBLE  
(21) CUBE = BLACK - WHITE  RED † ON IT  
(22)    ALSO ON ALTAR - TWO PILLARS OF  
(23) HERMES - SETH - SOLOMON <sup>4</sup>. = ETERNAL EQUILIBRIUM
- 

1. See CGDSM Vol. 6, p. 16 and Torrens' SRGD p. 82 — CRR.  
2. "Token" is a Masonic term for grip — CRR.  
3. The Grand Word; Egyptian for Harpocrates — CRR.  
4. These pillars were also attributed to Enoch in some versions of the legend. They were said to have been cast in bronze before The Great Flood and to have had the wisdom of the ages inscribed upon them -- CRR.




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[illegible]

// ///

⤵(9)

- (1) H - ACTIVE & PASSIVE SEVERITY & MERCY  
 (2) FIXED & VOLITILE  
 (3) A LAMP #ON EACH  
 (4) PILLARS HAVE EGYPT FI(G)URES 2.  
 (5) ON THEM — BETWEEN THEM IS THE 3.  
 (6) PATH OF OCCULT SCIENCE  
 (7) NOTE △ & RIAD(sic)<sup>4</sup>. OF LIFE  
 (8) HS THRONE ROBE SWORD  
 (9) HG BETWEEN PILLARS - WHITE MITER SCEPRE(sic)<sup>5</sup>.  
 (10) HE IS RECONCILER  
 (11) K WITH HIS WAND AND LAMP  
 (12) STOL ✱ CUP = COLD DAD ✱ CENSER = HEAT  
 (13) K - PROCLAIMS NEW NEO  
 (14) HS - ADDRESSES NEO & EXHORTS TO MEMORY  
 (15) [ TO HONOR GOD AS OUR LIGHT  
 (16) [ NEVER CONDEMN OTHERS RELIGION  
 (17) [ BE SECRET  
 (18) [ STUDY EQUILBRIUM EACH  
 (19) [ UNBALANCED IS EVIL - PERSEVE(R)E  
 (20) H - TELLS SUBJECTS OF NECESARY(sic) STUDY  
 (21) 7(4) ELEMENTS - ZODIAC SIGNS - PLANETS - HOUSES  
 (22) EXALTATION - TRIPLICITIES - LETTERS & NUMBERS  
 (23) IN HEBREW - THE TEN SEPHIROTH  
 (24) H - NO ADVANCE EXCEPT BY PERMIT OF SECOND ORDER

- 
1. This word is barely legible but appears to be in Westcott's hand. See the facsimile of his decipherment of this page in *FROM CIPHER TO ENIGMA* by R.A. Gilbert. -- CRR.
  2. This page is Westcott's later-day "Older Form". It was probably inserted sometime after Rev. Ayton made his copy -- which Waite aquired -- but before Waite's 1924 expose of the G.D. in *The Brotherhood of the Rosy Cross* (see Appendix III ). A physical examination of the codex is unnecessary in this case because content analysis is irrefutable: see the phrase "& RIAD" line 7 above, then compare same in the facsimiles of pages 7 and 8. "& RIAD" an incorrect cypher rendering of the earlier "TRIAD". Westcott made a by-rote copy of the blotted-out letter (#) in line three ( Waite's copyist, Rev. Ayton, did likewise ).
  3. Jolly Roger places the "Older Form" of this page ( our page 7 ) as "Folio # 1. and then repeats it later again as Folio # 17 -- but the text breaks off after line 5. Like New Zealand, Jolly Roger has no "Newer Form" (original) of this page -- CRR.
  4. New Zealand gives this as "RIAM" ( Cypher "D" is very similar to cypher "M" ) The Pirates made a leap of faith and glossed it "triad"-- CRR.
  5. . . . And then the Pirates, not caring for official religion, got rid of the MITER SCEPTER -- CRR.

[illegible]

- ⊙    ///    7(5)    9(9)
- (1) H - ACTIVE & PASSIVE - SEVERITY & MERCY
  - (2) - FIXED & VOLITILE
  - (3) - A LAMP (#)<sup>2</sup> ON EACH
  - (4) - PILLARS SHOULD HAVE TEXTS OF RITUAL
  - (5) - OF DEAD <sup>3</sup> ON THEM — BETWEEN THEM IS THE
  - (6) - PATH OF OCCULT SCIENCE
  - (7) - NOTE △ TRIAD OF LIFE
  - (8) - HS THRONE - ROBE - SWORD
  - (9) - HG BETWEEN PILLARS -- WHITE MITRE SCEPRE(sic)<sup>4</sup>.
  - (10) - HE IS A RECONCILER
  - (11) - K WITH HIS WAND AND LAMP
  - (12) - STOL ✕ CUP = COLD - DAD ✕ CENSER = HEAT
  - (13) K - PROCLAIMS NEW NEO
  - (14) HS - ADDRESSES NEO & EXHORTS TO MEMORY
  - (15) [ TO HONOR GOD AS OUR LIGHT
  - (16) [ NEVER CONDEMN OTHERS RELIGION
  - (17) [ BE SECRET
  - (18) [ STUDY EQUILIBRIUM EACH
  - (19) [ UNBALANCED IS (E)VIL - PERSEVERE
  - (20) H - TELLS SUBJECTS OF NECESARY(sic) STUDY
  - (21) 7(4) ELEMENTS - ZODIAC SIGNS - PLANETS - HOUSES
  - (22) EXALTATION - TRIPLICITIES - L(E)TTERS & NUMBERS
  - (23) IN HEBREW - THE TEN SEPHIROTH
  - (24) H - NO ADVANCE EXCEPT BY PERMIT OF SECOND ORDER








- 
1. These clear text notes are modern and outside the original document image area -- CRR.
  2. This crossed-out character has been copied by-rote from the preceding page -- CRR.
  3. Refers to *The Egyptian Book of The Dead* which could not have been not translated until the 1830's. Budge refers to a German edition of 1886 but there may have been less complete European versions available at earlier dates. The first complete English edition, translated by E. A. Wallis Budge, came out in 1897 ten years after the G.D. was founded. This argues strongly for an earlier Continental source -- CRR.
  4. "Scepter" here and "Necessary" in line 20 below are identical misspellings to those found on the preceding page. Rev. Ayton recopied the same mistakes in his rendering (see Appendix III and *From Cipher to Enigma* ). He also recopied the crossed-out character in line three, glossing it as an "O", thus adding a new letter to the cypher alphabet! — CRR.

O = O admission  
newer form.

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$$5 = 5$$

- (1) ב /// א(1) = ם(10) ADMISSION  
(2) CONT.  
(3) H - DESCRIBES PATHS THREE  
(4) ק • ש • ה 1.  
(5) FROM מלכות<sup>2</sup> TO HIGHER SPHIRUT(sic)  
(6) H - EXPLANS(sic) PICTURE OF  
(7) FLAMING SWORD   
(8) OF KERUBIM<sup>3</sup>.  
(9) H - ALTAR HAS RED † INSIDE   
(10) H - IS THE GRADE - SHEWS TABLET   
(11) AS IN OLD MSS<sup>4</sup>.  
(12) H ה(5) IS ם(10) ו(7)<sup>5</sup>. SQUARES OUT OF ה(20) ו(5)  
SQUARES<sup>6</sup>.  
(13) THESE ARE <sup>7</sup>    AND ZODIACS(sic)  
(14) H - QUIT TEMPLE  

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(15) NEO RE-ENTERS BY /// // / / / (knocks)  
(16) H - BEFORE YOU IS TH(E) LAVER OF BRASS<sup>8</sup>.  
(17) IT MEANS WATERS OF CREATION

- 
1. 31st, 30th & 29th Paths on the Otz Chiim — CRR.
  2. *Malkuth*.
  3. New Zealand drops this into the next line, giving “Red † of Kerubim” -- CRR.
  4. Probably *Book H* (from a British Library Sloane MS. ) which was an R.R. et A.C. document in English on an exclusively English magical system “Authorized by G. H. Soror S. D.A.” ( Sprengel/Westcott ). See the note on *Book H* in the Study Guide.— CRR.
  5. By gematria: ם(10)+ו(7) = 17. This system for numbering is used throughout the Cypher MS. and will not be noted henceforth — CRR.
  6. In several other the Cypher MS. pages the word “squares” is consistently misspelled. I suspect that some pages were enciphered by different scribes -- CRR.
  7. The cypher symbol for ‘A’ is the same as the astrological symbol for the Sun but in this case the astrological meaning is obvious. — CRR.
  8. See pages 50 and 51 of the Cypher MS. for original sketches of this item and also see facing page 51, note 1. for a discussion of its symbolism. --- CRR.



[illegible][illegible]

- ת.ש.ק.

[illegible]

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உதாரணம்

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△. ၂၆၈၇၁၆



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[illegible]

- (1)    ב ///                      א(1) = ׳(10) CONT.  
 (2)    H -     KLIPPOTH BELOW — SOULS ABOVE  
 (3)    NEO ENTERS PATH OF EVIL<sup>1</sup>.  
 (4)    HIER -STOPS NEO WHO CLAIMS BY אדני<sup>2</sup>.  
 (5)    “     -AS SAMAEL SPEAKS DARKNESS  
 (6)         AND EVIL — NEO RETIRES  
 (7)    NEO ADVANCES TO HEG  
 (8)    HEG - STOPS NEO AS מטטרן<sup>3</sup>.  
 (9)         BECAUSE TOO BRIGHT  
 (10)   NEO - RETIRES  
 (11)   NE(O) GOES UP MIDDLE  
 (12)   H -     AS SANDALPHON WITH SIGN OF א(1) = ׳(10)  
 (13)         CHECKS HI AND HEG<sup>4</sup>.  
 (14)   H -     I AM RECONCILER - I AM LEFT KRUB(sic)  
 (15)         AS HEI(sic) IS RIGHT KRUB(sic) AND MALE  
 (16)   H -     GENESIS א(3).. ב(20).. ג(4)<sup>5</sup>.  
 (17)   H -     CONFERS SECRETS  
 (18)   H -     STEP LEFT THEN RIGHT BEYOND IT  
 (19)         SIGN AS<sup>6</sup>.  
 (20)         GRASP HANDS THUMBS MAKE Δ OVER  
 (21)         אדני ה מלכ(ה)<sup>7</sup>.  
           PASS = א(50) ה(5)<sup>8</sup>.  
 (22 ) H -     GIVES SASH →



- 
1. Jolly Roger ( Folio # 19 ) gives evil as “duil” (?) -- CRR.
  2. *Adonai*.
  3. *Metatron*.
  4. This refers to the Hierophant interposing his scepter between those of the Hierius and the Hegemon. See Torrens' SRGD p. 101 — CRR.
  5. By gematria: א(3) ב(20)+ ג(4)=24, hence, Chapter 3, V. 24. — CRR.
  6. In the MS. there is a line drawn diagonally down from the sketch at the end of line 11. to the end of the word “as” in line 18. — CRR.
  7. *Adonai ha Malkuth* - but all scripts have *Adonai ha Aretz*. There is a considerable difference in meaning. *Malkuth* is the Sphere of physical manifestation at the bottom of Tree of Life, whereas *Aretz* is the Hebrew word meaning “Earth” in the elemental sense. In this case Westcott's or Mathers's correction was an improvement on the original — CRR.
  8. *Nun Heh* = 55.

'''**2**

ጋፕሊ ኢኩ-አፄ ኮሎኒያል ጠቂቅ ጠጋጋ አራጠሃሉ — ቶጋኮፍ

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[illegible]

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86

ADM(ISSION)  
CONTINUED

(2) STOL-MARKS ✠

(Clear text note: Fifth )<sup>1</sup>.

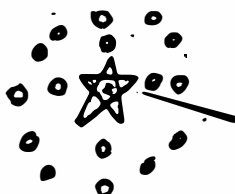
(3) NEO - ENTERS HOLY PLACE

(4) HI - STOPS NEO WHO SIGNS AS A NEO

(5) HEG - STOPS NEO WHO SIGNS AS A ZELATOR 2.

(6) HEG - LEADS NEO TO NORTH AND EXPLAINS

(7) PICTURE OF



## 7 (6)-(10) CIRCLES

**LAMP 3.**

(8) AND THE **ב(2)׳(10)** CHANGES OF THE NAME **יהוה**

(9) TELLS OF 1(3) - 1(7) - 1(2)+1(10)<sup>4</sup>. SETS OF HEBREW

(10) LETTERS THEN 7(4) ELEMENTS

(11) WHICH ARE LION - MAN - BULL - EAGLE

(12) ★ = 7(5) THE WHOLE = ROSE OF CREATION

(13) **HIEREUS (sic) TAKES NEO TO SOUTH SHOWS**

(14) 7(7) POINTED STAR



**= 7(7) BRANCHED CANDLE  
STICK**

LAMP

(15) = HEPTAGRAM = 7(7) PLANETS - PALACES OF

(16) ASSIHA = MATERIAL WORLD = 7(7) CHURCHES

(17) A  $\triangle$  IN EACH OF 7(7) CIRCLES WITH NAMES

(18)  $\Delta = \text{CR(E)ATIVE IDEA} - \text{DAYS OF WEEK} - \mathbf{1(7)} \text{ STARS}$

1. These clear text notes on the MS. itself appear to be quite old. I have no idea who made them but they seem to concern collation rather than content -- CRR.
2. New Zealand drops this line out. Jolly Roger ( Folio # 21 ) retains it -- CRR.
3. The character in the center of the pentagram sketch is too small to be legible but there is a call-out line to it from the word "Lamp" in cypher. Several published versions of the Table of Shew Bread show the letter **77**(5) Heh in the center of the pentagram, as indicated in line 11 below. See *Torrens*, pp. 105, 106 — CRR.
4. Three Mothers, Seven Doubles and Twelve Single letters of the Hebrew alphabet according to the *Sepher Yetzirah* or *Book of Formation*. All Golden Dawn Kabbalistic correspondences are based on the "Yetziric Letters" listed on page 45 of the Cypher MS. Wynn Westcott's compiled translation of the *Sepher Yetzirah* texts does not match up with this scheme. See Commentary — CRR.

پیشانی

† K5π00 - ♀ MXX

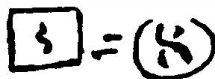
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$$\begin{array}{r} 25 \\ 40 \overline{) 1000} \\ \underline{80} \phantom{0} \\ 200 \phantom{0} \\ \underline{200} \phantom{0} \\ 0 \phantom{0} \end{array}$$
[illegible]
$$\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x} \quad \text{and} \quad \frac{\partial L}{\partial \dot{x}} = p_x$$

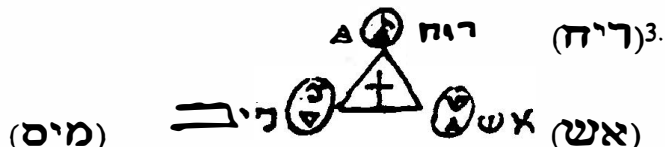
100

$$\pi_{290} \pi_{390} = G_{\pi} m_{\pi}^2 \quad \varphi_{010} \pi_{290} = \varphi_{010} \pi_{390}$$
[illegible]

(1) ב //



- (2) HIEROPHANT - TAKES NEO TO ALTAR CENSES  
 (3) IT - THIS IS ALTAR OF INCENSE  
 (4) DOUBLE CUBE =  $\sqrt{10}$  SQUARES  
 (5) BASE = מלכות<sup>1</sup> = ONLY ONE SEEN  
 (6) GOD IS BEHIND ALTAR BLACK<sup>2</sup> NOT GOLD  
 (7) ON ALTAR WERE ב(3) THINGS  $\Delta$  .  $\nabla$  . INCENSE



- (9) I NAME YOU PERECLINUS DE FAUSTIS<sup>4</sup>.  
 (10) (O)R ZAL ATHOR<sup>5</sup> = ZELATOR  
 (11) K - PROCLAIMS  
 (12) H - EXPLAINS  $\sqrt{10}$  = עשר - שער - מלכות<sup>6</sup>.  
 (13) תרעא = GATE = אדני<sup>7</sup>. IN FULL  
 (14) PATH  $\sqrt{10}$  = RESPLENDENT INTELLIGENCE  
 (15) SITS UN(der) בינה = זהר OF מארה<sup>8</sup>.  
 (16) GIVES INFLUX TO METTATR(O)N  
 (17) H - DECLARES ה(5)+ $\sqrt{10}$  NECESSARY STUDIES
- 
- (18) ב(3) PRINCI(P)LES<sup>9</sup> -- METALS -- ALCHEMICA ☉ ☾ KING  
 QUEEN - ב(2)+ $\sqrt{10}$  HOUSES  
 (19) ASPECTS - QUERENT - ד(4) CLASSES ASTROLOGY - TREE OF LIFE  
 (20) ב(3) PILLARS - ELEMENTALS KERUBIM - LAVER - ALTAR  
 (21) KLIPPOTH -  $\sqrt{10}$  HEAVENS ASSIAH - ד(4) WORLDS - ב(2)+כ(20) -  
 TAROT (on Line 22) TRUMPS

1. *Malkuth.*
2. The New Zealand clear text version has "I lack" for BLACK.
3. Ruach = breath, wind and spirit -- also "Esh" for fire and "Mem" spelled out. -- CRR.
4. This title can be found in Kenneth Mackenzie's 1877 *The Royal Masonic Cyclopaedia*, p. 617, column 7. Mackenzie claimed that this was the first publication of this material and that he had constructed this table of Rosicrucian correspondences from "... Many sources of an authentic character." Ellic Howe uses this to date the Cypher MS. no earlier than 1877, however, his own favorite source for anti-G.D. information, A. E. Waite, cites this material as having been published before 1800 by Magister Pianco in *The Rosicrucian Unveiled* (see Commentary) -- CRR.
5. Two words: "Zal — Athor", signifying the zealous student who tends the author's fire — CRR.
6. *Malkuth* = *Shar* (The Gate) = *Ashur* (Ten) =  $\sqrt{10}$  — CRR.
7. *Throa* = Gate = *Adonai* in full. This is an extended form of gematria wherein each letter of a word is spelled out and the total added. E.g. Aleph = א(1)+ל(30)+כ(80) = 121 ( THROA is the Cypher MS. spelling. Torrens gives it as "THORA", TGD and CGDSM give it as "THRAA"). See SRGD, p. 109 for a breakdown of this formula — CRR.
8. Sits UN(der) *Binah* = *Mareth* of the *Zohar*. New Zealand has "in" for UN and Jolly Roger (Folio # 22 ) has "on". — CRR.
9. ...Of Nature. See SRGD, p. 109.

.....2

[illegible][illegible]

ב<sup>1.</sup> // ( knocks )

$$\aleph(1) = \text{'(10)}$$

(1) CLOSING <sup>2.</sup>

(2) H - ZELATORS ASSIST IN CLOSING

(3) K - SEES T (sic) GUARDED

(4) H - LET US ADORE THE LORD AND KING

(5) OF אֲדֹנָי הָאָרֶץ אֲדֹנָי מֶלֶךְ <sup>3.</sup>

(6) H - RECITES PRAYER OF GNOMES <sup>4.</sup>

(7) H - DEPART YE IN PEACE <sup>5.</sup>



(8) H - IN THE NAME OF אֲדֹנָי I CLOSE

(9) THIS TEMPLE OF ZELATORS

(10) H - /// /// /// ( knocks )

(11) HI - /// /// ///

(12) HG - /// /// ///

- 
1. In this case ב means the letter 'B' as an abbreviation for "battery" -- CRR.
  2. This half-page seems to be in a different hand than the rest of the MS. — CRR.
  3. *Adonai Ha-Aretz, Adonai Melekh* - See Torrens' SRGD, p. 110 — CRR.
  4. See Eliphas Levi's MOM, p. 178 for original source — CRR.
  5. The first of the Pentagrams; banishing Earth in the Elemental mode. See Appendix I -- CRR.





- |     |                               |                        |
|-----|-------------------------------|------------------------|
| (1) | א(1) TO ב(2)                  | KNOWLEDGE              |
| (2) | ד(4) WORLDS OF THE QABBALISTS |                        |
| (3) | ARE <sup>2</sup> . אצילות =   | PURE DEITY             |
| (4) | בריאה =                       | CREATIVE ARCHA(N)GELIC |
| (5) | יצירה =                       | ANGELS                 |
| (6) | עשיה =                        | SHELLS MAN DEMONS      |
- 

- |      |                                      |                      |
|------|--------------------------------------|----------------------|
| (7)  | TAROT SUITS <sup>2</sup> .           |                      |
| (8)  | WANDS OR BATONS =                    | DIAMONDS             |
| (9)  | CUPS =                               | HEARTS               |
| (10) | SWORDS =                             | SPADES               |
| (11) | PENTACLES OR COINS =                 | CLUBS <sup>3</sup> . |
| (12) | OF THESE THERE ARE <sup>4</sup> (10) |                      |
- 

(13) FOR THIS PURPOSE ALSO <sup>4</sup>.

- |      |         |       |   |
|------|---------|-------|---|
| (14) | MATT= ♁ | MAN   | ▽ |
| (15) | MARK= Ω | LION  | △ |
| (16) | LUKE= ⚡ | AIR   | ▽ |
| (17) | JOHN= ♁ | EARTH | △ |
- 

(18) ד(4) SORTS OF ELEMENTALS ARE

- |      |                          |               |   |
|------|--------------------------|---------------|---|
| (19) | GNOMES= ⚡                | UNDINES =     | ▽ |
| (20) | SYLPHS= ▽ <sup>5</sup> . | SALAMANDERS = | △ |
- 

1. Jolly Roger calls this page Folio # 2. New Zealand places it between Zealator ( 1 = 10 ) and Theoricus ( 2 = 9 ), where it actually belongs --- CRR.
2. *Atziluth, Briah, Yetzirah* and *Assiah*. In this scheme the *Qlippoth* is included in *Assiah*. — CRR.
3. There is a reproduction of a 17th Century Spanish deck of playing cards which retains the original Tarot suit symbols i.e., Wands, Cups, Swords and Pentacles — CRR.
4. This bit of Christian symbolism has been dropped out of the published G.D. material. It is an unreconciled pastiche of Kerubic and Elemental attributes that sought to combine the Quaternary of Ezekial with the Quaternary of the Apostle John. — CRR.
5. This should be △ for "Air". The New Zealand ( Felkin's ) clear text version makes the correction — CRR.



- (1) 2 = 9 (clear) ב(2) = ט(9) THEORICUS
- (2) OFFICERS - H - HS - HG - KX
- (3) OPENING - ARRANGE AS FOR ב + ט (=32nd) PATH
- (4) H - CALLS TO ORDER - SEE GUARDING - WHO PRESENT
- (5) SIGNS GIVEN
- (6) HG - ב(2) GRADE = △
- (7) HS - ב(2) GRADE = LUNA ׀
- (8) HG - ITS PATH - ב+ט(32nd) (=) ט(400)
- (9) H - PRAYER TO שדי אל חי<sup>1</sup>.
- (10) ALL PASS TO EAST

- (11) H - MAKES <sup>2</sup>.



ACTIVE

PASSIVE

FOR △

- (12) H - LET SYPHS(sic) ADORE יהוה AND שדי אל חי
- (13) H - S IGNS ≈ ( ? )<sup>3</sup>. MAN - RAPHAEL
- (14) H - WITH + IN NAMES OF ORO IBAH AOEPI
- (15) ( OF ) GREAT EAST TABLET AND BATAIVAH
- (16) ALL TO PLACES
- (17) H - DECLARES OPEN /// /// /// (knocks)
- (18) HS - /// /// /// (knocks ) HG - /// /// /// ( knocks )

1. *Shaddai El Chai*.

2. This sequence was garbled in all published Golden Dawn rituals, resulting in the creation of a fictitious "Pentacle" for consecrating the Air Tablet. Although the script Regardie uses in CGDSM mentions "Pentagrams" plural, thereby indicating that both elemental and spirit forms are to be employed (as the Cypher MS. clearly directs), he still refers to the apocryphal "Pentacle". From this it seems probable that Frater A.M.A.G. had not studied the Cypher MS.; if he had he might have realized that the "Air Pentacle" was a mistake ( See Commentary ) — CRR.

3. This is character that looks like the word "of " written backwards in longhand. See Ayton's cypher transcription of this page in *From Cipher to Enigma* by R. A. Gilbert. Jolly Roger also deciphers it as "of " -- CRR.

2=9 1.

አገረኛዎቻችን

ሀ = 2 2 = 9

... ጤ-ሳዊ. አዲ. ዓ. አዘጋጅተዋል

የአፋር ጋራ ዘመቻ አወጋጅነትን ያሳያል - ሳይሆንም

አገራችንን ለማግለል ያለውን ጋራ - አገራችን ጠላት አዋቂው - ዓ

ጋራነትን አግኝተዋል

Δ = ጋራው ጋ - ሳዊ

፶ ዓመታት = ጋራነት ጋ - አዲ

Π ~ ጋራ = የአፋር አዘው - ሳዊ

ጠ ራ ጋ ጥራ ጠላት አገራችን - ዓ

አፋር ጠላት አፋር ያዩ

★ አገራችን - ዓ

Δ አገራችን ★ አገራችን አገራችን

ጠ ራ ጋ ጥራ ጠላት አገራችን አገራችን

የጋራነት - ዓመታት አገራችን

ከሀገራችን የወጣው ጠላት አገራችን ዓመታት አገራችን

የጋራነት አገራችን አገራችን አገራችን


አገራችን ጠላት ያዩ

ጠ ጠ ጠ ዓመታት አገራችን - ዓ

ጠ ጠ ጠ ሳዊ

ጠ ጠ ጠ አዲ

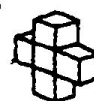
$$\mathbf{ב(2) = ט(9)}$$

- (1) CLOSE  
 (2) H - CALLS TO ORDER - GUARD - WHO PRESENT(?)  
 (3) H - PRAYER TO ADORE LORD O(F)<sup>1</sup>.  $\triangle$   
 (4) ALL TO EAST  
 (5) H - PRAYER OF SYLLPHS (sic) AS IN OLD MSS. <sup>2</sup>.  
 (6) H -  H DISMISSES SYPHS (sic)

- (7) IN THE NAME OF  $\text{שְׁדֵי אֵל חַי}$   
 (8) H - /// /// /// HS - /// /// /// HG - /// /// /// ( knocks)

- (9) ADMISSION  
 (10) PATH  $\mathbf{ב+ט(=32)}$

- (11) H - CALLS TO ORDER  
 (12) HG - BL(I)NDS <sup>3</sup>. ZEL - WHO BEARS



- (13) H - HAS  -- HS HAS  -- HG HAS  -- KX HAS  <sup>4</sup>.  
 SALT

- (14) ZEL ADMITTED AND PUT IN EAST  
 (15) GIVES (#)(#)(#)<sup>5</sup>. SIGNS - OBLIGATES  
 (16) LI(G)HT RESTORED TO ZEL BUT TEMPLE  
 (17) IS DARK - ZEL SWEARS (#)(#)<sup>7</sup>. BY SYLPHS



- (18) H - SHOWS PORTALS  $\text{ק ש ה}$   $\text{ה}$  ONLY OPEN




1. See Eliphas Levi's MOM, pp. 174-175 — CRR.
2. There is an extra letter "I" in sylphs, line 5, whereas we found the letter "I" missing in line 6. (?)
3. The encipherer's error: MS. has BLGNDS. Characters for 'I' & 'G' are reversed. -- CRR.
4. Fan, Lamp, Cup and Plate with Salt — but Hierius carries the Cup and Hegemon the Lamp in all published versions of this ritual. ( Sun symbol should be "Salt"  $\odot$  )-- CRR.
5. Three (3) characters are crossed out here — CRR.
6. Sketch figure elevates Cubical Cross.
7. Two (2) characters crossed out here.

10 = 1

(2)

2XMD0.

አጋገርዘህጠዎቼ - ርዕሰሰ - ተጋርዘጠ ጠላ አባባፀ - 9  
 A ባጠ ርዕሰሰ 2XMD0 ተጋርዘህ - 9  
 አጋገር ርዕሰሰ 3XMD0 አባባፀ ጠላ አባባፀ - 9

አባባፀ አጋገርዘህጠዎቼ 9    - 9  
 ጠ 2XMD0 ጠላ አባባፀ 3XMD0  
 " " " " " " " " " " " "

3XMD0

2XMD0

ተጋርዘጠ ጠላ አባባፀ - 9



አባባፀ ጠላ አባባፀ - 9



አባባፀ ጠላ አባባፀ - 9



አባባፀ ጠላ አባባፀ - 9

አባባፀ ጠላ አባባፀ - 9

አባባፀ ጠላ አባባፀ - 9

አባባፀ ጠላ አባባፀ - 9

///(3)                      𐤁(2) = 𐤅(9)  
 (1)    H -    AS ANUBIS GUIDES  
 (2)    “       ZEL GOES WITH 𐤓 AND BANNER OF EAST  
 (3)    “       ROUND - HALL  
 (4)    HS -   THE SPHYNX(sic) SAID I AM MĀN THE SYNTHESIS  
 (5)    H -    STOPS Z WITH MASK OF OSIRIS<sup>1</sup>.  
 (6)    H -    T (to) - Z - THOU ART AIR & SUN I COME  
 (7)       WITH 𐤀 (Air)<sup>2</sup>.  
 (8)    H-    SIGNS 𐤌 AT MAN  
 (9)    HS -   I AS(sic) OSIRIS  
 (10)   HG -   WITH MASK OF LION STOPS Z  
 (11)   H -    T(to) Z THOU ART LEO I COME WITH 𐤌 (Fire)  
 (12)   H -    G(gives) SIGNS 𐤓  
 (13)   HS -   I PASSED THROU(sic) GATES OF HEAVEN  
 (14)       OH LORD OF TRUTH  
 (15)   HG<sup>3</sup> - STOPS Z WITH 𐤓 SAYING I AT(sic) MASK  
 (16)       OF EAGLE STOP YOU  
 (17)       MISTRESS OF ( ##### )<sup>4</sup>. ▽ & ☉ SUN ARE YOU  
 (18)       Z    I COME AS 𐤍 (Water)

---

1. The use of symbolic masks in ritual drama is a very old and universal tradition. We experimented with this form in our Isis-Osiris Golden Dawn Temple (1980-86) using a stylized Egyptian double *Uchar* (Eye of Horus) design (see color photo). Egyptian masks of this type, or more traditional animal heads, are particularly adaptable to the Golden Dawn rituals and should be seriously considered by any temple with the artistic talent available to construct them or the funds to hire a theatrical designer — CRR.
2. 𐤀 Aleph, the Mother Letter of Air from the *Sepher Yetzirah* or *The Book of Formation*. So also with 𐤌 Shin, Mother of Fire in line 11, and 𐤍 Mem, Mother of Water in line 18 below — CRR.
3. New Zealand gives this as “HI” -- CRR.
4. Nine or more cypher characters have been crossed out here — CRR.



$$20 = 2$$

11.

[illegible]

አሁንም እንደሆነ  
 ተቀባይነት የሰጠው የአገሪቱን ሕዝብ  
 ለማወቅና ለማወቅ ያለው የአገሪቱን ሕዝብ



፩. ለጥቅም ስራዎች ለሚገቡት ሰዎች ማሳሰቢያ  
 ፪. ለሰራተኞች ስራ ሰዓት ማሳሰቢያ  
 ፫. ለሰራተኞች ስራ ሰዓት ማሳሰቢያ  
 ፬. ለሰራተኞች ስራ ሰዓት ማሳሰቢያ  
 ፭. ለሰራተኞች ስራ ሰዓት ማሳሰቢያ  
 ፮. ለሰራተኞች ስራ ሰዓት ማሳሰቢያ  
 ፯. ለሰራተኞች ስራ ሰዓት ማሳሰቢያ  
 ፰. ለሰራተኞች ስራ ሰዓት ማሳሰቢያ  
 ፱. ለሰራተኞች ስራ ሰዓት ማሳሰቢያ  
 ፲. ለሰራተኞች ስራ ሰዓት ማሳሰቢያ

[illegible][illegible]

/// (4)

ב (2) = ט (9)



- (1) HS - SIGNS - PASS ON
- (2) HS - O LORD OF LIGHT - DARKNESS FLEETH
- (3) K - STOPS Z AS PRIEST WITH MASK OF  <sup>1.</sup>
- (4) " IN NORTH
- (5) HG - T (to) - Z - BULL OF THE EARTH ARE YOU AND SUN AT NIGHT
- (6) WE COME WITH א - מ - ש <sup>2.</sup> BANN(E)R & †
- (7) K- SIGNS ח PASS ON
- (8) H - DESCRIBES  OF ב(20)+ב(2) SQUARES
- (9) & ט (32nd) PATH & א(1)+ב(20) KEY OF TAROT WHICH ב(2) <sup>3.</sup>
- (10) CIRCLES ROUND QUEEN ISIS = SANDALPHON
- (11) BEARS WANDS HAS CROSSED (L)EIS (sic) <sup>4.</sup>
- (12) י(7) POINTED STAR - ז(4) KERUBIM AT CORNERS
- (13) HG - TAKES Z - SHEWS(sic) EDEN - A CIRCLE WITH
- (14) י(7) SQUARES <sup>5.</sup> & ז(4) RIVERS & TREE INSIDE <sup>6.</sup>
- (15) K - SHEWS GEHENNA י(7) INFERNALS & ז(4) SEAS
- (16) H - CONFERS NAME OF L(O)RD OF ל+ב (32nd) PATH

- 
1. Mask of Ox. See Torrens' SRGD, p. 124 — CRR.
  2. The Three Mother Letters, *Aleph, Mem and Shin*.
  3. ב(2)(sic). Should be י(7)+ב(2)= 72, Ibid., p. 125 — CRR.
  4. Ibid., p. 126, line 3, "Her legs form a cross." The letter "I "is the reverse of "G " in the cypher alphabet. Should read "LEGS ". New Zealand leaves the word out entirely. — CRR.
  5. Notice that the word "squares" is correctly spelled twice on this "old" page -- CRR.
  6. See Pat Zalewski's *Kabbalah of The Golden Dawn*, pp. 130-131 and Torrens' SRGD, p. 244. This drawing is not pictured in the published Knowledge Lectures -- CRR.

