

GOLDEN DAWN

RITUALS

AND

COMMENTARIES

VOLUME ONE

BY

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Forward

Quite a few years ago, when browsing through a book shop, I came across *The Golden Dawn*, written by Israel Regardie. From the moment I picked up those volumes I felt as if I had come home to an old friend.

For many years my wife Chris and I struggled with the Golden Dawn system to a level where some of it actually started to make sense. Eventually a group of us started to practice the Rituals and study the associated Knowledge Lectures. It was at this point that we realised the published volumes left out a great deal of information; not only on physical ritual turns and pivots, but also what was happening during the rituals themselves, the internal changes on the subtle anatomy. As far as the Knowledge Lectures were concerned, we found them barely more than adequate.

Having worked the Rituals up to the Grade of 5 = 6, by luck or coincidence, we found out there had been a Golden Dawn Order in New Zealand since 1912. The Order was not called the Golden Dawn but the Smaragdum Thalasses (Emerald of the Seas), and the Temple was the Whare Ra. It was located in Havelock North, Hawkes' Bay, New Zealand.

Through contacts of Chris, who came from that general area, a few names and addresses suddenly became available to us. I had sent three letters to former members (including an ex-Chief) and two of the replies told me that the Order had just closed its doors. But then, I received a very extraordinary letter from a very extraordinary person whom I had never heard of. Apparently one of the individuals I had written, passed my letter on to Jack Taylor who responded very quickly. As I had later found out, Taylor was a person of remarkable clairvoyant gifts and a powerful personality in his own right. He told us that he was told by 'them' that we were expected, and would see him in the next few days. The letter really surprised us for we had just booked a flight to the Havelock North area, and were to arrive the next day, something Taylor could not have known about by any normal means.

The afternoon of the following day we were introduced to Taylor and a roomful of people. They all were ex-members of the Whare Ra, and if I remember correctly, all were Inner Order members. To the surprise of all, Taylor waved away the oath of secrecy, and said he was told clairvoyantly that we had been sent to do a job and were to be given as much support as possible. Taylor, as we found out, was an ex-Hierophant of the Whare Ra and had reached the rank of Adeptus Exemptus, 7 = 4. He was also head of an Arthurian side order called the Order of the Table Round, which still had the bulk of the ex-Whare Ra members practicing ritual magic together.

After that initial meeting, Taylor decided we had to be trained in the ritual and esoteric teachings of the Golden Dawn. He and others began to teach us the rituals at levels that at first were quite beyond us. Chris and I had to forget everything we had learned beforehand and started from scratch². Taylor took us through the Grades and when he felt that we were at a point where we could teach properly he chartered our (existing) Temple. In fact, he became one of its Chiefs. Taylor decided that the Chiefs ceased to be Chiefs when they closed down the Whare Ra. Having been in the Order since 1930, a Hierophant and had of the rank of Adeptus Exemptus, he had as much right as anyone to charter a Temple. From him and others, such as Percy Wilkinson (who reached the 6 = 5 rank³), we also received the additional documentation of the Whare Ra and found the rituals were far more complete than those published by Regardie. While some of the documentation was adequate, the major part of our teaching was concerning ritual. We both felt very fortunate to train under Taylor, and by analogy I felt like Carlos Castaneda before me, and had found my Don Juan.

I have read the works of both Francis King and Regardie with references of the Stella Matutina being not up to the standard of the Golden Dawn, and found just the opposite from the ex-Whare Ra members. To be fair to King and Regardie, neither had any real contact with the

members of the New Zealand Order, and they possibly based their assumptions on those members they had met from the Bristol Temple. What we found was, that the Rituals used in the New Zealand Order, were the same ones used in the Golden Dawn, and not the watered down versions that Regardie first published through Aries Press. Any changes that were done to the Rituals in the Bristol Temple did not happen out here in New Zealand.

A number of historians have labelled the Whare Ra Temple as a temple of the Stella Matutina. This is unfortunate and inaccurate to a certain extent, for the Whare Ra withdrew from the Stella Matutina in 1933 and for the greater part of its life, until 1978, was not connected with the Stella Matutina. I have also heard mentioned from some historians that the Whare Ra threw out its Golden Dawn direction for some fringe form of Christianity. If this was the case, then no one I know from the Whare Ra remembers it. What did happen was that the area surrounding the Whare Ra was so huge, it had to be split up into various sections with Daemonstrators or teachers for each section. There was one instance where a Daemonstrator tried to shove on to new corners his particular brand of Christianity, and bring it into the Grade teachings. In this particular instance, Taylor heard about it and had this particular gentleman (an ex-Hierophant of the rank of 7 = 4) sacked from his teaching post. This was only one isolate instance, and did not reflect the teachings of the other Daemonstrators.

Unfortunately mud sticks, and the comments made about the Stella Matutina by some authors as being something lesser than the Golden Dawn may apply to some temples in England, but I would be confident in saying not in New Zealand. The only difference between the Golden Dawn, Stella Matutina and Alpha et Omega temples would be that in the latter case, more documentation for the higher Grades was available, though this did not make any of them better at ritual magic than their counterparts. To quote the late Bruce Lee: "It is not the knowing but the doing" and at the Whare Ra that was very much the case; *for* ritual magic is 'the doing'. The New Zealanders excelled at ritual work. There were those at the Whare Ra who rigidly adhered to the practical ritual only and others, like Taylor, who with his unusual clairvoyant capabilities worked both the practical and the spiritual together⁴.

Like many others before us, we had been through the experience of trying to run a temple and do the rituals from Regardie's books alone. We also had the good fortune to be trained in them by Taylor and others with additional information given to us 'by word of mouth' which far outstripped the published documents. Taylor was forever amused at our incessant note taking, but we knew we had a once in a life time chance to learn Ritual under people, some of whom like Taylor had been doing the Golden Dawn rituals long before Regardie had joined the Bristol Temple in England. The rituals done with correct instruction could not even be compared with the amateur attempts we first made all those years ago.

In 1981 I received a set of documents called 'The Processes' ⁵ from Wilkinson who made the comment he really knew nothing about them. Taylor also had little to do with them. I then wrote to Regardie to ask him if he had ever heard of these papers in connection with the Bristol Temple (which he did not). That initial letter opened the door to many letters between Regardie and myself; and a firm friendship was built up over the next year and half. In August of 1983, Regardie came to meet with us in New Zealand. I was quite surprised to find out that Regardie knew very few people, if any from his Bristol days. He mentioned that he was taken rapidly through the Rituals, and his communications were with the then Chiefs. He had no social contact with other members of the Temple, except when he consecrated his elemental weapons. He admitted he had never taken part in ritual instruction, and the only rituals he attended were his own Grade Initiations. I mention all this not out of disrespect for Regardie, a person whom I greatly admire, but to try and place the comments he made about the Stella Matutina in some sort of perspective.

He told us during that visit, that he was bringing out a new book ⁶ on the Rituals, which were based on the Golden Dawn papers of F.L. Gardner. It turned out that the full Rituals of the Golden Dawn (which were identical to our Whare Ra ones) did plug up a few holes that were left in his first publication, but it still did not go far enough. I mentioned some of the short comings to Regardie

when the book came out. He knew all this and was not happy with his new edition. Also during his New Zealand visit, Regardie was given a *honorary 6 = 5 grade* 'in our Temple' in appreciation for his many years of devoted service to the Golden Dawn.

For those of you who are wondering why I have written this book when the Regardie books appear to cover the same ground, the following list of documentation that appears in this volume does not appear in either edition of the Regardie Ritual books:

- (1) This book gives a commentary on each ritual up to the 5 = 6 level.
- (2) All ritual diagrams are included along with their positions in the Hall.
- (3) Explanations are given separately for each diagram so that its inner meanings can be easily understood.
- (4) Included are the Godform drawings and colouring instructions, as well as their placements.
- (5) The energy patterns formed on the Temple floor by the magical currents of the Admission Badges of each Grade.
- (4) The magical meanings of the Officers Wands used in the Outer Order, Portal and Adeptus Minor Grades, as well as the symbology of their Lamens.
- (7) The additional colouring of the Pastos using the four colour scales.
- (8) The first hand experiences of temple officers from the Whare Ra Temple who had problems in the ritual's and how they overcame them.
- (9) The introduction of the student to each Grade and the meaning behind them.
- (10) Additional study papers for each Grade from both the early Golden Dawn and Whare Temples, including Waite's Golden Dawn rituals.
- (11) A History of the Golden Dawn from its inception until today⁸.

The backbone of this current book are the ritual commentaries which were written and collected over a number of years for the Thoth Hermes Temple members. We originally started to put most of this 'word of mouth' teaching in a form of commentary on the rituals and gave them to our Temple members so they could understand what was happening on the different levels when they went through a Golden Dawn ritual. The commentaries started to build on the skeleton format I had originally draughted up. It appeared that every time Chris or I question a point on ritual, more information and stories started being relayed to us by ex-Whare Ra members, which amplified certain pertinent points raised by us.

After the Regardie's Falcon Press edition of the Rituals was published, I decided to publish what we had here in New Zealand, and over the next few years I started to bring these ritual commentaries⁹ into book form. I wanted to give as much information on the actions of the rituals that we had learned, the results being the book you now hold in your hand. Due to the expansive nature of our Golden Dawn work, Chris and I found the material too massive to put it entirely in one book, so we settled in this instance for the rituals, commentaries and associated documentation. Separate books on subjects such as Enochian Chess, The Equinox and Solstice Rituals¹⁰, The Golden Dawn Tarot, General Enochiana, the Z2 rituals, and Meditative techniques for the Elemental Grades have either already been published, or will be available in the future. I have only included the rituals up to the 5 = 6¹¹. A future volume will be made available for the rituals and teachings of the higher Grades in due course.

The publication of this expanded ritual material in this book now prevents many of those who have this knowledge, from sitting on it, when they should be doing more to help those who need it. Merely being the possessor of such knowledge does not give one the right to pontificate to others. I had seen the result of this type of temple managing from some ex-Whare Ra members, and I feel it is to be avoided at all cost. If any of you who wish to start their own temples, I hope the full rituals and commentaries will be a guide for you where practical instruction from a senior is impossible. The information contained here on ritual was the result of many collective efforts by people with a

great deal of Golden Dawn ritual training from the old Whare Ra Temple, plus our own meager efforts in Thoth Hermes. There are also hints and directions in this book for those of a more studious nature to advance even further as it is far from being complete by any stretch of the imagination, but it is a solid foundation from which others in the future can work from.