ሀ = ሀ

///

ጌጃ ጸጸሁ - ጸጸሁ ጸጸሁ

የጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

የጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ ጸጸሁ

//// 5

ב(2) = ט(9)

- (1) Z READMITTED WITH HG BY ////////// ( knocks )  
 (2) H - GIVES SUMMARY OF EARLI(E)R <sup>1</sup>. GRADES  
 (3) THIS SHOWS S. S. <sup>2</sup>. & ARK & KERUBIM  
 (4) Z PUT IN WEST  
 (5) Z PRESENTS

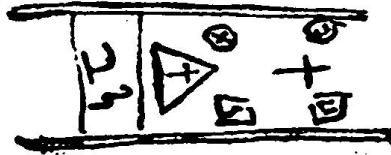


- (6) HS - EXPLAINS IT BY A PICTURE <sup>3</sup>.  
 (7) H - SHOWS ALTAR WITH TREE OF LIFE  
 (8) SERPENTINE FIGURE & LETTERS  
 (9) ON THE PATHS  
 (10) ב(2) = ט(9) = מור<sup>4</sup>. — THE PATH OF ה

- (11) ATLAS SIGN      שדי אל חי      WORD =

- (12) AND PASS ה(5)מ(40) (Mem Heh) ט(9th) PATH EXPLAINED

- (13) BADGE



- (14) THE RIGHT PORTAL GOES TO ה(4) = ו(7)  
 (15) THE LEFT PATH GOES TO ב(3) = ח(8)  
 (16) THE CENTRAL GOES HIGHER

1. Encipherer's error. Cypher D & E reversed — CRR.
2. "Sanctum Sanctorum". See Torrens' SRGD, p. 128. — CRR.
3. Versions of the Caduceus of Hermes in relation to The Tree of Life and the Elements are shown in all Golden Dawn ritual versions -- CRR.
4. *Yesod* — i.e., 2 = 9 ( Theoricus ) attributed to the Sphere of *Yesod* on the *Otz Chiim* or Tree of Life — CRR.

2 = 2

5 IIII

III III III ከሁሉም የአካላት ርገጽ ለመገኘት ይገባል

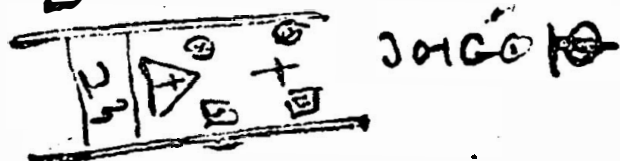
አገራዊው ዘመናዊ ዘመን ቆይቶ ከዘመናዊ ጥያቄዎች አንፃር - የ  
 ርዕሰ ጉዳዮች ለ ገዢው ለ ሕግ፣ ለጥቅም አገልግሎት  
 አገልግሎት ይሰጣል ለገዢው

(ዘመን) ለአገራዊው ዘመን

ገዢው የሆነው ለአገራዊው ዘመን ለጥቅም አገልግሎት - አገልግሎት  
 ለገዢው ይሰጣል ለገዢው ይሰጣል ለገዢው ይሰጣል - የ  
 አገልግሎት ለ ገዢው ይሰጣል ለገዢው ይሰጣል ለገዢው ይሰጣል  
 - አገልግሎት ለገዢው ይሰጣል

ገዢው የሆነው ይሰጣል - ገዢው = 2 = 2

ገዢው የሆነው = ለገዢው ይሰጣል ለገዢው ይሰጣል - የ  
 ለገዢው ይሰጣል ለገዢው ይሰጣል ለገዢው ይሰጣል



ገዢው የሆነው ይሰጣል ለገዢው ይሰጣል ለገዢው ይሰጣል

ገዢው የሆነው ይሰጣል ለገዢው ይሰጣል ለገዢው ይሰጣል  
 ገዢው የሆነው ይሰጣል ለገዢው ይሰጣል ለገዢው ይሰጣል

////(6)

ב(2)= ט(9)

⸞

- (1) H - SHOWS TABLET <sup>1</sup>. OF AIR ⚡ & KAMEA OF LUNA
- (2) NOTE ALSO HOD ELIM CHASMODAI <sup>2</sup>.
- (3) SHOWS ⸞ ON TREE OF LIFE
- (4) HS - SHOWS ALCHEMIC SEPHIROTH
- (5) TWO FORMS OF אשם צרף(sic)<sup>3</sup>.
- (6) HG - SHOWS LINEAL FIGURES & PLANTS(sic)<sup>4</sup>.
- (7) K - SHOWS FIGURES OF GEO(?)MANCY
- (8) H - YOU ARE NOW PORAIOS DE REJECTIS<sup>5</sup>.
- (9) K - PROCLAIMS HER OR HIM
- (10) H - DESCRIBES SUBJECTS FOR
- (11) ח(8) = ג(3)

- 
1. Jolly Roger (Folio # 29) calls this "Sigils of Air"-- CRR.
  2. See Torrens' SRGD, p. 132 — CRR.
  3. For these drawings see SRGD p. 249, fig. 29. Hebrew should be אשם צרף (using Peh final פ ). New Zealand repeats this minor error (see Zalewski's SIORG p. 43 ). The word translates as "Aesh Metzareph", the *Purifying Fire*. This unique kabbalistic/alchemical treatise was included in Knorr von Rosenroth's *Kabbalah Denudata* but not translated by Mathers because an earlier translation by Thomas Vaughan was available. According to Gershom Scholem the *Aesh Metzareph* was the only notable synthesis of kabbalistic and alchemical doctrines -- as such it was invaluable to the Golden Dawn, being the major source work from which their unique magical alchemy derived (see Scholem's *The Kabbalah*, p. 186 and Ithell Colquhoun's *Sword of Wisdom*, p. 272. Also see Commentary) -- CRR.
  4. Obviously should read: "Planets". See SRGD, p. 133 — CRR.
  5. Another of Mackenzie's Rosicrucian Brotherhood Names, derived from Magister Pianco's earlier work, listed in the table on p. 617 of *The Royal Masonic Cyclopaedia*. See p. 13, note 4. above -- CRR.

2=9. -6

21 - 2

6

ፀፃፖቶ ቅጠ ወገወፀፅ ሃ ስቲፀ ቅጠ ሃገፀፀፀ ሃ ሃፂጠቦቶ-ፂ

ዛፀፀፀፀፀፀፀፀ ፀፀፀፀ ፀፀፀፀ ፀፀፀፀ ፀፀፀፀ  
ፀፀፀፀ ቅጠ ፀፀፀፀ ፀፀ ፀፀፀፀፀ

ፂፀፀፀፀፀፀፀ ፀፀፀፀፀፀፀ ሃፂጠቦቶ. ሃፂ  
ፀፀፀፀ ፀፀፀ ቅጠ ሃፂፀፀፀፀ ፀፀፀ

ፀፀፀፀፀ ሃ ሃፂፀፀፀፀፀ ፀፀፀፀ ሃፂጠቦቶ - ሃፂ

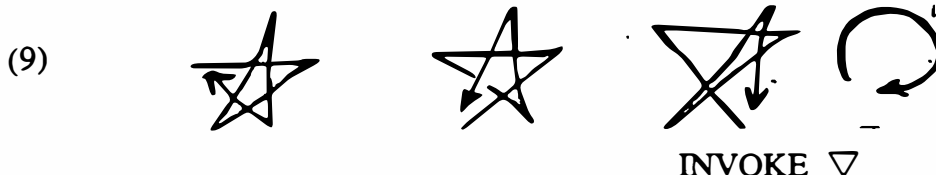
ፀፀፀፀፀፀፀፀ ቅጠ ሃፂፀፀፀፀ ሃፂጠቦቶ - ፂ

ፀፀፀፀፀፀፀ ሃፂፀፀፀፀፀ ፀፀፀ ፀፀፀ ፀፀፀ. ፂ  
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ፀፀፀ ሃፂፀፀፀፀፀ ሃፂፀፀፀፀፀፀ. ፂ

ፀፀፀ

- (1) PRACTICUS 1(3) = 7(8) - H - HS - HG  
 (2) OPENING  
 (3) H - SEE TO GUARDING  
 (4) H - SEE WHO PRESENT - SIGNS GIVEN  
 (5) HG - TO ▽  
 (6) HS- TO 8  
 (7) HG - PATHS ARE 5+8(31st) AND 5(30th) OF 11 -- REFLECTION  
 SPHERE OF △ & 7 --REFLECTION OF 10<sup>1</sup>.  
 (8) H - LET US ADORE KING OF ▽ אלהים צבאות (= Elohim Zaboath)

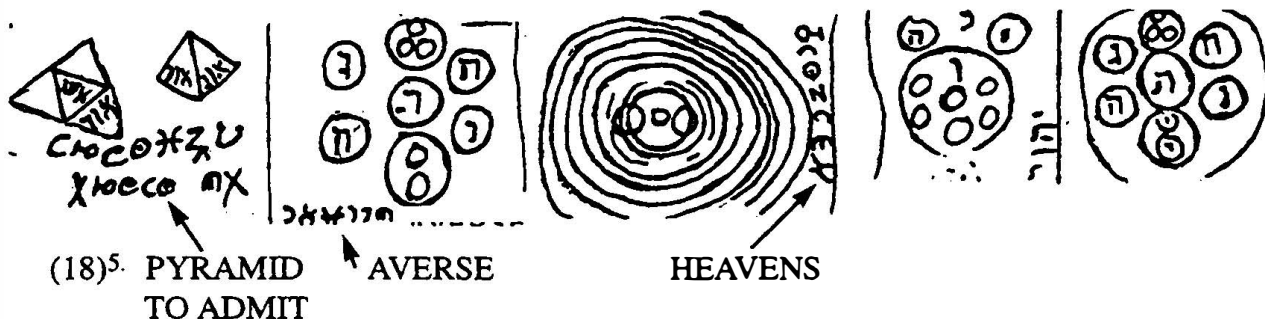


- (10) OPEN IN NAMES OF אלהים צבאות אל (= Al Elohim Zaboath)  
 (11) GABRIEL †<sup>2</sup>.  
 (12) EMPEH ARSEL GAIOL  
 (13) RA AGIOSEL<sup>3</sup>.



- (14) WHICH ARE NAMES FOUND IN THE GREAT WESTERN  
 (15) QUADRANGLE OF ▽  
 (16) H - HS - HG - / /// - / /// (knocks)

(17)<sup>4</sup>. FOR PATH 5+8(31st) TABLETS OF ▽ △ ▽ KEY 7(20) OF TAROT



1. New Zealand's decipherment of this line is garbeled -- CRR.
2. Makes cross with Cup -- CRR.
3. Lines 13 and 14 are in *Enochian*, derived from the Water Tablet -- CRR.
4. See Mathers' Azoth Lecture in Gilbert's *The Sorcerer and His Apprentice*, p. 33 .  
See also Pat Zalwski's *Kabbalah of The Golden Dawn* -- CRR.
5. These diagrams are from the Lurianic School of Kabbalah via Knorr von Rosenroth.



3 = 8 opening

1.

ዘፍ.ደ.ደ - ገ = 1 ሃገራዊዎች

①

ሳይከፈልህ

ሳይከፈልህ ጥገና ገጽ.ደ

ገጽ.ደ ገጽ.ደ - ለገጽ.ደ ገጽ.ደ

ገጽ.ደ

ገጽ.ደ

ገጽ.ደ

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ገጽ.ደ

ገጽ.ደ ገጽ.ደ ገጽ.ደ ገጽ.ደ ገጽ.ደ ገጽ.ደ ገጽ.ደ ገጽ.ደ



(1) (3) PATH  $\aleph + \zeta$  (31st)  $\beth(3) = \aleph(8)$

- (2) H - TAKE  $\triangle$  & FOLLOW AXIOKERSA THE KABI(R)  
 (3) H - AS AXIEROS SPEAKS IN THE ORACLES OF  
 (4) (Z)OROASTER <sup>1</sup>. (I)N IDEAS & INTELLECTUAL(S)  
 (5) HS - CONTINUES AS AXIOKERSOS - I AM THE  
 (6) LEFT BASAL A(N)GLE OF  $\triangle$  OF FLAME  
 (7) HG - I AM THE RIGHT BASAL ANGLE  
 (8) ASTRAL & FLUID FIRE  
 (9) H - SPEAKS STOOP NOT -----  
 (10) NATURE PERSADES(sic) <sup>2</sup>. -----  
 (11) STROPHALOS <sup>3</sup>.  
 (12) MNIZOURIN <sup>4</sup>.  
 (13) CHANGE NOT THE NAMES  
 (14) VOICE OF FIRE
- 

- (15) H - EXPLA(IN)S  $\triangle$  &  $\zeta + \aleph$  (31st) PATH = PERPETUAL  
 (16) INTELLIGENCE  
 (17) H - SHOWS AND EXPLAINS KEY  $\beth(20)$   
 (18) WHICH IS MUCH MORE THAN THE LAST  
 (19) JUDG(E)MENT  
 (20) HS - SHOWS  $\aleph(10)$ <sup>5</sup>. SEPHIROTH IN  $\beth(7)$  PALACES  
 (21) “ “ “ “ FIXED TO  $\aleph$   
 (22) HG - “ HEAVENS OF ASSIAH & AVERSE SEPHIROTH(H)
- 

1. This is an amalgam of two separate myth-themes. The Kabirs ( Axieros, et allia ) are not directly connected with *The Chaldean Oracles* attributed to Zoroaster, although they are both ancient Greek traditions. See Waite's, *Encyclopedia of Freemasonry*, Vol. I, pp. 427-430 "Kabiric Rites". See also Kerenyi's *The Mysteries of The Kabeiroi* in *The Mysteries*, pp. 32-63 for a modern summary and G.R.S. Mead's *Simon Magus, the Gnostic Magician* for a possible connection.— CRR.
2. Torrens has "persuadeth". New Zealand glosses it "persuades". Obviously it was the scribe's error. — CRR.
3. ...of Hecate. See *The Chaldean Oracles*, Part V, V. 194 — CRR.
4. The "Mysterious Stone" of *The Oracles* — so mysterious that even the ancient commentators on *The Oracles* could not explain it — CRR.
5. New Zealand drops this out but Jolly Roger renders it correctly as  $\aleph(10)$  -- CRR.

$$3 = 8.$$

Path 31.

ה'תש"ח

43 gxcv.

(3)

[illegible]

ጋደብ፣ ጋደብ ወ/ሮ ገብረመስቀል ገብረመስቀል ወ/ሮ ገብረመስቀል  
ጋደብ፣ ጋደብ ወ/ሮ ገብረመስቀል ገብረመስቀል ወ/ሮ ገብረመስቀል

————— አጠቃላይ ስብሰባዎች  
 ————— አጠቃላይ ስብሰባዎች

[illegible][illegible]

ନିମ୍ନଲିଖିତ ଲେଖକଙ୍କ ଲେଖନୀୟତା ଲେଖାଯାଇଛି

၁၈၈၆ ခု ဝါဆိုလပြည့်ကျော် ၁၁ ရက်

$902 \times 10^6 \text{ Դ} = 9 \times 10^6 \text{ ԿՂ} - \Delta \times 10^6 \text{ ԿՂ} . 9$

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၁၃၆၈ ခုနှစ် ဇန်နဝါရီလ ၁၀ ရက်နေ့တွင် ရန်ကုန်မြို့တွင် ဖွားမြင်သည်။

የአዲስ አበባ ከተማ አስተዳደር የፍትሕ ቢሮ

ХЭ) @ 04 6210

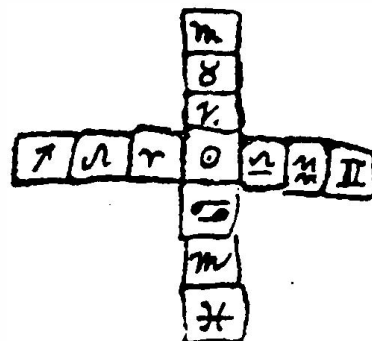
አገልግሎት ጥገና የአጠቃላይ ጥገና አገልግሎት

מסכת תענית

[illegible]

$$\aleph(3) = \aleph(8)$$

- (1) Path  $\aleph$ (30th)
- (2) CAND. IS ADMITTED BY GREEK CROSS OF
- (3)  $\aleph + \aleph$  (13) SQUARES (sic)



- (4) FRATER PORAIOS ENT(E)R PATH  $\aleph$ (30th)
- (5) H- I AM THE  $\odot$  IN GREATEST HEIGHT
- (6) HS- I AM THE  $\odot$  IN GREATEST DEPRESSION
- (7) HG- AS AXIOKERSA I AM  $\odot$  AT EQUINOX
- (8) H - LECTURE ON  $\triangle$
- (9) H - EXPLAINS GREEK CROSS
- (10) &  $\aleph$ (30) PATH =  $\aleph$  = COLLECTING INTELLIENCE(sic)
- (11) H - SHOWS - KEY  $\aleph$ (9)+ $\aleph$ (10) OF TAROT
- (12) HS - SHOWS SYMBOLS MADE OF  $\boxed{CO+}$ <sup>1.</sup>
- (13) " TAROT TRUMS (sic) ON HBREW(sic) LETTERS
- (14) HG - " OLY(M)PI(C) SPIRITS
- (15) HG - " TALISMANS MADE FROM GEO(M)ANTIC FIGURES
- (16) H - I NAME (Y)OU LORD OF  $\aleph$ (30th) (PA)T(H)

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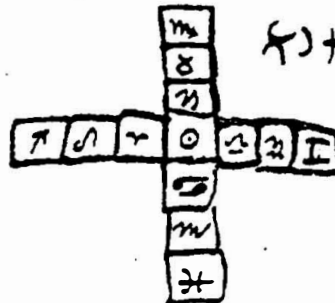
1. New Zealand incorrectly places the Hebrew letter Kaph ( $\aleph$ ) in this cartouche. See "The Circle, The Crescent and The Square" in Regardie's CGDSM, Vol. VI, p. 128 — CRR.

$$\pi = \lambda$$

$$3 = 8$$

ቅጠ አደጋቱ ይገኛል ግን ርዕሰ ጉዳዩ ሲሆን ሲሆን ሲሆን

አገልግሎት ገቢ



ከዚህ በኋላ አገልግሎት ሲሆን ሲሆን

አገልግሎት ሲሆን ሲሆን ሲሆን

አገልግሎት ሲሆን ሲሆን ሲሆን

አገልግሎት ሲሆን ሲሆን ሲሆን

አገልግሎት ሲሆን ሲሆን ሲሆን

አገልግሎት ሲሆን ሲሆን ሲሆን

አገልግሎት ሲሆን ሲሆን ሲሆን

አገልግሎት ሲሆን ሲሆን ሲሆን

አገልግሎት ሲሆን ሲሆን ሲሆን

አገልግሎት ሲሆን ሲሆን ሲሆን

አገልግሎት ሲሆን ሲሆን ሲሆን

አገልግሎት ሲሆን ሲሆን ሲሆን

አገልግሎት ሲሆን ሲሆን ሲሆን

(1)  $\aleph(3) = \eta(8)$  CEREMONY PROPER

(2) H - ADMIT CAN WITH



(3) HS - THIS IS THE BADGE OF A STOLISTES, IT IS  
(4) (L)IKE THE LAVER OF MOSES & SEA OF SOLOMO(N)  
(5) & IS ALSO LIKE  $\triangle \odot \bigcirc$

(6) H - SHOWS DIAGRAM OF EDEN WITH  $\gamma(4)$  RIVERS  
(7) & דַּעַת (Da'ath) <sup>1</sup>. EVE BELOW & ADAM ON THE  $\dagger$

(8) H -  $\aleph(3) = \eta(8) = \text{הוד}(\text{Hod})$  &  $\zeta(30)$  &  $\aleph(31)$  PATHS =  $\gamma$  & ש

(9) H- SIGN  = SIGN  $\nabla$  מִם (Mem)

(10) WORD = יהוה צבאות (YHVH Tzabaoth) <sup>2</sup>.

(11) NUMBER =  $\eta(8) + \gamma(6) + \zeta(30) + \aleph(1) = \text{FORTY FIVE}$  <sup>3</sup>.

(12) IT IS REFERRED TO EIGHTH PATH = ABSOLUTE

(13) PERFECT PATH

(14) BADGE IS



(15)  $\aleph(3) = \eta(8)$  BELONGS TO  $\nabla$  - SEE WATCH TOWER

(16) & WORDS EMPEH ARSEL GAIOL <sup>4</sup>.

(17) ON THE ALTAR THE  $\dagger$  IS ABOVE THE  $\triangle$  = POWER

(18) OF SPIRIT OF LIFE RISING ABOVE THE WATERS

(19) AND REFLECTING THE TRIJUNE THEREIN

1. Da'ath = Knowledge.

2. All G. D. scripts have "Elohim Tzabaoth" but יהוה cannot possibly be mistaken for אלהים? — CRR.

3. The mystic number for the preceding degree ( $2 = 9$ )! See Torrens, pp. 131 & 149. All scripts have  $\eta(5)\zeta(30)\aleph(1) = 36$ . It would seem more likely that the original author (not the scribe) of the MS. made the error in lines 10 & 11 above — CRR.

4. Enochian Name "Born on the Banner of The West" — CRR.



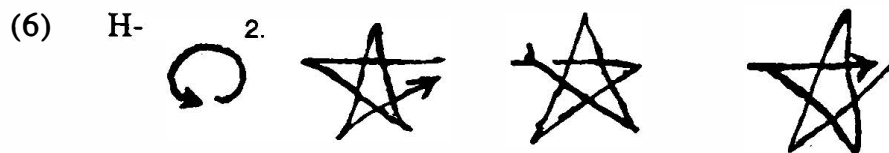
- (1)     **א(3) = א(8) ALSO = א SEE ITS KAMEA OF**  
(2)             **SIXTY FOUR SQUARES (sic)**  
(3)             **SEE ALSO SIGILS OF א**  
(4)             **א(8) = אבוגה<sup>1</sup>.**  
(5)             **SIXTY<sup>2</sup>. = א(10)ב(50)ג(4) & ד(700)א(10)ג(4)**  
(6)             **TWO THOUSAND = TAPHTHAR (T)HARATH**  
(7)     **HS - SEE א ON TREE OF LIFE**  
(8)             **“     א(7) PLANETS ON TREE OF LIFE<sup>3</sup>.**  
(9)             **“     ג(4)     “     “     “     “     “**  
(10)    **HG - SEE RESUME OF PLANETS**  
(11)             **& ALCHEMICAL א<sup>5</sup> ON TREE OF LIFE OF א(1) FORM**  
(12)    **H - I NAME YOU PRACTICUS AND MONOKEROS DE ASTRIS<sup>4</sup>.**  
(13)             **I GIVE YOU THE SYMBOLS OF אים<sup>6</sup>.**  
(14)    **H - I PROCLAIM YOU א(3) = א(8)**  
(15)             **BE SURE TO STUDY WELL A(N)D MAKE PROGRESS**

- 
1.     Regardie's CGDSM gives it, "ASBOGA". Davidson renders it "Azbugha". Gershom Scholem gives it as "Azbogah" and describes it as an eight-fold name of God or an angel in the highest sphere -- CRR.
2.     This should probably read "sixty-four". New Zealand's version is "איל and איד" and Jolly Roger gives it as "DIN & DNT". For a full explanation see CGDSM vol VI., p. 131 — CRR.
3.     CGDSM, Vol. VI, p. 132, gives it as "Four Planes corresponding to the elements." — CRR.
4.     "The Unicorn from the Stars "; another of Mackenzie's Brotherhood Names from his table on p. 617 in *The Royal Masonic Cyclopaedia* -- CRR.
5.     An interesting composite glyph containing mercury, venus and mars. See Crowley's *Equinox*, Vol I, no. 2, page 276, fig. 34 which shows the placement of the Sephiroth in this design. Also see fig. 36 on the same page for the "Unification of the Planets in Mercury" from our page 30 of The Cypher Manuscript -- CRR.
6.     Maim = water.





- (2)  $\aleph(3) = \aleph(8)$
- (1) CLOSING
- (2) H - GUARD THE TEMPLE
- (3) LET US ADORE THE LORD & KING OF  $\nabla$
- (4) H - LET **אלהים צבאות** ( Elohim Tzabaoth ) BE PRAISED
- (5) H - PRAYER OF UNDINES A(S) IN OLD MSS. <sup>1</sup>.



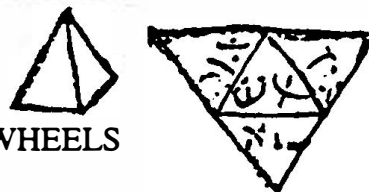
ACTIVE PASSIVE

- (7) H - DEPART AND MAY  $\aleph$  <sup>3</sup>. BLESS YOU
- (8) H - HS - HG - / • /// / • /// (knocks )

---

(9) ADVANCEMENT

- (10) H - CANDIDATE IS ADMITTED WITH



- (11) HG - HIS THRONE WAS FLAME & HIS WHEELS
- (12) WERE AS  $\triangle$
- (13) H - (G)IVE SIGN - WORD
- (14) CAN. SWEARS SECRECY BY THE ABYSS (O)F  $\nabla$
- (15) " . CALL  $\nabla$  TO WITNESS
- (16) H - PLACE CAN BEFORE PATH  $\aleph + \aleph$  (31st)

---

1. See Levi's MOM, p. 176 — CRR.

2. This indicates a banishing (widdershins) roll for the King of the Water Tablet, *Agiosel*. This technique does not derive from Dee and Kelly or from the later work of Dr. Rudd or from *Book H*. Those familiar with the Enochian system are aware of the danger of invoking entities backwards. Invoking a King backwards could be an absolute disaster! I think the intent was merely to banish the Tablet but banishing elemental and spirit pentagrams are entirely sufficient for that purpose. See Regardie's *Ceremonial Magic* for an analysis of "Watchtower" ritual techniques — CRR.

3. Torrens has "Elohim Tzaboath" here but New Zealand agrees with the above -- CRR.

3 = 8

Closing  
Advancement.

$\Pi = \lambda$

ሳንዳዎቹ ②

- ምሳሌ ሳንዳዎቹ ርዕሰ ሰነዱ

▽ ቆጠራ ሳንዳዎቹ ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ

ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ

ደ.ደ.ር ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ



ርዕሰ ሰነዱ

ርዕሰ ሰነዱ

2፡፡ ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ

ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ

ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ



ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ

ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ

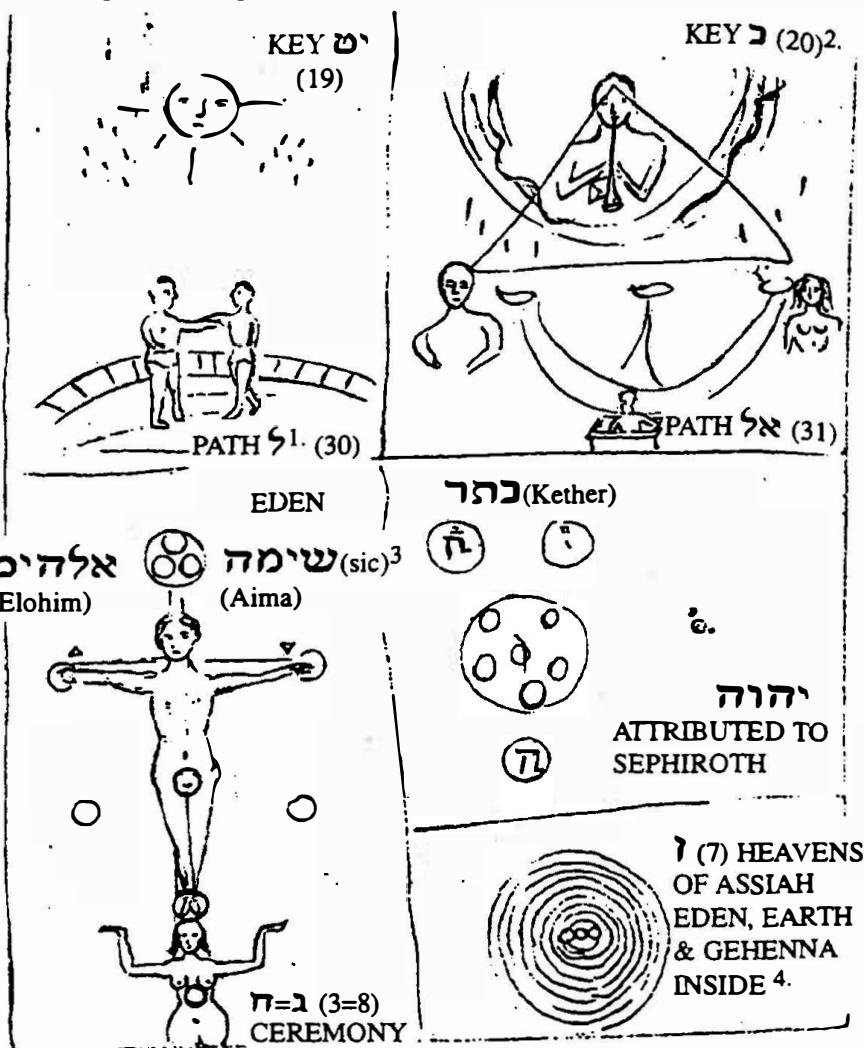
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ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ

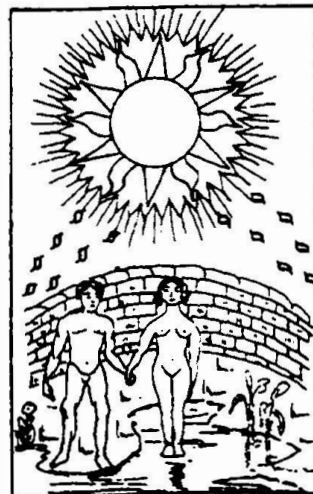
ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ

ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ

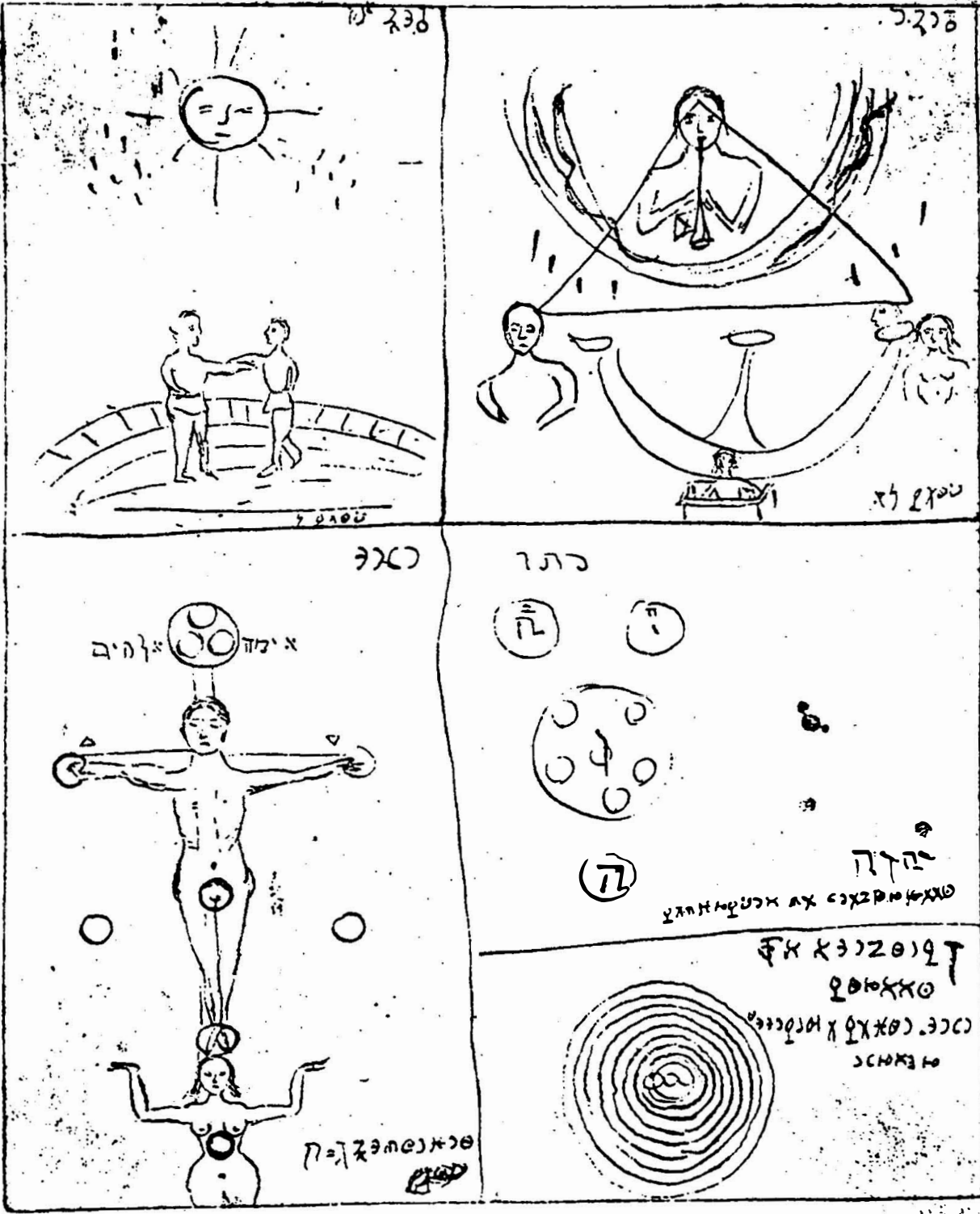
ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ ርዕሰ ሰነዱ



1. Lamed (ל) refers to the number only. The Hebrew letter assigned to the Path is Resh (ר) – CRR.
2. Pat Zalewski compared the above Cypher MS. sketch of Key 19 to the unpublished Golden Dawn design from a Whare Ra G.D. Tarot pack shown at right (courtesy of Pat Zalewski). Notice that the wall in Key 19 has been expanded from 12 to 72 stones in the New Zealand Sun Trump rendering. The Wang/Regardie version misses this symbolism -- PZ.
3. This is the original of "The Garden of Eden Before the Fall". Compare it to the early G.D. notebook sketches in YT&GD. Godwin's *Cabalistic Encyclopedia* gives Aima as אִימָא. Mathers' sketch in YT&GD makes this correction. -- CRR.
4. This is another drawing taken from Rosenroth. See item "S" in Appendix II, figure 2. – CRR.



3 = 8.  
plates: plates 3/4  
30th



3 to 4 1.)

- (1) KNOWLEDGE NECESSARY TO PASS FROM
- (2) PRACTICUS TO PHILOSOPHUS
- (3) ✎(1) FORMING PLANETS SIGNS FROM ☽ ○ +

☽<sup>1.</sup> = ☿ ☽ = ♀

WHITE “ NATUR(E) = ☽<sup>2.</sup>  
RED ALCHEMI(C) “ = ○  
CORROSN(sic)<sup>3.</sup> = +

- (4) NOTI(C)E (R)ED L<sup>4.</sup> BECOMES GREEN

- 
- (5) ✎(2) THEORY OF ALCHEMY IS PURGE THE MATTER  
& EXALT IT
  - (6) ✎(3) ALC. LANGUAGE MAY BE RELIGIOUS
  - (7) OR PHILOSOPH(ICAL)
  - (8) OR NATURAL = SUN
  - (9) MINERAL = GOLD<sup>5.</sup>
  - (10) ☿(4) QABALAH GIVES ORIGIN OF ALL
  - (11) ☿(5) EXPLAIN DRAWING A FIGURE <sup>6.</sup>
  - (12) ☿(6) HOW TO JUDGE IT
  - (13) ☿(7) EXPLAIN ACCIDENTAL DIGNITY
  - (14) ☿(8) “ HYLECH - ANARETA <sup>7.</sup>
  - (15) ☿(9) “ ☿(32) PATHS IN A PICTURE
  - (16) ☿(10) PARTS OF THE SOUL
  - (17) ☿ = UECHIDAH
  - (18) ☿ = CHIAH
  - (19) ☿ = NESCHAMAH
  - (20) ☿ & FIVE OTHERS = RUACH
  - (21) ☿ = NEPHESCH <sup>8.</sup>
- 

- 1. See page 25, line 12 above. Note that the cross symbol (+) was placed higher on the Saturn glyph to denote the very corrosive nature of lead in the opinion of medieval alchemists.
- 2. A waxing lunar crescent (☽) was the ancient alchemical symbol for mercury, *The White Metal*. See *The Lure and Romance of Alchemy* by C.J.S. Thompson -- CRR.
- 3. Should read: “Corrosion = +”. New Zealand gives it correctly but mixes up “Nature” with “Alchemica”. This visual allegory derives from John Dee’s (1564) *Monas Hieroglyphica* which was a source work for the original German Rosicrucians.
- 4. L=Lion. The clear liquid called “Philosophers Mercury” becomes either the ‘Red’ or the ‘Green Lion’ when mixed with various metals. This indicates laboratory practice and does not come down to us in the lectures. -- CRR.
- 5. New Zealand gives this as “Mineral = Moon.” (?) -- CRR.
- 6. There are several *Otz Chiim* variations referenced in this grade, including the eleven sphere *Da’ath Tree*. This one is probably the *Geomantic Tree*, as indicated in line 12; “How to judge it”. See bottom of page 46 and also compare Torrens, pages 280, 281. -- CRR.
- 7. “Hyleg” = life-giving aspect. “Anareta” = destroyer aspect. See *Encyclopedia of Astrology* by DeVore — (Note by Frederick Adams).
- 8. This should be ☿ for Malkuth.



(2)

- |      |   |                                      |
|------|---|--------------------------------------|
| (1)  | כ | ORDERS ( ) (AN)GELS OF THE SEPHIROTH |
| (2)  | כ | (C)HAIOTH HQDSH                      |
| (3)  | ה | AUPHAEIM                             |
| (4)  | ג | ARALIM                               |
| (5)  | ה | CHASHMALIM                           |
| (6)  | ג | SERAPHIM                             |
| (7)  | ט | MELECHIM                             |
| (8)  | נ | ELOHIM                               |
| (9)  | ה | BENI EL(O)HIM                        |
| (10) | י | KERUBIM                              |
| (11) | מ | ISHIM <sup>1</sup> .                 |
- 
- |      |                  |   |
|------|------------------|---|
| (12) | ס                | SPECIA(L) NUMBERS & MAGIC SPARES(sic) <sup>2</sup> .        |
| (13) | (O)F THE PLANETS | ח = א(3)    ז = ב(4)    ט = ג(5)                            |
| (14) |                  | ד = ד(9)    ה = ו(6)    ו = ז(7)    ז = ח(8) <sup>3</sup> . |
| (15) | מ                | NAMES OF OLYMPIC PLANETARY (S)PIRITS                        |
| (16) |                  | ARATHON <sup>4</sup> . — BETHOR PHALEGH OCH HAGITH          |
| (17) |                  | OPHIEL PHUL   |
| (18) | נ                | MERCURY ON THE TREE OF LIFE                                 |
| (19) | ד                | ALCHEMICAL ON THE ALCHEMICAL SEPHIR(OTH)                    |
| (20) | ע                | PLANET SYMBOLS UNITED IN <sup>5</sup> .                     |
| (21) | פ                | CUP OF STOL ON TREE OF LIFE                                 |



- 
1. The Hebrew letters used for heads in this column are the first letters of the names of the Sephiroth. — CRR.
  2. Should be "Squares". In cypher "Q" = "P" upside down but dropping the "U" seems to be this scribe's 'signature', like a radio operator's "fist"— CRR.
  3. New Zealand straightens out the order of this sequence. I have given it as it is -- CRR.
  4. Regardie has "Arathor" in all editions of the G.D. It should be "Aratron" according to the original source work, *The Arbatel of Magic* from *The Fourth Book of Cornelius Agrippa*, 1575 ) — CRR.
  5. Although not identical, this glyph derives from John Dee's *Monas Hieroglyphica*, published in 1564. Dee's "Monad glyph" appeared in the margin of Valentin Andreae's (1616) *Chemical Wedding of Christian Rosenkreutz* — CRR.



የእግዚአብሔር ስም በጥንቃቄ ማወቅ ይገባል ፡፡  
 የእርሶና የእግዚአብሔር ፡፡  
 ርዕሰ ግብረ ሰው ፡፡  
 ርዕሰ ግብረ ሰው ፡፡  
 ርዕሰ ግብረ ሰው ፡፡  
 ርዕሰ ግብረ ሰው ፡፡  
 ርዕሰ ግብረ ሰው ፡፡  
 ርዕሰ ግብረ ሰው ፡፡  
 ርዕሰ ግብረ ሰው ፡፡  
 ርዕሰ ግብረ ሰው ፡፡  
 ርዕሰ ግብረ ሰው ፡፡  
 ርዕሰ ግብረ ሰው ፡፡  
 ርዕሰ ግብረ ሰው ፡፡

የእግዚአብሔር ስም በጥንቃቄ ማወቅ ይገባል ፡፡

17. ል. T=4 ለ=ከ አገልግሎት ስም

17 - ል. T=4 ለ=ከ አገልግሎት ስም

የእግዚአብሔር ስም በጥንቃቄ ማወቅ ይገባል ፡፡

የእግዚአብሔር ስም በጥንቃቄ ማወቅ ይገባል ፡፡

የእግዚአብሔር ስም በጥንቃቄ ማወቅ ይገባል ፡፡

የእግዚአብሔር ስም በጥንቃቄ ማወቅ ይገባል ፡፡

የእግዚአብሔር ስም በጥንቃቄ ማወቅ ይገባል ፡፡

የእግዚአብሔር ስም በጥንቃቄ ማወቅ ይገባል ፡፡

የእግዚአብሔር ስም በጥንቃቄ ማወቅ ይገባል ፡፡

(3).

- (1) צ CUP ALSO = ☺<sup>1</sup>. ○ △ & מים<sup>2</sup> ABOVE & BELOW THE FIRMAMENT הא
- (2) ק SOLID GREEK CROSS OF ב+ב(22) SQUARES(sic)
- (3) ר SOLID TRIANGULAR PYRAMID
- (4) ש GREEK CROSS OF י+ג = (13) SQUARES = ZODIAC
- (6) FIGURES :: ׀ :: :: ∞
- (5) ת TALISMANS ARE MADE FROM GEOMANTIC
- (7) /א INTELLIGENCES OF GEOMANTIC FIGURES ARE <sup>3</sup>.

:: √ MALCHIDAEAL	:: ∞ ASMODEL
:: ∏ AMBRIEL	:: ☾ ZURIEL
:: ∩ BARAHIEL	:: ♂ ADVACHIEL
:: ☉ MURIEL	:: ♀ VERCHIEL
:: ∏ (H)AMALIEL	:: ( See note 4. below )
:: ∞ HANAEL	:: ∞ ANNIZIEL
:: ≈ CAMBIEL	:: MURIEL
:: { ZAZEL BARTZABEL	:: { HISMAEL KEDNMEL

# (8 ) /ב NAMES OF GENII OF PLANETS

1. Jolly Roger thinks this is a "P" but I agree with New Zealand — CRR
2. *Mem*, completing the formula of the Three Mother Letters: ת נ א — CRR
3. See 777, Table VI, Column CLXXVIII and note on p. 145. Also see CGDSM, Vol. V, p. 5. These names are Angelic Governors of the 12 Signs of the Zodiac originally from Trithemius' *Of the Heavenly Intelligences* ( See Davidson's *Dictionary of Angels* , p. 342, text and footnote. See also Agrippa's *Three Books of Occult Philosophy*, p. 533. Agrippa may have used his mentor Trithemius as his source in this instance ). Both New Zealand and Jolly Roger have mangled the decipherment of these names so badly that it would be tiresome to enumerate each mistake. The original Cypher MS. spellings were correct and in line with Agrippa except for ANNIZIEL ( see Commentary ).— CRR.
4. There is no entry for Fortuna Minor. Should be "Verchiel" as both Fortuna Major and Minor are attributed to Leo (see Populus & Via ). 777 does not make this correction — CRR.

Knowledge 3° to 4°  
3.

ገሃጸ ጸገታት ገጸገጸ ልግግ ልግግ = ጸገታት ልግግ - 3  
ጸገታት ልግግ

ጸገታት ልግግ ገጸገጸ ጸገታት ልግግ ጸገታት ልግግ  
ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ = ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ  
ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

ጸገታት ልግግ ጸገታት ልግግ ጸገታት ልግግ

1(3) to 7(4)

(0) SYNONYMS IN TAROT DIVINATION <sup>1</sup>.

(1)	א(1)	I	11	△	FOOL
(2)	ב(40)	XII	23	▽	HANGED MAN
(3)	ג(300)	XX	31	△	JUDGEMENT(sic)
(4)	ד(2)	(#)	12	♂	JUGGLER
(5)	ה(3)	II	13	☽	HIGH PRIESTESS
(6)	ו(4)	III	14	♀	EMPRESS
(7)	ז(20)	X	21	⊙ ( )	* ROTA WHEEL
(8)	ח(80)	XVI	27	♂ ( )	TOWER STRUCK BY
(9)	ט(200)	XIX	30	☉	SUN
(10)	י(400)	XXI	32	♁	UNIVERSE
(11)	יא(5)	IV	15	♂	EMPEROR
(12)	יב(6)	V	16	♂	HIEROPHANT
(13)	יג(7)	VI	17	♊	LOVERS GEMINI
(14)	יד(8)	VII	18	☾	CHARIOT
(15)	טו(9)	XI	19	♋	VII = <u>STRENGTH</u>
(16)	טז(10)	IX	20	♏	PRUDENCE
(17)	יז(30)	VIII	22	♎	T = JUSTICE
(18)	יח(50)	XIII	24	♏	DEATH
(19)	יט(60)	XIV	25	♍	TEMPRANCE
(20)	כ(70)	XV	25(sic)	♎	DEVIL
(21)	כא(90)	XVII	28	☼	STAR
(22)	כב(100)	XVIII	29	☾	MOON

1. This table goes in *Sepher Yetzirah* order ( see page 45). It is also a rough draft of the G.D. arrangement. Mathers claimed that the Cypher MS. was in Eliphas Levi's keeping ( page 53 deciphers into French ) and that the G.D. Tarot was Levi's "secret system" ( see Gilbert's *The Sorcerer and His Apprentice*, pp 79-80 ). For Levi's arrangement see MOM pp. 256-259. The G.D. system does derive from Levi with two important changes: The Fool is elevated from the last Path to the first and the positions of Justice and Strength are interchanged to match the symbolism of "The Scales" at Libra in proper sequence. Compare to p. 35 and see Commentary. Also note that New Zealand places this page at the beginning of the second knowledge section . They do not indicate the item 15-17 change. Jolly Roger omits this page entirely -- CRR.

Knowledge: 3-4

300X030Z10C	X00X030	40	40Z000Z0
Q000	△	11	1
300 C00000	▽	23	XI
X00000000	△	31	XX
00000000	♀	12	10
π.XX)100000000000	0	13	11
π. — — — — — — — — — —	♀	14	111
0000000000000000	200	21	X
000000000000000000	000	27	XV
000000000000000000	0	30	XX
000000000000000000	0	32	XXI
000000000000000000	✓	15	IV
000000000000000000	0	16	V
000000000000000000	II	17	VI
000000000000000000	000	18	VII
000000000000000000	01	19	XI
000000000000000000	000	20	IX
000000000000000000	000	22	VIII
000000000000000000	000	24	XIII
000000000000000000	X	25	XIV
000000000000000000	00	26	XV
000000000000000000	000	28	XVII
000000000000000000	0	29	XVIII

## *The Tarot Lecture*

(Page 33. ) (Clear text note: Tarot Lecture <sup>1.</sup> )

- (1) THE בנ(22) ATUS OF THOTH
- (2) TAROT TRUMPS = HEBREW LETTERS
- (3) YETZIRATIC PATHS
- (4) LEARN NOW O PRACTICUS OF OUR
- (5) ANCIENT ORDER THE TRUE MEANING
- (6) OF  $\overset{P}{\overset{2}{\text{A}\Omega}}$  THIRTY & TWO PATHS
- (7) = בנ(22) LETTERS & THE י(10) SEPHIROTH
- (8) THE י(10) SEPHIROTH AND THE י(10) NUMBERED
- (9) CARDS OF EACH SUIT
- (10) THE ד(4) SUITS ARE THE ד(4) WORLDS
- (11) THE י(10) + ו(6) ARE THE FOUR FOLD
- (12) TETRAGRAMMATON
- (13) THE בנ(22) LETTERS ARE THE בנ(22)
- (14) ATUS OR MANSIONS OF THOTH
- (15) THE בנ(22) LETTERS ARE DIVIDED
- (16) INTO ו(3) MOTHERS
- (17) ו(7) DOUBLES
- (18) ב' (12) SINGLES (O)R SIMPLES
- (19) = ו(3) ELEMENTS - ו(7) PLANETS - ב' (12) SIGNS

- 
1. Because the Tarot Lecture is written on notebook paper smaller than rest of the MS. it has been alleged that S.L. Mathers is the actual author. I seriously doubt this hypothesis for the reasons stated in Notes 2. and 3. on the following page. -- CRR
  2. This symbol is the Monogram of Christ as Alpha and Omega, the First and the Last — CRR.

# Tarot lecture 1

*Tarot lecture*

የእግዚአብሔር ቅጥ አገረው ጌጌ ጋዩ

አቅጣጫዊ ቋንቋው = አሳይተኝ እግዚአብሔር

. አሳይተኝ ፀሐይ ፀሐይ እግዚአብሔር

አገረው ቅጥ አገረው እግዚአብሔር ጠ ጌጌ ጋዩ

ሰጠው ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ

የእግዚአብሔር ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ

የእግዚአብሔር ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ

ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ

እግዚአብሔር ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ

አግዚአብሔር ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ

ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ

ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ

ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ

የእግዚአብሔር ቅጥ አገረው እግዚአብሔር

ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ

አግዚአብሔር ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ

አግዚአብሔር ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ

አግዚአብሔር ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ

አግዚአብሔር ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ ጋዩ

- (1) (S)<sup>1</sup>·O IT IS ALSO WITH THE
  - (2) (כ)ב(22) ATUS THEREIN
  - (3) (T)HE PLANETS ELEMENTS
  - (4) (A)ND THE SIGNS FOR THE
  - (5) (B)OOK OF THOTH IS THE
  - (6) (U)NIVERSE WHICH IS THE
  - (7) (V)EIL OF GOD
  - (8) (L)EARN THEN O PRACTICUS
  - (9) (T)O KNOW THE UNIVERSE AND
  - (10) (T)HYSELF - SEEK IN THE MANIFEST
  - (11) (F)OR THE DIVINE ONE AND
  - (12) WHEN FOUND VEIL THY<sup>2</sup>· EYES
  - (13) (I)N ADORATION
  - (14) (B)EHOLD THE TRUE ATTRIBUT-
  - (15) (I)ON OF TAROT - PONDER IT
  - (16) (I)N THY<sup>3</sup>· HEART
  - (17) (N)OT TO THE PROFANE
  - (18) (H)ERE BE THE כב(22) ATOUTS(sic)
- 

- .1. The first character in each line of this page appears to been blocked out. Probably sloppy photocopying — CRR.
2. Mathers' psuedo-Biblical prose was better than this. He rendered it "thine eyes" in his translation. (See Note 3. below.)
3. Same as above — These two examples are virtually a test for the rule: *thine* is used preceding words that begin with vowels or with the letter 'H' — which should satisfy anyone that neither Westcott nor Mathers created the Cypher MS. They would never have allowed their "Secret Chiefs" to use bad Biblical grammar. See Mathers' corrected version of the Tarot Lecture in *The Sorcerer and His Apprentice*, p. 80, by R.A. Gilbert — CRR.



የጋራ ጥቅም ላይ የሚውል ሲሆን

82666X X 0 2HX 22X 220221

የጥቅምት ፳፻፲፱ ዓ.ም. ለጥቅምት ፳፻፲፱ ዓ.ም. ለጥቅምት ፳፻፲፱ ዓ.ም.

5X2 0X0 17 12X 15 142

	N(0.)	NAME	HEB	ATTR	YETZ
(1)	0	(M)(A)T FOOL	א(1) <sup>1.</sup>	△	א' = 1
(2)	I	PAGAD JUGGLER	ב(2)	♀	ב' = 12
(3)	II	HIGH PRIESTESS	ג(3)	☉	ג' = 13
(4)	III	EMPRESS	ד(4)	♀	(ד' = 14)
(5)	IIII	EMPEROR	ה(5)	☿	ה' = 15
(6)	V	HIEROPHANT	ו(6)	♂	ו' = 16
(7)	VI	LOVERS	ז(7)	♊	ז' = 17
(8)	VII	CHARIOT	ח(8)	☾	ח' = 18
(9)	VIII	JUSTICE(sic)	ט(30)	♋	ט' = 22(sic)
(10)	VIII	HERMIT	י(10)	♄	י' = 20
(11)	X	WHEEL	כ(20)	♌	כ' = 21
(12)	XI	STRENGTH(sic)	כא(9)	♍	כא' = 19(sic)
(13)	XII	MAN HA(N)GED	כב(40)	(♎)	כב' = 23
(14)	XI I I	DEATH	כג(50)	(♏)	(כג' = 24)
(15)	X(IV)	TEMPERANCE	כד(60)	♐	כד' = 25
(16)	(X)V(I)	DEVIL	כה(70)	♑	כה' = 26
(17)	XVI	TOWER	כו(80)	♒	כו' = 27
(18)	XVII	STAR	כז(90)	♓	כז' = 28
(19)	XVIII	MOON	כח(100)	♊	כח' = 29
(20)	XVIII	SUN	כט(200)	☼	כט' = 30
(21)	XX	ANGELS(sic)	ל(300)	♈	לא' = 31
(22)	XXI	UNIVERSE	לא(400)	♉	לב' = 32

1. I have added the numerical values to this column for reference -- CRR.
2. The Egyptian God "Mat". See Gilbert's SORAPP, p. 81 — CRR.
3. The older form is named but assigned a new number (22) in Column 5. — CRR.
4. Compare this later version with the table on page 32. Now the "Justice" and "Strength" positions are reaching their final form and "Prudence" has become "The Hermit", while "The Fool" moves up to Zero '0', giving the more elegant 22 Path arrangement — CRR.

Tarot

፩	፪	፫	፬	፭	፮
0	፩፩፩፩ ፩፩፩	፮	፩	፩	፩
I	፩፩፩፩፩፩ ፩፩፩፩፩	፮	፩	፩	፩
II	፩፩፩፩፩፩፩ ፩፩፩፩፩	፮	፩	፩	፩
III	፩፩፩፩፩፩፩	፮	፩	፩	፩
IV	፩፩፩፩፩፩፩፩	፮	፩	፩	፩
V	፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
VI	፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
VII	፩፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
VIII	፩፩፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
IX	፩፩፩፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
X	፩፩፩፩፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
XI	፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
XII	፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
XIII	፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
XIV	፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
XV	፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
XVI	፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
XVII	፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
XVIII	፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
XIX	፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
XX	፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩
XXI	፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩፩	፮	፩	፩	፩

- (1) FIRST COMETH TH(E) ( Fool )<sup>1</sup>.
- (2) NUMBERED 0 THE ○ <sup>2</sup>. OF THE
- (3) HEAVENS = NEGATIVE
- (4) THEN 1 = THE ○ OPENED OUT
- (5) INTO A RIGHT LINE = THE
- (6) POSITIVE - THESE TWO
- (7) NUMBERS HAVE CORRUPTED
- (8) EGYPTIAN (T)ITLES T(O) THE (O)
- (9) MAT - TO THE 1 PAGAD(sic)<sup>3</sup>.
- (10) THESE ARE MAUT = MOTHER
- (11) GODDESS AND PEKHT = EXTENTION
- (12) MAUT OF ALL EXTENDED THROUGH
- (13) THE UNIVERSE "AND ABOUT THE
- (14) SHOULDERS OF THAT GREAT
- (15) GODDESS (which) IS NATURE IN HER
- (16) VASTNESS EXALTED(")<sup>4</sup>.
- (17) NOTE THE LAST ATU IS CALLED
- (18) THE UNIVERSE
- (19) VIII JUSTICE = ♄(30) AND ⚊
- (20) AND IX STRENGTH = ♃(9) AND ♁ WHICH

- 
1. A corner of the page is torn off here. It is reasonable to assume TH(E FOOL) from context but Jolly Roger (Folio # 9) glosses this as TH(OTH ). Actually there is room for "The Ape of Thoth" if we need to be creative — CRR.
  2. Obviously the "Circle" of the heavens -- CRR.
  3. SORAPP, p. 81 has "Pogod". It seems Mathers mistranslated what he considered a "corrupted Egyptian form of Pekht" ( the familiar *Pekht* of "*Khabs Am Pekht*" = Light in Extension ) for some obscure purpose (?) — CRR.
  4. This is obviously a quote from some other work but I do not find it in Yeats -- CRR.



- (1) CAUSETH A TRANSPOSIT(ION)<sup>1</sup>.
- (2) FOR THESE ARE COGNATE SYMBOLS
- (3) BUT AT ONE TIME THE SWORD OF
- (4) JUSTICE WAS THE EGYPTIA(N)
- (5) KNIFE SYMBOL OF THE SICK(L)(E)
- (6) OF LEO WHILE THE SCALES
- (7) MEANT THE HAVING
- (8) QUITTED THE BALANCE POINT
- (9) OF HIGHEST DECLINATION
- (10) SO THE FEMALE AND THE LION
- (11) GAVE THE IDEA OF ♀ VENUS
- (12) LADY OF ♁ REPRESSING THE
- (13) FIRE OF VULCAN (♄ IN ♁ )
- (14) EXALTED - BUT EARLIEST WAS
- (15) THE LION GODDESS TO ♀<sup>2</sup> AND MA(T)
- (16) T(O) ♁ WITH HER SCALES - AND THIS
- (17) IS BETTER - ALSO ♁ WAS GIVEN
- (18) TO HOR(U)S AT ONE TIME
- (19) SO UNTO THE FOOL IS GIVEN
- (20) AIR MOVEABLE AND NEV(E)R
- (21) PERMANENT - THE JUGGL(E)(R)

- 
1. Again, a corner torn off the page — CRR.
  2. The Egyptian Lion Goddess was *Tefnut* but they also imported a version of *Astarte* (♀) who was "lion-headed". She was related to *Qadesh*, a Goddess who stood on a lion's back. Both were aspects of *Hathor* (♀) but usually attributed to the Moon. See Budge, *The Gods of the Egyptians*. -- CRR.

Tarot lecture 5

[illegible]

(☿)<sup>1</sup>.

- (1) IS THE NATURAL SYMBOL OF
  - (2) MERCURY THE GOD OF TRICKST(E)(R)(S)
  - (3) AND ALSO OF THE DEEPER
  - (4) KNOWLEDGE - THE HIGH
  - (5) PRIESTESS FINDS HER NATURE
  - (6) IN THE ☿ - VENUS = EMPRESS
  - (7) ♀ = EMPEROR - FOR IN THAT SIGN
  - (8) IS THE SUN EXALTED
  - (9) AND SO ON WITH THE OTHERS
  - (10) IN EACH SHALT THOU FIND
  - (11) ITS NATURAL ATTRIBUTIO(N)
- 

1. There is one illegible character above the first line which could be the Mercury (☿) symbol -- CRR.

---

*Here Ends The Tarot Lecture*





- (1) PHILOSOPHUS  $\daleth(4) = \lrcorner(7)$
  - (2) THREE MONTHS MUST HAVE PASSED IN
  - (3) THE GRADE OF PRACTICUS
- 
- (4)  $\daleth(4) - \lrcorner(7)$  SIT IN THE EAST
- 
- (5) GRADE BELONGS TO  $\text{אש}^1$   $\triangle$  FIRE
- 
- (6) AND TO  $\text{נצח}^2$  AND TO  $\text{נצח}$
- 
- (7) TO OPEN CATECHSE(sic) AS USUAL
  - (8) AND IN CLOSING RECITE PRAYER
  - (9) OF THE SALAMANDERS <sup>3</sup>.
  - (10) OPEN AND CLOSE IN THE NAME OF  $\text{יהוה צבאות}^4$
- 
- (11) THE PATHS ARE  $\text{נ+ט} = 29$   
 $\text{נ+ח} = 28$   
 $\text{נ+ז} = 27$
  - (12) EACH IN FULL BEFORE THE
  - (13) CEREMONY OF  $\daleth(4) = \lrcorner(7)$
- 

1. *Esh* = fire.
2. *Netsach*.
3. From Eliphas Levi; see MOM, p. 177 — CRR.
4. *Yatweh Tzabaoth*.

Notes on

4 = 7 Opening + Closing

Notes on the Pathes 29, 28, 27

4 = 7

1 = 7 . KZPUMXMPHOGU

30 | 00X00 0200 XX40 X0X000 00X0X  
XZ00X0000 00 00000 00X

X000 00X 30 X0X 1 = 7  
0000. Δ. 000 0X X000000 00000

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1 = 7 00 00000000

- (1)     **ב**(2)                 **ד**(4) = **ז**(7) PHILOSOPHUS
- (2)     INCLUDES PATHS   **ב+ט** (=29)  
                                  **ב+ח** (= 28)
- (3)                           **ב+ז** (= 27) & THEN   **ד**(4) = **ז**(7) PROPER
- (4)     **ד**(4) = **ז**(7) =△ GRADE
- (5)     OPEN IN TEMPLE OF PATH   **ב+ט** (= 29)

- (6)     OPENING
- (7)     H -     FINDS ALL IS SECURE & ONLY **ד**(4)=**ז**(7) ARE PRESENT
- (8)     HG-     △
- (9)     HS -     ♀
- (10)    HI -    PATHS ARE **ב+ט** (=29) - **ב+ח** (=28) - **ב+ז** (=27)
- (11)    H -     WHAT IS PATH   **ב+ט** (= 29)
- (12)    HS -    ⋈
- (13)            THE (R)EFLECTION OF ≈ IS **ב+ח** (=28)
- (14)            **ב+ז** (27) = (R)EFLECTION OF ♂
- (15)    H -     THE ADORATION OF **צבאות יהוה** ( YHVH Tzabaoth )
- (16)    H -     CALLS ON **מִיֵּחֵלָא** ( Elohim )   MICHAEL
- (17)            OIP TEAA PEDOCE <sup>1</sup>.
- (18)            EDELPEPNA(sic)<sup>2</sup>.
- (19)            MAKING <sup>3</sup>.
- (20)    H -     /// ///
- (21)    HS -    /// ///
- (22)    HG -    /// /// (knocks)



1.    *Linea Spiritus Sancti* of the Enochian Fire Tablet ( or The Holy Names born on The Banners of the South ) — CRR.
2.    Should be EDLP RNAA ( King of The Fire Tablet ). No version of the Enochian Tablets, including that of "*Book H*", uses this spelling — CRR.
3.    The spiral to invoke the King of the Tablet. Following this is an invoking Fire Pentagram, then an invoking Earth Pentagram. This sequence is obviously in error. It should be an invoking Fire Pentagram, then an invoking Active Spirit Pentagram. It is probable that the fourth figure in the sequence is explanatory; as such, it may be the original "Key" from which Mathers developed the Pentagram Rituals — CRR.

4 = 7

Notes + Opening

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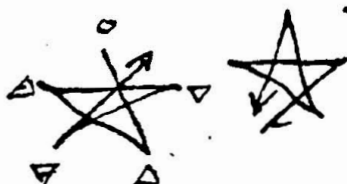
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- (1) CLOSING  $\daleth(4) = \beth(7)$   
 (2) H - SEES TO GUARD & TO RANK  
 (3) H - ADORATION OF LORD OF  $\triangle$   
 (4) H - SPEAKS SALAMANDRINE(sic) PRAYER AS IN ANCIENT MSS <sup>1</sup>.  
 (5) H - DISMISSES SALS <sup>2</sup>. IN NAME OF יהוה צבאות  
 (6) H- / /// ///  
 (7) HS- / /// ///  
 (8) HG- / /// ///



CLOSE (###)




ACTIVES



BANISH  $\triangle$



PASSIVES <sup>3</sup>.

- (9) PATH  $\beth + \daleth (=29)$   
 (10) H - GIVES NOTICE OF A  $\beth(3) = \daleth(8)$   
 (11) H- ADMITS WITH  BLINDED  
 (12) THE  $\beth(3) = \daleth(8)$  GIVES SIGNS & WORDS MYSTIC  
 (13) TITLE & SYMBOL OF  $\nabla$  IS THEN PLEDGED  
 (14) & SWEARS BY  $\triangle$  - LIGHT RESTORED  
 (15) TE(sic) WAVES INCENSE & IS PUT IN EAST  
 (16) & IS SHOWN PORTALS OF  $\daleth + \aleph (=31)$  -  $\daleth + \beth (=32)$  -  $\beth + \daleth (=29)$   
 (17) ONCE ROUND - H STOPS WITH RED LAMP AS OSIRIS  
 (18) AS STAGNANT  $\nabla$  STOPPED BY HS AS HORUS AS  
 (19) TURBID TROUBLED  $\nabla$  (S) TOPPED B(Y) HG AS ISIS  
 (20) AS PURE  $\nabla$   
 (21) H SPEAKS TO  $\beth(3) = \daleth(9)$  <sup>4</sup>. (sic) AS LORD OF ALL WATERS

1. See Eliphas Levi, MOM, p. 177 and TM p. 231-2 for the immediate source, However, this one particular Elemental Prayer to the Salamanders appears in *Le Compte de Gabilis* by Abbé N. de Montfaucon de Villars, 1670. The only source for the remaining three (Sylphs, Undines and Gnomes) is Levi, but these prayers seem to have a common style and origin. I suspect they were all set forth in one of Hockley's missing MSS. -- CRR.
2. Salamanders. Jolly Roger has "Dismisses Salt" (!)
3. Here, as on the preceding page, the pentagram drawings are incorrect even in their own context. This is a strong indication that the MS. was put into cypher by someone of lesser occult knowledge than the actual authors -- CRR.
4. Should be 3 = 8 -- CRR.