Finally I would like to thank a number of people to whom I owe a great debt, for without them this book would never have been published. To Laura Jennings-Yorke, and her husband Peter, who kept pushing me to get this book completed; David Stoelk for editing the first draft of the manuscript; and to Richard Dudschus, Jonathan Pierce and David Stoelk who did the art work and had to redraw many of the terribly sketched ritual diagrams from the Whare Ra Temple. To Tony F. for his advice and help over the years and who put me straight on a number of issues when I was in the dark. To Connel T. and Tony H. for their unwavering support and advice since day one. To my late Friends of Whare Ra - my teacher Jack Taylor, Percy Wilkinson, Babs and Ian Nairn, Alison and others whose names would not wished to be mentioned. Also a great debt to Francis Israel REGARDIE who actively pushed me to publish. Most important of all, my beautiful wife Chris who put up with me when I was going through the maelstrom of writing this book over the last few years (when many of those around me thought I was possessed , and who understands me like no other). •

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Introduction to the Z5

The Hermetic Order of the Golden Dawn is the foundation stone underlying virtually every Occult organisation of the Twentieth century. Its achievement was the combination of Hebrew Mysticism with the works of some of the world's greatest Philosophers and Occultists, into a workable format that could be used by an aspiring magician. This format was then overlaid with Rosicrucian theology to direct its aims.

When writing about the history of the Order of the Golden Dawn, the most difficult task that an author faces is to present it simply, while explaining the complexities of its philosophy to the public. In the late 1930's, Regardie, tried to do this when he published his book *My Rosicrucian Adventure*, which was intended as an introduction to his major work on the rituals and teachings, *The Golden Dawn*, that he published some years later.

With Regardie's latter publication, the vast system of philosophy and magic was made available to those who wanted to study esoteric subjects. From that time, when the teachings of the Golden Dawn were revealed for all to see, the start of a magical revival began. There are very few Orders today that do not owe some form of their teachings to the Golden Dawn, and much of that obligation comes from Regardie's published compilation of Golden Dawn material.

Volume One of this book is an introduction or overview of the history of the Golden Dawn and its teachings. Volumes Three and Four examine the meanings of the rituals and teachings at a deeper level. Included in these volumes will be a great deal of unpublished teaching which we learned from the members of the Whare Ra Temple, the last of the main Temples to survive. To date, several other books¹² have been written, covering such subjects as the Golden Dawn Tarot, the Kabbalah of the Golden Dawn, Advanced Enochian Magic, Enochian Chess, Equinox and Solstice Ritual Commentaries. They contain teachings up to the highest level of the Order and will introduce to the reader, ritual magic, and its allied philosophies and thought. Apart from the books written by Chris and I on the Golden Dawn, there are books being written here in New Zealand by other authors which also cover the teachings of the Order and its personalities, which fit in with our own series.

Within the Golden Dawn were all manner of people from the devout Christian, to Ministers of Religion and even the occasional atheist. Everyone worked together in the form of an Order, of the like the world has never seen since ancient times. The Golden Dawn teachings have been copied by many and transformed by some, but none have ever quite managed to duplicate the major effect the Order has had on today's modern thought on esoteric subjects, whether it be Astrology, Divination or Astral Projection.

When Regardie published the rituals and papers of the Golden Dawn, which he obtained from the Hermes Temple in Bristol, there were a number of large sections missing in the rituals which that Temple decided to prune from the originals. The rituals and diagrams presented in these volumes will be from the Whare Ra Temple in New Zealand (which closed in 1978 after being founded in 1912) and are more detailed. Full explanatory information on the rituals and related subjects is given and will be combined with diagrams, a number of which have not been published before. One of the most interesting books to come out by us will be *The Golden Dawn Tarot* which gives full explanations for each card plus some rewritten material on the Star Maps. Another book which will be of interest, is the biography of a former head of the Order, Dr. Robert W. Felkin, meticulously researched for over ten years by Connel Townsend and which sheds new light history of the Order, through Felkin's diary notes. An entertaining publication is *Enochian Chess of the Golden Dawn*, written by Chris, who has done the first definitive work on the subject. What I have just mentioned along with this book and it's volumes together with books to come are a series of works which should prove exciting, both for Golden Dawn historians and for those who wonder exactly what it is. We are bringing more and hitherto unpublished information that this secret

Hermetic Order utilised from the time of its inception to the present day.

The first volume of this book is quite different from Regardie's *My Rosicrucian Adventure* (subsequently retitled *What you should know about the Golden Dawn*) which was written more for the experienced occultist than for the general public. This volume also differs from Ellie Howe's excellent book, *Magicians of the Golden Dawn* and also the works of Bob Gilbert and Ithell Colquhoun who have written on Golden Dawn history. Our own contribution, we feel, contains more information on the Order and caters more for the general public than does Regardie's original book. Regardie's book is valuable nevertheless and compliments the material covered in mine.

The Golden Dawn was the outer shell for an inner Rosicrucian Order, and to explain what that means we have included the two original early 17th century Rosicrucian publications (which are today quite hard to obtain). From the Rosicrucian philosophy, sprung a magical and mystical tradition that is almost 400 years old and is still being practiced today.

In the past most Occult historians have concentrated on the Golden Dawn in England and have totally ignored the history of the Golden Dawn in America, which was every bit as prolific as its English cousin. In my first book, *The Secret Inner Order Rituals of the Golden Dawn*, I openly asked someone who had access to this material to publish it. Little did I know that I would be the first to do so' and the reason for this rests solely on Paul Clark who has generously given us access to his material which is included in Appendix One.

Roots of the Golden Dawn

To fully understand the formation and structure of the Golden Dawn it is necessary to go back to its embryo state and to do that we must look at the S.R.I.A" (Societas Rosicruciana in Anglia). This society was formed in England in 1867 by a small group of Masons" who decided they wanted to continue their study in the Rosicrucian philosophy. Ritual was very important to all of them and the esoteric science of Masonry though cryptic and steeped in mystical tradition, apparently did not go far enough for them. By the mid 1800's in England many of the Kabbalistic associations in Masonry had been discontinued and thus much of this side of Masonry had ceased to exist. No doubt those serious Masonic students of the Kabbalah, such as Robert Little and his friends, decided they wanted to return to that particular flavour of ritual but with some concentration on the Rosicrucian legends. In order to preserve the secrecy and tradition of the legendary Rosicrucian Order, only master masons of the third degree or higher could be admitted to this fledgling society.

While the concept of mystical societies was not new to England at that time (or any other) this little society began its first connection with the Golden Dawn in the form of the rituals it operated. The rituals which the SRIA worked became the backbone from which the Golden Dawn rituals were founded. The grade structure ,of the SRIA was in fact 9 Degrees:

- (1) Zelator
- (2) Theoricus
- (3) Practicus
- (4) Philosophus
- (5) Adeptus Minor
- (6) Adeptus major
- (7) Adeptus Exemptus
- (8) Magister Templi
- (9) Magus

The rituals in this society are extremely simple and consist of a circumambulation around the room where the candidate is stopped by members who are called the Four Ancients". Each of these represents the four fixed signs of the Zodiac¹⁶. The candidate would carry in an Admission Badge such as a cross or similar object. What has never been discussed in print before is the connection of these S.R.I.A. admission badges with those found in the Golden Dawn rituals, for they are identical.

The main form of study in the SRIA apart from the occasional spoken lectures, consisted of a series of papers written by various members on all manner of subjects. Though the contents could hardly be called occult in origin they still, for the most part, went a lot further than the masonic teachings and built yet another further span in the bridge between masonry and occultism.

Although a number of papers were printed for the SRIA, their basic documents, as in all other Rosicrucian Societies, are the 'Fama'" and the 'Confessio'" for these are the cornerstones on which all later Rosicrucian Societies were formed;'

The Rosicrucian Philosophy is an allegory on the mythical life of Christian Rosenkreutz and notes how one should behave by modelling his or her life on the simple rules Rosenkreutz laid down for his Fraternity. Many have also thought that the publication of the Rosicrucian Manifestos that sparked off Masonry, some years later and which in its early days did appear to follow the Rosicrucian ideals to a great extent.

Within this nucleus of the SRIA there are three personalities which merit our attention, William Robert Woodman, William Wyn Westcott and S. L. Mathers, for these were to be the first Three Chiefs of the Golden Dawn. Both Woodman and Westcott had reached the level of Supreme

Magus in the SRIA by the later 1870's which made them the two most highest ranked members of that Order. Oral tradition tells us that Westcott then approached a hard working younger member of the SRIA, one S.L.Mathers²⁰, to assist him to put some meat on the bare bones of some cypher rituals" he had discovered and his brief was also to add the Knowledge Lectures that went with them.

These cyphers have been a bone of contention since Effie Howe claimed that they were forged¹²². Howe goes to great pains to attempt to show that origins of the cyphers were concocted by Westcott to validate his claim to inherit the Chieftainship of the Golden Dawn. The drawings in the cyphers, however, show a number of the SRIA Admission Badges. After studying the SRIA rituals, I do not suggest that the cyphers were the basis for their rituals so I must come to the conclusion that the cyphers were created by someone in the SRIA, though not necessarily Westcott.

The main points of consideration regarding these cypher manuscripts that Westcott gave Mathers to decipher and expand to something workable are :

- (1) The cyphers were written in an alphabet utilised by the Monk, Trithemius, as published in his book the Polygraphia of Trithemius'.
- (2) Along with each section of the ritual there were certain tabulations which Mathers reworked into the Golden Dawn Knowledge Lectures covering the Kabbalah and Alchemy as well as drawings from Rosenroth's 'Kabbalah Denudata' ²³.
- (3) An address was received with the cyphers asking anyone able to translate them to get in touch with a certain S.D.A²⁴. This turned out to an elderly German Adept who allegedly corresponded with Westcott and gave him, as well as any other two people he cared to nominate, a very high grade which would qualify them to be Chiefs of an Order called the 'Golden Dawn'.
- (4) Ellic Howe, in his 'Magicians of the Golden Dawn' proved conclusively that the letters from S.D.A in Germany were in fact forgeries", possibly done by Westcott to give some validation to his claims of having a very high rank in the fledgling organisation.
- (5) A number of years ago I was acquainted by a spiritualist who knew nothing of my Golden Dawn interest. I put it to her to ask her esoteric contacts a question as to the origination of the Golden Dawn cypher manuscripts. She knew nothing of the Golden Dawn or its history and approached me a week later with one word that was constantly repeated to her while in the circle and that was 'Hockley'. Frederick Hockley²⁶ was an SRIA member who died in 1885, and had a good knowledge of German and had received, according to Ellie Howe, a German Initiation of sorts.
- (6) The use of a number of S.R.I.A symbols shows that the person who draughted the cyphers would have done so after 1867, unless these symbols were taken from papers of a yet more previous Rosicrucian Order, and that members inherited. If this was the case the name of a certain Dr. Falk may have been connected with them.
- (7) The insertion of the Enochian Tablets into the cyphers was very crudely and haphazardly done by Westcott (in his handwriting) which is not like any other of the original sheets so for this reason I do not believe that Westcott concocted them. Though the Enochian names are imbedded in the cyphers proper.

At this point I can only concur with Ellie Howe that Westcott forged a number of letters but do not think he forged the cyphers. My good friend and colleague, Israel Regardie", gave a scathing attack on Howe for his findings. Regardie observed that to say that the Golden Dawn was based on a confidence trick would be like the Christian Churches finding that Jesus Christ was never Crucified. Most researchers would also come to hold the same opinion as Howe if they had access to the papers he did. To throw up ones hands and say the Golden Dawn is nothing but a

fraud is mistaken in the occult context for this forgery is really unimportant - for it is the effect and not the cause that concerns us in this instance.

We must now examine the work of Mathers on the cyphers, for by accident or divine plan, he was able to impart a structurally well balanced system, which is possibly the best all round occult system yet devised that went further than either the originator of the cyphers or Westcott had ever considered.

The full effect of what Mathers actually created is just starting to come to the occult fraternity today which can only marvel at its genius. From this very shaky start the Order of the Golden Dawn was born. The Golden Dawn was however, only the name for the First Order on which the cypher manuscripts were based. The real participation with ritual magic on an individual basis came with a Second Order which is barely mentioned in the Outer Order rituals. Apart from the five cypher rituals Mathers also introduced another in the form of the Equinox ceremony.

Far too often I have felt that when people study the Golden Dawn's study curriculum they approach it from merely a scholastic viewpoint, equating knowledge with occult attainment. As an occultist who has worked with the Golden Dawn system for many years I feel far too little has been said of the immense psychological value gained from participating in and experiencing the rituals, which in the writers opinion, are every bit as necessary to the study program.

The Kabbalah and Ritual

Ritual magic, as Mathers envisioned It is far more than going through dramatic gestures. Magic brings down and utilises a certain magnetic quality that the ritual is designed for. The effect on the psyche, if this is correctly done, is enormous. To encompass these rituals he developed, Mathers utilised the structure and methodology of the Hebrew Kabbalah, a secret Doctrine of certain sects of the Jews. Mathers had just completed a translation of excerpts of the Kabbalah from the Zohar and this impressive piece of work showed that by the time he embellished the cypher manuscripts he was extremely knowledgeable about even some of the more obscure knowledge of the Kabbalah. Such knowledge was acquired by spending just about every day, all day, at the British Museum doing research. Apart from this he also published a book called *Key of Solomon the King, an ancient Grimoire* that was said to have been written by Solomon himself. This text firmly placed Mathers as a practising magician using methods of Evocation. Oral tradition had it that he taught himself, Latin, French, German and was reasonably familiar with the meanings of Egyptian Hieroglyphics and some Greek. He had also published a small book on the tarot, some years earlier.

To understand the framework of the Golden Dawn some discussion of the Kabbalah²⁹ is needed.

The teachings of the Kabbalah are based on additional Jewish sectarian commentaries of the Bible. Some of the important Kabbalistic Books of the first 6 centuries A.D. are the Bahir³⁰, the Sepher Yetzirah³¹, and Schemphamphoresch which enunciates on the 72 angelic names. Around the 13th century, a great body of Kabbalistic literature called the Zohar was published, though tradition tells us that this work, in part, was many hundreds of years old³².

The first point of consideration of Kabbalistic doctrine is the Hebrew Alphabet and its numerical and astrological considerations. All those joining the Golden Dawn had to commit this to memory. Along these lines and by way of analogy, Mathers constructed a series of tables which formed the major part of a book called *General Correspondences*³³. The Hebrew Alphabet was also used as a form of meditation as well and Mathers took it to a level that even outstripped the metaphysical concepts of the Zohar.

The numerological side of the letters of the Hebrew Alphabet was considered to be part of the Literal ICabbalah and is studied in three major divisions³⁴:

(1) Gematria³⁵ was a mode of interpretation by which a name or word having a certain numerical value was deemed to have a relation with some other words having the same number;

thus certain numbers became representative of several ideas, and were considered to be interpretative one of the other. For example, Messiah spelled MSHiCh, numbered 358 and so does the phrase IBA ShILH, Shiloh shall come; and so this passage in Genesis 49 v.10, was considered to be a prophecy of the Messiah: note that Nachash NChSh, the Serpent of Moses, is also 358. The letter Shin, Sh, 300, became an emblem of divinity by corresponding with Ruach Elohim. RUC h ALHIN', the Spirit of the Living God.

(2) Notaricon, or abbreviation, is of two forms, one word is formed from the initial and final letters of one or more words, or the letters of one name are taken as the initials or finals of the words of a sentence. For example, in Deut. 30 v. 12, Moses asks 'Who shall go up for us to Heaven?' The initial letters of the original words MI IOLH LNV HShMILH, form the word MILH, mylah, which means circumcision, and the final letters are IHVH, the name Jehovah: hence it was suggested that circumcision was a feature of the way to God in heaven.

Amen, AMN, is from the initials of Adonai melekh **namen**. 'The Lord and the faithful king'; and the famous Rabbinic word of power used for talismans AGLA is formed of the initials of the words 'Ateh gibur leolam Adonai.' 'The Lord ever powerful,' or 'Tu patens in soeculum Domine.'

(3) Temura is a more complex procedure, and has led to an immense variety of curious modes of divination: the letters of a word are transposed according to certain rules with many limitations: or again, the letters as arranged by a definite scheme, are often shown in a diagram. For example, a common form was to write one half of the alphabet over the other in reverse order, and so that the first letter A was placed by the last T, and B by Shin, and so on. On this plan the word Shesnak of Jeremiah 12v. 26, is said to mean babel: this permutation was known as ATBSh. On this principle we find twenty-one other possible forms named in order ALbat, Abgat: the complete set was called 'The combination of Tziruph.' other forms were rational, right, averse and irregular, obtained from a square of 22 spaces in each direction, that is of 484 secondary squares, and then putting a letter in each square in order up and down, and then reading across or diagonally, etc.

Kabbalistic literature can be divided into three major camps. The first is the direct relationship to biblical passages. The second relates to certain phases of literature allied to a ten stage system of development. The third is what is called the Partisifum ³⁶ theory where the Kabbalah is expressed through a five stage system.

The ten stage system of Kabbalistic development is placed in the form of a Tree (which is called the Tree of Life) and has ten Sephirothic stages of evolvment or emanation. These ten stages are said to relate to the Four Worlds of the Kabbalists ³⁷:

- (1) Atziluth, the World of the Archetype.
- (2) Briah, the Creative World.
- (3) Yetzirah, the Formative or Mental World.
- (4) Assiah, the material or Physical World.

These worlds can be considered as a composite of one complete Tree of life or, by yet another method, as a single Tree divided into four divisions.

The first point of consideration is the bridge from one world to the next and this is called the Ain Soph Aur or the Limitless Light. This is also called the Three Veils of Negative Existence. The number of letters in this title are said to represent the hidden nine Sephiroth within it for the first Sephiroth (Kether) is also said to represent the last Sephiroth (Malkuth) of the preceeding world. ³⁸

- (1) Kether (KThR) is the Crown.
- (2) Chokmah (ChKMH) is Wisdom.
- (3) Binah (BINH) is Understanding.
- (4) Chesed (ChSD) is Mercy.
- (5) Geburah (GB'URH) is Severity.
- (6) Tiphareth (ThPhARTh) is Beauty.
- (7) Netzach (NTsCh) is Victory.
- (8) Hod (HOD) is Glory.
- (9) Yesod (YSOD) is Foundation.
- (10) Malkuth (MLKUTH) Kingdom.

Between the Sephiroth are Twenty Two Paths. Each path relates to a letter of the Hebrew Alphabet. The methodology used when climbing or meditating on a Tree is to start at Malkuth, at the bottom, and work ones way through the Paths to each Sephiroth. This was the structure that Mathers used for the Golden Dawn ritual. While the Cypher manuscripts dictated this already it was Mathers who transformed it into something a lot more detailed. Each Sephiroth was allocated a Grade and each set of Paths that one travels to reach the Sephiroth is also included in the ritual.

Following the lead of the cyphers, Mathers then allocated a grade structure almost identical to the SRIA in name but with the addition of an extra ceremony for Malkuth. Each grade was allocated a number. For example the First "level of Neophyte was The second was Zelator at 1=10 where the "One" derived from Kether showed where the emanation came from and the "ten" showed where a person was at the moment. The next grade is Theoricus (Yesod) and is 2=9. The two is for Chokmah and the nine is for Yesod and so on. At the point of Tiphareth or 5=6 the upper and lower emanations would meet and grant the entrance to the Inner Order.

While the Paths of the Tree of Life relate to the letters of the Hebrew alphabet there is very little documentation concerning them but through the process of analogy and 'General Correspondences Tables' a rather more complete picture can be formed. The effect of all this was expressed by those in the Order through the Kabbalistic concept of the Soul.

To each Sephirah and Path of the Kabbalah is allotted certain angelic names, corresponding also to of the Four Worlds. Along with the angelic entities there is also classification of the Demonic forms associated to the Sephiroth and Paths which Mathers also gave during the Golden Dawn rituals. Similarly for each Sephirah and Path, in each of the Four Worlds, is allotted a specific colour scheme, where no two colours are identical.

Mathers derived his research on colour theory from 22 different authorities on colour and combined all their knowledge in a unified scheme. He then took things a step further and applied meditational aspects to this colour scheme when applied to the body of man."

From the Zohar the Golden Dawn adapted the concept of the Kabbalistic Soul but also married it with the rudimentary psychology of that period. The highest or innermost kernel of the Soul is called the Yehidah or Divine Consciousness which is related to Kether and is commonly called the Higher Self. The next lower level is called the Chiah and is related to the real self of man, far removed from the divine emanations of Kether. Regardie considered that the Chiah and the next level of the soul in Binah related to the Animus and Anima of Jungian psychology. The Ruach of course encompasses all the Sephiroth from Daate to part of Yesod. This includes the component parts of the personality such as Memory, Reason, Love, Hate etc. Yesod is allied to the next level of the soul and is called the Nephesch or the state of Automatic Consciousness which resides in partly in our subconscious and part in our DNA cells. It is constantly changing and often called "the dream state".

Other Gods

Yet another layer of meaning in the Golden Dawn rituals is that of various Egyptian Godforms which correspond to each of the Grade ceremonies. The symbolism of the Temple floor

plan used in the Grade ceremonies comes from the Egyptian Book of the Dead and is for all intents and purposes, the Hall of Maat. Each Officers taking part in the rituals represents an Egyptian Godform who corresponds with some aspect of Kabbalistic symbology as well. Even the costumes of the Officers are of Egyptian design. Around the Hall are Invisible Stations where the energies of other Godforms are manifested as well to help create a power vacuum during the ritual. The Pillars, being one of the main focal points in the ritual, are also linked to the Egyptian Book of the Dead, due to the inscriptions on them derived from that Book.