- (1) H - EXPLAINS THE CALVARY † OF ב' (12) SQUARES = ZODIAC
- (2) - EMBRACING NU<sup>1</sup>. & ALSO RIVER OF EDEN
- (3) - WHICH DIVIDED INTO ד(4) HEA(D)S
- (4) - PATH נ+ט(29) = ק<sup>2</sup> IS THE CORPOREAL INTELLIGENCE
- (5) & REFERS TO PISCES BY IT THE WATERS OF  
דסה<sup>3</sup>. FLOW DOWN
- (6) H - POINTS OUT ON ALTAR THE ד+י(=18th)<sup>4</sup>. KEY OF THE  
TAROT



NOTE )( = TWO LUNAS ☾☾<sup>5</sup>.  
CRAY FISH<sup>6</sup> = CANCER = SCARAB  
KHEPRA



- (9) H - THEN SHOWS NEHUSHTAN
- (10) THE MOSAIC SERPENT<sup>7</sup>.
- (11) שרפים<sup>8</sup>.
- (12) TYPE OF CHRIST
- (13) BRASS = VENUS = נוגה<sup>9</sup>.
- (14) HS - SHOWS QBALLAH OF ט(9) CHAMBERS
- (15) IN ב(2) FORMS & THE TREE OF LIFE IN THE  
TAROT
- (16) HG -SHOWS DIAGRAM OF THREE PILLARS
- (17) & TALISMANS MADE FROM
- (18) GEOMANTIC FIGURES
- (19) H - I NAME YOU LADY OR LORD OF THE נ+ט (=29th) PATH



1. Egyptian word for "Heavens" — see Torrens' SROGD, p. 172 — CRR.
2. ק is the letter of the 29th Path and is attributed to )( . New Zealand and Jolly Roger drop the letter ק out of this line -- CRR
3. Chesed.
4. 18th from the 2nd Path down. The 18th "Key" is on the 19th Path because the 1st Key, The Fool, = '0' ( see Tarot table on page 35 and compare to table on p. 32 ) -- CRR.
5. New Zealand missed this nice little analogy entirely. Jolly Roger retains it -- CRR.
6. Crowley depicted the scarab instead of the crab in his 18th Atu of *The Book of Thoth* .
7. The "Serpent of Brass" from *Exodus* .
8. Seraphim.
9. Nogah.






$$\aleph(4) = \aleph(8)(\text{sic})^1.$$

- (1) PATH  $\aleph + \beth$  (=28th)<sup>2</sup>.  
 (2) CAN IS ADMITTED BY BADGE OF A SOLID PYRAMID



- (3) HG - THE RIVERS OF EDEN FLOW FROM A CENTRAL SOURCE  
 (4) THE  $\aleph(3)$  CIRCUMAMBULATES (sic)  
 (5) H - WITH LAMP I AM RAIN CHERISHER  
 (6) & HARVEST YELDER I AM ISIS  
 (7) HS - I AM NEPHTHYS = DEW  
 (8) HG - I AM ATHOR = MIST = CLOUD OF AUTUMN  
 (9) H - HS & HG RECITE SENTENCES OF ZORO<sup>3</sup>.  
 (10) ABOUT THE MONAD & DUAD & FOUNTAINS  
 (11) & MATRIX & MATTER  
 (12) H - DESCRIBES   
 (13) H - THE  $\aleph + \beth$  (=28th) PATH =  $\beth$  = NATURAL INTELLIGENCE  
 (14) & =  $\approx$  = MAN = THE ADAM = RESTORED WORLD  
 (15) H- SHOWS KEY  $\aleph + \beth$  (=17th) OF TAROT<sup>4</sup>.  
 SIRIUS

$(\aleph)^5 = \text{♀} = \text{ISIS}$   
 $\approx = \text{מִי}^6$  AT HER FEET

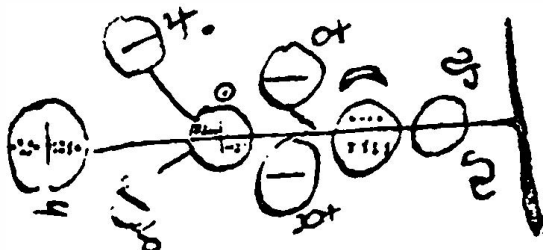


1. MS. has  $\aleph(8)$ . Should be  $\beth(7)$  — CRR.
2. New Zealand gives this as  $\beth(29)$  which is obviously an error but certainly not a typo (!). Jolly Roger agrees with us — CRR.
3. From *The Chaldean Oracles*, Part 1, V. 29 through 38. — CRR.
4. Very similar to G. D. version except for the star of seven rays above the head of the woman and a star around each planetary figure. — PZ.
5. Hebrew character  $\aleph$  is questionable. It might represent the second (female) letter of the Tetragrammaton, the Supernal Mother. See Torrens' SROGD p. 178 and Regardie's CGDSM p. 143. — CRR.
6. *Mem.*



7(7)1.

- (1) H - TO WRITE THE HO(LY NAME יהוה IN THE ר(4)
  - (2) WORLDS WRITE EACH LETTER SPELLED OUT
  - (3) & OBTAIN בן סה<sup>2</sup>. סג - עב (=72)
  - (4) H - TO WRITE IN YETZIRATIC LE(T)(T)ERS
  - (5) א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת<sup>3</sup>.
- ח   △   ⊙   ✕   ≈   ♂   ☿   ♀   ♁   ▽   ≡   ♄   ♅   ♆   ♇   ♈   ♉   ♊   ♋   ♌   ♍   ♎   ♏   ♐   ♑   ♒   ♓
- (6) READ WHAT THEN APPEARS FOR יהוה  
יהשוה<sup>4</sup>.
  - (7) HS - SHOWS A PICTURE (OF) (THE) LINEAL
  - (8) FIGURES <sup>5</sup>.
  - (9) HEPTAG -- /
  - (10) OCTAG -- /
  - (11) ENNEAG -- //
  - (12) DEKAG ///
  - (13) ENDEKAG ///
  - (14) DODEKAG ///
- (15) HG - SHOWS TETRAD & HEXAD OF YETZ <sup>6</sup>.
- & GEOMANTIC TREE OF LIFE

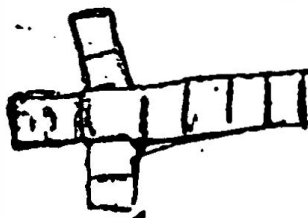


1. New Zealand moves this page to the end of the MS. Jolly Roger has it in proper order.
2. I.e., אב in *Atziluth*, ב in *Briah*, מ in *Yetzirah* and נ in *Assiah* -- at least this is what it should be, but the letter *Mem* (מ) is definitely a *Samekh* (ס) in the MS. -- CRR.
3. This is one of the most important items in the Cypher MS. The entire Golden Dawn magical system is built on this unique arrangement. Any magical Order or system that uses the same correspondences owes a debt to The Golden Dawn -- CRR.
4. The idea of inserting *Shin* ש into The Tetragrammaton to yield "Yeheshua" ( Jesus ) is credited to Johannes Reuchlin ( 1455-1522 ), a follower of Pico della Mirandola, who used the formula to covert Jews to Christianity -- CRR.
5. The Lineal Figures are not shown in the MS. because they could be easily rendered from standard geometry texts -- CRR.
6. Abbreviation for *Yetzirah*.



(1) ♂ PATH 7+2 (=27)

(2) 1(3) IS ADMITTED BY (10) SQUARES (sic)



(3) HG - BY R(I)VER KISHON OF ARMIES

(4) GO IN NAME OF LORD OF ARMIES

(5) H - RECITES KABBALISTIA(sic) VIEW OF

(6) CR(E)ATION EDOM KINGS

(7) HS - GIVES JUDGES 7(5) - 2(20) + 1(1)<sup>1</sup>.

(8) HG - CONTINUES

(9) HS - HABBAKKUK 1(3) - 1(3)<sup>2</sup>.

(10) H - EXPLAINS

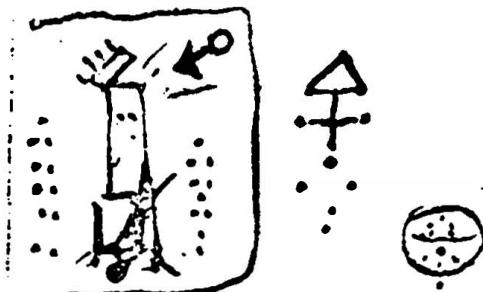


(11) PATH 7+2 (=27) = 2 = EXCITING INTELLIGENCE

(12) H - SHOWS KEY 7(6) + 1(10) = TOWER OF BABEL<sup>3</sup>.

(13) H - SHOWS ♀ ON TREE OF LIFE

(14) H - " ⊖ " " " " "



(15) HS - SHOWS

TRINITY



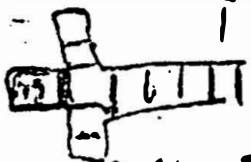
HS - SHOWS IMAGE OF  
NEBUCHADNEZZAR<sup>4</sup>.

1. *Book of Judges, The Bible*, Chap. 5, V. 21; see Torrens, p. 183 — CRR.

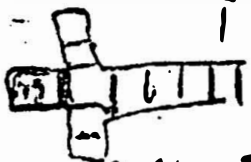
2. *Book of Habakkuk, from The Bible*, Chap. 3, V. 3 — CRR.


3. G.D. versions show a solar rosette emanating a lightning bolt rather than ♂ -- CRR.

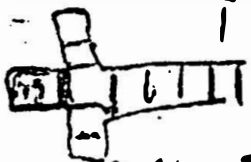
4. This is also known as the "Image of Daniel". See 4 = 7 Diagrams on page 49, lower right corner. This figure is also found in "Book G" of the Tranchell-Hayes Collection discovered in England in 1966 — CRR.

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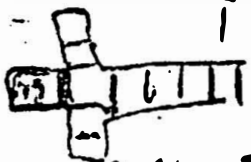
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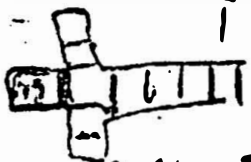
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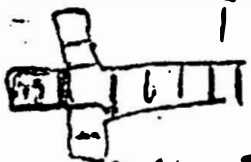
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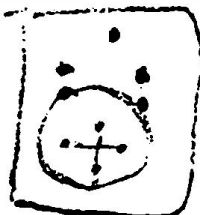
7(4)

- (1) HG - SHOWS NAME OF FORTY<sup>1</sup>. TWO LETTER(S)
- (2) IN 7(7) PALACES OF 7(10)<sup>2</sup>. SEPHIROTH
- (3) HG - SHOWS QLIPPOTH & TWELVE PRINCES
- (4) H - RISE LORD OR LADY OF PATH 7+7(=27)<sup>3</sup>.

- (5) CEREMONY OF 7(4) = 7

(7)

- (6) 7 (3) IS ADMITTED BY<sup>4</sup>.



- (7) HS - (E)XPLAINS IT

- (8) H - EXPLAINS A PICTURE OF TH(E) FALL
- (9) THE GODDESS WHO IN 7(3) (=7(8))<sup>5</sup>. SUPPORT(E)(D)
- (10) IS FALLEN & WITH HER ADAM MICROPR
- (11) -OSOPUS - GREAT DRAGON AROSE
- (12) SECOND ADAM IS NEEDED
- (13) THIS 7(4)=7(7) = נצח=פלמופ<sup>6</sup>.

- (14) SIGN =  7. = Δ = FIR(E)

- (15) WORD = יחיה צבאות

- (16) TO THIS 7(7th) PATH OF YETZIRAH = RECONDITE
- (17) INTELLIGENCE <sup>8</sup>.

- (18) BADGE =



1. Jolly Roger gives this as "Forth Two" — CRR.
2. The scribe made a mistake, blotted it and then put in 7(=10) -- CRR.
3. New Zealand drops 7. Probably a modern typo -- CRR.
4. Venus (♀) on the Tree of Life -- CRR.
5. New Zealand drops this reference to the previous grade -- CRR.
6. Literally, 4 = 7 = פלמופ = "Philosophus" (see p. 54) = נצח = Netsach. Curiously enough, פלמופ is close to a Hebrew word meaning "to balance". Actually נצח = 148 by gematria, as does מינואם, which is the word for "scales" — CRR.
7. The thumbs and first fingers form a triangle. The Pirates got their signals crossed!
8. Torrens' older script has "The Refulgent Intelligence" — CRR.



7

ጽሕፈት ጠቅላላ ሥልጣን ቆጣሪ ይሆናል፡፡  
 የጸሐፊውንም ሆኖ ቆጣሪ ሥልጣን ይሆናል፡፡  
 ሥልጣን ይሆናል ሆኖ የጸሐፊውንም ሆኖ ሥልጣን ይሆናል፡፡  
 7 ሆኖ ቆጣሪ ሥልጣን ይሆናል፡፡

ጽሕፈት ጠቅላላ  
 ሥልጣን

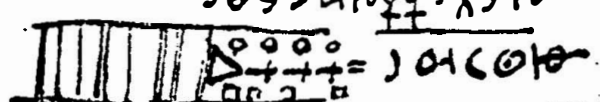


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 ሥልጣን ይሆናል ሆኖ ሥልጣን ይሆናል፡፡  
 ሥልጣን ይሆናል ሆኖ ሥልጣን ይሆናል፡፡

የጽሕፈት ጠቅላላ ሥልጣን ይሆናል፡፡  
 የጽሕፈት ጠቅላላ ሥልጣን ይሆናል፡፡  
 የጽሕፈት ጠቅላላ ሥልጣን ይሆናል፡፡  
 የጽሕፈት ጠቅላላ ሥልጣን ይሆናል፡፡  
 የጽሕፈት ጠቅላላ ሥልጣን ይሆናል፡፡

7 = 7 ሆኖ ሥልጣን ይሆናል፡፡  
 ሥልጣን ይሆናል ሆኖ ሥልጣን ይሆናል፡፡  
 ሥልጣን ይሆናል ሆኖ ሥልጣን ይሆናል፡፡

የጽሕፈት ጠቅላላ ሥልጣን ይሆናል፡፡  
 የጽሕፈት ጠቅላላ ሥልጣን ይሆናል፡፡  
 የጽሕፈት ጠቅላላ ሥልጣን ይሆናል፡፡  
 የጽሕፈት ጠቅላላ ሥልጣን ይሆናል፡፡

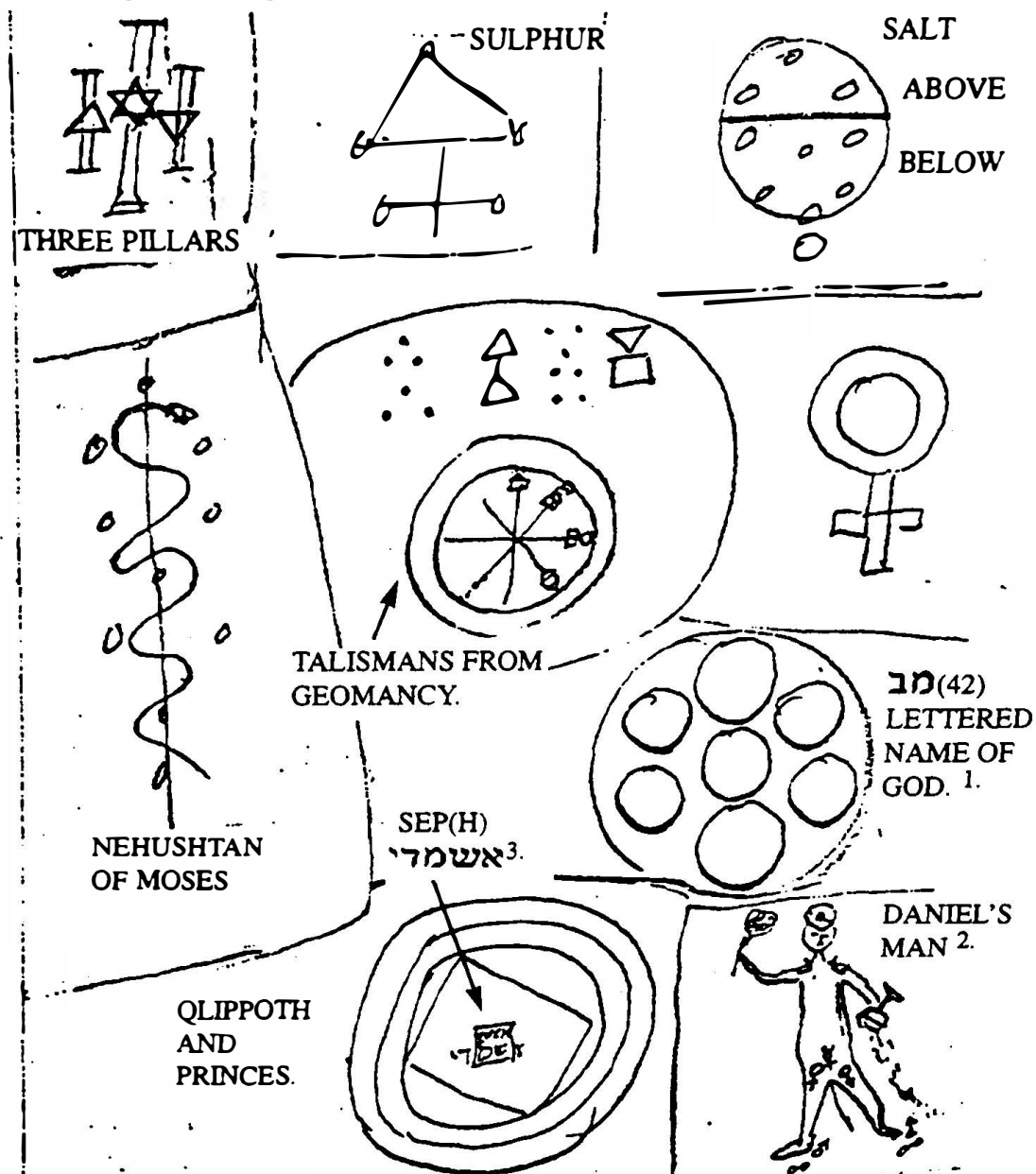


$$\daleth(4) = \daleth(7)$$

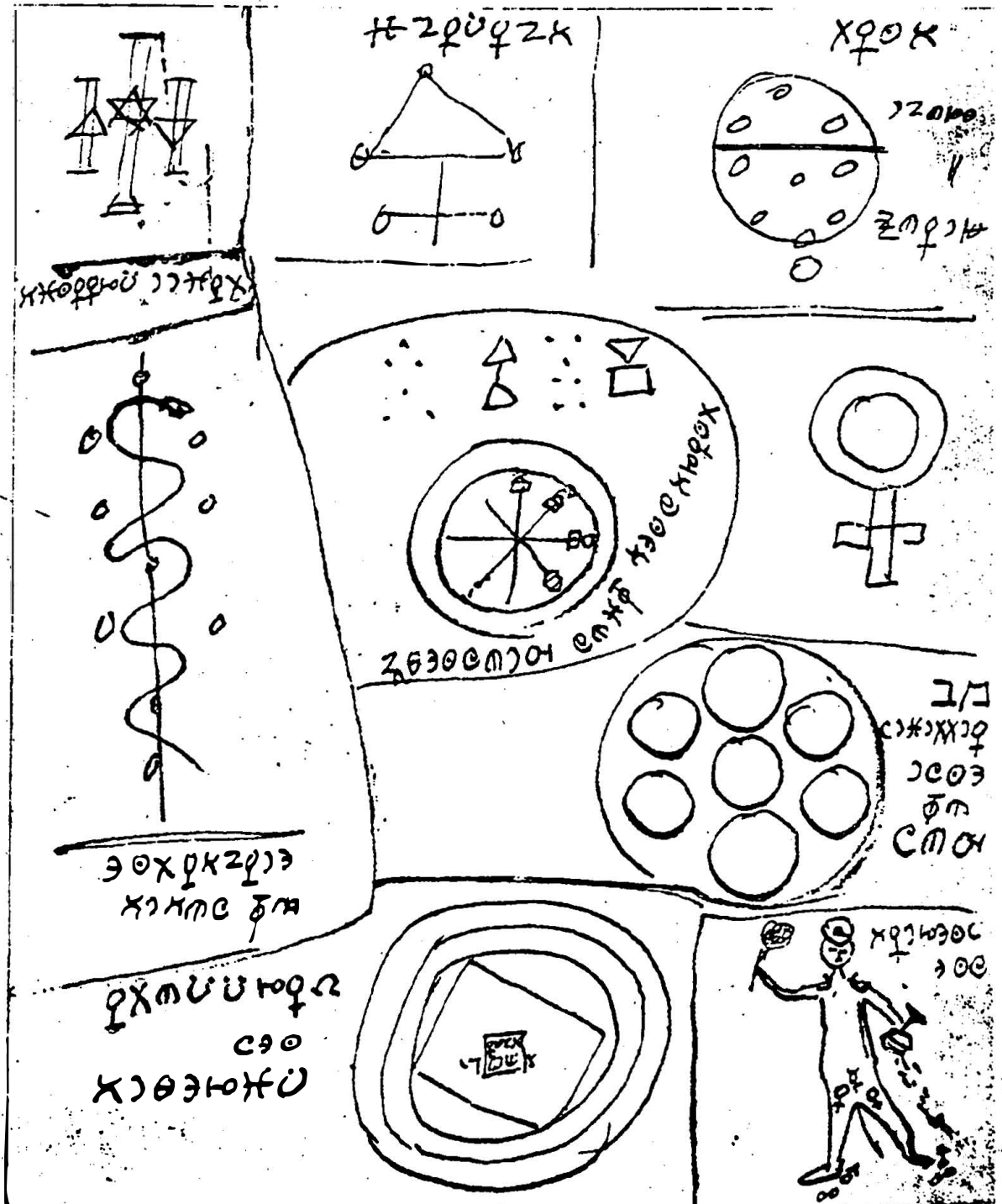
- (1) BELONGS TO  $\triangle$  - H - SHOWS FIRE TABLET  
 (2) SEE - OIP - TEEA - PEDOCE  
 (3) H - ON ALTAR SEE  $\triangle$  =  $\triangle$  SULPHUR  
 (4) H - SHOWS KAMEA OF FORTY NINE SQUARES(sic)  
 (5) SEE SIGILS - אהא =  $\text{Q}^1$   
 (6) הגשל ( Hagiël )  
 (7) קדמאל ( Kedemel )  
 (8) בני שרפים ( Beni Seraphim )  
 (9) H - SHOWS  $\text{Q}$  ON TREE OF LIFE  
 (10) HR - SHOWS PATHS WITH דעה<sup>2</sup>.  
 (11) HS - " TABLE OF SEPHIROTH IN  $\daleth(4)$  WORLD(S)  
 (12) HG - " SOLOMONS AL(T)R  
 (13) HG - " BRAZEN SEA  
 (14) H - I NAME YOU PHAROS ILLUMINANS<sup>(H)3</sup>.  
 (15) &  $\triangle$  אש  
 (16) פרה<sup>4</sup>.  
 (17) H - EXHORTS TO STUDY  
 (18) & CALL HIM OR HER HONORED  
 (19) END OF FIRST ORDER <sup>5</sup>.

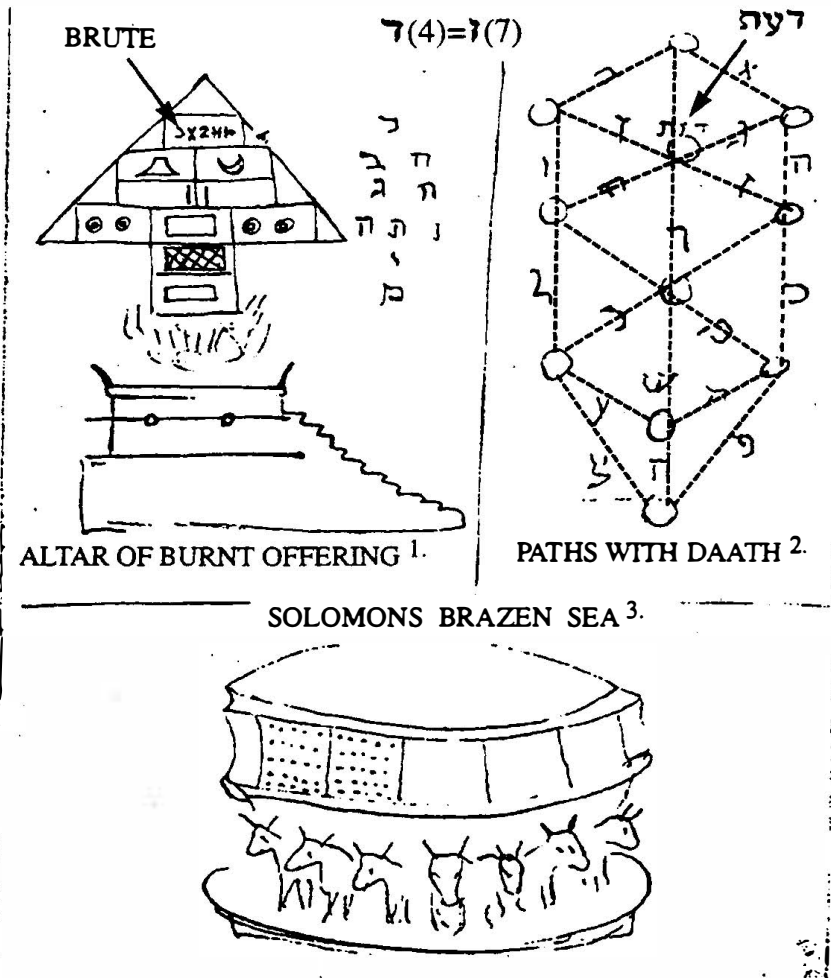
- 
1. This is a continuation of line (4) above.
  2. *Da'ath*. This is the reference to the "Paths with *Da'ath*" Tablet shown on pp. 50 and 51. See Commentary and Appendix II — CRR.
  3. The last of Kenneth Mackenzie's Rosicrucian Brotherhood Names from *The Royal Masonic Cyclopaedia* -- CRR.
  4. *Aesch* for Fire and the river "*Phrath*". See Torrens' SRGD, p. 172 — CRR.
  5. New Zealand moves the material presented on this page to the end of their document. They do not indicate original page divisions -- CRR.
-





1. This comes directly from von Rosenroth. See Appendix II, fig. 2., item "P" which he describes as "The Palaces of Yetzirah", and "... The name of 42 letters of the story of the Creation, up to the letter ב(B) of the word ברוך(Bohu), by various transmutations." See *The Kabbalistic Diagrams of Rosenroth*. -- CRR.
2. This sketch is mentioned in an abstract from the Southern Methodist University's catalog of the contents of the Tranchell-Hayes "Box", a hoard of pre-WW II Golden Dawn material that was unearthed in 1966. The "Box" version is attributed to Fra. *Semper Paratus* (possibly Thomas Windram – see *The Sword of Wisdom*). Francis King claims that the Daniel drawing and The Altar of Incense are to be found in an appendix to a French edition of Levi's *Key to the Mysteries*. King is using Waite's re-copied Cypher Manuscript but he is probably on the mark. Levi has this to say of Daniel: "The letters of the Tetragram are the Kingdoms of Daniel. The animals of Ezekiel represent celestial forces; those of Daniel typify the powers of the earth. They are four in number, corresponding to the elements and the cardinal points." ( See MOM, p. 129. ) -- CRR.
3. New Zealand omits this page but Zalewski gives this as אשמדאי (Asmodai) in *The Kabbalah of the Golden Dawn*. Apparently our scribe not only used a cypher "L" for an "H" but also dropped out an א in this caption. -- CRR.





1. The Altar of Burnt Offering is described in the 4 = 7 ritual (see p.48, line 12 above ). According to G.D. 1 = 10 scripts this altar is supposed to represent the Olippoth whereon the aspirant sacrifices (passions?). Although this idea may have merit it is not what the Cypher Manuscript is describing above, otherwise the accompanying *Otz Chiim* letters would have been inverted. Crowley's version from *The Equinox*, Vol. 1, No. 2., p. 265 (at right) is correctly filled out, however both he and Torrens confuse it with The Altar of Incense (the Double Cube of ten sides) which is mentioned later in the 1 = 10 *Zelator* rite. -- CRR.
2. Note that only 19 Hebrew letters are shown here whereas 21 are shown on p. 51. Between the two drawings Luria/Rosenroth's 11 Sphere *Otz Chiim* can be reconstructed (see Appendix II ). -- CRR.
3. The version of this sketch shown on p. 51 is more complete. See the footnote on the following page for a discussion of both drawings. -- CRR.

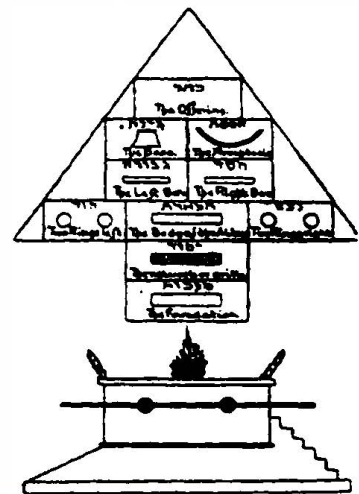
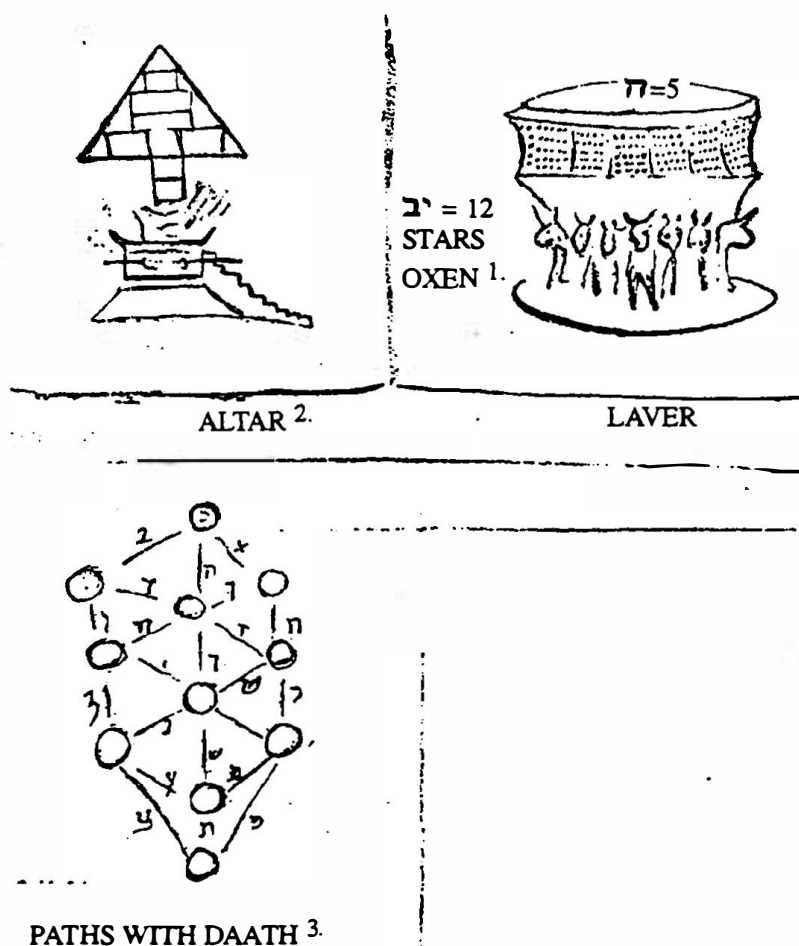


DIAGRAM 19.  
The Altar of Incense.

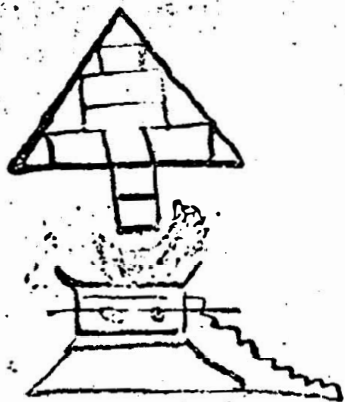




1. Jolly Roger gives this caption as "12 stand upon". New Zealand does not offer either version of this page. References to The laver of Brass and The Paths with Daath have been deleted from later G. D. 4 = 7 Philosophus scripts. They are still described in Torrens and in CGDSM (Torrens gives "12 Men" instead of oxen). The letter  $\aleph$  = 5 refers to the height of the laver as 5 cubits. The 12 stars are from "The Crown of Aima the Supernal Mother" (*Garden of Eden Before the Fall* scrolls should perhaps be corrected to show this). The grid pattern around the basin represents the 300 "knops" (knobs) which are attributed to the value of  $\omega$ . The knobs were actually cast in two rows only (see 1st Kings 7 :23-25) According to the Bible the 12 oxen were grouped in sets of three each facing the four cardinal directions. Certainly the Biblical symbolism was astrological, elemental and directional but Westcott (or Mathers) decided on another interpretation (see CGDSM, vol 6, p. 152) -- CRR.
2. This is a simplified version of the same sketch shown on the previous page.
3. In this version of the Luria/Rosenroth 11 Sphere Tree only one letter, that attributed to the Path from Netsach to Tiphareth, is missing. If we go to the previous drawing on p. 50 we find  $\aleph$  in this position, thus completing the arrangement in accord with the original source material (see Appendix II) -- CRR.



Used for 4 = 7 diagram



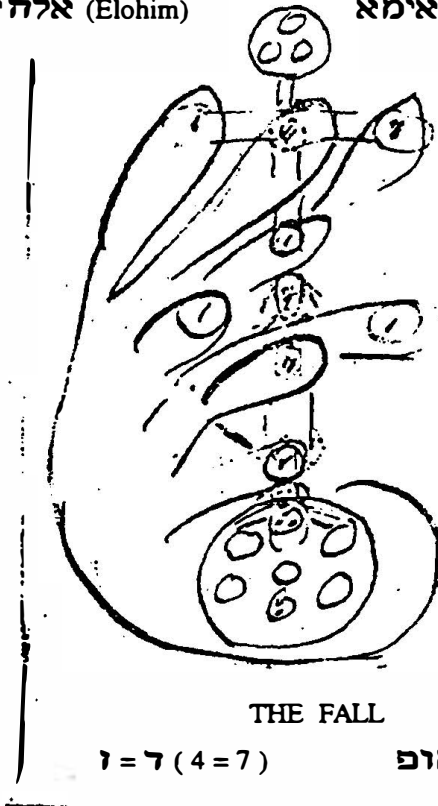
✠ 6 X 9 0

✠ 7 2 0 9



2 X 0 0 C 2 X 1 0 2 4 2 X 0 0

אלהים (Elohim)      אימא (Aima)



Clear text note  
outside of original  
margin:

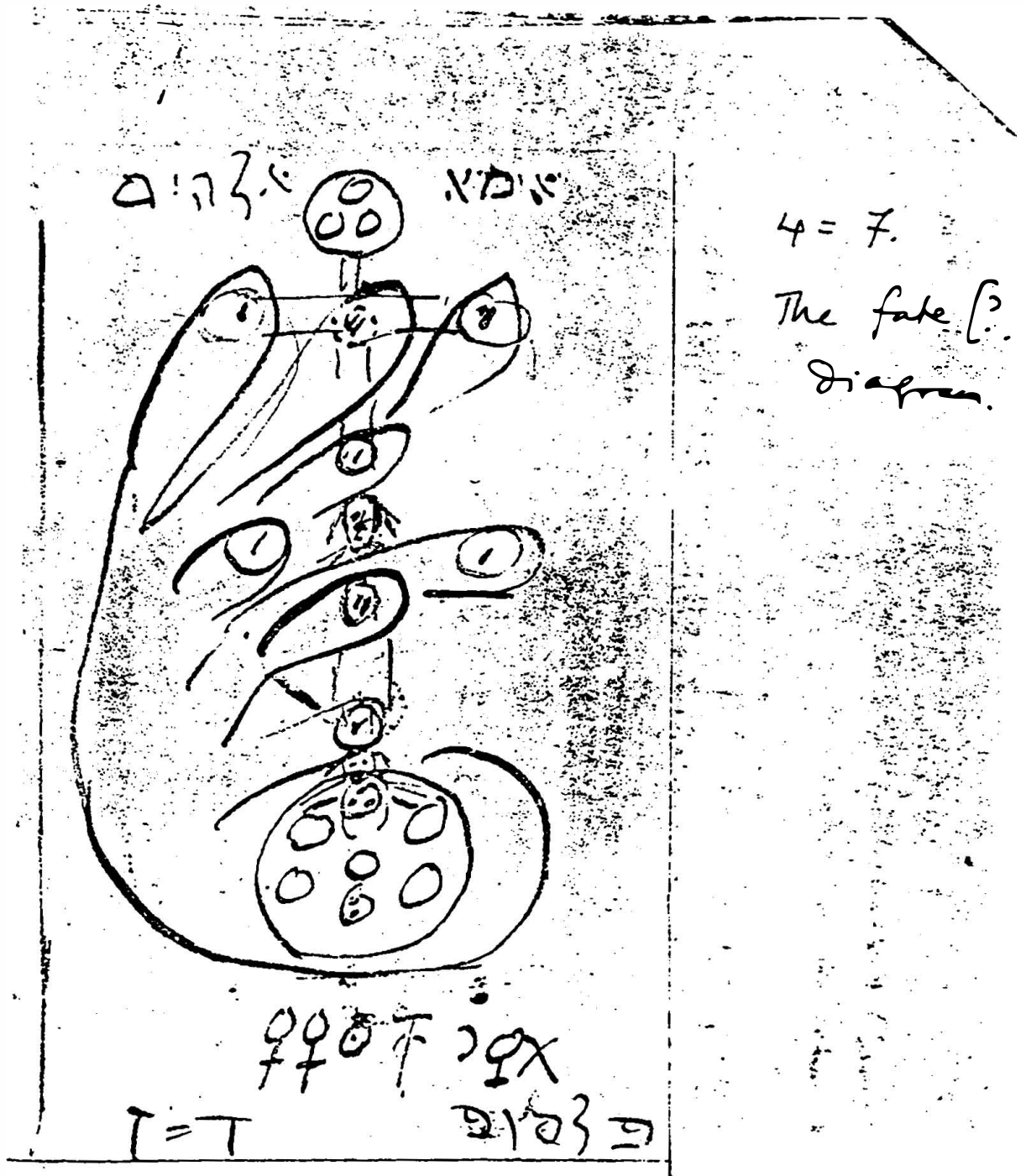
4 = 7  
The fake (?)  
diagram. 1.