The heavy Egyptian influence is said to draw the energy from the Hall of Maat and project it into the ritual. In the Neophyte Grade this gives the candidate a type of purification which is essential before he or she can advance through the next four rituals. The second level of Godform representation in the rituals is that taken from the Chaldean Oracles as translated by Wyn Westcott⁴¹. There is yet another layer of symbolic meaning and that is the use of certain Biblical passages chapters and the magical uses of Psalms which both gave additional power to the rituals. The prayers to the elementals (from the works of Levi) were also used in some of the rituals and these yet brought another link to the framework of operation.

Geomancy⁴²

The principles of Geomancy as used within the Golden Dawn are mentioned a number of times during the Elemental Grade rituals, although mainly in the form of diagrams presented to the candidate during the rituals. At the 3=8 lever of the Practicus Grade a full geomantic set of papers was given out. Geomancy as described by Agrippa, in his Fourth Book on Occult Philosophy, says of the Science of Geomancy:

Geomancy is the Art of Divination, whereby the judgement may be rendered by lot or destiny, to every question of everything whatsoever but the Art hereof consisteth especially in certain points whereof certain figures are deducted according to the reason or rule of equality or inequality, likeness or unlikeness; which figures are also reduced to the Celestial Figures, assuming their natures and properties, according to the course and forms of the signs and planets; not withstanding this in the first place we are to consider, that whereas this kind of Art can declare or showforth nothing of verity, unless it shall be radical in some sublime venue, and this the Authors of this Science have demonstrated to be two-fold: and one whereof consists in Religion and Ceremonies; and therefore they will have the projectings of the points of this Art to be made with Signs in the Earth, wherefore this Art is appropriated to this Element of Earth, even as Pyromancy to the fire, and Hydromancy to the Element of Water: Then whereas they judged the hand of the Projector or Worker to be most powerfully moved, and directed to the terrestrial Spirits.

The Tattvas

One of the few areas where Mathers utilised Eastern teaching was in the form of the Tattvas which were used as a type of hourly clock of energy. Each energy form was categorised as a geometric shape, such as a half Moon, a triangle, square, circle etc. The original concept of these Golden Dawn lectures are to be found in Rama Prasad's book, 'Nature Finer Forces'. At the time Mathers draughted up the side lectures for the rituals, these teachings formed a series of lectures given by Prasad to the Theosophical Society.

The Magic Squares

One of the fundamental considerations of power during the Elemental Rituals was the use of the Magic Squares of Agrippa. Each square, is divided into a number of lesser squares with the square root of each square (formed from the equal numbers of lesser squares both across or down)

equal to the number of the Kabbalistic Sephirah it represented. For example, the square representing the Moon and Yesod has a square root of nine squares. The square representing Mercury has a square root of eight squares and relates to both Mercury and Hod etc. Over these squares, the names of certain sigils can be traced which represent the glyph or signature of an angelic force which is called forth in the ritual.

Alchemy

Within the Outer or First Order, very little alchemical information is given save for key alchemical phrases which are taken from the Zohar placed by Wyn Westcott and placed in a book titled 'Purifying Fire'. Since the alchemical knowledge was only briefly discussed in the Outer Order, this book was often referred to as well as another book that Westcott wrote, called 'The Science of Alchemy'. Like 'Purifying Fire' this was also well read by aspiring members.

Enochian Tablets

The Four Enochian tablets were a series of tablets that Mathers took from the work of Dr. John Dee. Using his own concept of associations he borrowed this system from Dee, and made it the pinnacle or power base of the Order. Each Tablet was allied with an Element and at the start of each ritual, certain names were evoked from the tablet to come forth and assist in the ritual (the Neophyte ritual being the exception.).

Foundation

Over the years the study structure of each of the Outer Order Grades varied from temple to temple but the following is an outline utilised by the last of the original Golden Dawn Temples, Where Ra, in New Zealand. Though there are perhaps some additional lectures in this list that were added after the schism in the Golden Dawn the study concept is still quite considerable by any stretch of the imagination. Though Mathers wrote the majority of the lectures, others in the Golden Dawn and Stella Matutina also added some additional papers as time went by.

Neophyte Grade of 0 = 0ⁿ

The Neophyte Ritual and Allocution.

A. 1. Papers, Addresses and Lectures

- (1) The Order and its training.
- (2) The 0 = 0 Signs.
- (3) Notes on the First Knowledge Lecture.
- (4) Constitution of Man.

A.2. Papers, Addresses and Lectures

- (1) Order of Smaragdum Thalasses - General instructions.
- (2) Additional Notes to the First Knowledge Lecture.
- (3) Banishing Ritual of Pentagram.

S.2. Syllabus and meditations - Daily Rhythms.

Zelator Grade of 1 = 10

The Zelator Ritual and Allocution.

B.1. Papers, Addresses and Lectures

- (1) Rituals and How to read them.
- (2) Thinking backwards.
- (3) Hebrew Alphabet.

B.2. Papers, Addresses and Lectures

- (1) Knowledge lecture.
- (2) Lecture on 1 = 10 ceremony.

S.3. Syllabus and meditations.

Theoricus Grade of 2 = 9

The Theoricus Ritual and Allocution.

C.1. Papers, Addresses and Lectures

- (1) Climbing the Tree.

-
- (2) The Pillars.
 - (3) Hidden meanings of the First Three Grades.

C.2. Papers, Addresses and Lectures

- (1) Knowledge lecture.
- (2) Vestiges of Tetragrammaton.
- (3) Analogy.
- (4) Address.
- (5) Riddle of the Sphinx.

S.3. Syllabus and meditations.

Practicus Grade of 3 = 8

The Pructicus Ritual and Allocution.

D.1.' Papers, Addresses and Lectures

- (1) Symbolism of 3 = 8.
- (2) Principles of Man.
- (3) Rhythmic Laws of life.
- (4) Tattvh. lectures (1 - 5).

D.2. Papers, Addresses and Lectures

- (1) Courage verses Obsession.
- (2) Recruiting for the Order.
- (3) Pledges of Secrecy.

S.4. Syllabus and meditations.

Philosophus Grade of 4 = 7

The Philosophus Ritual and Allocution.

E.1. Papers, Addresses and Lectures

- (1) Symbology of the 4 = 7 Grade.
- (2) Hegemon.

E.2. Papers, Addresses and Lectures

- (1) Christian Occultism.
- (2) Reincarnation.

S.5. Syllabus and meditations.

Additional lectures

- (A) Salamanders or Fire Elementals.
- (B) Azoth.
- (C) Officers of Outer Temple.
- (D) Lecture on Tarot Trumps (1 - 2).
- (E) Schemphamphoresch lecture.

-
- (F) Lecture on Twelve Tribes. (Outer Order version)
 - (G) General Correspondences.
 - (H) Qliploth.
 - (I) Polygrams and Polygons.
 - (J) Geomantic talismans.

By 1888, Mathers had presented Westcott with a virtual occult treatise on ritual magic but still there were a number of gaps missing involving ritual magic and personal work. Any ritual work at that time was in group format with each person counterbalancing the other. This gave the individuals a feel for the magical work through both initiation and the use of their positions as temple officers. Mathers at this time had been elected Third Chief of the Order along with Westcott and Woodman. The three chiefs were initially given the rank of 5 = 6 which placed them in a Second Order. Mathers held the Office of Praemonstrator, Westcott the Office of Cancellarius and Woodman the Office of Imperator.

By the time a full syllabus for the Outer Order was drawn up, Mathers firmly believed that some sort of spiritual power began to pass messages through him. This power he later claimed to come from the Third Order and he claimed it guided him in his studies. While one can neither prove nor disprove this fact the amount of material that he wove into the tapestry of the Golden Dawn was considerable. The rituals for some started to produce clairvoyant capability while enhanced it in others who were natural clairvoyants. While a great deal of the study material was not new, the way it was woven into the rituals produced a new dimension in study concepts.

The rituals taught the candidate and the Officers present, to feel with their senses and this is what they did, taking this concept to a remarkable degree. In rituals the fusion or currents of energy from many different civilisations that the rituals drew their energy from were experienced by members one layer at a time. The more experience one had with the rituals than the more adept the individual would become in distinguishing various energy forms.

Ceremony of the Neophyte Ritual

The ceremony has the presence of the Three Chiefs on the Dais as well as the Hierophant and Past Hierophant and a full compliment of Officers on the Temple floor- The Hieres, Hegemon, Kerux, Stolistes, Dadouchos and Sentinel. The candidate is placed in an ante chamber and is wearing a black robe and bound with a cord. The temple floor plan is arranged in the form of the Lower part of the Tree of life with a heavy Egyptian overlay of the Hall of Maat (from the Egyptian Book of the Dead). This is to show that the Candidate has to purify himself before being accepted by Osiris, as the Hierophant, as shown in the Papyri of Ani. Scattered through the Hall are the stations of the Egyptian Godforms that are supposed to protect and frighten the candidate on his journey.

The first knock, given by the Hierophant, starts the ceremony off by initiating a fresh current of energy that floods into the hall. The Kerux then, with his wand, utters a challenge that anyone who should not be present should get out. This then stops any negative form of energy from being present. The energy from the initiating current is caught and harnessed through performing the 0 = 0 Signs. To the uninitiated the Signs of the 0 = 0 are merely signs of recognition but in actuality they have a deeper meaning for it is these signs that one must use to tap into the magnetic currents of energy and give it some direction. Gradually, each one of the Officers on the Floor recites his or her position and function for in the 0 = 0 they are told:

Let the number of Officers in this degree and the nature of their Offices be proclaimed once again, that the powers whose images they are may be reawakened

in the spheres of those present and in the sphere of this Order - for by names and Images are all Powers awakened and reawakened.

The current of energy that is initiated by the Hierophant brings with it the energy of other forms that the Officers draw from through their will. Once the energy has been correctly activated then the Hall is purified and consecrated by Water and Fire by the Stolistes and the Dadouchos which further refines the magnetic quality of the ritual. The Floor Officers then do a Mystic Circumambulation to try and connect their spheres of operation or aspects of their Higher Selves to what is being introduced in the ritual. After this the Adoration is then done by all in the Temple to the Lord of the Universe which is an act of affirmation by those present. Then, with a series of knocks, the Light or deeper aspect of energy is drawn into the ritual and completes the final part of the opening.

The Admission of the Candidate then begins. A knock is then given by the Hierophant who now acts as the controlling Higher Self of the candidate. This links the aura of the Candidate to the symbology of the rose, cup, lamp and bread as used in the rituals. On entering the Hall the candidate is then purified and lead to the altar, on which is the symbol of the red cross above the white triangle. It is here when the candidate kneels before the altar and places his or her hand in the centre of the triangle to affirm the oath of *secrecy* which binds the candidate to the Order and the Higher aspirants of soul. During the oath a sword is placed at the neck of the Candidate and this is where the transmitted energy enters the Candidate's aura and helps fortify and clear away the negative influences that tend to pull the soul of the aspirant away from the true light of the soul.

The Candidate is then taken around the altar and stopped at certain cardinal positions and given information on what he or she must expect at certain directions. It is very much the concept of a journey through the zodiac. The various steps, signs and password is then given to the Candidate followed by further consecrations. A speech is then given to the Candidate in the form of a lecture of the ancient mysteries and some symbology of the temple.

The closing of the ceremony of the Neophyte involves the closing of the light in which a reverse circumambulation of the Hall is done followed my another Adoration. At this point the ceremony of the Eucharist is then undertaken where the Officers of the temples now partake in the symbology of nourishment in the form of integrating with the rose, cup, bread and salt, and wine with the four elements. Four these have been energized by the ceremony and help sustain the magnetic energy of the aura and said to be healing in their characteristics. When all have partaken in them the ceremony then is completed.

Ceremony of the Zelator Grade

This ceremony relates specifically to the Sephirah of Malkuth, which is allied to the Kingdom of Earth. This is the first of the Elemental Grades and is a drastic change of pace from the previous ceremony but of no lesser importance. On the altar the cross is now placed within the Triangle showing the descent of spirit into matter. Descending from, or placed by the altar is the diagram of the Flaming Sword on the Tree of Life, which is also the Lightning Flash showing the descent of the light down the Paths to Malkuth and the Altar below it. On the walls to the east are the Hebrew letters of Shin, Tau and Qoph, the three paths that lead from Malkuth to the higher aspects of the Tree of Life. The pillars are now placed below the altar, representing the same pillars which the candidate has come through in the previous ceremony.

A major difference between this ceremony and the previous one is the fact that the Enochian Tablet of Earth is present in the North of the hall. This is the power base of the Golden Dawn and is fused with the Egyptian, Chaldean and Kabbalistic influence of this ceremony.

The ceremony is started by a specific number of knocks, made by the Officers with their magical implements, to initiate the fresh currents that form the vortex where the hall is. The Spirits

of Earth, the particular Archangel and names from the Enochian tablets are then invoked and with the name 'Adonai Ha-Aretz' the temple is then opened.

The Neophyte is then ushered in with an admission badge, being the Hermetic Cross, in the shape of a Swastika. The Neophyte is then placed between the Pillars and the Oath or Obligation for this grade is then given. The Hierophant then tells the Neophyte:

The 1 = 10 Grade of Neophyte is a preparation for other Grades, a threshold before our discipline, and shown by its imagery, the Light of the Hidden Knowledge dawning in the Darkness of Creation; and you are now to begin to analyze and comprehend the nature of that Light. To this end you stand between the Pillars, in the gateway where the secrets of the 0-0 were communicated to you.

After a series of prompts, the Neophyte is then lead around the temple. As the Neophyte reaches the Altar the most significant part of the ceremony is undertaken. During the speech of the Hierophant, the Neophyte is told of the Flaming Sword at the Gates of Eden for this is the first of the major symbols of self sacrifice that the Neophyte must be acquainted with before any advancement can be made in the Order.

In the Second Part of the ceremony the Temple setting is now changed. This part of the ceremony is different from the first, in so much it is based on parts of the biblical book, from Exodus, particularly that concerning the entry to the Inner Sanctum of the Holy Temple. There are two additional diagrams presented here, the Table of Shewbread and the Seven Branched Candle Stick. These reinforce both the main aspects of the Sepher Yetzirah, as explained in the 0 = 0, and a concept of learning involving a seven and twelve stage systems which are constantly repeated throughout the occultists advancement through the grades of the Order. At this point, a mystic title is bestowed on the Neophyte, who now becomes, in fact, a Zelator.

The closing part of the ceremony is also very important for it includes the Prayer to the Gnomes, the Elemental inhabitants of Earth, and links the aura of the Zelator directly to the energy of Earth.

Ceremony of the Theoricus Grade

This ceremony differs yet even further from the previous one because now the Zelator has to traverse a Path of the Tree of Life before the Sephirah of Yesod, which represents the Air Element, can be reached. The Pillars are placed back in the position of the 0 = 0 Grade. There is yet another Enochian Tablet present in the East, the Tablet of Air, plus the previous Tablet of Earth in the North. On the Altar is a fan, lamp, salt and cup placed around the four edges, with a large Tarot drawing of the 21st Key or Trump at the centre of the altar. Of the Officers on the floor, only the Kerux, Hierex and Hegemon are present.

The starting or opening of this ceremony and the invocation of the names in front of the Air Tablet, are done in much the same manner of those of the previous grade. The Spirits of Air and the Archangel Raphael along with the Enochian names of Power are called forth by the Hierophant. With the Name Shaddai El-Chai' the ceremony is then opened.

The Zelator is brought in with a new admission badge, the Greek Cubical Cross, and is then gives the grips, signs and password of the previous grade to show his right of admission. The Hierophant then informs the Zelator that only the 32nd Path is opened to him. The Kerux then leads the Zelator around the hall where various stops are made and challenges are given, and followed by signs and mysteries which are then revealed to him. Following his journey the Zelator is then introduced to the esoteric explanation of the 21st Tarot Key, the Universe which is the main focal point of journey, for all the ideas incorporated in the explanation of the 32nd path are shown in the 21st Tarot Key.

The second part of this ritual has a different temple arrangement with the prominent diagram on the altar being the Serpent on the Tree of Life. This diagram is then explained to the Zelator in great detail for it is the first major symbol of Self Sacrifice, representing the Serpent of Brass which Moses made in the Wilderness, and which was wrapped around the Middle Pillar of the Tree of Life. The Signs, grips, names and other symbols of the 2 = 9 grade are then given to the new Theoricus. Also at this point the Theoricus is informed about the Magic squares and sigils that are present in this part of the ceremony.

The closing part of this ceremony is the same as the previous one except that the prayer is to the Air Elementals, the Sylphs.

Ceremony of the Practicus Grade

In the first part, the temple is arranged for the 31st Path with the Letter Shin being on the far left above the dais. The Enochian Tablet of Water is hanging in the West and the 20th Tarot Key is placed on the Altar. The ceremony is opened as before, calling down the names of the Spirits of Water and the Arch Angel Gabriel along with the names from the Enochian Water Tablet.

After the various knocks are given the Theoricus is admitted with the admission badge and then tested with the signs etc., of the Theoricus Grade. The Theoricus is then led around to certain points of the hall and shown various diagram's and challenges. The entire theme of **the** 31st Path is closely allied with that of the Kabiri of Samothracian time. After listening to the various lectures the Theoricus is then invested with the title, Lord of the 31st path:

The temple in the second part is arranged in the 30th Path with the 19th Tarot Key placed on the Altar. The Theoricus is then admitted with an Admission Badge where the Kabiri theme is continued. Again more challenges are given and symbols are shown including the esoteric explanation of the 19th Tarot Key. The Theoricus is then given the title Lord of the 30th Path.

Hod

The Temple is arranged according to the Sefirah of Hod which is allied to the symbol water and the planet Mercury. As usual, the Theoricus enters with an Admission Badge and is then shown the significance (in the form of a lecture) of the diagram of Garden of Eden. The grip, signs and tokens of the 3 = 8 grade are then imparted to the new Practicus, including the grand name 'Elohim Tzaboath'.

The altar diagram bearing the cross above the inverted triangle is explained as the Power of Spirit rising above the Triumph of Waters. The new Practicus is then "given" the letter Mem as a symbol and the magic square and sigils of the planet Mercury are shown to him. The closing is the same as the previous ritual with the invocation of the Elementals of Water or Undines.

Ceremony of the Philosophus Grade

The Temple is set for the 29th Path of Qoph, with only the Hieres and Hegemon of the floor Officers being present. On the Altar is the 18th Tarot Key of the Moon. The Enochian Fire Tablet is on the wall in the South. The **4 = 7** Grade is associated with the Sefirah of Netzach and the planet Venus.

The Opening is done in the usual way in front of the Fire Tablet in the South. The Spirits of Water and the Enochian Tablet, the Arch Angel Michael are invoked through the power of Yod Heh Vau Heh Tzaboath. The Practicus is then admitted, with the admission badge and, after giving the Signs and recognition signals of the 3 = 8 Grade, he then takes the Oath. The challenges and prompts are given along with an esoteric explanation of some of the temple symbolism, including the 18th Key of the Tarot.

When this is accomplished the Title of Lord of the 29th Path is given to the Practicus.

A similar procedure is then gone through for the 28th and 29th Paths, with the 17th and 16th Key of the tarot being on the central altar.

Netzach

Along the top of the Dais lies the Hebrew letter Kaph, signifying that Path. On the Northern side of the Hall lies the Hebrew letters of Nun, Peh and Tzaddai while on the Western side of the Hall is the letter Qoph, all signifying Kabbalistic Paths of the Tree of Life in relation to the Sephirah of Netzach. The Altar diagram shows the upright triangle above the cross and relates to the Triangle of Fire above the cross of life.

The most important diagram in this last part of the ritual is that of the Diagram of the Fall. This differs from the diagram shown in the 3 = 8 in which the Dragon is coiled beneath Malkuth in the region of the Qlippoth but raises its head to show the manifestation and rise of the unbalanced forces of Edom. The head of the Qlippoth in this aspect now reaches but is halted at Daath and cannot enter the Kabbalistic world of Briah. The symbology shows the Ruach overpowering the Neschamah for if the Neschamah seeks the world of gratification then both will be ruined. It is simply a matter of choice.

The Practicus is then admitted to the Grade of Philosophus, and given the usual recognition signs. The Officers close the ritual by uttering the prayer to the Fire Elementals or Salamanders.

Equinox Ritual*

The whole formula of the ceremony of the Equinox is to establish a Magical Link from the esoteric energy of the Sun to that of the Order, and for that reason the ritual is performed within 24 hours of the Sun's entry into Libra or Aries. All Officers are present during this ceremony, as in the 0 = 0, yet the Kerux is the only one who moves. Each knock and exchange brings in fresh currents of energy that are trapped by the Officers and a vortex of these pulsating energies is formed. After the circumambulation of the Kerux the Officers then lay down their insignia and the incoming Officers then pick them up. The whole concept is one of sealing of the forces of nature and utilizing its influences for the benefit of the Order. All those present will gain from the energy trapped by this important ceremony.