THE FALL

1 = 7 (4 = 7)

פלסופ 2.

1. This marginal note is probably someone's mis-reading of the word "fall". The sketch looks more like a hasty copy of the clear text original rather than a fake. Fakes are usually more carefully done. Compare this with Mathers' detailed sketch of "The Fall" in YT&GD, p. 22. -- CRR.
2. "Philosophus". See page 58, line 7 and note 3. below. -- CRR.



**(Page 53.) (Clear text note: Translates into French !!**

**5 = 6 Opening Ceremony - circa 1790**

say the British Museum authorities \*

- (1) LES TROIS OFFICERS AVEC ( The three officers with. . . )  
(2) BATON EN MAIN DROITE ET ( . . . wand in right hand and . . . )  
(3) CR(0)(I)X ANS EN GAUCHE LES ( . . . cross loop<sup>1</sup>. in left . . . )  
(4) TENDENT EN AVANT ET FORMET ( . . . stretch in front of and form. . . )  
(5) UNE PYRA(M)IDE ( . . . a pyramid. )  
(6) PRIM - ANALYS ES LE MAT (First [Adept] let us analyze the word.)<sup>2</sup>
- (7) QUI EST LA CLEF  
( Which is The Key -- -- -- I  
(8) SEC ( The Second ) -- -- -- N  
(9) TERT ( The Third ) -- -- -- R  
(10) TOUS (All [in unison]) -- -- -- I
- 
- (11) PR ( First )                      √  
(12) SEC ( Second )                  3  
(13) TERT ( Third )                 7  
(14) TOUS (All )                    √
- (15) PRIMUS OU AX ⌘ ISIS MATER SUPRE(M) (First of which is ⌘ Isis,  
Mother Supreme.)  
(16) SECUNDA OU US <sup>3.</sup> ⌘ APOPHIS ( Second [is] ⌘ Apophis. . . )  
(17) AVENIEUR ( . . .destroyer. )  
(18) TER -- -- -- ⊙ OSIRIS TUE ET RES SUS (Third Sol-Osiris slain and risen.)  
(19) TOUS ISIS APOPHIS OSIRIS ι. α ω.<sup>4.</sup> ( All - Isis-Apophis-Osiris I. A. O.)  
(20) LES TROIS DONC FORAENT LE SIGNE (The three then make the sign. . . )  
(21) CROIZ(sic) <sup>5.</sup> ( . . .cross. ) †

\* Presumably the paper ? -- E.H.) 6.

1. This is literal but should be "Crux Ansata" — CRR.

## 2. I. N. R. I.

3. The English word "curious" is written under US or VS above. Perhaps Westcott couldn't translate it either !— CRR.

#### 4. I.A.O. in Greek.

5. Should be "Croix". Obviously this is the origin of the Inner Order's Rose Cross Ritual — but Eliphas Levi's initials are not in evidence here ( they would be if this was a fake ) or anywhere else in the MS. See Commentary — CRR.

6. This is "E. H.'s" note. Compare this handwriting to the marginal notes on page 1. Page 53 is the oldest in the MS. and could be the page attributed to Eliphas Levi. The paper is 20 years older than the 1809 watermarks Howe refers to as typical in his analysis. Why didn't he mention this French page in his book? See Commentary -- CRR.



Westcott's handwriting      Westcott's handwriting 1.

Union Tablet of the Elemental Tablets<sup>2</sup>

e	x	a	r	p
h	c	o	m	a
n	a	n	t	a
b	i	t	o	m

exarp  
hcoma  
nanta  
bitom

VITRIOL  
SULPHUR  
MERCURY<sup>3</sup>

Subtilis aqua lux terra  
SALT<sup>4</sup>  
FIAT L(U)X  
Fl(a)tus Ignis Aqua Terra

1. This would be obvious to anyone familiar with Westcott's hand written documents, of which many have been reproduced. Westcott stated in his official G.D. History Lecture (see Gilbert's *Golden Dawn, Twilight of the Magicians*) that the original cyphers had been supplimented by later additions. These all related to the *Inner Order R.R. et A.C.* as does this particular page above. If Westcott was so intent on hoaxing, why would he write this page in clear text in his own distinctive hand writing? -- CRR.
2. This material is cited in "The Portal Grade" between the Outer and Inner Orders. See TGD pp. 205-6. Also see Crowley's *Equinox*, Vol. 1, No. 2 p. 287 for a graphic version of "The Symbolic Latin Names". To the traditional "*Visita Interiora Terrae Rectificando Invenies Occultum Lapidem*" (V.I.T.R.I.O.L.) the G.D. added "*Veram Medicinam*" = "Visit the Interior of the Earth and by Purification Find the Secret Stone and the True Medicine" -- CRR.
3. New Zealand places this block of text opposite the Tablet of Union indicating it is a translation when actually they are two separate presentations -- CRR.
4. Jolly Roger renders this line as "FIAT" whereas New Zealand gives it correctly -- CRR.

Westcott's  
handwriting.

Union Tablet of the Elemental Tablets.

e	x	a	r	b
h	c	o	m	a
n	a	n	t	a
b	i	t	o	m

F H M N O P Q  
 V I T R L O L  
 S C L P H L R  
 M E C C C C Y

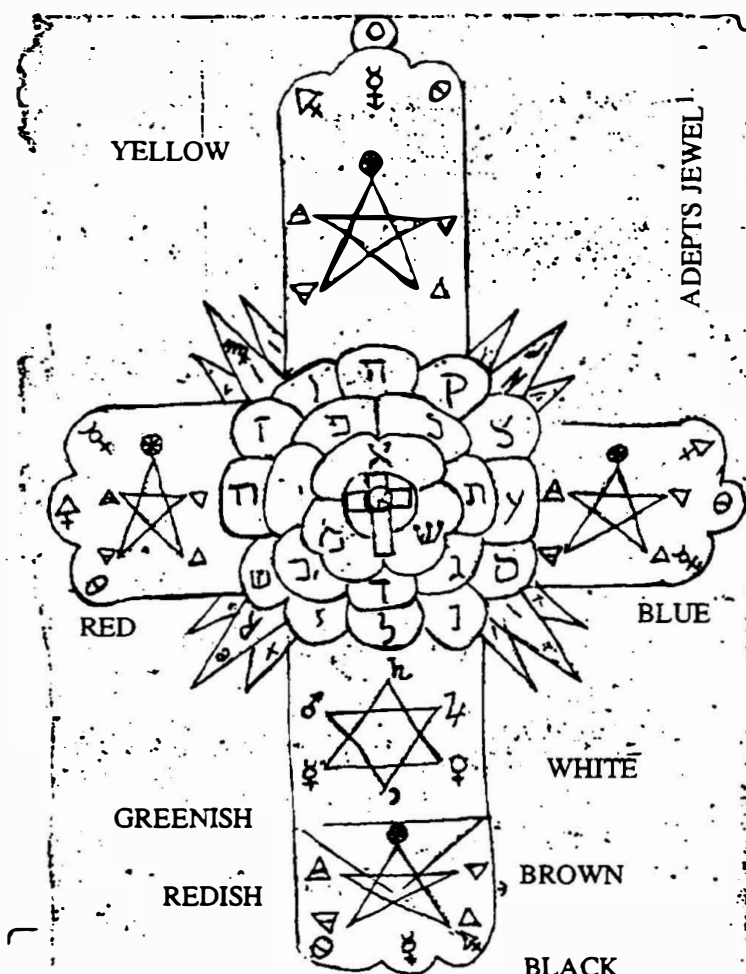
A V A V  
 Subtilis aqua lux TERRE

I A L T

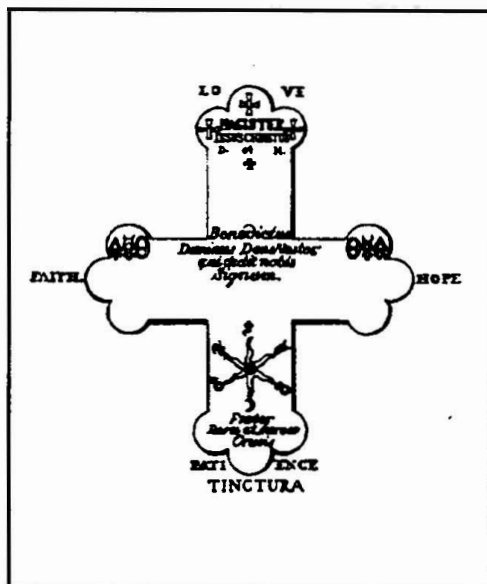
FIRE LUX

FLOTUS IGNIS AQUA TERRE

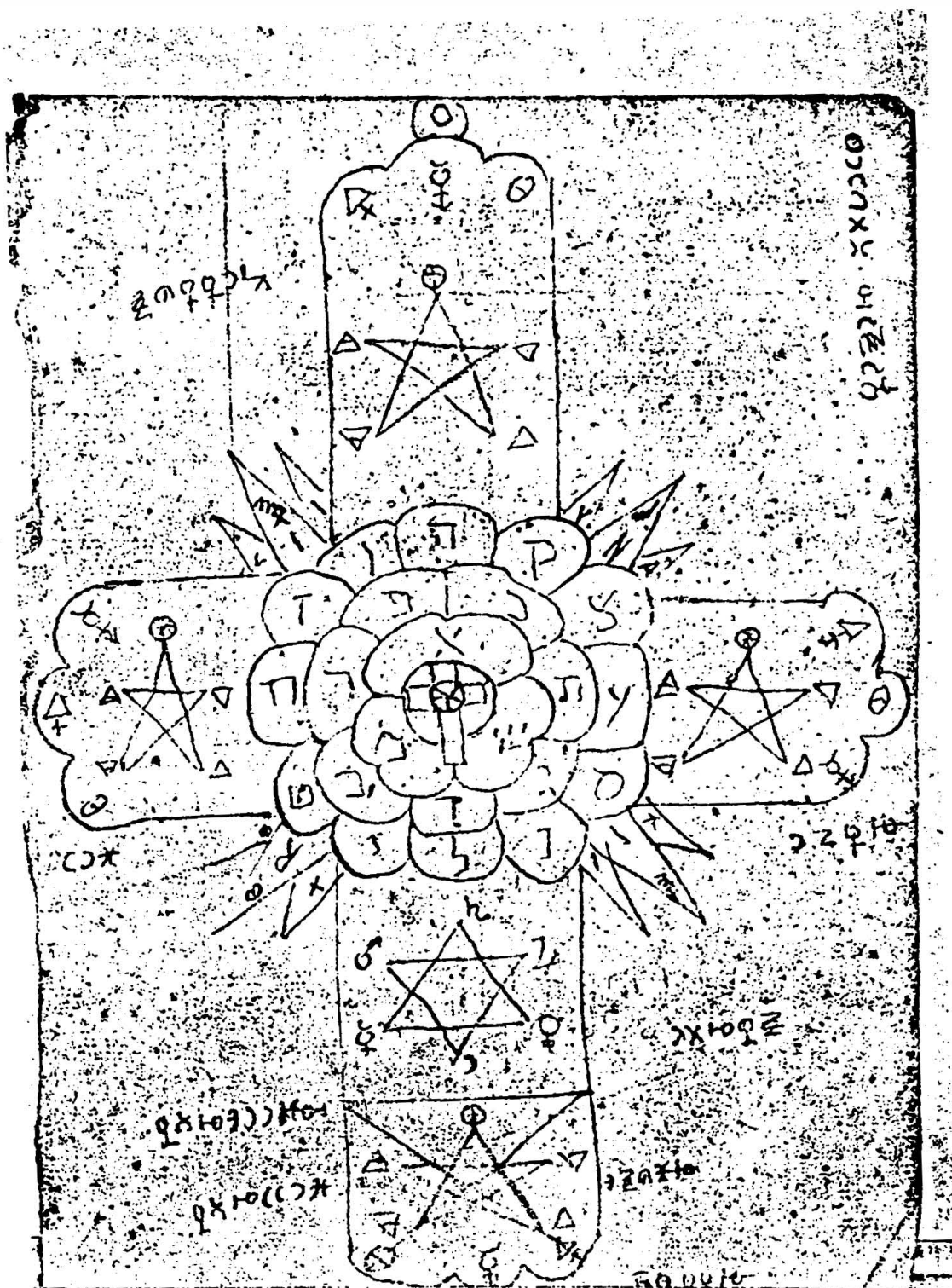
A A A V V  
 A A A V V

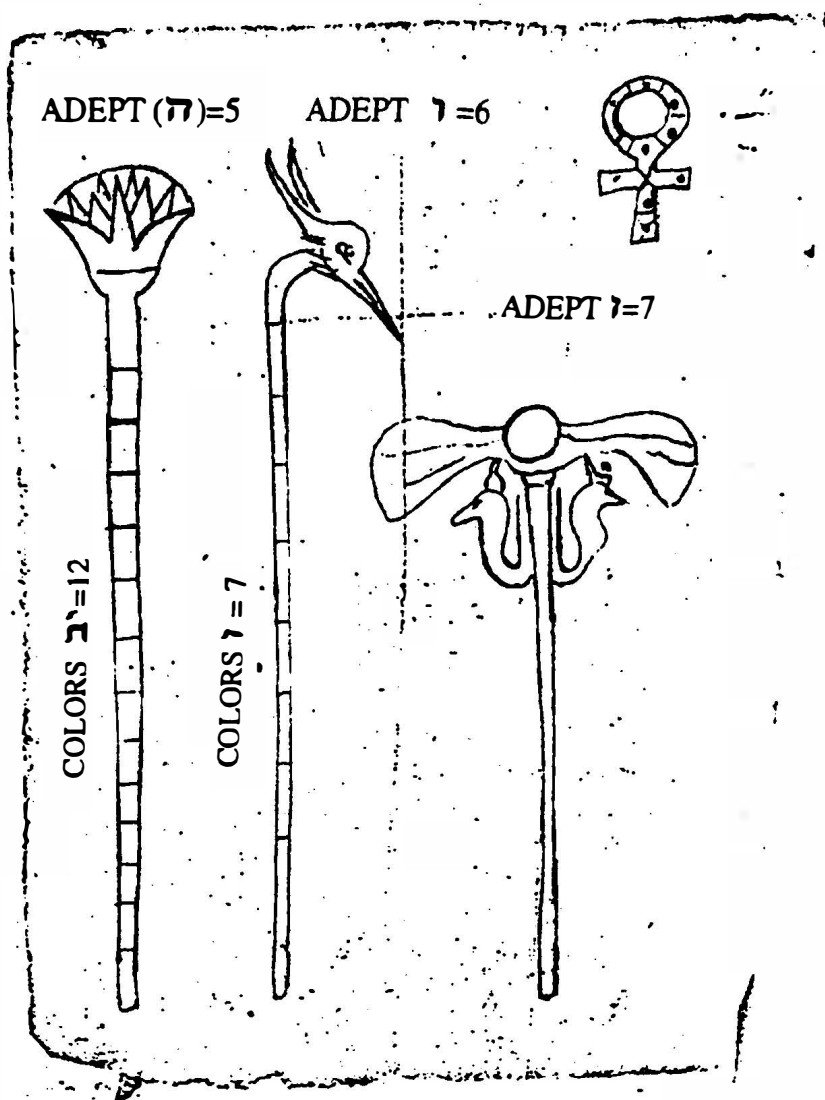


1. "Jewel" is strictly a Masonic term. The proper magickal citation would be 'Adept's lamen'. This page may be another later insertion. On first glance it would seem that this cross is almost equaline, suggesting a Pagan rather than Christian symbolism -- however this is not the case. The design can be traced through Franz Hartmann's *Secret Symbols of the Rosicrucians*, 1888 -- which was an English translation of a German work published in 1785. The reverse of the G.D. lamens were inscribed in exactly the same manner. This device was vitally important in G.D. magick. It not only provided a matrix from which to extract talismans but formed a personal link ( through the Wands shown on the next page ) to the greater macrocosm of the *Minutum Mundum*. -- CRR.



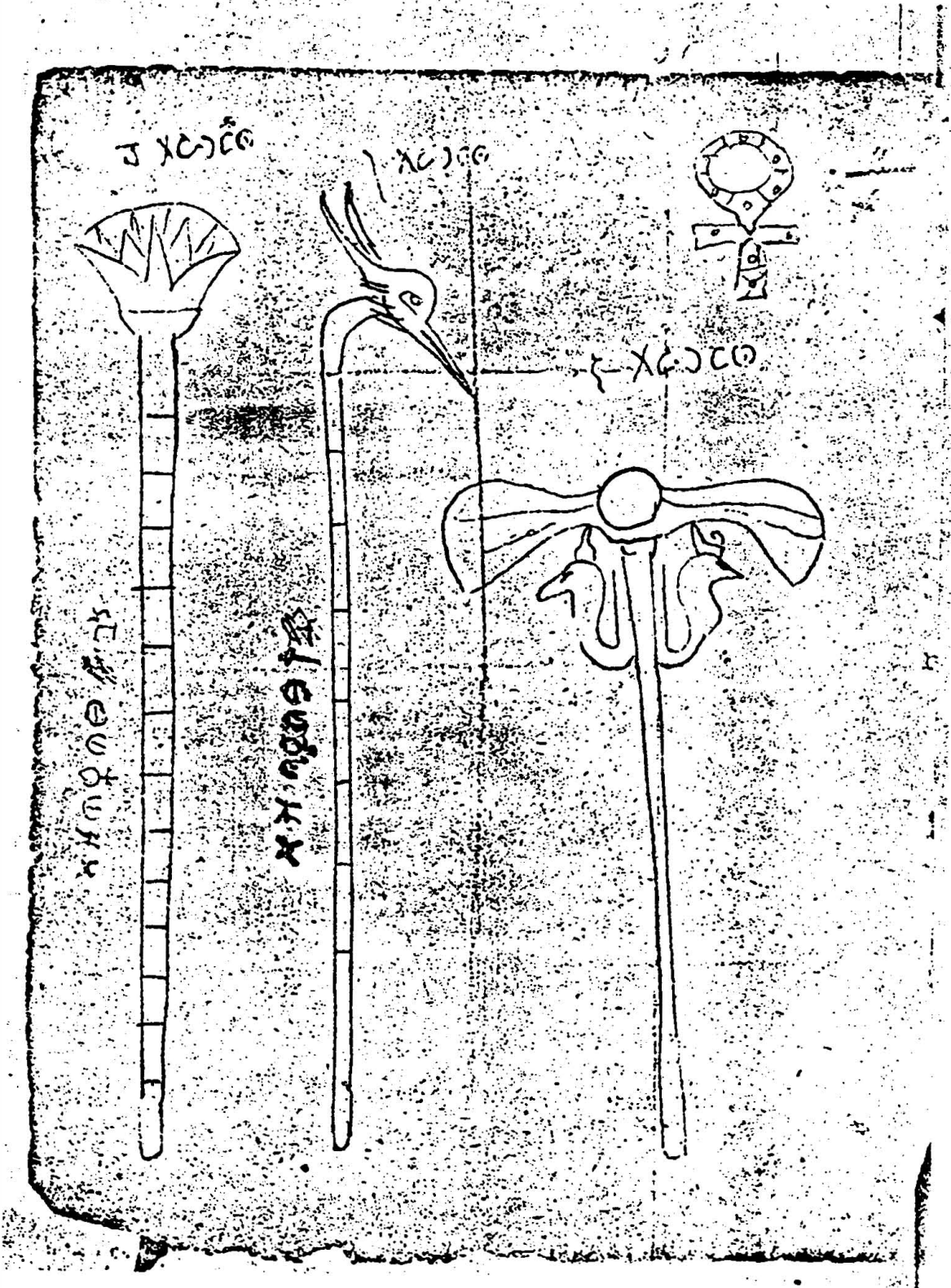






Page 56. General Note: --

This page may be one of the later insertions by Westcott or Mathers. The four wands shown are all R.R. et A.C. implements. It is interesting to note that the planetary *Phoenix Wand* (Adept 6 above) and the *Chief Adept's Wand* (Adept 7) are not depicted in any published version of The Golden Dawn rituals (except the abridgement in Crowley's *Equinox*) while the *Lotus Wand* and the *Crux Ansata* (shown above) are frequently pictured and described. (The *Crux Ansata* is divided into the ten Sephiroth with appropriate Queen Scale colors). This is an unfortunate omission because all four wands are needed for practical Golden Dawn magick. The *Lotus Wand* opens and controls the Otz Chiim Paths attributed to the zodiacal signs, the *Phoenix Wand* opens and controls the Paths attributed to the planets, the *Chief Adept's Wand* opens and controls the Paths attributed to the Three Elements ( $\Delta$   $\Psi$   $\nabla$   $\Delta$ ). It also has a black band for Earth  $\Psi$  making it the implement of choice for working Enochian Watchtower Tablets. The *Crux Ansata* opens and controls the Sephiroth. The *Rose Cross* (shown on page 55) links the magician's personal microcosm to the greater macrocosmic universe (represented by a colored *Minutum Mundum* Temple diagram) through these four implements. They should all be carefully constructed in the same colors from the same palate. See Robert Wang's *The Secret Temple* or the Cicero's *Secrets of a Golden Dawn Temple* for further directions. -- CRR.




(Page 57.) (Clear text note: Coleman's modern copy of Admission  
Badges of each Grade for our information \*

- (1) CANDIDATES TO CARRY  
(2) IN EACH GRADE


(3) TEN OR A(1) ———  OF SEVENTEEN SQUARES <sup>1.</sup>

(4) C B (32nd) PATH  SOLID

(5) B(2) ——— CADUACUS 

(6) C A (31st) PATH ———  PYRAMID  $\triangle$


(7) C(O) (30th) PATH  THIRTEEN POINTS

(8) C(3) = H(8) — CUP 

(9) D(4) = G(7) ---  BADGE OF HIEREUS <sup>2.</sup>

(10) BG (27th) PATH  TEN POINTS

(11) BH (28th) PATH  SQUARE PYRAMID

(12) BI (29th) PATH 

(13) ————— END OF A(1st) ORDER

\* Coleman's identity unknown -- E.H. )<sup>3.</sup>

1. Notice the distinctive misspelling of "square". Was Coleman our scribe? See Commentary -- CRR.
2. This is the fly in the ointment. There is nothing in the Cypher MS. proper to indicate this. The Hegemon's badge is the one used in all G. D. scripts --- CRR.
3. These clear text notes were written outside the Cypher MS. page margin upside-down by "E.H." perhaps in homage to that earlier cypher upside-downer, Arthur Edward Waite. Our best candidate for "Coleman" is the Frank Coleman (*Fra. Audi Et Aude*) listed by Ithell Colquhoun on the membership roll of *Horus, No. 5*. See *The Sword of Wisdom*, p. 137. -- CRR.

x. Colleen's identity unknown!

[illegible]

Colman's written copy of Advice on Budgets of each grade for our information

(Page 58. ) (Clear text note: Notes on the Hebrew Names of Grades. )

- (1) HEBREW NAMES OF ORDER & GRADES <sup>1.</sup>
- (2) ORDER OF THE GOLDEN DAWN
- (3) חֲבֵרַת "זֵרֵחַ אֹרֶךְ בִּקְרִי" <sup>2.</sup>

- |     |                             |                           |
|-----|-----------------------------|---------------------------|
| (4) | א(1) = י(10) = ZELATOR =    | תלִיד                     |
| (5) | ב(2) = ט(9) = THEORICUS =   | בַּעֲלֵה דַעַת            |
| (6) | ג(3) = ח(8) = PRACTICUS =   | בַּעֲלָאֲמָד              |
| (7) | ד(4) = ו(7) = PHILOSOPHUS = | פִּלְסוֹפִי <sup>3.</sup> |
- 
- |      |                    |          |
|------|--------------------|----------|
| (8)  | 0 = 0 = NEOPHYTE = | מִתְחִיל |
| (9)  | BROTHER =          | אָח      |
| (10) | BROTHERS =         | אֲחִים   |
| (11) | SISTER =           | אָחוּת   |
| (12) | SISTERS =          | אֲחִיוּת |
- 

General Note on this page:

Darcy Kūntz places this page first in his pagination because, according to his informant, it is written on the back of the Temple Set-up folio (our page 1.). This is certainly a valid decision, but, because of the obvious style and content differences from the rest of the MS., it is an equally cogent decision to place it last. -- CRR.

1. The names on this page are the only Hebrew words in the Cypher MS. with punctuation marks. Dr. Woodman was a reader of Hebrew. . . ? — CRR.
2. Godwin's *Cabalistic Encyclopedia* (first edition), p. 44, gives this as ChRBH ZRCH BQR AWR. Ben-Yehuda's *Hebrew-English Dictionary* gives חֲבֵרַת . . . , with the same punctuation, for "society . . ." According to some reports there was an 18th century Jewish Masonic lodge in Berlin that went by this name— CRR.
3. Ben Yehuda gives "philosopher" as: פִּילֹסוֹף.

Richard Brzustowicz's notes and corrections on the above:

(4) should be TLMID, as in the Hebrew on p 178 ("talmid"); Waite remarks about this term somewhere in his *Ceremonial Magic*

(6) should be BOLAMN (as in the cipher), not BOLAMK; Baal aman is a construct form meaning something like "artist-lord" or "lord of art [or skill]" thus "practicus"

(7) the final kaph shuld probably be a final peh (as it seems to be on p 178)

n2 ChBRH (not ChRBH); construct form ChBRTh; thus "Golden Dawn Society"

Notes on the Hebrew names of  
Grates.

הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה

הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה

הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה

הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה

הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה

הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה

הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה

הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה

הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה הַמִּשְׁכָּה הַזֶּה



Addendum -- facsimile of Sprengel

Letter in cypher.

( This is not a part of the Cypher Manuscript. Note  
that the text deciphers from left to right -- CRR. )

among the members of the  
of the famous society her name  
is Fraulein Sprengel  
teach her at the  
Hotel Marguarite  
she is  
or a chief adept



### *Summary and Conclusion:*

**I**N THE PRECEDING COMMENTARY I have set forth the history of the Golden Dawn Cypher Manuscript, establishing it as essentially a creation of members of The Societas Rosicruciana in Anglia. Following the lead of R. A. Gilbert, I have conceded that the MS. was probably authored by Kenneth Mackenzie. My personal opinion is that Mackenzie was assisted and guided by Frederick Hockley. The Cypher Manuscript may also contain elements from Eliphas Levi and others beyond the obvious insertions by Westcott and Coleman. I have presented contextual evidence that the original encipherment was hasty and sometimes inept, suggesting that the document itself may have been a collection of notes in clear text put into cypher form by someone other than the original author(s).

I have shown from content analysis that Mathers probably did not write the original Tarot Lecture section of the Manuscript. This and other evidence tends to show that Westcott and Mathers had less leeway than has been previously supposed in the creation of the Lower Order Golden Dawn rituals.

In a broader sense we have seen that the Cypher Manuscript is founded on a sophisticated and elegant underlying structure which its superficial appearance and cloudy history tends to obscure. It is certainly a treasure worthy of continued study.

I have also presented what I believe to be a reasonable hypothesis for the so-called “Fraulein Sprengel” ruse. Having challenged Ellic Howe’s critique on several points I think we now we have the right to call for a reassessment of Westcott’s intentions in this affair.

Considering the Cypher Manuscript in a broader perspective than the technical hair-splitting that plagues the study of Golden Dawn material, we see the complete skeleton of a grand design. From a spiritual point of view we may ask the primary question: was the Cypher Manuscript an inspired work ? Was it one of those rare documents wherein the writer’s hand was guided by a spiritual muse?

I believe the best way to answer that question is with another question: if you believe that there really is an ancient Aramaic manuscript hidden in the jungles of Peru that details nine New Age “Insights” then you will probably reject the notion that the Golden Dawn Cypher Manuscript was uniquely inspired. However, if you hold the view that an uncommon genius moved James Redfield’s hand in writing *The Celestine Prophecy* then you may also sense the well-spring of power that flows through *The Cypher Manuscript*.

I hold to the latter view.

Having had some experience in the practice of Tibetan Tantric rituals I am able to make a cross-cultural comparison that may be useful in understanding just what is really important in the G.D. system and why the Cypher MS. is so vital in re-centering a very worthwhile spiritual aspect of our Western cultural heritage.

While Tibetan Tantric Buddhism and Hermetic-Kabbalistic Magick are similar in many ways, there are fundamental differences. In a philosophical sense, we might say that the Tantrics consider all perceptions to be illusion whereas Western Magicians postulate everything perceived and imagined to be degrees of reality.

In the Renaissance this theory was developed by the magical philosopher, Telesio. The “Strong Anthropic Principle” of modern physics is today’s version of the same idea.

At the limits of conception, there is not much difference between the Eastern and the Western propositions, but at an operative

level, they can be quite different. The Vajrayanna practitioners do not concern themselves with the creation of *a consistent magical universe* in which their pantheon of deities and supernal realms all link together and interrelate in one grand scheme. For them each entity is a universe unto itself, consistent only within the bounds of its own particular tantra. Many of their Gods and Goddesses have contradictory mythologies. Tibetan mystics also tend to view the mundane world as one of a myriad of fantasy realms to be contemplated with compassionate detachment.

Although the Western “All-is-Reality Principle” has its dangers and pitfalls, it has one overwhelming advantage over the Eastern “All-is-Illusion” proposition: *it makes the game of life a participation rather than a spectator sport.*

The Hermetic Kabbalist needs to extend his vision to include the entire universe. As a Westerner he is fundamentally a builder, a scientist and an engineer. This is his heritage and his world view. His philosophy, and hence his magick, demands this approach. *This is why the Golden Dawn, with its marvelous synthesis of Western esoteric lore — Kabbalah, Tarot, Alchemy and Astrology — is so important to us.* If we can but plant the seed of this one all-important concept in the minds of the next generation of Western scholars, the treasure of the Golden Dawn will extend beyond the limited realm of “occultism”.

To cite an example from my experience, I recall that in 1982 I was helping to present Scottish Rite Masonic initiations on stage in Los Angeles, delivering the Kabbalah lecture in one of the advanced degrees. We had a young Masonic scholar in our cast of presenters who confided to me that he had expected to find the secrets of magick revealed in these rites, but had been disappointed when he discovered that Albert Pike had not advanced a consistent system of magical symbolism<sup>1</sup>. I suggested that he buy a copy of *The Golden Dawn*. He took my advice and was astounded at the depth and scope of the material he acquired in one volume!

In this life-game we call “The Great Work”, the Golden Dawn has helped us to regain our most ancient and comprehensive system of

symbols for practical application. Over millennia a process of selective synchronicities has culled out the inappropriate and superficial correspondences. The magical scholars of the Soc. Ros. and the Golden Dawn organized and pulled together the Grand Hermetic System for us. Through them we have inherited an elegant magical alphabet and mnemonic symbol-code with which to interpret our visions and construct our creative visualizations.

At this point I need to make a strong declaration: it would be a sad mistake for Western scholars to overlook the Golden Dawn's system because it incorporates Eliphas Levi's esoteric Tarot Card correspondences into its Kabbalistic scheme. We should remember, as Dion Fortune and Robert Wang have pointed out, that *both systems spring from the deep mind and fit remarkably well together*. Even if the marriage is only a hundred and fifty years old it was certainly made in heaven.

Why is the G.D. system better for Westerners than other systems available to us? — or to put it another way, if individual reality can be influenced by creative visualization, then why shouldn't each individual visualizer find or create a personal system? Certainly you can, but the advantage of mastering your traditional system (e.g., Tantra for an Easterner or Golden Dawn Magick for a Westerner) is that you are not measuring yourself by your own standard — but reaching beyond the desire-and-fear-bound limits of your own personal subconscious. You are sharing the carefully nurtured and evolved psychocosm of your forebears. You are drinking from The Well of your cultural heritage rather than swallowing your own psychic saliva.

And yet there are those who will tell you that Western magicians are prideful egotists who have only a titular respect for organized religion, bureaucratic political institutions and traditional science. For better or worse each of these criticisms hits close to the mark. Magick is promethean, Faustian, and supremely romantic. It is the ultimate philosophy of personal elitism. Magick extols a life of individual freedom and strength; a position from which the magus may offer mercy and compassion as meaningful expressions rather than forced

obligations. In this age of “politically correct” social engineering such personal, intellectual and spiritual freedoms are perhaps more precious than ever before.