These six rituals, and the associated Knowledge Lectures formed the basis of the Golden Dawn in the Outer and are the bulk of what Mothers presented to both Westcott and Woodman for approval, which they both gladly gave.

Growth

In March of 1888, the Golden Dawn Temple of Isis-Urania was officially founded. A majority of the original members came from the S.R.I.A. For many others the Order was at first looked upon as an evolution of Masonry. In fact, the Isis-Urania is still classed as a quasi-Masonic Temple in the Masonic Encyclopedia, and attracted a number of Masons for that reason. One thing the Golden Dawn did was to open the Order up to both sexes, that no doubt a number of its Masonic members did not approve. Westcott saw the value of this from the Theosophical Society and knew the effectiveness and growth of the Order would depend on having it open to both sexes. A number of the early initiates in the first few years of the Golden Dawn's history became very prominent people in society, such as W.B. Yeats", Florence Farr', Annie Horniman (the tea heiress) and others of equal note, including Mathers' future wife, Moina Bergson, sister of the French Philosopher. In many respects, the anonymity of each individual was protected by the taking of a motto, usually in Latin.

1888 was a boom year for the fledgling Golden Dawn. The Isis-Urania Temple had approximately thirty-two Outer Order members and at least eight were admitted to the Inner Order. Due to the large number of initiations, the Chiefs of Isis-Urania wanted to slow down the initiation rate by making a mandatory three month break between the 3 = 8 and 4 = 7 rituals. Some of the Inner Order members then were pressured to form temples of their own, .resulting of the Osiris-Weston-Super Mare which had eight members of the Outer Order. The three Chiefs for this Temple were Benjamin Cox, Frank Coleman and Dr. Edward Nunn. The next Temple that was founded was Horus, at Bradford. The three Chiefs were T.H. Pattinson, F.D. Harrison and J.L. Atherton. In the first year they had eleven members in the Outer Order. Both Cox and Pattinson were noted members of the S.R.I.A. and no doubt quite adept at ritual.

In 1889, the Isis-Urania had slowed down and initiated only fourteen new members. Osiris Temple had only two initiations in the Outer and one in the Inner Order. Although Osiris was an up and running Temple it was not until 1889 that it was consecrated. Mathers finished drafting up the major documents for the Outer Order in 1889, but he also was creating documents for the. Second or Inner Order. There were at least thirteen members by now in the Inner Order and the pressure was starting to mount on both Mathers and Westcott for an Inner Order study. Members who were `admitted' to the 5 = 6 Grade at this time still had not undertaken any Ceremony for that Grade. In 1889 there was also something of an upheaval in both the Theosophical Society and the Golden Dawn. One of the Inner Order initiates, Rev. Ayton^m was very indiscreet in telling members of the Theosophical Society about the Golden Dawn, and that some of its members were also in the Theosophical Society. Complaints came from members of the Society about a Golden Dawn infiltration. After a secret meeting between Mathers and Madam Blavatsky ⁵¹, the problem resolved itself. Those in the Golden Dawn were now permitted into the Inner Circle of the Theosophical Society, provided they adhered to certain conditions.

Also during 1889, Westcott claimed the rank of 7 = 4, for all three Chiefs of Isis-Urania, based on correspondence from the mysterious S.D.A. who resided in Germany. To my way of thinking, it also gave the three Chiefs breathing space and put them, in terms of rank, light years ahead of the competition in the Inner Order.

In 1890, a number of significant things happened in the Golden Dawn. The first was that Mathers married Moina Bergson, and there is no doubt that this partnership helped shape the structure of the Inner Order. During this time they experimented greatly with various methods of clairvoyance. Moina had strong mediumistic tendencies and by today's standards was a natural `channeler'. In this state, both she and Mathers received messages from those they would later designate as the Secret Chiefs, and started to receive what was considered Inner Order material from them. Mathers later claimed in a letter to fellow members, that the work required to receive

such Second Order documents as the Z2 nearly killed both of them. Perhaps an overdramatic statement, yet the difficulty they had in receiving the material is all too apparent.

The membership numbers for the Isis-Urania improved dramatically in the Inner Order while the Outer Order initiates remained static from the previous year. The other Temples, Osiris and Horus showed increased membership as well. In 1890, Mathers worked on several other projects, one with Yeats in working on a manuscript which applied Celtic Godforms Kabbalistically. The other was to transform the Enochian material of Dr. John Dee into some sort of workable system from the papers given to him by Westcott from F.G. Irwin (1823-98)⁵².

In 1891, the Isis-Urania Temple initiated eighteen members in the Inner Order and at least twenty-three in the Outer. The Horns Temple initiated twelve in the Outer Order and five in the Inner Order. Not including demissions, the Inner Order by then had approximately forty-two members and the pressure for Inner Order material from the three Chiefs was urgent. Mathers had been working furiously on constructing the Inner Order rituals, and along with Westcott, began writing lectures for them. That year Woodman died and Mathers took over his position in the Chieftainship.

The summer of 1891, Mathers and Moina left for Paris, where tradition tells us, he underwent profound changes in his magical direction. During the months he spent there, a full 5 = 6 ritual was drafted u15 and he had nearly completed the Inner Order study course. During this time he later claimed to have met the Secret Chiefs of the Order who had guided and instructed both him and Moina with the new additional material.

On returning to England, the first 5 = 6 initiate to go through the new ritual was Annie Horniman. I believe she was generous in supplying funds to Mathers so he could go to Paris in the first place. For a few months in 1891, Mathers was the curator of the Horniman Museum, and financially owed Homixnan a great deal. But her real friendship was with Moina, whom she had known for some years earlier.

It was in 1892 that a large number of members, many who had previously obtained the nominal 5 = 6 Grade, were now put through the 5 = 6 ritual. Late in 1892, the Portal ritual was introduced for all those who had obtained the Grade of 4 = 7 and were waiting to pass into the Inner Order. The 5 = 6 ritual returned to the Rosicrucian philosophy of the *Fama* and *Confessio* documents. Included among the Temple furniture for this ritual was an elaborately constructed Vault.

Due to the large number of initiations and increasing demands on their time, the Chiefs of the Isis-Urania then appointed sub-Chiefs. For a while during 1892, the various Chiefs and sub-Chiefs played a game of musical chairs. The positions changed in the first six months, possibly due to the death of Woodman and the absence of Mathers, who spent a large amount of this year in France. Berridge, then Percy Bullock, shared the sub-Praemonstrator position. Horniman was sub-Praemonstrator, Bullock took the position of Praemonstrator for the first part of the year and then the position was given to Alex Carden with Bullock becoming sub-Praemonstrator.

During the same year Moina Mathers decided to return to her home in France to study art, again generously helped by Homiman, while Mathers remained in England working as curator for the Museum. After some problems at the Museum, Mathers was let go, and immediately went to France to join his wife; though their study was more on magical pursuits than art.

To return to the Inner Order rituals, that of the Portal, was in fact the first part of the 5 = 6, for it dealt with the climbing of the Paths while the 5 = 6 ritual proper was the admittance to the Sephirah of Tiphareth. It followed basically the same pattern as the Outer Order rituals in going through the Paths before they got to the Sephirah. It was, no doubt, due to the length of this ritual that it was cut in two parts, Portal and 5 = 6. After studying this ritual for a number of years, I am of the opinion that Mathers did not create the Portal ritual after the 5 = 6 ritual, but before it. It was not used on those members who had obtained the nominal 5 = 6 because they had already obtained that rank anyway. It was those who came through at a later date into the Inner Order who had to undergo the two rituals.

Portal Ritual

This ritual of the Paths leading to Tiphareth, actually came in four parts:

- (1) The Opening.
- (2) The second is the Ritual of the Cross and Four elements.
- (3) The third is the Rite of the Pentagram and the Five Paths.
- (4) The Closing.

In the Opening, all four Elemental Tablets are present plus the Hebrew letters representing the five Paths of Mem, Ayin, Samekh, Nun and Kaph. A Veil is placed over the Dais so that it cannot be seen. The Tarot trumps of Death and the Devil are present but this time they are placed on the walls of the South and North. The symbolism on the Altar is the Pentagram above the Cross. Also on the Altar are rose leaves, incense, water and salt. The Officers present are the Chief Adept, Second Adept, Third Adept, Hiereus and Hegemon. The Sign of the Neophyte is given to the East and to the Chief Adept. The Banishing Ritual of the Pentagram is then done and the various Officers then make the Signs of the $1 = 10$ to $4 = 7$ in their respective Elemental quarters.

The title of Phrath', the fourth River of Eden, is then given as the title of the Portal. Through a series of knocks the Hebrew letters of Kaph, Tau, Resh and Peh are given which represents the word Paroketh, the Veil of the Tabernacle. The Signs of Rëndering of the Veil are given, the curtains are drawn back, and the Vault of the Second Order is then opened slightly. On the outside walls of the Vault are the four Elemental Tablets, joined by the Tablet of Union. The Invoking Pentagrams of the four Elements are done consecutively by the Chief Adept in each respective quarter. Part of the first Enochian Call is then given and an Adoration is performed.

The Ritual of the Cross and the Four Elements has the Chief Adept concealed behind a Veil and the candidate is brought in with an Admission Badge. The oath is taken. The $1 = 10$ Sign is given and the Earth Tablet is opened by the names of this Element. An explanation follows of the symbolism of the Maltese Cross. The $2 = 9$ Sign is given and the names of the Air tablet are invoked. The alchemical symbolism of the Great Arcanum is then explained along with the drawing of Nebuchadnezzar. The diagrams of the Kerubim are then also explained.

Next is the Rite of the Pentagram and the Five Paths. The usual explanations of the Hebrew letters, representing the Paths are given along with a symbolic barring of several Paths the candidate is not permitted to enter. The diagram of Typhon the Destroyer and the 13th Tarot Key of Death is explained. An explanation of the 15th Tarot Key of the Devil and the diagram of Pan is then explained. Further prompts are given and the old and new versions of the Tarot Key of Temperance are also revealed.

The Closing of the Ceremony is done through the power of the name of 'Yeheshuah' and the L.V.X. Signs.

The study undertaken between the Portal and the $5 = 6$ ritual in the early days of the Order considered mainly of the study of the previous rituals, well as meditational practice. The Order's Astrology lectures were then studied along with a lecture on Tarot divination (the Celtic Cross method).

Adeptus Minor Ritual

This ritual was introduced to the fledgling magician as part of the Rosicrucian philosophy. Mathers went back to the S.R.I.A. roots, using the *Fama* and *Confessio* manifestoes as part of the $5 = 6$ ritual. This ritual which is in three points. The first is the Opening in which the symbology of the finding of the burying place of Christian Rosenkretz is explained. The formula of bringing

down the Light (Divine White Brilliance or D.W.B.) is then given through the Signs of the 5 = 6 Grade. The Candidate enters at this point and is given the usual challenges of the Grade and is then led to the Cross of Suffering to which he is bound and the oath is then taken. This is a major point in the Ceremony, which is the transfer of the consciousness from the Candidate's Ruach to his Neshamah. The assuming of the position of Self Sacrifice and the invocation to the Higher self in the form of the angel HUA, is a triggering factor in this union. The obligation is then given along with a speech on what the Rosicrucian manifestoes represented.