But even if we accept the divinity of the individual human spirit as a positive characteristic there is still a down-side to Western Magick and the Golden Dawn tradition that we should not overlook.

Contacting the “Higher Self”, “Personal Daemon” or “Holy Guardian Angel” is one of the goals of our Western Tradition— but sometimes those who succeed in making this connection imagine that their personal guardian spirit is also the “Secret Chief” of their Order or even God-Almighty Himself. Those familiar with the Golden Dawn’s history are well aware of the quixotic quests for “Secret Masters” which obsessed some of the Order’s leaders. They confused their own “Holy Guardian Angels”, or even lesser entities, with powerful Cosmic Beings on a level with Mohammed’s Gabriel.

Am I saying that there are no “Ascended Masters” or “Inner Plane Adepts” ? Of course not! In the vastness of the Collective Unconscious, which encompasses the universe itself, they could certainly exist — and *to say that they do not exist is to place limits on The Unlimited Powers of God and The Human Imagination* . Anyone doubting that such archetypes are still inspiring our Hermetic Tradition should consult *The Cosmic Doctrine* by Golden Dawn adept Dion Fortune. (I have not included this book in the Study Guide because it is a modern offshoot of the G.D. Tradition. However, I highly recommend it for advanced study.)

As a practitioner who has experienced inner plane contacts and brought through their teachings to some small degree I want to assure the reader of the validity of this most important aspect of the Art Magical — but at the same time warn against the spiritual intoxication that may accompany such ‘knowings’.

In the East a holy man who is god-possessed might say to his students: “I am God — *and so are you!*” But, because of the philosophical dualism that plagues Biblical monotheism, Western mystics often deny personal divinity *along with personal responsibility*; thus,

if one becomes the channel for what is perceived as a 'Higher Being', he or she may try to rule rather than guide the lives of those less 'enlightened'. Fortunately the recent occult revival has been tempered with a healthy infusion of Eastern wisdom in this regard.

There are two other shortcomings in the G.D. system that need mentioning before we close our discussion. Influenced by the hostile public attitude toward hypnosis in the 1880's, the Golden Dawn shied away from traditional Western hypnotic conjuration devices and techniques even though John Dee, whose Enochian system they had adapted, had always depended on the crystal and the dark mirror. Since 1969 I have been active in restoring and perfecting this valuable aspect of Magick. It should not be neglected. Crystals and dark mirrors are the most powerful traditional tools of the Western magician.<sup>2</sup> Curiously enough, Frederick Hockley, one of the Golden Dawn's progenitors (and possibly one of the authors of the Cypher Manuscript), was a major exponent of crystal and mirror magick. He also employed traditional ceremonial ritual in his skrying sessions and suggested that anyone seriously interested in "spiritualism" should do likewise. His advice is just as important today as it was over a hundred years ago.

Certainly there is the question of morality and ethics which the Golden Dawn system has been criticized for not emphasizing. This is a point that is easy to overstep by saying: "Magick is not a religion nor should it be" — but that would be too easy an out. Regardie suggested Crowley's Thelemic system as a spiritual adjunct to the G.D. but unless one is fully familiar — and comfortable — with Crowley's *Book of the Law* this might do more harm than good. (This is not the place to enter into a discussion of Thelemic philosophy and ethics. Suffice to say that they differ somewhat from the traditional Golden Dawn and Western Rosicrucian-Hermetic perspectives.)

Freemasonry is an excellent moral anchor, but we can't all be Masons even though the Golden Dawn's founders were. Many modern Western magicians are Neo-Pagans of one tradition or another. They too bring their own ground-tackle with them when they sail in these waters. For the newcomers the best we can say is: consider this care-

fully and fill the gap as your intuition tells you. Remember what the old Yaqui sorcerer, Don Juan Matus said about choosing your path, “*Ask yourself does the path have heart?*” And remember, what goes around, comes around. If you use Magick for selfish or unfair advantage you will most certainly regret it.

A final word of caution: the Golden Dawn system has expanded over the years to become virtually unmanageable for anyone with less study-time than a monk. It is my opinion that some of this later material may be of marginal value. I suggest that students keep themselves focused on *the greater principles* of the *Great Work* and not neglect the basics. However, as Chic and Tabatha Cicero have reminded me, the Golden Dawn is a living, evolving tradition. New concepts and techniques deserve to be integrated into its program if it is to hold a position of spiritual leadership in the 21st century.

As true as this may be I also think we need to provide those sympathetic scholars, writers and artists whose interest falls somewhat short of total commitment an opportunity to approach the system on their own terms. It is my hope that the publication of the Cypher Manuscript will help such individual students mine the pure ore of the Golden Dawn and its original source material, without having to undertake a life-long dedication to the Art.

For those who seek to join the living tradition, there are Temple Chiefs who actually studied with Jack Taylor of *Whare Ra* or with Francis Regardie. You may be surprised to discover how accessible these modern adepts really are, and what a help they can be in getting you properly connected with other G.D. students in your area even if there is no local temple for you to attend.

The Golden Dawn is not an easy path, but it is accessible to all sincere aspirants. Conceding that our Western Esoteric Tradition must include the vast universe as a consistent whole, we should therefore set a course and keep to it if we ever expect to get anywhere. This is why the Cypher Manuscript is so precious to us. It is the Tantra of the Golden Dawn; the quintessence of the original teachings; the empowerment to *establish* the system — *and to practice it*.

I hope that serious students will view it this way and will study the summary and source works I have listed and described in the Study Guide that follows.

*Summary and Conclusion Notes:*

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1. The degrees of Scottish Rite Masonry are profoundly philosophical and moral. As such they are of considerable value in the search for enlightenment — and especially as a balance for students of magick who follow the sometimes dangerous path of power. — CRR.
2. For a somewhat fictionalized account of one of my magical skrying operations (Enochian) using a crystal orb see Chapter Nine in *Angel Magic* by Geoffrey James from Llewellyn (1995) — CRR.



## *The Cypher Manuscript Study Guide*

**T**HIS STUDY GUIDE IS INTENDED for three kinds of people: newcomers to magick who want to start off on the right foot, people who have come to magick from other traditions and want to get directly to the essentials — and academics who would like to understand the Golden Dawn because of its considerable influence on 19th century English literati but who don't want to spend years of study in the effort. With this in mind I have designed a selective bibliography of summary and source works which are to be read in order. This is nothing less than a graduate-level course in the Western Esoteric Tradition.

I say graduate-level because these are serious works by accomplished practitioners and scholars who have packed a tremendous store of knowledge and wisdom in their pages. These books should be the foundation of the modern magician's library.

First, the summary works:

For an intellectual history of modern Western occultism Joscelyn Godwin's *The Theosophical Enlightenment* (1994) is the best yet. For a practical summary of the Western Tradition I must still recommend Richard Cavendish's (1967) *The Black Arts*. In spite of its sulphurous title and introduction (Cavendish, a clergyman's son, finds the egoism of magick disturbing) it is thoroughly researched, very readable and has an excellent bibliography. As an introduction to

the Golden Dawn system. Regardie's *The Tree of Life* (1923) remains superior. For a history of Golden Dawn itself, R.A. Gilbert's (1983) *The Golden Dawn, Twilight of the Magicians* is accurate and concise. For an understanding of the Graeco-Egyptian roots of the Tradition, I suggest Hans Jonas' (1958) *The Gnostic Religion*. For the quintessential commentaries on Renaissance Magick consult Frances Yates's (1964) *Giordano Bruno and the Hermetic Tradition* and *The Rosicrucian Enlightenment* (1972). For a concise and very well documented history of Rosicrucianism, *The Rosy Cross Unveiled* (1980) by Christopher McIntosh is recommended. To get a quick grasp on practical Golden Dawn Kabbalah, Regardie's (1932) *A Garden of Pomegranates* is still the standard handbook but I would balance it with the more orthodox summary by Charles Ponce titled, *Kabbalah* (1973). Both these works are short and concise.

With the above carefully read, you are ready to approach the system itself. Far and away the best version of the Golden Dawn teachings and rituals is Llewellyn's (1989) sixth edition of Regardie's *The Golden Dawn* (the only edition with an index). To complement *The Dawn* you will need Mathers' translation of Rosenroth's *The Kabbalah Unveiled* (mainly for the 40 page introduction) and Crowley's 777. This small book is a catalog of Golden Dawn correspondences that Crowley appropriated.

With an understanding of the above, you may proceed to the actual sources. Westcott himself collected and published a compendium of G. D. source material in his *Collectanea Hermetica*, a series of nine volumes issued from 1893 to 1902. These have been reprinted in omnibus format by Samuel Weiser and by Kessinger.

Francis Barrett's, *The Magus* (1801) is best read in the modern (corrected) 2nd edition. Of course much of *The Magus* is a direct lift from Agrippa and other Renaissance sources. This may reflect poorly on Barrett's honesty but it provides the student with a remarkable condensation of authentic 16th century material. It was a seminal source-work for the 19th century Gothic Revival in England and a major influence on the Golden Dawn. For students who intend to stay with the tra-

dition, Donald Tyson's excellently edited and annotated (1993) *Three Books of Occult Philosophy* by Cornelius Agrippa must be considered the ultimate Renaissance magical source work.

*The Key of Solomon the King* (1888), compiled, rectified and translated by S.L. MacGregor Mathers (the current edition is introduced by Cavendish), should certainly be examined as the most complete example of a medieval grimoire — and a direct Golden Dawn source work.

For the best of Eliphas Levi (containing his Tarot outline and elemental prayers), R.A. Gilbert recommends Arthur Waite's translation of *Transcendental Magic* (1896). Be warned that Levi was a fanciful romantic and some of what he passed off as traditional magick came out of his own imagination. This is why Barrett and even Agrippa should be studied before Levi is considered. However Levi should not be overlooked, because he was one of the progenitors of the Golden Dawn and had a considerable influence on Victorian-age and contemporary occultism. He was a major source in his own right and strongly influenced Blavatsky and Pike as well as Mathers and Westcott. You will find the Golden Dawn's "elemental prayers" in Levi (even though the G.D. may have derived them from 17th century sources). Most importantly, Levi was the wellspring for the Golden Dawn's Tarot system.

Dr. W. Wynn Westcott's translation of the *Sepher Yetzirah* (and *The Chaldean Oracles*) are essential source works. As we have pointed out in the commentary, the alphabetical correspondences of Westcott's published *Sepher Yetzirah* are not the same as the G.D.'s secret version. Because this 22 letter scheme formed the skeleton upon which their magical universe was erected, it was considered one of the G.D.'s greatest treasures. It has since passed into general usage.

Westcott's translation of *The Chaldean Oracles* (from the *Collectanea Hermetica*) is quoted verbatim in several Order rituals and should certainly be looked at.

Pat Zalewski has pointed out that Rosenroth's *Kabbalah Unveiled*, translated by Mathers, (mentioned above) was a major

G.D. source. When he reviewed my work on the cyphers in 1988, Zalewski noted that the original Latin (*Kabbalah Denudata* ) contained the Eleven Sphere Tree and the drawings on pages 22, 28 and 49 of the Cypher Manuscript. These sketches, with the accompanying text translated by Christopher Atton, M.A. and Stephen Dziklewicz, were published by Adam McLean (see bibliography). We should again mention the alchemical treatise, *Aesch Mezareph* or Purifying Fire from The *Kabbala Denudata*, as the Golden Dawn's major source for its unique system of Kabbalistic and magically harmonized alchemy. A reprint of this work is currently available, and it is also to be found in the *Collectanea Hermetica*.

There is still a great deal of misconception about Hermetic Alchemy arising out of modern psychological and philosophical speculations. Practical alchemy has always included an actual, valid laboratory process based on Aristotelian concepts of physics and a gourmet chef's approach to chemistry. It certainly has its spiritual-symbolic-magical aspects but should never be considered as mere allegory for self transformation. As an introduction I suggest Thompson's (1932) *The Lure and Romance of Alchemy* — then, if you feel it is your path, contact my former instructor Hans Nintzel in Richardson, Texas .

The *Corpus Hermeticum* is a minor specific source in G. D. ritual, but a major source of the Western Tradition. The *Pymander* of Hermes is included in Westcott's *Collectanea Hermetica*. We might say (along with the late Frances Yates) that he who has not read the *Asclepius* of Hermes does not fully understand what Western magick is all about. (Scott's definitive version is recommended.) Finally, let us not forget *The Bible*. Much Golden Dawn ritual allegory derives from the Tabernacle and Temple mysticism of the Old Testament and *Revelations* in the New Testament.

The best modern commentary on the Golden Dawn's Biblical lore is *The Kabbalah of the Golden Dawn* (1993) by my colleague and mentor Pat Zalewski. Modern NeoPagans may find this 'Biblical stuff' a put-off but if they understood the Pagan roots of Biblical mys-

ticism, they might even enjoy it .

Although the Cypher Manuscript does little more than introduce the Enochian system of Dr. John Dee and Edward Kelley, we should include Meric Casaubon's (1659) *The True and Faithful Relation* among our source works.<sup>1</sup> The G.D. built its Inner Order magical system from this source, and from a 17th century MS. they reffered as "*Book H*" (however, Enochian Magick is an advanced system and should not be studied until the student has a firm grasp on the preceding G.D. material.) Another of John Dee's works, the (1564) *Monas Hieroglyphica* provided the inspiration for the composite of alchemical and planetary symbols found on pages 29 and 30 of our Cypher MS.

Before its appearance in our *Seventh Ray* journal *Book H* was the last great unpublished "secret" document of the Golden Dawn. This mysterious work was actually an abridgement of a British Library MS., dealing with the Enochian Tablets, called *Clavicula Tabularum Enochi* — probably dating from the late 17th century — by an unknown author. Because the material covered in *Book H* is restricted to that found in Causabon's earlier *True Relation*, the Clavicula MS. appears to have been derived from Causabon's published work rather than from Dee's original manuscripts. On the cover sheet we find that it is "Authorized by G.H. Sor. S.D.A." This reveals that Fraulein Sprengel supposedly authorized the use of an English magical system that had not been translated into German and had no known European following.<sup>2</sup>

Westcott's use of his proxy power seems to be obvious in this case. *Book H* is definitely a Golden Dawn source work.<sup>3</sup> (For those hearty souls who would venture too soon into these deep waters I recommend *The Enochian Evocation of Dr. John Dee* by my esteemed colleague Geoffrey James, and certainly *Book H* in our journal *The Seventh Ray--Book I*; see note <sup>1</sup> below).

Although not cited in the Cypher MS. itself, Gerald Yorke stated that Mathers used C. W. Godwin's 1852 translation of a *Fragment of a Graeco-Egyptian Work upon Magic* from The British Library for

some of the symbolism he worked into the 0 = 0 Neophyte ritual. <sup>4</sup> This is also the source for the now-famous “Bornless Ritual” used as a preliminary invocation by modern magicians.

Continuing with Inner Order sources we must consider the three original Rosicrucian documents mentioned in our Commentary. The *Fama* and the *Confessio* are to be found in Frances Yates’ *The Rosicrucian Enlightenment*, and the *Chemical Wedding* is summarized in other works. (See Manly P. Hall’s *The Secret Teachings of all Ages*.) <sup>5</sup>

Although not introduced in the Cypher Manuscript, Golden Dawn’s astrology is a unique and elegant system particularly adaptable to magick. Degrees are measured from Regulus in Leo rather than 0° Aires. Thus the zodiac becomes the celestial equator and the position of the signs are not affected by precession. This sidereal method harks back to ancient Babylon when the great “marker stars” were used to establish longitude. Such a fixed system permits the attribution of the Tree of Life, the Tarot and even the Enochian Tablets to the celestial sphere.

This concludes the direct and directly related source material (although there may be other works I have not discovered). To study the Golden Dawn’s unique and influential Tarot system I suggest Robert Wang’s definitive *The Qabalistic Tarot* (1983) and of course Kathleen Raine’s excellent (1972) *Yeats, the Tarot and the Golden Dawn*, which provides the best collection of original Golden Dawn sketches and designs yet published.

To access the writings of Westcott and Mathers, outside of the G.D. rituals themselves, we should consult R.A. Gilbert’s excellent compilations in the “Roots of The Golden Dawn” series. Westcott’s magical essays are collected in *The Magical Mason* (1983) and Mathers’ papers in *The Sorcerer and his Apprentice* (1983). Both books should be on the shelf of any serious G.D. student. I have found them most valuable in deciphering and annotating the Cypher Manuscript.

Allow me to close with the traditional Golden Dawn benedic-

tion: “May what we have partaken of sustain us in our search for the Quintessence; the Stone of the Philosophers, and Perfect Happiness, and the *Summum Bonum*.”

### *Study Guide Notes:*

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1. *The True and Faithful Relation* is neither true nor faithful. Isaac Causabon was more concerned with discrediting Dee and Kelley than in presenting an accurate version of their Enochian system. Causabon's Elemental Tablets were taken from Dee's uncorrected notes; this and other inconsistencies contribute to the confusing double and even triple letters in the squares of the Golden Dawn's original watchtowers. See Geoffrey James' *Enochian Evocation of Dr John Dee* for the correct recension. See also the commentary and notes on *Book H* in *The Seventh Ray, Book I* for a more detailed discussion of Enochian architecture— CRR.
2. It certainly had European antecedents. The *Sigil of Aemeth* was directly evolved from *The Seal of God* in the 13th century European grimoire, *The Sworn Book of Honorius*. Concerning the Tablets themselves, the late Manly P. Hall had in his collection a Dutch work of 1503, *De laudibus sancte crucis*, by Rhabanus Maurus showing a large square cypher-lettered grid strikingly similar in design to the four Enochian Watchtowers which appeared 80 years later — CRR.
3. Thomas Vaughan's translation of the *Fama Fraternitatis* mentions “*Book H*” as being in the possession of one of the original R. C. founders, “J. O.”, who died in England; hence the English venue has traditional justification — CRR.
4. R.A. Gilbert has established that Westcott wrote the lower order rituals. If Yorke is correct in this instance, then Mathers also had a hand in the project — or was it Westcott who employed this document? A question for RAG to answer. — CRR.
5. The late Manly P. Hall summarized the *Chemical Wedding* in *The Secret Teachings of all Ages* and suggested that students should consult the original text “for the various forms of cipher employed” E.g., John Dee's unique *Monas Hieroglyphica* symbol is found in the margin on the very first page. Frances Yates, in her *The Rosicrucian Enlightenment* (1972) contends that Dee's writings had a definite influence on original Rosicrucianism.— CRR.

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*From Cipher to Enigma:  
The Role of William Wynn Westcott  
in The Creation of The Hermetic Order  
of The Golden Dawn*

*By*

*R. A. Gilbert*

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*The Golden Dawn Companion;*  
*A. E. Waite - Magician of Many Parts, etc.)*

**W**ITHOUT EXCEPTION, every seeker after the ultimate source of the Golden Dawn and its rituals comes to grief over the problem of one man: Dr. William Wynn Westcott. For more than a hundred years Westcott has blocked every attempt to uncover the truth about the source, authorship and purpose of the Cipher manuscripts, leaving us with only one certain fact about them: that it was he who, in 1886, came upon them and out of them fashioned what was to become the Hermetic Order of the Golden Dawn.

Even this much will seem equivocal to those who look upon Mathers as the real creator of the rites and ceremonies of the Order. But rituals are not created *exnihilo*, and for all that he was a ritualist

of genius who polished the rough stone of the outer Order ceremonies and transmuted the Rosicrucian mythos into the splendid workings of the Adept Grades, it was not Mathers but Westcott who first worked upon the outlines sketched in the Cipher manuscripts.

That this *was* so is not in doubt, for we have the evidence in the surviving sheets of Westcott's own translation, made at the time he acquired the text. These are preserved - together with the Cipher mss themselves - in the archive described by Ellic Howe as the 'Private Collection'.<sup>1</sup> There are in all ten leaves in Westcott's hand, comprising the Opening, Closing and Admission of the 0 = 0 Grade; Openings of 1 = 10 and 3 = 8 Grades; and the Admission Badges. At a number of places Westcott has made minor additions; thus on Page 3 at the point where the instruction 'circumambulate reverse' is given he has added the word '( way )', and to the final line of page 6 he has added '( the Chiefs )' after 'No advance except by permit of second order'. His only significant alteration is also on page 6 where lines 4 and 5 are quite different. The cipher ms. reads: 'Pillars should have texts of Ritual of Dead on them', but Westcott has written: 'pillars should have Egypt figures ( old formula ) on them', with the correct text encircled and placed above and glossed with the single word 'later'.

The impression this gives is of Westcott already seeking to present the ciphers as earlier in date than he knew, or suspected, them to be. That he also grasped the potential of the cipher texts is clear from his introductory note on the first page of the 0 = 0 Opening, which reads:

"Translation of m.s.s. from cyphers  
done in 1887.

Note. The initials at beginning of lines are H, Hs and Hg  
we have chosen the titles Hierophant, Hiereus and Hegemon  
and K for kerux ? Stol - ? stolistes, Dad - dadouchos."

'We' presumably refers to Westcott, Woodman and Mathers and its use implies that Westcott had approached his fellow Chiefs-to-be as soon as he realised the importance of his discovery. It does not imply,

however, that he had immediately given the task of expanding the rituals to either Mathers or Woodman; indeed there is considerable evidence to the contrary.

When Mathers wrote to Florence Farr the famous letter, of 16 February 1900, in which he denounced the Anna Sprengel letters as forgeries he also effectively claimed to be the author of all of the Order's rituals:

“I again reiterate that *every atom* of the knowledge of the Order has come *through me alone* from 0-0 to 5-6 inclusive, and that it is I alone who have been and am in communication with the Secret Chiefs of the Order.”<sup>2</sup>

This claim was reinforced by Moina Mathers in her Preface to the 1926 ‘New Edition’ of her husband's most famous work, *The Kabbalah Unveiled*. In this she states that “The literature of this school, with a few exceptions, was written by my husband under the direction of these teachers” - that is, the ‘occult teachers’ who had ‘handed to him’ “The general constitution of the teaching, the skeleton of the work ... together with a vast amount of oral instruction” (p viii). She went on to compound this palpable falsehood by adding that “Dr. Woodman and Dr. Wynn-Westcott aided in the administrative side of this school and its teaching to a certain extent.” (p ix) Since all of the principals were dead she could spread such fictions with impunity, although it is probable that she believed them to be true for she was merely repeating what Mathers himself had publicly stated some sixteen years before.

During the troubles of 1900 Mathers had been supported in his actions by Aleister Crowley, but they soon fell out and in 1910 Crowley announced that the rituals of the GD would be printed in his journal *The Equinox*. Mathers immediately sought and obtained an injunction to prevent publication, but this was overturned on appeal and the rituals duly appeared - together with the text of the letter condemning Westcott as a forger. Having already made overtures to

Westcott for help in obtaining the injunction, Mathers now felt obliged to justify himself and to make some kind of apology.

In a letter of 16 April 1910 he claimed that the accusation of forgery was 'written by me in a moment of great provocation' but he did not retract it. He did, however, comment on the cipher mss.

"My attitude as regards the cipher m.s.s. produced by you is clearly explained in my 'Answers to Points Raised in the Opinion of Counsel', wherein I base the issue between us upon an archaeological difference of opinion as to Authority and Value. Of the which 'Answers' I have duly afforded you opportunity of perusal." <sup>3</sup>

Fortunately Westcott not only perused the "Answers" but copied them in full before he returned the original on 6 May. The document is a typical piece of Mathers's bombast that is breathtaking in its mendacity. After referring to an Agreement of May 1900 made with Westcott (that he, Mathers, is now 'sole founder of the Isis Urânia Temple') he goes on to claim that:

"I in 1887 began the labour of writing and reconstruction of the Rituals and Secret knowledge etc. of the Order, that labour has continued to the present day and is still continuing. In 1888 (aided in the purely administrative sense by Dr. Wynn Westcott and by the late Dr. W.R. Woodman) I founded the Isis-Urania Temple of the Order in London, and my wife was the first formally initiated therein. In 1888 later Dr. W. Wynn Westcott stated to me that he had in his possession some pages of m.s.s. in cipher relating to the Rosicrucian Order, but of which *he* could make *little* or nothing - *later again* upon his showing me these same I found that they were in a different cipher to one to which I was accustomed, however I had its key in my own private collection of occult alphabets. On further

examination *later again* these mss notes were extremely scanty & truncated and only had reference to the First Order, did not appear to me to be of the first importance or authority he was inclined to attribute thereto. Also before taking cognizance thereof I had already reconstructed and issued the Rituals etc. of the First Order, and in the case of each grade prior to seeing the extremely inadequate cipher notes thereof produced in the above mentioned circumstances by Dr. Westcott.” <sup>4</sup>

Whether or not Mathers believed this rubbish is unclear, but Westcott was incensed and had no further dealings with him. He was, however, in a difficult position. He could not state the full truth of the origins of the Order because he *had*, as Mathers rightly stated, forged the Anna Sprengel letters (in the course of the 1910 correspondence with Mathers - conducted through an intermediary, Arthur Cadbury-Jones, he offered to pay £5 to Mathers if he would write a back-dated letter retracting the forgery charge: ‘don’t make it look like a bribe’ he added), but two years later he set out his version of the founding of the Order and the development of the rituals in a letter to F.L. Gardner in which he asks Gardner to ensure the preservation of his papers after his death. <sup>5</sup>

In the letter he claims to possess the cipher rituals, ‘early rituals in English’, the Anna Sprengel letters, correspondence from members and ‘many letters from Mathers, especially 2 asking leave to help me in the GD Rituals translation & literature’. It is frustrating - or suspicious, depending on one’s point of view - that these two letters have disappeared: every other document that Westcott mentions still survives, either in the ‘Private Collection’ or in the archives of the S.R.I.A. Elsewhere in the letter Westcott makes other claims that have the ring of truth:

“I make no claim to the 5 = 6 Ritual authorship but I do claim right & precedence in the origin of G.D. 0 = 0 to

4 = 7 derived from Woodford. I started the Isis Temple. I paid Mathers to translate & write out the rituals from my original cypher drafts. I paid for the Isis Warrant, & paid M. for writing it - & I won't have him say he got the G.D. from his ancestor in Pondicherry, as he now pretends."

All of this is supported by the documented history of the Golden Dawn from 1888 onwards; there is no supporting evidence whatsoever that Mathers was the prime mover in founding the Golden Dawn or that in 1887 he even suspected the existence of such an Order. Even if he had believed in a pre-existent magical Order, he could still have done nothing to give legitimacy to a new foundation without the cipher mss, as it was from them that Anna Sprengel's supposed address - and thus that of the 'Goldene Dämmerung' - was obtained. But it was Westcott, not Mathers, who found the cipher mss, just as it was Westcott who saw what could be built upon them and transformed his vision into reality by creating the Hermetic Order of the Golden Dawn and inventing an appropriate 'Apostolic succession' in order to ensure its respectability. Nor should it be forgotten that it was Westcott who guaranteed the antiquity of the Order by stooping down into the Darkly-Splendid World and returning with a fully-fledged imaginary history.

But even if all this is accepted, do we have any proof that Westcott played a significant role in constructing the ceremonies and teaching of the Golden Dawn ? And do the ceremonies and teaching as finally established bear any relation to the original intentions of the unknown author of the Cipher mss — can they, perhaps, lead us to that author and to an understanding of his original purpose ? The proof we have in part, although it is not conclusive, and if we enter Westcott's mind, and thus begin to understand how and why he made his imaginative leap from theory to practice, then the identity and motives of the unknown author will finally become clear.

The earliest surviving manuscripts of the First Order rituals date from 1892 <sup>6</sup> and there are no rough drafts, or even working notes, to

show precisely how the finished texts were built up from the outlines given in the cipher mss. But the rituals were supplemented by the Knowledge Lectures which candidates were obliged to master before they could pass to a higher grade - and among Westcott's papers in the archives of the S.R.I.A. is a notebook in his hand containing an early draft of these lectures.

Some, but not all, of the Knowledge Lectures were printed in Volume 1 of Regardie's *Golden Dawn* (1937) but only summaries are given in the *Complete Golden Dawn System of Magic* (1983) and in Torrens's *The Secret Rituals of the Golden Dawn* (1973). It is thus necessary to refer to early manuscript copies in order to make a comparative study of Westcott's notebook. Nor is this the only difficulty, for the lectures are not written in English but in a curious mixture of English, French, Latin, Greek, Hebrew and Italian, interspersed with symbols and contractions. This makes for tedium and irritation rather than posing a real barrier for the reader, and since everything else written by Westcott and his fellow Chiefs is in plain English, it is far from clear why this odd 'Tower of Babel' approach should have been used. Perhaps it was intended to act as a psychological barrier to the impatient and intemperate Mathers.

One difference between the notebook and both manuscript and printed versions is that the Hebrew letters in the former are Pointed — a complication that may have seemed too heavy a burden for the average member. There are also many additions to and variations from the texts of the lectures as copied by candidates and the overall impression gained is of a complex text simplified for the benefit of candidates who required only the bare essentials of occult knowledge. A typical example occurs in the lecture for candidates passing from the Zelator to the Theoricus Grade: under heading (13), 'The Ten Heavens of Assiah', the notebook gives translations and numerical values to each Hebrew word, all of which are absent from manuscript copies. In the lecture for Theorici the meanings of alchemical terms are variously contracted and expanded in the notebook: thus, *Balneum Mariae* is given as 'water bath (sd.to have been invented by Mary, sister of Aaron (?) &

named after her - Du Cange. Theatrum Chemicum', as opposed to, 'the modern water bath, a vessel of hot water in which is placed the vessel to be heated'.

Other material present in the notebook but absent from later manuscripts - and from the printed versions - includes the sigils for the Olympic Planetary Spirits and the full Magical Squares of each planet in the lecture for Practici. Perhaps more significant is the alteration in the Azoth lecture of the diagram of the Trinity on the Tree of Life: in the notebook it is more clearly Christian (see *Facsimile D* on page 220). It would seem that Westcott came to believe that his candidates were not all natural adepti and needed to be spoon-fed.

It is also clear from the notebook that Westcott's esoteric knowledge was at least as deep as was Mathers's — a question never at issue at the time but often subtly posed in more recent years, to the detriment of Westcott, by protagonists of Mathers. What can also be shown is that Mathers himself never doubted that in this field Westcott was his equal.

Both the breadth of their esoteric interests and the depth of their knowledge of the 'Occult Sciences' is clear from a long series of letters from Mathers to Westcott that span the years between their first meeting in 1882 ( when Mathers joined the Societas Rosicruciana in Anglia ) and Mathers's move to London in 1887. <sup>7</sup> Westcott's replies have not survived but their content can easily be deduced from Mathers's text — from which it is clear that their mutual enthusiasms included not only 'Astrology . . . Magic (so-called), the Cabbala, and Alchemy' ( letter of 16 October 1882 ), but also Egyptology, ancient alphabets and ciphers.

They also recognised the importance of combining theory and practice in their Rosicrucian activities:

"If we Rosicrucians (and a true Rosicrucian is one who has attained to the highest knowledge) simply practice a Ritual, without studying that to which the Ritual is an introduction, we are simply the husk without the grain,



the shell without the kernel.” (Mathers to Westcott, 16 October 1882)

Westcott also expressed similar views. Writing about the S.R.I.A. to an un-named correspondent ( probably A.E. Waite ) in 1884, he emphasised the importance of candidates having a ‘real desire to study the occult’ and made clear his own desire for more practical work by lamenting the fact that the ‘North of England Branch’ of the Society ( which would, in time, provide the founding members of Horus Temple ) has ‘the last few years been more attentive to the practical part than we [in London] have’.

During the same year he discussed with Mathers both the problem of translating ciphers - in the first instance deciphering characters in Barrett’s *The Magus* and relating these to the cipher in Lytton’s *Zanoni* - and the text of ‘The Ritual of the Dead’ (‘One of the leading Egyptian Writings’, Mathers styled it ). Thus by 1886 he was well able to translate the Cipher mss. and to make sense of their content. He was also eager for more ‘practical work’; indeed, it was his enthusiasm for rites and ceremonies that brought him to the Cipher manuscripts .

Contrary to the tale of their being found on a bookstall or among papers at Freemasons’ Hall in London, the Cipher mss. came to Westcott in August 1886 among the assorted documents of the Swedenborgian Rite - ‘The Primitive and Original Rite of Freemasonry’ which had been established in England in 1876, and into which Westcott was eager to breathe new life - which, as successor to the post of Grand Secretary, he collected from the widow of Kenneth Mackenzie. <sup>8</sup> Virtually no doubt exists that the Cipher mss. were the work of Mackenzie, but the identity of the person or group for whom he wrote them has remained uncertain; there is, however, one strong contender for that role.

However learned and enthusiastic they may have been, Westcott and Mathers were not the only practical occultists of their day. Within the ranks of the S.R.I.A. were such men as Frederick Hockley, the foremost crystal scryer of his age; F.G. Irwin, whom Mathers saw as

‘one of those few who really know something’ of occultism; <sup>9</sup> and Kenneth Mackenzie, a tireless promoter of Rosicrucianism and the only English occultist to have conversed at length with Eliphas Levi. Outside the Society was the Rev. William Alexander Ayton, a practical alchemist and, in Mackenzie’s opinion, ‘a profound occultist’ who was one of the first to join the Golden Dawn. There was also Frederick Holland who did not join the Order.

Holland had been admitted to the S.R.I.A. on the same day as Mathers, 20 April 1882, and as they were neighbours they met frequently. Mathers initially enthused about Holland in his letters to Westcott, referring to their mutual study of the works of Thomas Vaughan and to Holland’s great knowledge of the kabbalah. But within a year the two had quarrelled and Mathers was complaining bitterly to Westcott: ‘Holland . . . is *really* very ignorant on most subjects, but has a faculty for taking other people’s ideas, calling them his own, and then communicating them to others as some wonderful secrets he has just discovered’. <sup>10</sup> This was probably the pot calling the kettle black, for in the same letter Mathers adds, I broke off the acquaintance because he had the impertinence to tell me, that I was “stealing his ideas”, and “giving them out as my own”, an allegation which I need hardly say was false’. Whatever the truth of the matter, Holland seems to have been a mirror-image of Mathers: in another letter <sup>11</sup> Mathers says of Holland that ‘He has certainly very little of the vices of humillty and modesty about him’ — which would have been an apt description of himself.