The second point of the ceremony has the Chief Adept lying in the Pastos, in the Vault. The Candidate is admitted to the Vault by the other Officers and more symbolism is explained. The Candidate then accepts a symbol of suffering in the form of a chain which he then places around his neck. The top part of the Pastos is removed and the Chief Adept is revealed. The candidate then touches the Rose on the Chief Adept which then further links his Ruach to his Neshamah. The Crook and Scourge are then given to the Candidate who stands in the form of Osiris. More symbology is explained and the Officers and Candidate quit the Vault.

The third point of the ritual has the Pastos and lid outside the Vault. More symbolism is then explained and the candidate is then led back into the Vault where all kneel and this is the third place where the Ruach and Neshamah battle for control. The new Adeptus Minor is then accepted and the Divine White Brilliance formula is invoked. More symbolism of the Vault is then explained followed by the Closing Ceremony.

Any individual who went through this Ceremony would have been enormously impressed with the emphasis on the subliminal messages given through the Ceremony.

In 1893, those who went through this Ceremony found that many of their old views of ritual had been shattered, for this Ceremony was unlike anything that they had seen before, Masonic or otherwise. At this point Mathers also began handing out new study documents. These were a dramatic leap from the rather mundane Knowledge Lectures of the Outer Order.

5 = 6 Curriculum

The first thing the Adept was requested to do was to make and consecrate his elemental weapons, sword, lotus wand, rose cross and crux ansata (which was always carried when in the Vault). Specific methods of making and consecrating these which adhered to the Orders philosophy, were provided to every Adeptus lvmor. The Invoking and Banishing rituals of the Pentagram and Hexagram were also studied to help aid the adept, and help him identify with certain astrological influences.

Z Documents

There were also three important documents known as the Z series. The Z1 gave a breakdown of the esoteric symbolism of the 0 = 0 ritual and the opening of that Ceremony. The Z3 was a further study of the symbolism of the 0 = 0. The Z2 broke down the 0 = 0 ceremony into twenty four parts and adapted five basic aspects of Occult ritual to it; each part linking to the five lettered Hebrew name YHSVH (hw/hy) or Yeheshuah. Tuition and study of this document was given to those who asked for it.

For the letter Yod, belong to the works of ceremonial magic, as the evocation of the Spirits of the Elements, etc.

Unto the first letter Heh, the consecration and charging of telemata, and the production of natural Phenomena, as storms, earthquakes, etc.

Unto the Great letter Shin are allotted Three classes of works. Spiritual development, transformation and invisibility.

Unto the letter Vau, Divination in all its branches and the art of making the link between the subject of the work and the process of divination.

And to the Final Heh, the works and operation of the Art of Alchemy, the order of its processes and transmutation.

The Tarot

Mathers constructed a study system of the Tarot. This gave the Inner Order members study methods of the Court Cards and the Minor Arcana. The full explanations of the Trumps were not yet given however as these were to be revealed only to those as they went through the Order's higher rituals. With this a complete formula and example of full ceremonial divination was given as well, which went far beyond the simple Celtic Cross divination given out previously. This adhered to the Z2 formula. Westcott added to the Tarot by applying the it globally to the world and to the greater universe beyond.

Enochian System.

In the Outer Order, the Enochian Tablets only referred to briefly, but in the 5 = 6 they were discussed deeply in a series of documents.

- (1) Document 'S', the attributions of the Enochian Tablets.
- (2) Document 'T', Angelic Keys or Calls.
- (3) Document 'X', the Egyptian Godforms as applied to the Enochian Squares.
- (4) Document 'H', Name extraction 'method of the Tablets.
- (5) Notanda, an explanation of the how the Elemental, Tarot, and Astrological symbolism is applied to the squares of the Tablets.
- (6) Document 1('1' and `Y2'. This was on Enochian Chess.

Alchemy

The Order document on Alchemy called 'M', was not very informative. Through the help of some of his S.R.I.A. colleagues, Mathers passed around a number of Alchemical manuscripts such as the Homer's Golden Chain, Splendor Solis, as well as the works of Thomas Vaughan and Ripley. Mathers did not teach practical Alchemy, but insisted that those who did it adhered to the Z2 formula of ritual.

Talismanic

The document 'F' showed the adept how to make seals and sigils from the Rose for talismanic and Elemental weapon consecration. Also, a number of documents on the construction of the seals and sigils from the Magic Squares were given as well.

Clairvoyance

Astral projection and healing through clairvoyance, at a distance, were taught. Explorations of what Occultists call Inner Planes, which in reality these planes are different dimensional states. These of course vary with the structure and system one uses.

In 1892, Mathers started to place officially in the Order some additional lectures known as Flying Rolls which he, as well as other members had compiled and had started to gain a strong following in the Order. These eventually totaled thirty-six in number from the inception of the Inner Order until 1900."

Further to this, Mathers had drafted up a ceremony for the Consecration of the Vault which was to be held at Summer Solstice.

The Isis-Urania Temple subsequently gained another eight Inner Order members and fourteen in the Outer while the Horus Temple initiated three in the Outer and one in the Inner Order. A new Temple was also formed in Edinburgh. A number of members had wanted a Temple there since 1888 but it was not until 1893 that the Chiefs of Isis-Urania granted it. Seven members were

admitted to the Outer and three to the Inner Order. The Chiefs were J.W. Brodie-hums and his wife, and George Camegi Dickson. It should be mentioned here that Mathers was greatly aided by William Peck, Astronomer of Edinburgh (1862-1925), for a lecture he was writing on the Star Maps for the Tarot. Mathers used Peck's maps for a subdivision of the heavens.⁵⁴

In or around 1893, Mathers had decided to create a sub Grade of Theoricus Adeptus Major. Though some in the Order were told of it, no one was admitted until the following year and lectures were handed around telling those senior Adeptus Minors what was required for this Grade in form of an examination.

Mathers at this point was seldom in England and now started to consider Paris as his home. The first of the foreign students were initiated in Paris in 1893 and this was the foundation for the Temple Ahathoor. Westcott went to Paris at this time for a meeting with Mathers and the first member of the yet un consecrated Temple was initiated.

In January 1894 Mathers had his benefactor, Annie Horniman, officially consecrate the Paris Temple Ahathoor. The Isis-Urania Temple was now booming with 29 members in the Outer and eight in the Inner Order and Dr. Henry Pullen-Burry replaced Carden as Sub Chief. Horns Temple had admitted another six in the Outer while Amen Ra had seven. It is thought that around 1894 Mathers wife Moira, was given the Grade of 6 = 5. Apart from Westcott and Mathers, who were 7 = 4, she was the next highest Grade in the Order. Also during this time the Chiefs and sub Chiefs of Isis-Urania passed the examination to the Grade of Theoricus Adeptus Minor. No additional papers were handed out for this Grade nor rituals given for it for it consisted merely of more in depth study of existing material. Throughout this period, Mathers continued his study and research at the French Library and unearthed a number of interesting magical texts that he would later translate into book form. Oswald resigned as co-Chief of the Paris Temple and was replaced by R. Nisbet.

1895 was a year in which Isis-Urania Temple had twenty members in the Outer and nine in the Inner Order. Horns Temple had admitted three for each Order while Amen Ra Temple had fourteen members in the Outer and eight in the Inner Order. In appreciation for his efforts at Amen Ra Temple, Brodie limes was deservedly promoted to the rank of Theoricus Adeptus Minor. In Paris, Mathers initiated another five members in the Outer and two in the Inner Order. A strained relationship developed between Mathers and Annie Horniman started up because Mathers refused to reprimand those Order members whose teachings and sexual leanings did not coincide with Annie Horniman's. In standing his ground, Mathers risked forfeiting her generosity which had kept both he and Moira for a number of years, allowing Mathers the time to pursue his esoteric learning without the necessity of earning a day to day living. During this period Mathers received a number of visits from the English Adepts, such as Yeats, Mrs. H. Rand and Allan Bennett.

In 1896 the Isis-Urania Temple had an additional nineteen members in the Outer and ten in the Inner Order. Horns Temple had three Outer Order initiations while Amen Ra had twenty in the Outer and nine in the Inner. Ahathoor Temple in Paris admitted four to the Outer and one to the Inner Order. Bullock replaced Florence Farr as one of the Chiefs of Isis-Urania. Pullen-Burry also replaced him that same year with Pamela Bullock becoming Sub Chief that year. In many respects it was musical chairs for the Chiefs and Sub-Chiefs of Isis-Urania. The situation between Mathers and Annie Horniman resulted in her expulsion from the Order with Mrs. Rand taking up her position as Sub-Chief. Mathers had by this stage had to resort to making a living in Paris. He offered his publisher, George Redway, a translation of his manuscript *Book of the Sacred Magic of Abramelin the Mage*. Once published, this work gave the general public access to one of the most advanced systems of magic yet devised.

Little is known about the specific history of the Golden Dawn Temples for the next three years until 1900. The exception being the major development of Westcott being forced to resign as a member of the Golden Dawn once rumors of his occult activities was learned by those in high public places and put pressure on him professionally to do so. Also in 1897 a new Grade of Practicus Adeptus Minor was instigated and the examination papers for this Grade were sent to the Theoricus Adeptus Minors. This differed from the previous Grade as Mathers had now draughted

- new lectures, such as The Ring and Disk Formula, The True System of Astrological Divination, and further studies into Enochian work. It is not known if anyone passed this examination though it seems likely, though no such record exists. Occult historians generally agree that the two sub Grades of Theoricus Adeptus Minor and Practicus Adeptus Minor became the practical work for the $6 = 5$ and $7 = 4$ Grades proper. In Paris, in or around the late 1890's, Mathers gave out the $7 = 4$ Grade to an American couple by the name of Lockwood. It is assumed that they passed the two sub Grades and were given these as documentation for the $6 = 5$ and $7 = 4$ Grades. If this was the case then Moina Mathers would have then been promoted to $7 = 4$ as well.

- The relationship between Mathers and Westcott deteriorated and Mathers autocratic behavior was only tolerated due to his distance from the Temples. Though Westcott had formally resigned from the Order he was still communicating with fellow members of the Order. In 1899, in a remarkable about face, Mathers contacted Annie Horniman and offered to reinstate her as a type of roving trouble shooter attached to the Paris Temple. At this time Annie Horniman was conferring with Secret Chiefs of her own and told Mathers she did not acknowledge his overall authority. She preferred to keep out of the trouble that was brewing between Mathers and some of the other Adepts and turned down his offer. Mathers felt, rightly or wrongly, that Westcott was trying to take over the Order and started rallying for support.