Nor was Holland ‘really very ignorant’: he was an exceptionally learned and competent occultist, extremely well-versed in the kabbalah and with a thorough knowledge of alchemy, ceremonial magic and the Tarot ( he designed a remarkable pack of Tarot cards based on the Hebrew alphabet ) — and he was highly respected by both Mackenzie and Irwin. He also had the measure of Mathers: ‘He never mentioned such *tosh* to me and knew better than to do so for I should have laughed him out of court’, he told Westcott in 1910 when Mathers’ absurd ancestral claims were being made. <sup>12</sup>

And in 1883 he created his own occult Order: the Society of Eight, which was intended to be:

“... a Society of Work, with a sincere end, and that end the sincere study of God & Nature - the result of which is undoubtedly the Stone - & Universal Medicine.” <sup>13</sup>

He was strongly supported by Mackenzie who brought in Irwin, informing him that:

“This Society means work and not play. It is by no means poor Little’s foolish Rosic. Society. We are practical and not visionary and we are not degree-mongers. That nonsense is played out ... Stainton Moses and Westcott are not to be admitted. Ayton is a widely different man - he is a profound occultist.” <sup>14</sup>

The subsequent history of the Society of Eight is unknown; it is usually assumed to have simply faded away, but Holland remained active in the circle of Mackenzie, Irwin and Yarker and continued his occult researches: in 1884 he even had the temerity to ask Mathers to translate some German Rosicrucian manuscripts - which Mathers declined to do.

What little is known of the Society can be simply summed up: it was not masonic and was sharply distinguished from the S.R.I.A.; its known members were all experienced occultists; and its aim was ‘work and not play’. It is thus highly probable that Mackenzie, who was an excellent ritualist, drew up tentative rituals for the use of the Society; and it is also probable that the members intended the Society to be open to women. It was non-masonic and represented the traditional occultism of Dr. Bacstrom, whose certificate of admission to the Society of the Rosy Cross specifically anticipated the admission of ‘worthy women’. This certificate had been transcribed by Frederick Hockley and was known to Mackenzie and his fellows, moreover both

Mackenzie's and Ayton's wives were occultists in their own right who both subsequently joined the Golden Dawn. Nor was there any other known Society or Order with which Mackenzie was involved and for which he may have produced the outlines of ceremonies. That the cipher rituals were never put into practice would have been due simply to Mackenzie's increasing ill-health prior to his death in 1886 and it is possible that they were never seen by the other members.

It can be argued that if the Cipher mss. were originally intended for the Society of Eight, then Irwin would have objected to their being taken over by Westcott's Golden Dawn, of whose existence he was well aware through the involvement of Benjamin Cox in the Osiris Temple. But there is no reason to suppose that Irwin ever saw, or had any desire to see, any of the Golden Dawn rituals: by the late 1880's he was increasingly absorbed in Spiritualism and the desire to contact his dead son. Westcott may well have suspected that Irwin would have recognised the influence of the Cipher rituals on the working of the Golden Dawn and sought to keep information about the Order from him; this would explain why Irwin's name does not appear in versions of the Historical Lecture that circulated before his death in 1893 — had it been present it is certain that some among the masonic members of the Order would have made sure that he knew of it.

There remains one other objection to this thesis: if the Cipher mss. were created by Mackenzie for the Society of Eight, why do they contain the address of the fictitious Anna Sprengel? It is easily overcome. The enciphered address is in larger and more regular characters than the rest of the text and it is almost certainly an extra sheet inserted by Westcott for his own ends. This in turn leads to a disturbing question: are the Cipher mss. all the work of one man? There is every reason for Westcott to have made convenient additions to the text — although without the most exhaustive chemical and graphological analysis of the manuscripts there is virtually no possibility of identifying them — and such additions would undoubtedly have been dedicated to the end of promoting an Order that admitted women and that taught both the theory and practice of occultism.

How Mackenzie would have developed the rituals, and with them Holland's society, we can never know, but both his and Westcott's ultimate goals were undoubtedly the same and it is to Westcott's eternal credit that he successfully created a living Order that even after a century of chaos still perpetuates the traditional wisdom of the West for all those who have eyes to see. He, not Mathers, was the true creator of the Hermetic Order of the Golden Dawn.

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*From Cipher to Enigma; Notes:*

1. Details of the collection are given in Ellic Howe, *Magicians of the Golden Dawn* (1972) p. xxiv. Mr. Howe obtained permission for me to have access to the collection and I have been able to examine not only the Cipher mss. but also all of the other documents which comprise this collection.
2. Howe op. cit. p. 210. The original is in the Private Collection
3. The letter is in the archives of the S.R.I.A.
4. Westcott's transcript is also in these archives.
5. Letter of 5 April 1912, now in the Yorke Collection at the Warburg Institute, London.
6. These are now in Private Collection 'C' (for an analysis of the various collections of Golden Dawn documents see my paper 'Magical Manuscripts' in *Yeats Annual* 5, 1987) They are undated, but internal evidence places them after 1891 and before 1893.
7. The whole of this correspondence is in the archives of the S.R.I.A.
8. The documentary evidence in support of this theory of origin is given in full in my paper, 'Provenance unknown: a tentative solution to the riddle of the Cipher Manuscript of the Golden Dawn', in *Wege und Abwege ... Festschrift für Ellic Howe* (Freiburg, 1990). Further support is given to the theory by Westcott's use of the blank versos of unused summonses of the Swedenborgian Rite for his initial translation of the Cipher mss. It is also most unlikely that Mrs. Mackenzie knew what the 'loose papers' she gave Westcott contained even if she knew that her husband had been engaged in constructing esoteric rituals.
9. Letter, Mathers to Irwin, 20 March 1883, in the Library of the United Grand Lodge of England.
10. Letter of 4 September 1883.
11. Letter of 12 October 1884.
12. Quoted in Howe, *Magicians of the Golden Dawn*, p. 39.
13. Letter to John Yarker, 31 July 1883, in the Yarker Library.
14. Letter, Mackenzie to Irwin, 28 August 1883. In the library of the United Grand Lodge of England. Quoted in Howe, op. cit., p 31.

*Facsimiles on following pages . . .*

[illegible]

**Rev. William Alexander Ayton's transcript of the 2 = 9 Grade**

( See Cypher MS. facsimile page 16 and note the word "of" in clear text in line 15 above. For the background on Rev. Ayton -- without his Alchemy -- see *The Alchemist of the Golden Dawn* edited by Ellic Howe. -- CRR )

Translation of M.S.S. from cyphers  
done in 1857.

Note. The initials at beginning of lines are H, Hs and Hg  
we have chosen the letters Hierophant, Hieros and Hieronymus  
and K for Keacex? Stob. ? Stoboles. Dad. dadochos

Nought = Nought.

Opening.

All assemble and put on sashes collars lamens  
H. I. fratres and sorores of this temple of the  
golden dawn assist me to open in the  
grade of neophyte

K. ekas, ekas este Bebeloi.

H. see to guarding and who present

H - who are the officers

Hs. they are the H., Hs and Hg. principal

H. What have these in common

Hs. The letter H. emblem of breath +

H. What other officers

Hs. Stoboles, dadochos and Kerua and a sentinel  
who is outside and armed

Dad. I am in the South with censer and am Heat

Stob. I am in North with water and am Cold and moisture.

K. I am inside door. I arrange hall I carry ~~lamp~~

lamp. I announce reports and lead all circumambulations

Hs. I am between pillars and preside over symbolizing  
symbolic gate of occultism.

I reconcile light and darkness

my white robe is purity I carry a

**The first page of Westcott's initial translation of the Cipher Mss.**

( See Cypher MS. facsimile page 2. -- CRR )

H. Set final consecration be done

V

Hs. invests with



H congratulates

H. explains hoodwink and cord. Altar a double cube  
black white  $\Delta$  and red  $\dagger$  on it

$\Delta \Delta \nabla \nabla$  also on altar | two pillars of Hermes

Seth Solomon. eternal equilibrium

H. active and passive - severity and mercy

fixed and volatile

a lamp on each

pillars should have Egypt figures

(old formula)

on them between them is the

path of occult science

note  $\Delta$  triad of life

Hs. throne robe sword

Hg. between pillars white mitre scepter

he is a reconciler

K with his wound and lamp.

Stol + cup cold. Dad + censers heat

K. proclaims new neo

Hs. addresses neo and exhorts to memory

to honour God as our light

never condemn others religion - be secret

study equilibrium. each unbalanced is evil

poison. H tells subjects of necessary study

elements. Zodiac signs planets houses

callation. triplicities. letters and numbers

in Hebrew - the ten sephiroth

H. No advance except by permit of second order. (The Chiefs)

### The reference to "Egypt Figures" in Westcott's translation.

( See our Cypher MS. facsimile page 7, "Older Form". Westcott obviously intended to add the "Older Form" page at some later date. Was it inserted after Ayton made his copy of the cyphers? -- CRR.

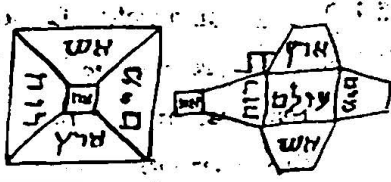
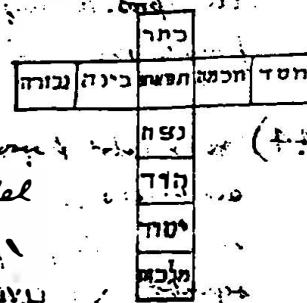
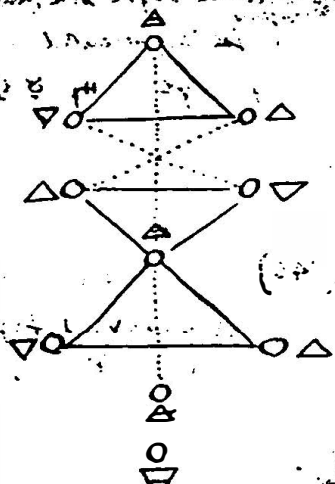


127

(40) El Pyramid attribulur  
aux nãrlö Elus. Sotra  
lo  $\text{LVL}$  binom ye öd  
 $\text{LVL}$ , meaning  $\text{LVLVL}$ .  
Sotra lo  $\text{LVL}$  binom  $\text{LVL}$ , meaning  $\text{LVLVL}$ .

(41) Ye (alvany  $\Sigma$  Taupos  
de pãtlö quadrati  
refet ad bala Saph.  
in balanced dioposition  $\Sigma$  binom  
aufri to opesed out form del  
 $\text{LVL}$ , & del  $\text{LVL}$ ,  
 $\text{LVL}$

(42) Ye represents el  $\text{LVL}$   
operating per  $\text{LVL}$  Saph, und  $\text{LVL}$   
flected downwards en los nãrlö  
triangulos de lo Elus. & binom  
reflected ab  $\text{LVL}$  thro  $\text{LVL}$ ;  
 $\Sigma$  binom reflected ab  $\text{LVL}$  thro  $\text{LVL}$ ;  
ac  $\Sigma$  binom reflected ab  $\text{LVL}$  thro  $\text{LVL}$ .  
While  $\text{LVL}$  binom  $\text{LVL}$  ye reflected  
de lo oder mionö

# Page 127 of Westcott's notebook showing the Azoth Lecture

( See pages 44 and 46 of the Cypher MS. and compare this with Mathers' version of the Azoth Lecture in *The Sorcerer and His Apprentice* edited by R. A. Gilbert. – CRR. )

180.

2 1 2 5 5 2 2

(A) 2 1 2 5 5 2 2

Die Symbols ante nā-angel represent alike der pōntōla de  
LUL7 ac ye 3NEK+NE+3NEOLV. Ante u. stet lo TL formed  
degli Sēph. kai leura connecting vice. Into its complete sym-  
bolism 1- vly 3LFL entrare, nam est o' clavis de maib  
rebus cum' detikō tēmenjithērd. Sur eāch Sēph. scripta ut v ltt  
Ebr. son nomen, lo' anō deicis ruling it, et gōre de Br Angeles kai Archay  
attributed thereto. Die connecting vice binus 33 v nāmba, y son  
distinguihed por los 33 ltt del Ebr. 33, making cum' deicis  
Sēph. ipsoe, los 33 vice 30p'75 del 7500 yatz. El course v  
33 Ebr. 33 placed sur los vics. forms ut vides lo symbol v  
30p'75 v sapienza; while ye natural rēp'casion v Sēph. forms ye  
LEJ7073 epala, y ye course v 30p'75 30p'75+LEJ7073, ut  
shawn nello drawing vifra. Ye rēndō 30p'75 30p'75 placed  
- detik y medat v 30p'75 puono los symbols v 30p'75 kai  
30p'75, male and female, 30p'75 y 30p'75; ils anōi allude 2 ye  
30p'75 30p'75 v Δ y 30p'75 qui guided ye 30p'75 v 30p'75 30p'75,  
e i further represent ye 2 30p'75 v 30p'75; al drucho, 30p'75 30p'75, al ig-  
quardo, 30p'75 30p'75, 30p'75. Sēph. an' ever been ye lamps v ytr spiritual  
Emanee, ye higher vita v which ii anōi p'ntalēs v lo 30p'75+30p'75  
Unes.

**Page 130 of Westcott's notebook,  $4 = 7$  to  $5 = 6$ , illustrating the combination of languages**

( Like Mathers the reader must struggle through the foreign languages but for those who wish to decode Westcott's "Pig-Pen" cypher (used above) we have provided "the key". Even in Westcott's day both Mackenzie and Mackey agreed that this code system had become so popular it should no longer be classified "secret" -- CRR )

a b c d e f g h i j k l m  
 J J U U L L C C O O C C r  
 n o p q r s t u v w x y z  
 J J J J J V V < < ^ ^ > >

in this country but in the United States,  
Hindustan, Palestine, Denmark, &c.

It will be convenient if I now give you  
the name of our Order in the several languages.  
In Hebrew the title is "Chabrah" or "Chorah"  
"Zech aour bokher" which means "Society of the  
Shining Light of the Aaron". While yet Latin  
was the language almost universal use  
amongst persons of culture, the name was  
"Aurora". In Greek

In French "L'Aube Dorée". In German the title  
is "Die Goldene Dämmerung".

Reference may now be made to the Rosicrucian  
Society which was re-constructed by Doctor Robert  
Weston Little, a student of the Mysteries.

This Society which has branches in England,  
Scotland & the United States, is allied to the  
G. O. It perpetuates one form of Rosicrucian  
initiation which was conferred a hundred

### Westcott's 1892 version of the History Lecture

Later versions add Irwin's name (and others) after the reference to Little.-- RAG

## Appendix I : Cypher Manuscript Pentagrams

This breakdown is provided to show the development of the Golden Dawn Pentagram Rituals from The Cypher Manuscript. The Cypher text is all capitalized; my notes are in upper and lower case. Keep in mind that Elemental forms use the *outside* of the Pentagram, Spirit forms use the *inside* -- CRR.

Page 14, line 7.  
(1 = 10) Closing.  
▽

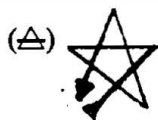


(A Banishing Passive Spirit Pentagram.) ▽

Page 16, line 11.  
(2 = 9) △



ACTIVE  
(Spirit Invoking)



PASSIVE \*  
(Spirit Invoking)



FOR △  
(Air)

Page 17, line 6  
(2 = 9) △



(Banishing:  
Elemental.)



(Banishing:  
Spirit Active.)



(Banishing:  
Spirit Passive.)

DISMISSES  
SYLPHS

Page 22, line 10  
(3 = 8) ▽



(Deosil:  
Invoking.)



(Invoking:  
Spirit Active.)



(Invoking:  
Spirit Passive.)



(Invoking:  
Elemental.)

Page 27, line 6  
(3 = 8) Closing.  
▽



(Widdershins  
Banishing  
Tablet.)



(Banishing:  
Elemental.)



(Active Spirit  
Banishing.)



(Passive Spirit  
Banishing.)

Page 34, line 18  
(4 = 7) △



(Deosil  
Invoking)



(Active  
Spirit  
Invoking.)



(Passive  
Spirit  
Invoking.)



("The  
Key.")

Page 35, line 6-8  
(4 = 7) Closing.  
△



CLOSE PASSIVES  
(Banish Spirit Passive)



ACTIVES  
(Banish Spirit Active)



BANISH  
(Banish Elemental & King)

## *Appendix II: The Cypher Manuscript Secret Path System*

**I** HAVE DECIDED to deal at greater length with the “Secret Path System” in an appendix for two reasons: first a lengthy discussion would have interrupted the flow of the commentary and, secondly, we can indulge more fully in speculation outside the main text. First let us establish the position of the Da’ath Tree in the rituals.

The newer Stella Matutina scripts do not mention it but if you consult Torrens or CGDSM you will find, in the last section of the 4 = 7 initiation, the following speech delivered by the Hieres: —

“On this Tablet is shown the paths when arranged with Da’ath added to the Sephirothic Tree. It differs from the other and more usual attributions. Furthermore, it is not so correct as Da’ath is not properly speaking a Sephira. . .”

I don’t think anyone outside of New Zealand has seen that particular “Tablet” in its original configuration for over a hundred years. Neither Torrens nor Regardie gave any graphic representation of it and in the Stella Matutina it simply ceased to exist. According to Pat Zalewski Whare Ra Temple originally issued a paper by Mathers on “The Tree of Life with Da’ath.” In Whare Ra the concept became identified with The Garden of Eden and was called “The Tree of Life Before the Fall.” The New Zealand version of Mathers’ Tarot Lecture

has a full page drawing of the Da'ath Tree with the Tarot trumps assigned to the paths as indicated in the Cypher Manuscript. (See figure 3.)

Before we get into the intricacies of this scheme let us stand back and take a long view of where it fits and how important it is — or was. This is necessary because we have all been raised on Athanasius Kircher's 1654 version of the Otz Chiim (Tree of Life) from his magnum opus, *Oedipus Aegyptiacus* (see figure 1.).

We should recall that the Cypher Manuscript's initiatory scheme follows Kircher's Paths, not the radical eleven sphere design, and the Golden Dawn helped to make this familiar configuration virtually universal in modern times -- however, there were a number of different arrangements favored by Jewish and Christian kabbalists during the Renaissance and Baroque periods. Let us remember that The Golden Dawn derived its kabbalah from two primary sources: Wynn Westcott's "secret" version of the *Sepher Yetzirah* and Samuel Mathers' translation of Knorr von Rosenroth's Lurianic *Kabbala Denudata*.

The *Minutum Mundum* Tree of Life design modern magicians are familiar with comes directly from Kircher while the Secret Path System is an earlier 16th century Isaac Luria design found in the kabbalistic drawings of Rosenroth. (See figure 2.)

What is important about Rosenroth's Lurianic version of the sephirothic tree is that it incorporates the mysterious eleventh sphere, *Da'ath*, not as something hypothetical, drawn in with phantom lines behind the Thirteenth Path, but as an integral part of his design, with Paths ending in it and emerging from it. Rosenroth (and by inference, Isaac Luria via Israel Sarug <sup>1</sup> ) shows a tree with eleven actual spheres instead of the usual ten. Let us also recall that Isaac Luria's school was considered the most "practical" (i.e., magickal ) system of kabbalah. <sup>2</sup>

At this point you might be saying to yourself, "So what?" We've seen *Otz Chiim* designs with Da'ath phantomed in as the *Gateway to the Abyss* and we know that Da'ath means "knowledge" in Hebrew, so what is so important about a Tree of Life that recognizes Da'ath?

The Secret Tree not only recognizes Da'ath; *it accesses it!* Calling it “The Tree of Life Before The Fall” was an inspiration. That concise title communicates volumes of meaning. In our individual microcosms, for instance, how much of our psychic capacities have we lost in “The Fall” from childhood innocence? Using this analogy one might say that The Secret Tree is C. S. Lewis’ “wardrobe,” Alice’s “looking glass” or Dorothy’s “magic slippers.”

Here we have a direct access to the Briatic dimension. To use a physical-plane analogy *we have the course coordinates to navigate through a black hole.* — And not only did Luria/von Rosenroth give us the chart but they also provided the formulas. Von Rosenroth listed a Tetragrammaton permutation in *Atziluth* (היהי). He gave us a Holy Name (היהא) and a hitherto unknown Archangel, *Schemuel* <sup>3</sup> in *Briah*. I think it is safe to assume that these correspondences are also Lurianic and not inventions of Knorr von Rosenroth.

The Golden Dawn gives us a color scale for the phantom sphere in the four dimensions: Atziluth = Pale Lavender, Briah = Gray-White, Yetzirah = Pure Violet and Assiah = Gray flecked Gold.

I will conjecture that at one time there was an effort to develop this into a practical “Secret Path System” — probably initiated by Mathers himself. Besides the Da'ath color scale another tell-tale clue pointing in this direction is the design of the Hierophant's wand. It obviously represents The Middle Pillar with the Sephira of Da'ath included as if it were actually there.

It may have been the original intention of the Cypher manuscript's author(s) to use this Lurianic/von Rosenroth design as an alternative Inner Order system, but the Golden Dawn under Westcott and Mathers relegated the eleven sphere Tree to the status of a minor corollary. Later temple chiefs treated it as an historical curiosity and finally managed to forget it entirely. We may speculate that their preference was motivated by the more stable aspects of Kircher's design and Agrippa's declaration that eleven was an “evil number.” <sup>4</sup>

If there was a Flying Roll on The Secret Tree it may have been allowed to disappear for the reasons stated above and the actual

danger involved in attempting an astral journey through the Da'ath Gate. More practically it would have required a serious dislocation of the Minutum Mundum structure that the Golden Dawn had worked so diligently to install in the cerebral viscera of its members. Remember, in Western theory and practice, everything is reality and one system encompasses all (as above, so below). As Pat Zalewski put it, "Some Temples left it out due to confusion." To jump over to another Otz Chiim arrangement would not bother a Tibetan in the least, but it would have been difficult for most Western practitioners, especially in the Victorian era.

Today, however, magical students are less credulous and more flexible. In the age of science fiction, computers and virtual reality we can grasp the concept of a parallel world or a different operating system that is similar but not identical to the familiar one. We can enter that world (dimension), or install that operating system, via a ritual 'gate' and temporarily operate within its altered structure — and we can do this without burning our kabbalistic bridges or resorting to the extreme reductionalism of Chaos Magick.

I believe the key to this process lies in the figure of the *Unicursal Hexagram*. Aleister Crowley did not invent the figure. It was first developed by Giordano Bruno but Crowley was certainly fascinated with its possibilities. I think he was on the verge of discovering its evocative potential. Regardie picked up the thread and developed a modern Hexagram Ritual using the unicursal star to replace Mathers' more complex version derived from *The Key of Solomon the King*.<sup>5</sup>

I strongly suspect that somewhere in the cluttered attic of Crowley's mind the Secret Path system, and the key to open it, was hidden. Evidence for this can be seen in the photo of his own personal Otz Chiim diagram reproduced in 777. This drawing obviously dates from Crowley's early years. It shows all of Rosenroth's Lurianic Paths and a unicursal hexagram centered on Da'ath.

One more unicursal hexagram centered on Tiphareth and he would have had the geometric magickal power circuit for opening and



activating the alternate Tree of Life in the higher dimensions. (See figure 4.)

Deeper speculation into this non-verbal, geometric realm of magical philosophy led me back to the original matrix which had given birth to all versions of the Otz Chiim and also Solomon's Triangle of Art, the *Tetractys of Pythagoras*.

I recalled that my venerable mentor, Frederick Adams had at one time worked up a series of diagrams to prove this point (see figure 5). I consulted with Adams, showing him the Rosenroth drawing and the page from the cyphers. He was fascinated with "The Secret Tree" not only because it had been hidden in the Cypher Manuscript but for another reason: Adams had arrived at a similar design himself some years back. He sent me to the archives for my 1975 (volume 5, number 4 ) issue of his *Feraferian* journal, *Korythalia*. On page five was his beautiful drawing of the Eleven Sphere Tree (see figure 6). To describe this design I can do no better than to quote Adams directly: —

*"Shanalura and Pavolungzhi reveal the Hidden Temple of an orchard in the Celestial Queendom. They show The True Tree as the Nymph Body of the Galaxy. The Pillar Dexter bears the orbital spheres of the masculine divinities: Zeus, Ares, Hermes. The Pillar Sinister bears the orbital spheres of the feminine divinities: Demeter-Saturna, Aphrodite, Kalypsis-Psyche (nodes, Arabian parts & celestial hiding places). The Pillar Central, who is the trans-sexual feminine, bears the spheres of the intercosmic portal ( black and white holes ). For each of the eleven spheres there are two tarot trumps: male and female. For each of the twenty-eight manifest branches there are two tarot suit arcana: male & female. The twenty-ninth branch, between Galaxy Central and an intercosmic event horizon, is the unmanifest singularity. Beyond even the event horizon lies the mytho-infinite continent of the paracosm, the home of the supreme archai."*

Adams has added six paths. Crowley's nascent design also sug-

gested an extra six. This is all well and good for those using the Arabic alphabet but the Lurianic/Rosenroth “Secret Path System” stays with the traditional twenty-two. This does make the foliating of our Secret Tree somewhat easier but before we climb up into the branches (or send our snake up ahead of us) we should recall that, even though we have a four-color scale for Da’ath, our Paths will now have to be re-colored via the original generative formula in all four dimensions. For practical purposes we could get by with a reconstructed Minutum Mundum (Paths = Atziluth, Sephiroth = Briah) but the entire scheme should be worked out in all four scales first.

Inspired by these possibilities, and seeking a compromise that would not affect the lower Paths of the standard Tree, we created a new composite Otz Chiim design by adding three new Paths, accessing Da’ath. Our new Tree still maintains its basic numerical sequence because *Kether* becomes zero (God was said to exist beyond the concept of number). This reassigns Saturn to Da’ath while *Binah* becomes the Realm of the Fixed Stars; an elegant arrangement. This has also resulted in the creation of three new Tarot Trumps: *Conquest XXIII*, *Alchemy XXIV*, and *Unity XXV* <sup>7</sup> (See *The Seventh Ray, Book II* ).

In closing this discussion let me suggest that we should not consider this eleven sphere tree a minor, unimportant curiosity in the Cypher Manuscript. The Da’ath concept dates back to the 13th Century and was an essential aspect of Isaac Luria’s 16th century school. It is true that the ancient author(s) of the *Sepher Yetzirah* insisted that the Sephiroth were ten and only ten : —

*“Ten are the numbers out of nothing, ten and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again.”* <sup>8</sup>

— But even in this stern injunction there seems to be an invitation to journey beyond the limits set by counting up the number of one’s fingers. In 777 Crowley notes that eleven is the first of the Prime Numbers and “ . . . The general number of magick, or energy tending to change.” It is likewise true that the unknown author(s) of the

*Sepher Yetzirah*, and their Gnostic/Neo-Platonic predecessors, had arrived at something like “The Big Bang Theory” by pure revelation — but it should also be remembered that in the 3rd Century c.e. they had no concept of zero as an operative number or of vortex holes in the time-space continuum. If they had, perhaps the concept of an Eleventh Sphere would have emerged a thousand years sooner.

### *Notes on Appendix II:*

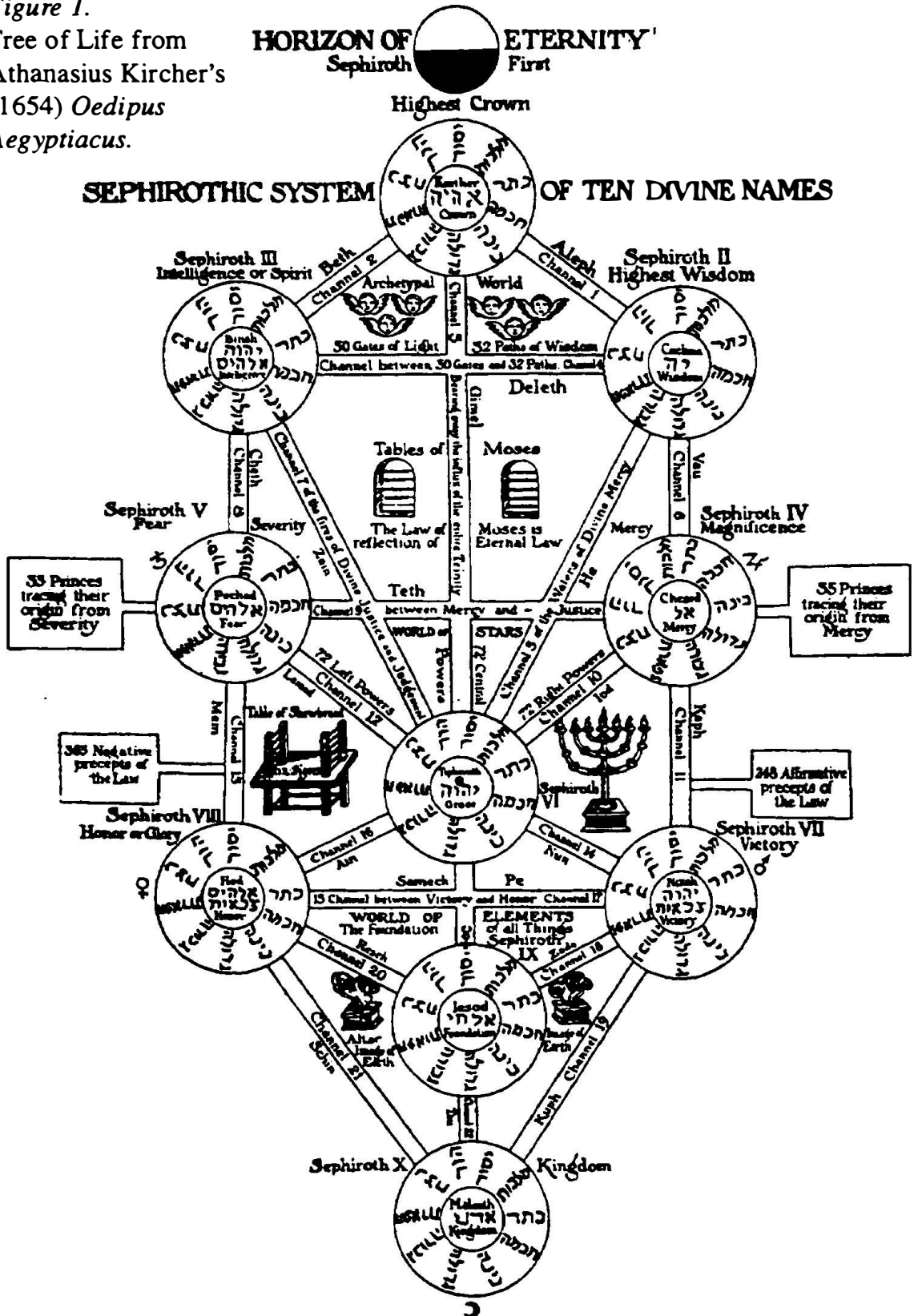
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1. See Gershom Scholem’s *Kabbalah*, page 417.
2. The G.D. “Secret Tree” was not the only Lurianic Otz Chiim design. David Godwin shows another Lurianic interpretation incorporating the Three Mother Letters on descending horizontal paths. See *Godwin’s Cabbalistic Encyclopedia*, Appendix C.
3. This angel is not to be found in Davidson’s *Dictionary of Angels*.
4. I mention these factors at the suggestion of the Ciceros who reminded me that the horizontal paths of the Kircher design directly balance the Spheres of the Pillars of Mercy and of Severity. This argument regarding the Tree’s architecture is certainly valid. They also pointed out that the number eleven was considered “evil” in traditional occult numerology. Such a superstitious prejudice against eleven may have influenced the G.D.’s founders but, in my opinion, such notions are anachronistic at this point in time.
5. Mathers apparently derived the G.D.’s Hexagram ritual from a drawing in one of British Library MSS. he reproduced in his *The Key of Solomon the King*. See the article on Magical Notebooks by Mitch and Gail Henson in *The Golden Dawn Journal*, Book III.
6. Darcy Küntz uses the Eleven Sphere Tree as a cover design for his book but makes no comment about its structure, its function or its implications.
7. These Trumps are attributed to our 25 letter Phoenician magical alphabet ending in  $\Omega = 800$ , Crater  $X = 0$ , and Infinity =  $\sqrt{-1}$ .
8. I have quoted Isidor Kalisch’s translation of this passage because it seems clearer than Westcott’s in this case.

## Appendix II,

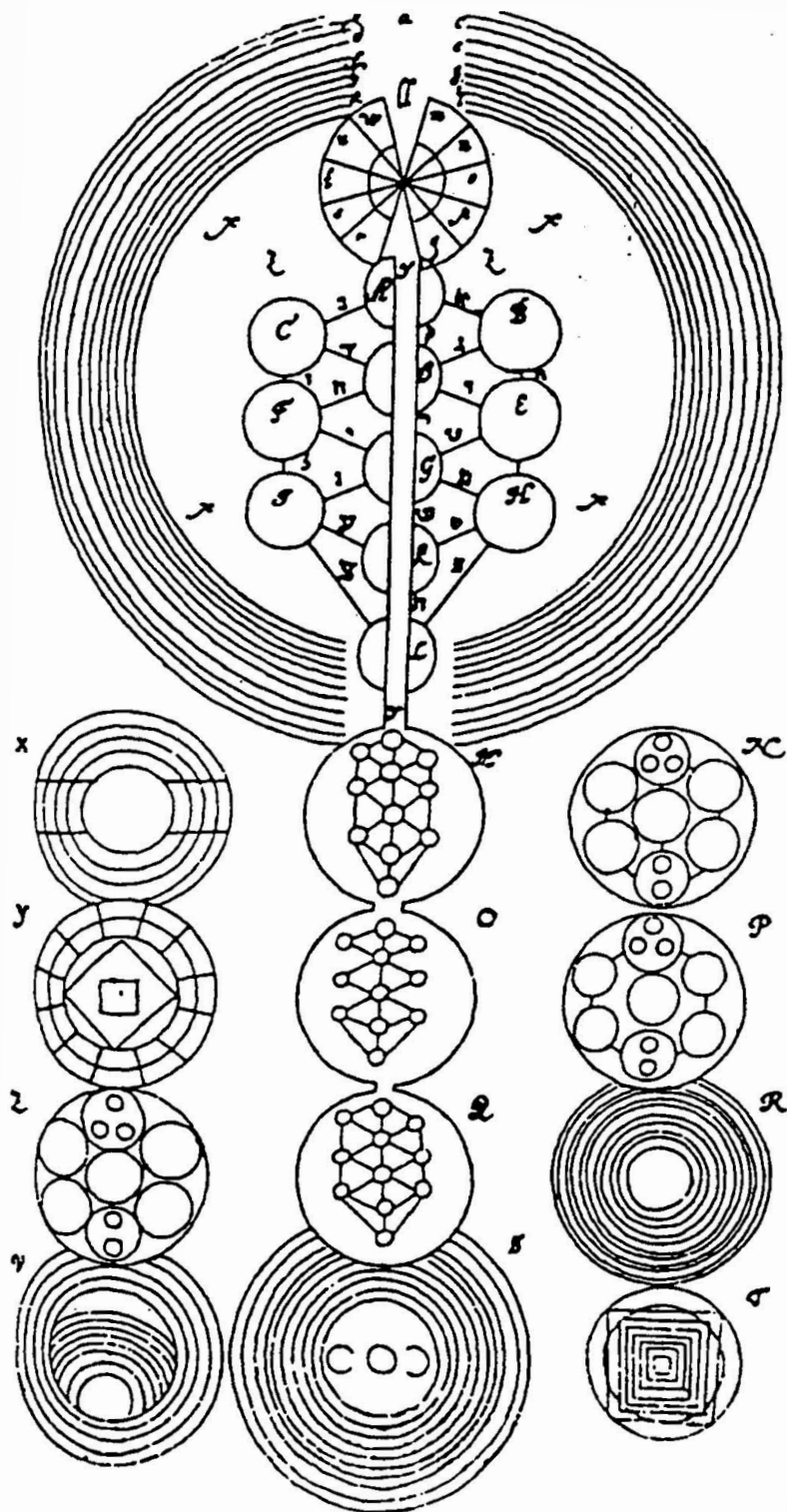
Figure 1.

Tree of Life from  
Athanasius Kircher's  
(1654) *Oedipus  
Aegyptiacus*.



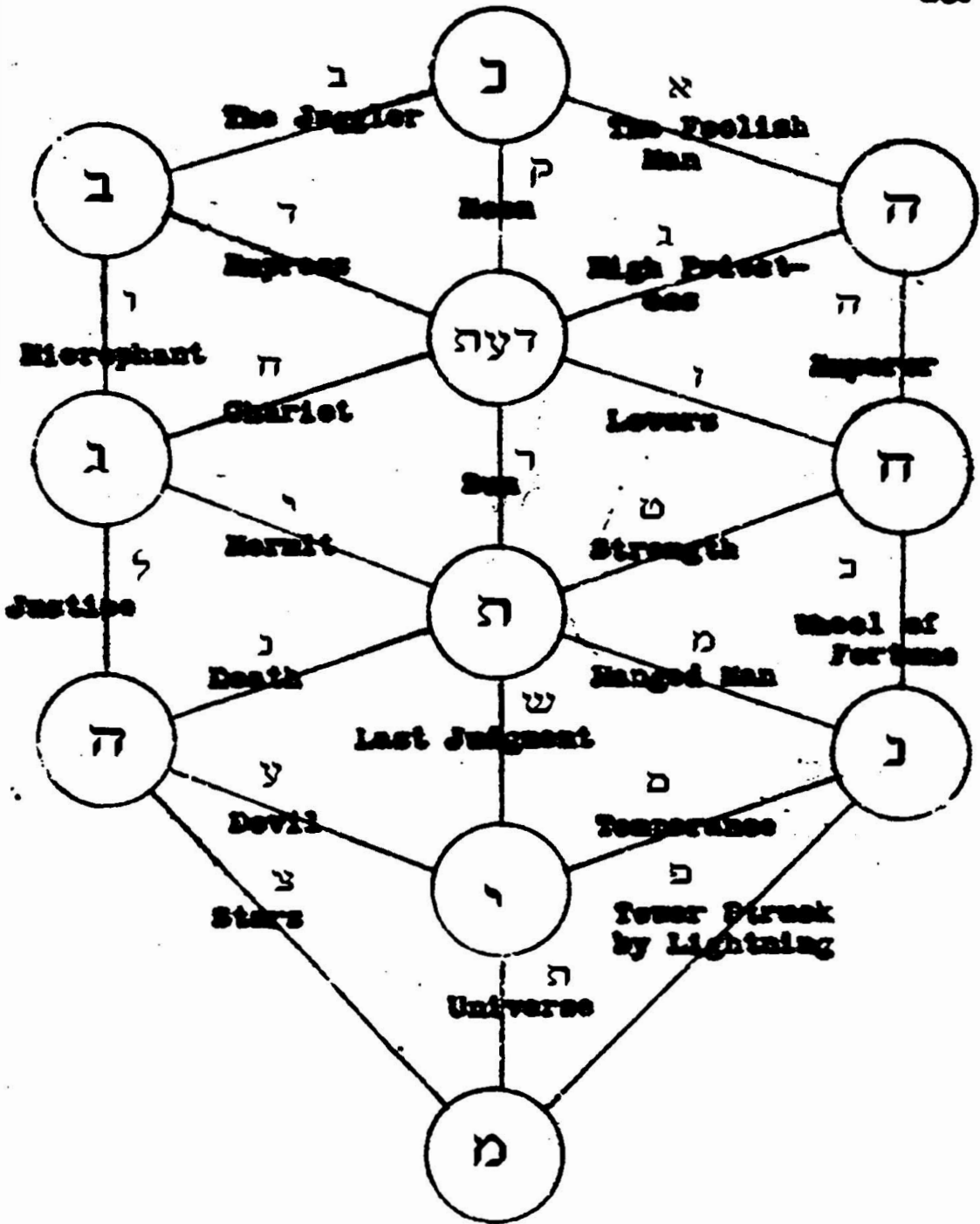
*Appendix II, Figure 2.*

Drawings from Knorr von Rosenroth's (1677) *Kabbala Denudata* (not included in Mathers' 1887 translation. )



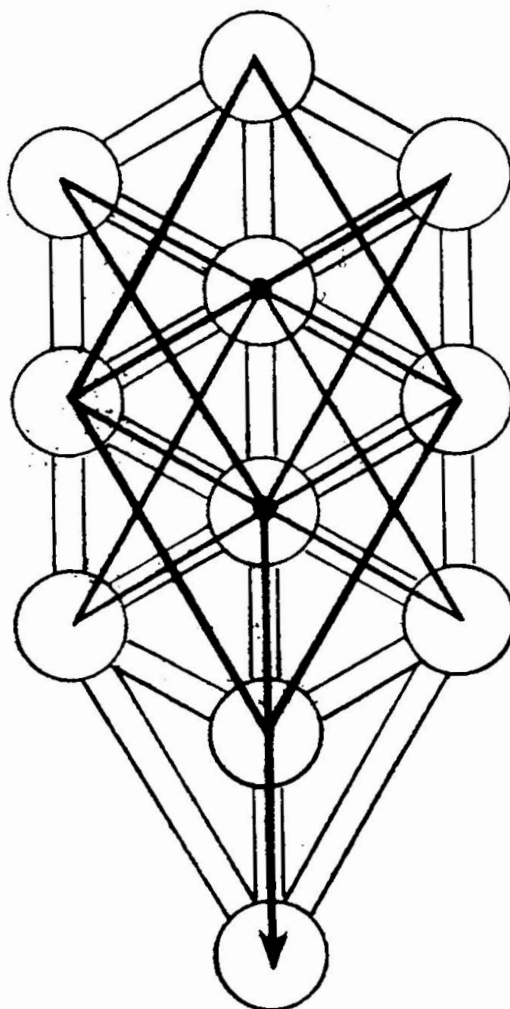
Appendix II, Figure 3. The Paths with Da'ath from the Whare Ra typescript of Mather's Tarot Lecture -- Courtesy of Pat Zalewski.

14.



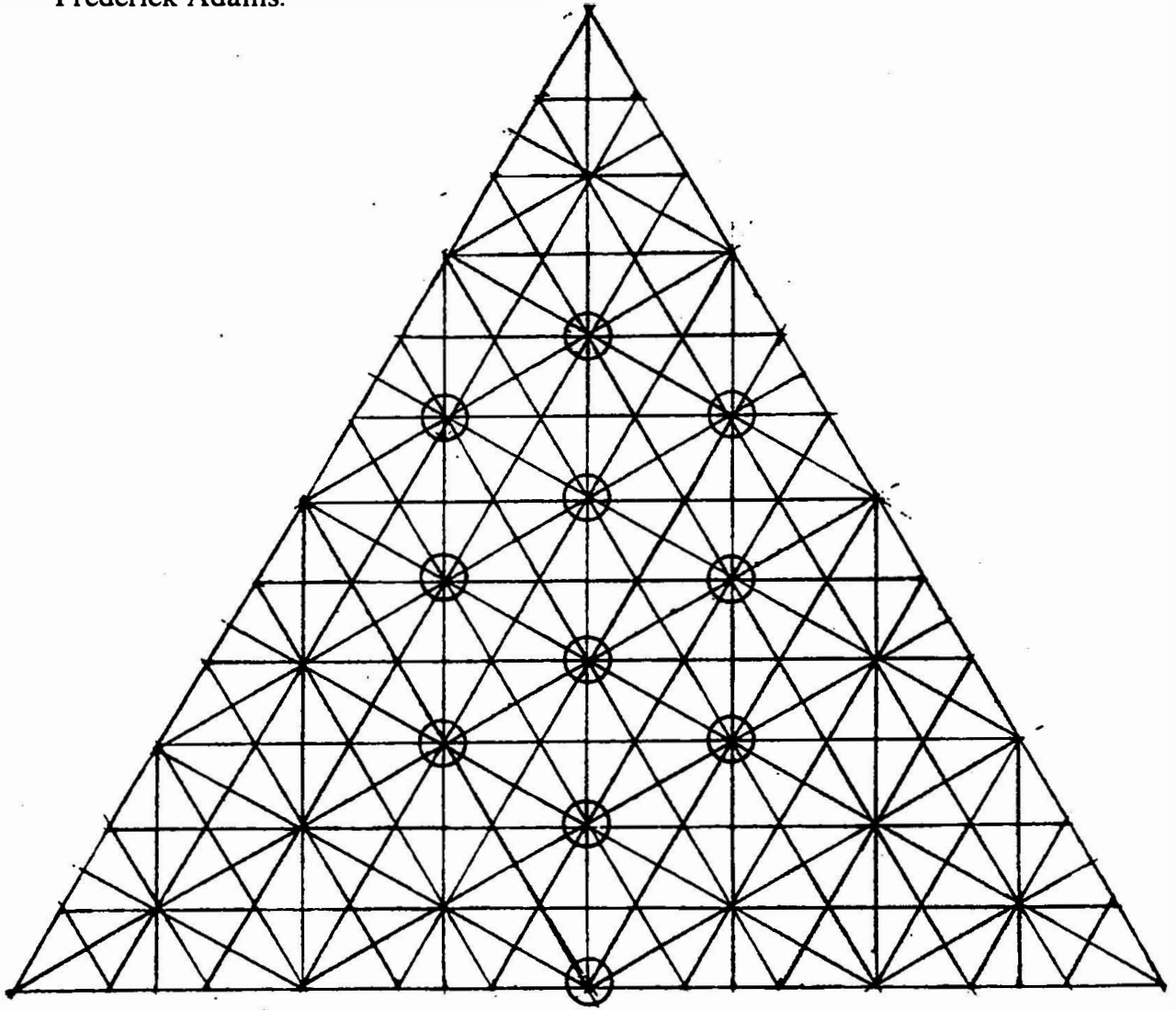
(Note: The penciled Hebrew letters on this page were so badly faded that it was necessary to redo them in type -- CRR.)

*Appendix II, Figure 4.*  
Unicursal Hexagrams on  
the Da'ath Tree of Life  
( Author's design. )



*Appendix II, Figure 5.*

The Tree of Life derived from the  
*Tetractys of Pythagoras* --  
designed by Frederick Adams of  
*Feraferia, Inc.* Courtesy of  
Frederick Adams.



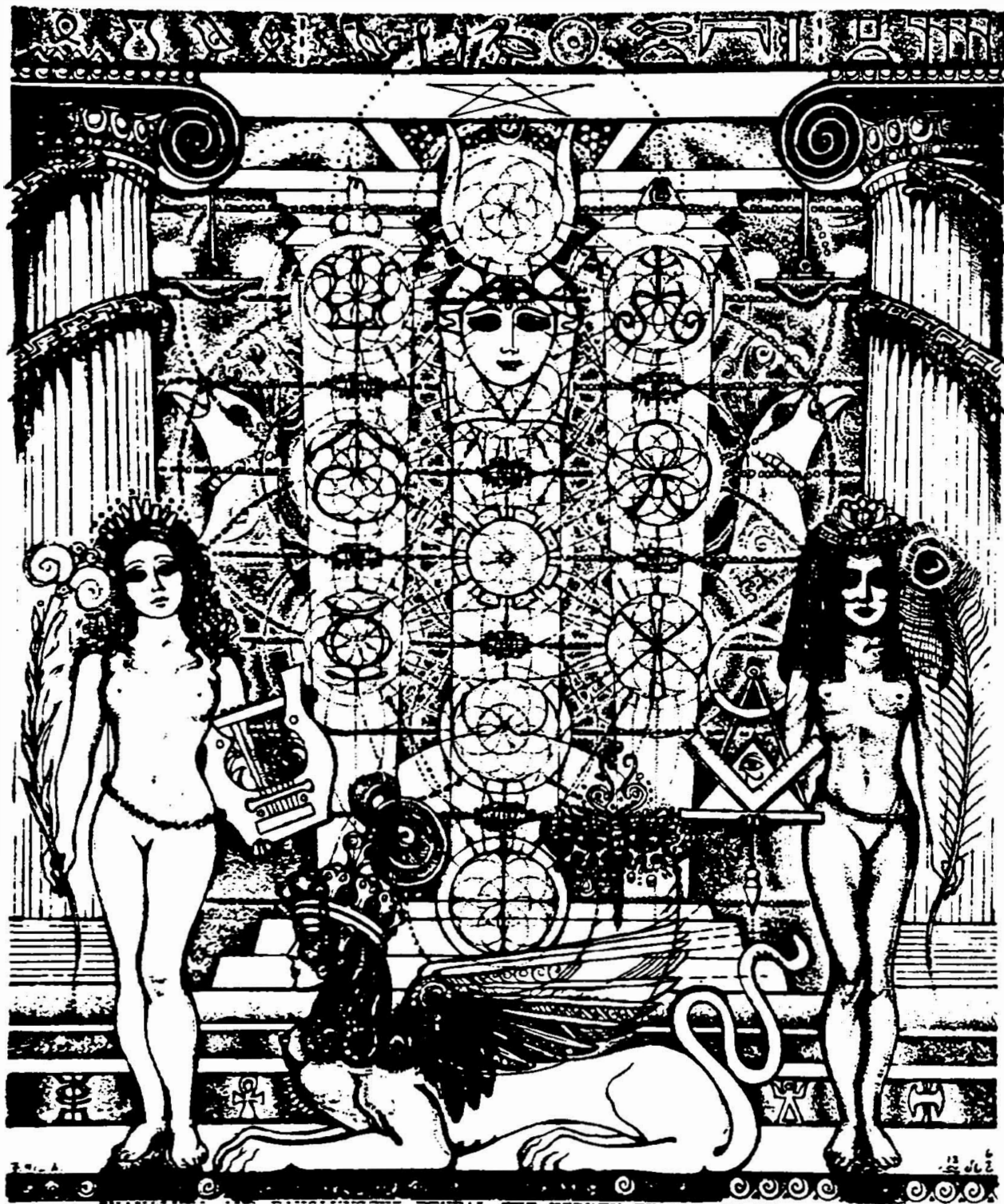
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Note that both the Kircher and Luria designs, with all their paths, emanate from this master gird. Also note that solomonic and unicursal hexagram forms are generated throughout, along with the distorted pentagram that Crowley traced on his own design from 777 -- CRR.



*Appendix II, Figure 6.*

*Feraferian Eleven Sphere Tree of Life* by Frederick McLaren Adams from *Korythalia*, Vol. 5, no. 4. 1975 -- Courtesy of Frederick Adams.



Copyright 1975 by Frederick Adams.

# Appendix III, A. E. Waite's (Ayton's) version of page 8.

Deciphered from the facsimile published in his (1924)

*The Brotherhood of the Rosy Cross*

( Clear text title [ upside-down ]: A ROSIRUCIAN CIPHER )

- (1) H AATIVE & PASSIVE -- SEVERITY & MERCY
- (2) FIXED & VOLATILE
- (3) ʾ(10) ALAMP \$ON EACH<sup>1</sup>.
- (4) PILLARS SHOULD HAV\$E TEXTS OF RITUAL
- (5) ' OF DEAD ON THEM -- BETWEEN THEM IS THE
- (6) ' PATH OF OCAULT SCIENCE
- (7) ' NOTE △ TRIAD OF LIFE
- (8) HS THRONE -- ROBE -- SWORD
- (9) ' HG BETWEEN PILLARS -- WHITE MITRE SCEPRE
- (10) ' HE IS ARECONCILER
- (11) ' K WITH HIS WANDT LAMP
- (12) ' STOL ✕ CUP = COLD -- DAD ✕ CENSER = HEAT
- (13) K PROCLAIMS NEW EEO
- (14) HS -- ADDRESSES NEO & EXHORTS TO DEDORY
- (15) [ TOHONOR GOD AS OUR LIGHT
- (16) [ NVER CONEMN OTHERS RELIGION
- (17) [ BE SECRET
- (18) [ STUDY EQUILIBRIUM EACH
- (19) [ UNBALANAED IS EVIL -- PERSEVERE
- (20) H TELLS SUB JECTS OF NECESARY<sup>2</sup> STUDY
- (21) 7(4) ELEDENTS -- ZODIAC SIGNS -- PLANETS -- HOUSES
- (22) EXALTATION -- TRIPLICITIES -- LETTERS TNUMBERS
- (23) IN HEBREW -- THE TENSE PLIROTH<sup>3</sup>.
- (24) H NO ADVANCE EXCEEDT BY PREMIT OFSEAOND ORDER

- 
- 1. I have used the dollar sign (\$) as a tentative translation of the new cypher letter "O" added to the Trithemius cypher alphabet by Rev. Ayton. Those who have complete copies of this document might wish to tabulate the number of times it appears -- CRR.
  - 2. Note the identical misspelling of this word in all three versions of this page. At least Ayton and Waite, in this instance, provide us with further proof of the authenticity of our cypher holographs -- CRR.
  - 3. This is, of course, "The Ten Sephiroth". I have selected this particular error out of the 20 mistakes in this single page of the transcription not to belittle Rev. Ayton and Mr. Waite but to prove a point: if a score of chimpanzees on word processors could eventually replicate Hamlet, what strange misinterpretations might arise out of 56 pages of this kind of by-rote copying ? -- CRR.

**॥ श्री गणेशाय नमः ॥**

[illegible]

## Appendix Four: The Missing Pages

**I**N HIS RECENT BOOK, *The Complete Golden Dawn Cipher Manuscript*, Darcy Küntz presents a photocopy of a page alleged to have been “*Folio 24, the Theoricus Knowledge Lecture*” and a “*1 = 10 Opening*” page taken from Rev. Ayton’s *Second Order Notebook*. This latter folio is Ayton’s transcribed copy of what was thought to have been a page of the original Cypher Manuscript missing from the Private Collection.

Both of these pages are quite interesting and certainly belong in any full exposition of the Cypher Manuscript. In deference to Darcy Küntz’s efforts in obtaining copies of these documents, I am declining to photocopy them directly from his book — even though they are legally in public domain. Readers who feel the need to closely examine them should consult Küntz’s work. However, I have made precise trace-copies for reference. (This is essentially what Darcy Küntz did with our *Wand* and *Lamen* folios shown in his book.) <sup>1</sup>

Which brings us to the authenticity of these “Missing Pages”. *Folio 24, Knowledge of the Theoricus*, appears to be genuine. The calligraphy style and page layout are both consistent with the majority of the codex. The curious misspelling of the word *squares* is present as a marker, even though this particular misspelling seems to be unique

in that “A” is rendered as “M”. This could indicate a by-rote copy of a lost original but I will not press this idea without more to go on.

However, in the case of Rev. Ayton’s transcription of the 1 = 10 Opening, I believe we are looking at an honest, well-intentioned copy of a fake. I base this conclusion on the simple fact that nowhere else in the Cypher Manuscript (except the un-typical Grade Notes page) do we encounter Hebrew final letters. I do not believe that Ayton would have made this addition on his own initiative. His copying was entirely by-rote, as the letter groupings in lines 7 and 17 demonstrate.

Even if this page is suspect as a copy of a later insertion, we should certainly not excise it from the broader corpus of the document. By such logic, the authenticity of the entire Cypher Manuscript might be called into question. We should conditionally classify it as post-1887. This still puts it in good company, along with Westcott’s *Tablet of Union* page and the Wands and Lamens folios.

#### *Note on Missing Pages:*

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1. When Küntz’s versions of these graphics (the Lamens and Wand folios) are closely compared to the same pages in Ellic Howe’s copy of the MS. (our facsimiles), they show up as obvious reconstructions. Küntz believes that these pages were the much later creations of Gerald Yorke based on drawings in Crowley’s *Equinox*. I do not agree. They are probably post-1887, but I doubt that they are post-1900. -- CRR.

- (1) WISDOM (2) TO (3)
- (2) THE TAROT TRUMPS SUITS BELONG  
(3) TO THE LETTERS OF THE יהוה (YHVV) THUS  
(4) ך (Y) = WANDS OR BATONS  
(5) ה (H) = CUPS  
(6) ו (V) = SWORDS  
(7) ה (H) = PENTACLES OR COINS
- 

- (8) FIGURES OF LINES  
(9) ה Δ TRIANGL(E)  
(10) ש □ SQ(U)(A)RE <sup>1</sup>  
(11) ♂ PENTAGRAM  
(12) ⊙ HEXAGRAM  
(13) ♀ OCTOGRAM <sup>2</sup>  
(14) ♀ HEPTAGRAM  
(15) ⊙ ENN(E)AGRAM
- 

- (16) INTELLIGENCE = GOOD  
(17) SPIRIT = EVIL
- 

- (18) EXPLAIN CUCURBITE -- ALEMBIC  
(19) P(H)IL. EGG -- BALNEUM -- ATHANOR <sup>3</sup>
- 

- (20) BENEFI(C)(U)S -- ### ש ♀ ⊙  
(21) MALEFIC(U)S -- ה ♂ AN(D) ♀ WHEN BAD ASPECTED
- 

1. This is the "marker" misspelling of *squares*, dropping the "U" even when the letter is used in other words on the page, but nowhere else in the Cypher MS. do I find the letter "A" rendered as an "M" (?) -- CRR.
2. Line 13 should be exchanged with line 14.
3. The *Cucurbite* (cucurbit) was the bottom part of an apparatus; a large wide necked jar which, when capped with a spout running into a receiver, formed a still. The whole assembly was called an *Alembic*. The "Philosopher's Egg" was a round flask with a short neck that could be attached to another flask. The *Balneum Mariae* was a hot water bath providing gentle heat for the alembic. The *Athanor* was an oven. (See *From Cipher to Enigma*, pp. 210-211 and *The Lure and Romance of Alchemy* by C.J.S. Thompson.) -- CRR.

Trace copy of facsimile; page 21a.

ገጽ ፳ ፡ ፀሐይ

ጠቅላይ ሚኒስትር አብነት ለሰላም ጥላቻ  
 አባቶች ለሰላም ጥላቻ አባቶች ጥላቻ ጥላቻ

አጠቃላይ ዘመን አጠቃላይ = 1  
 አጠቃላይ = 1  
 አጠቃላይ = 1  
 አጠቃላይ ዘመን አጠቃላይ = 1

አጠቃላይ ዘመን አጠቃላይ

አጠቃላይ ዘመን አጠቃላይ  
 አጠቃላይ ዘመን አጠቃላይ  
 አጠቃላይ ዘመን አጠቃላይ  
 አጠቃላይ ዘመን አጠቃላይ  
 አጠቃላይ ዘመን አጠቃላይ  
 አጠቃላይ ዘመን አጠቃላይ

አጠቃላይ ዘመን አጠቃላይ  
 አጠቃላይ ዘመን አጠቃላይ

አጠቃላይ ዘመን አጠቃላይ  
 አጠቃላይ ዘመን አጠቃላይ

አጠቃላይ ዘመን አጠቃላይ  
 አጠቃላይ ዘመን አጠቃላይ

- (1) א(1) = י(10) (G)RADE -- OPENING
- (2) H -- SEE THE GUARDING
- (3) H -- SEE THAT ZEALATORS ONLY ARE PRESENT
- (4) H -- GI(V)E <sup>2</sup> SIGNS
- (5) D -- P(U)RIFY FIRE
- (6) S -- CONSECRATE WITH WATER
- (7) H -- TO WHATELEMENT ATTR(IB)(U)TED
- (8) HEG. <sup>3</sup> TO ✠
- (9) H -- LET (U)S ADORE
- (10) אדני מלכה (Adoni Ha Aretz) אדני הארץ (Adonai Malekh) (U)NTO THEE BE
- (11) THE מלכות (Malkuth) גדולה (Gedulah) -- ROSE OF SHARON --
- (12) LILY OF (V)ALLEY
- (13) K -- SPRINKLES SALT אמן (Amen)<sup>5</sup>
- (14) H -- ☆ <sup>6</sup> ANDTHE אלהים (Elohim) SAID GEN שק(101).ו(6).ו(7).
- (15) “ -- SPIRITS OF ✠ ADORE אדני (Adonai)
- (16) “ -- BY אוריאל (Auriel) AND ם ADORE אדני (Adonai)
- (17) “ -- BY TA BLETOF <sup>7</sup> ✠ AND איה (Ave)
- (18) “ -- BY EMOR - DIAL HECTEGA
- (19) “ -- BY IC ZODHEH C(H)A -(L) SWINGS
- (20) H. ורו ורו ורו -- HS ורו ורו ורו -- HG ורו ורו ורו

- 
1. This is the page number of W.A. Ayton's *Second Order Notebook* according to Darcy Küntz. See CGDCM p. 62.
  2. I find it most curious that this particular page, unlike Waite's or Gilbert's samples of Ayton's version (which see), seems to interchange the cypher letter “U” with “Y”. Did Ayton copy this from the original MS. or are we looking at another post-1887 insertion by a different hand? -- CRR.
  3. Küntz incorrectly dechiphers this line. See also SRGD p. 95 for the ritual version. -- CRR.
  4. Notice the use of Hebrew finals here and in line 13. Nowhere else in the Cypher MS. (except in the Grade Notes page) do we find finals being used. If Ayton did copy this by rote (see Note 7 below) then this is a further indication that the page is a later insertion. -- CRR.
  5. Hierophant says “Amen”(see Torrens, p. 95).
  6. Invoking Elemental Earth Pentagram.
  7. Notice how these words are devided (also see lines 7 and 14); a further indication of Ayton's by-rote copying. (See also Appendix III.) -- CRR.





*Additional Notes & Errata*  
(Second Printing, October 2000)

**W**HEN THIS book went press early in 1997 we were already back-ordered for months due to Llewellyn's premature listing of the work in *Books in Print*. We rushed it through to fill the demand, and a number of errors and omissions were the inevitable result. I am indebted to Frater Perseus (O.T.A.), and Richard Brzustowicz, Jr. for their meticulous post-publication corrections on the text. We have been able to rectify some of these in the second printing, but for technical reasons we have been unable to correct some of the footnotes on the MS. translation pages, hence this errata addendum -- which I believe is a valuable addition in its own right.

Page 67: (Fra. P.)

Εχαζ, εχαζ εστε βεβελοι. Ancient Greek uses a left-hand single quote mark atop or before an initial vowel or diphthong to indicate the h-sound (aspiration or rough breathing); it uses a right-hand single quote mark atop or before an initial vowel or diphthong to indicate an absence of such an h-sound (smooth breathing). There is no separate letter in the Greek alphabet that indicates the h-sound. Thus, writing εχαζ without the appropriate mark atop or before the vowel leaves the word spelled incompletely and ambiguously--like unpointed Hebrew: it could be either **ekaz** or **hekaz**; and writing εστε without the appropriate mark before the vowel leaves that word also spelled incompletely and ambiguously: it could be either **este** or **heste**. Torrens mistakenly renders this phrase **Ekas**,

ekas este Bebeloi in *The Secret Rituals of the Golden Dawn*, p. 69; and R.A. Gilbert repeats the error in *The Magical Mason*, p. 280. Darcy Künz gets it half right: he puts the marks before or atop the first two Greek words but neglects to mark ΕΣΤΕ (*Cypher Manuscript*, p. 44).

Ancient Greek (with a very few exceptions) provides one of three written accent marks on each word to indicate stress (originally, tone). However, it is to be noted in the sentence in question that the accent marks are not indicated and so we really can't be sure how to pronounce this phrase. Furthermore, ζ (zeta) is properly transliterated z, not s; s is

properly transliterated by σ (sigma), or in the case of a terminal letter, ς.

If we consult Mackey's *Encyclopedia of Freemasonry* (1873), we find in an article on the Eleusinian Mysteries (page 283) the (almost) correctly written Greek, which I have slightly corrected to (1):

Ἑκάς ἐκάς ἔστε βέβηλοι (1)

Εχαζ, εχαζ εστε βεβελοι (2).

That (1) is correct is easily verified by taking the time to consult a standard Greek lexicon and any elementary text on Greek. Moreover, the accents provided with (1) reveal that the phrase is pronounced: "heh KAS, heh KAS EH ste BEH bay loy," which is far from clear if we merely read as we do in Regardie's *The Golden Dawn*, "Hekas, hekas este Bebeloi."

Comparing the correct version (1) with the garbled version (2), we note that the scribe of "lesser attainment" has confused Κ (kappa) with χ (chi), ζ with ξ, and Ε (epsilon) and Η (eta) (pairs of letter that have somewhat similar sounds) -- three howlers in a sentence of four words. This is no small achievement for one of "lesser attainment." I suggest that these schoolboy mistakes in the original be corrected or the original be "covered" with a decent sic and footnote to safeguard its dignity.

Page 71 (Fra. P.)

**ΤΕΤΕΛΕΣΤΟΙ.** Literally: it **has been finished** but usually translated it **is finished** (John 19:30.); or (in John 19:28) **accomplished** : "all things were now **accomplished**." This form of the verb ΤΕΛΕΩ is found in the New Testament only in these two passages of the Gospel of John. The verb also has the meaning in the New Testament of **pay a debt or obligation**. The accented spelling indicates the word is pronounced : teh TEH le stai. The use of this word, which is associated in the mind with the final agonies of Christ on the cross, hardly paints a picture of the ritual initiation as pleasant but rather as fulfilling.

Pages: 67 (23) ASPERATIONS should be ASPIRATIONS. -- R.B.

69, Note 1. Pomandries should Poemandres. -- R.B.

77 (18) EQUILBRIUM should be EQUILIBRIUM. -- R.B.

89, Note 5. anthor should be athanor. -- R.B.

93, Note 4. This is actually something that appears in Levi; note the water= Aquarius, air=Scorpio attributions (according to the elemental signs, not the words). -- R.B.

133, Note 2. The Egyptian God "Mat" (sic) in Gilbert's SORAP p. 81, as given by Mathers, is more commonly rendered as "Maat." -- Fra. P.

145, Note 1. *Compte de Gabilis* should be *Comte de Gabalis*. -- R.B.

### *Addendum to the Bibliography:*

I have taken the liberty to add Westcott's *Collectanea Hermetica* to the Bibliography itself because since our book was first published in 1997 two omnibus reprints of this series have become available. It should be noted that all of the works within this compendium were referred to in their separate modern editions.

On page 64, in the Method of Decipherment section, I mentioned my esteemed colleague Paul A. Clark, Steward of the *Fraternity of the Hidden Light* (in the Golden Dawn tradition) had published a version of The Cypher Manuscript. Paul has since provided me with a copy. It is called *The Secret Cipher of the Golden Dawn* by Paul A. Clark and J. B. Morgan, Jr., Covina, CA 1995 -- which means that it pre-dates

both Küntz and myself! It is a very clean clasp-bound presentation that is several cuts above the earlier *Jolly Roger* version, and does present the entire MS. in full size facsimile. What makes the Clark & Morgan publication particularly valuable is its chapter on the history of the Golden Dawn in America. We have half-a-dozen books on G. D. history in England, but here in the U. S. the Golden Dawn's story is virtually unknown.

I am not sure if this work is still available or what price is current, but the author/publishers can be queried at: *Fraternity of the Hidden Light*, P.O. Box 5094, Covina, CA 91723.

### *Ellic Howe's handwriting:*

After the release of our book in 1997 one of my British correspondents sent me what is purported to be a sample of the late Ellic Howe's handwriting. I make no pretense to any knowledge of graphology (handwriting analysis) but you don't have to be a graphologist to notice that the "Es" in Ellic Howe's signature and the Easterbrook postscript are block printed in three strokes whereas our "E. H.'s" initials in the margin of the MS. on page 176 are in the cursive longhand form. I will say that I have used both forms interchangeably because, as an intelligence officer (so was Howe) I was required to use the block print form in radio code school, but to be honest, I have found myself using the cursive form more frequently in later years.

With that one observation, I leave the mystery of "E.H.'s" identity to the experts.

Of all the 'signed' copies of  
this book, this alone bears  
my true signature - written  
with heavy heart for the  
Dark Lord is a hard master

Elric Howe \*

July 1983

\* [vel John Easterbrook].