- In 1900 a number of instances occurred (not in chronological order) that eventually lead to the breakup of the Order. The first was the rejection of the Chiefs of the Isis-Urania Temple to admit one Aleister Crowley to the Second Order after he had passed the examinations. Crowley then went to Paris to study directly under Mathers and the two, along with Moina, became quite friendly and Mathers initiated him into the $5 = 6$ through the Paris Temple. This caused an uproar in English Order due to their being overruled.

- The second major instance occurred when a certain Madame Horns and her husband visited Mathers. She claimed $8 = 3$ from an American Temple and related to Mathers parts of a private conversation he had with Madame Blavatsky along with knowledge about the Grades of the Order and their contents. Apparently at this time the American Golden Dawn Temples were autonomous of Mathers in the sense they had the power to administer the advanced Grades or so Mathers believed. Madame Horns and her husband were then involved in a rape trial in which the Golden Dawn's name was mentioned which drew a number of resignations from the Order.

The third issue was when Mathers, fed up with Westcott's interfering, claimed that Westcott had forged the correspondence between the German Adept SDA and himself. Mathers claimed that the authority of the Inner Order came from him and him alone and that Westcott claims (whatever they were) were spurious.

- The fourth issue, leading out of the above, was when the Chiefs of the Order in England expelled Mathers, as a result of the apparent duplicity of both Mathers and Westcott. Mathers sent Aleister Crowley to London to take back the possession of the Isis-Urania Temple, when the Chiefs refused to return papers to Mathers. The whole debacle in London subsequently involved the members of the Order winning out against Mathers in the retention of their property. Crowley had enough problems of his own by then and for reasons unknown, went north to his retreat for his own personal magical workings. Some years later Crowley wrote in his Equinox journal that Mathers ritually cursed the heads of the Order who gave him trouble by splitting up the Order even further. Whether or not this was in Crowley's imagination or not remains to be seen but something was clearly afoot which broke up the Order even further.

Due to the deep division within the Order new Temples under the name of the Alpha et Omega (under the leadership of Mathers) were formed. The first Temple was called Isis, under the leadership of Berridge with Mathers and Moina as Chiefs in absentee. Brodie Inns in Amen Ra hovered and for a number of years could not make his mind up on what side of the fence he was.

The bulk of those in Isis-Urania Temple that had rejected Mathers now tried to work on a committee basis and this catapulted Adepts A.E. Waite and Dr. Robert Felldn into prominent positions. Waite, of course, was well known in the Golden Dawn for his books and was quite sort

after for his knowledge, according to later statements by Felkin. Felkin however was a born organizer who could work well with people as a team effort. After a number of meetings the Adepti decided to change the name of the Order to the M.R or Morgan Rothe (Red Dawn). During the years from 1900 to 1903 the Order seemed to work quite well although Waite was stirring the pot somewhat, in trying to change the direction of the Order from magic to a mystical one. At this time all the documents of the Order were kept jointly by Waite and Felkin. A number of these papers were from the Practicus Adeptus Minor Grade and I am sure that these must have been given out to some for I personally believe that Mathers would not send these valuable papers to Isis-Urania to someone who was not high enough in rank to see them. Possibly one or two of the Adepti took them in Paris, but this is pure speculation on my part.

Annie Horniman was later reinstated to the Order and started on a campaign against Florence Farr and especially against her Sphere Group. In its magical workings, the Sphere Group placed Adepti on the position of the Tree of Life on a Solid Sphere and used a central Adept as channel. All methods of investigation were done including Enochian work. In her role as 'troubleshooter' Annie Horniman used tactics like a Managing Director during a takeover. Eventually she was successful in getting such the secret groups as the Sphere Group banned from the Order. When it came to Temple politics Florence Farr was no match for Annie Horniman. Having got her own way, however, and with no more mountains to conquer, she resigned in 1903.

From the latter part of 1900 to 1903, Felkin was living in Belgium and went to England only when necessary. Waite, spent the time shoring up his own interests but finally decided he had enough of the two groups and opted for separatism. Felkin then hastily returned to England to try and stop the remaining Order disintegrating. Waite had previously named his Order the 'Holy Order of the Golden Dawn' and Felkin called the remaining section the 'Stella Matutina' (Morning Star). Felkin, a remarkable man in many ways, had traveled the world as a missionary and was no stranger to danger. He claimed contact with his version of the Secret Chiefs whom he called the 'Sun Masters'. Some of the information given by these masters was quite interesting, and because he had this contact a number of Adepti who were of the Theoricus Adeptus Minor Grade decided to elect him Chief, due to this astral contact which they felt crucial to a Chief.

The particular Stella Matutina Temple Felkin controlled was called Amoun. Apart from Felkin, its first Chiefs were J.H. Elliot and Dr. Carnegei Dickson. Felkin and Waite were still in contact though Waite at this stage started rewriting the manuscripts from the original ciphers. I have had a chance to examine these and there is no doubt the ciphers were largely ignored, with Waite simply modified the Mathers rituals so that the speeches were a little more pompous. The same magical skeleton framework existed in these rituals as it did in the first Golden Dawn ones. Felkin at this time was very interested into Freemasonry and was initiated into the Masons and the S.R.I.A. and eventually moved rapidly through the Grades. Felkin's diary notes shows that he was initiated into the 6 = 5 Grade of the R.R. et A.C. on June 28th, 1907 unfortunately who made this initiation is not recorded. Waite continued teaching with the modified rituals up to around 1914 when he rewrote the rituals again, leaving the Golden Dawn behind him. From this point on, Waite went very much his own esoteric direction.

Though it is not generally known, behind Felkin, Westcott was ever present helping him at every turn. In spite of this Westcott started to play a double game by working with Berridge's Temple Isis. This whole relationship between Mathers and Westcott was a very strange one. Perhaps Mathers had something on Westcott? Again this is nothing but speculation. Westcott was the one who altered the tarot cards from the Mathers arrangement to one more acceptable to him. Felkin's contact with the Sun Masters rapidly improved when he remarried a truly remarkable woman of immense mediumistic gifts. It was she who acted as the channel for these masters and brought through instructions for the Order.

In the next few years Brodie Innes had a change of heart again and was promoted to 7 = 4 by Mathers and his Amen Ra Temple which then came under the banner of Mathers Alpha et Omega organization. At this point, in the Stella Matutina, a number of the Adepti were pressing Felkin for

the higher rituals and teachings of the second Order. Without Mathers, being the guiding genius behind the Stella Matutina meant that there were no new rituals or teachings. Brodie Lutes tried to convert Felkin back to the fold by telling him of his newly promoted Grade and of the additional teachings for these Grades". Felkin at that stage was a nominal 7 = 4 but could not bring himself to go back to Mathers.

Numerous trips were made to the continent by Felkin to try and contact the Third Order that Mathers spoke of but all were in vain. Just after 1911 Felkin met with R. Steiner, the Theosophist, and was admitted to a meeting of what he considered the Third Order in the flesh. Since he considered Steiner as his superior in every way he reported to England that he now had the Grades and support of the Third Order. Some of his colleagues were still skeptical. What had happened in fact was that Steiner was a member of an umbrella occult organization which many societies in it. Steiner was the chairman at the time Felkin approached him, through Masonic contacts and Felkin was given a probationary seat on the council which gave certain privileges. Since the Stella Matutina was now a probationary member of this council Felkin claimed the title of 8 = 3 in rank.

From Steiner he brought back the Process teachings of the aura and certain breathing exercises, as well as the Ritual of the Transmission of the Etheric Link". Also he had brought back the 7 = 4 and the 6 = 5 rituals. When he returned to England he put some of the Adepts through the 6 = 5 rituals (such as Yeats) and used the old Theoricus Adeptus study course for the 6 = 5 and part of the Practicus Adeptus Minor study course for the 7 = 4. Unfortunately Waite held these papers and would not give them to Felkin so the good doctor had to make do with what he had.

In 1912 he went to New Zealand and established Whare Ra Temple there under the Order of the Smaragdum Thalasses (Emerald of the Seas) which was part of the Stella Matutina. He remained there for three months and left his daughter behind for another three months to give further instruction. She was 6 = 5 by now and his wife was 7 = 4. During his first visit he initiated twelve members into the 5 = 6 Grade after an intensive training period and the new Temple was formed. The first three Chiefs were Reginald Gardiner and Mason and John Chambers".

Returning to England, then Germany for more meetings with Steiner Felkin found himself caught up in Germany in the in the First World War and escaped only through his Masonic contacts.

In 1916 Felkin founded the Hermes Temple in Bristol with the Chiefs being Mrs.M. Mackenzie, Miss C.Hughes (both New Zealanders) and Miss Stevens. Mrs. Mackenzie and Miss Stevens were subsequently promoted to 8 = 3 and Miss Hughes 9 = ²⁶⁰ in rank. The Merlin Temple was also founded with Webber-Smith, Peter Birchall and Carnegie Dickeyson⁶¹ as Chiefs. A third Temple was then formed which was exclusive to S.R.I.A. members only with Hammond, Dickson and Cadbury Jones. Miss C.M.Stoddard was Chief of Amoun along with Hammond (who was also Chief of the SRIA Temple) and the Rev. Heazell. I am unaware of what time this Temple closed.

In approximately 1930 a Temple or Order was formed which in its later days was called 'Order of Light and Darkness' it was founded by Countess Tamara Rakoczy Bourken (Grand master of Co-Masonry in England), and a Dr. Roger Hunt also had a prominent part in its makeup. My sources inform me that the Temple was founded with the help of members of the second Amoun Temple⁶², and whose Chiefs were the Rev. Hugh Evelyn Lee⁶³ and Dr. Carnegie Dickson who must hold some sort of record for being the Chief in a number of Golden Dawn or Stella Matutina Temples. I am unaware if this Temple still survives at present.

To return to Felkin's departure from England and immigration to New Zealand in 1916⁶⁴, he, his wife and daughter subsequently took the place of the previous Chiefs in Whare Ra Temple. Although Felkin was S.R.I.A. connected he never put his authority into practice though did initiate two Fraters of that organization straight into the 5 = 6 Grade in the City of Christchurch and yet another S.R.I.A. Temple was established but this became infertile. Felkin's diary shows that on 6th of May 1922 he and his wife and daughter all 'accepted the Grade' at Whare Ra. This was probably the 9 = 2 Grade of Magus.

In Paris, Mathers died in 1918 (as a result of the world wide influenza epidemic) and Moina returned to England where she lived until 1929. From the time of the split in the Golden Dawn in 1900, the main area that Mathers and his wife concentrated on was America where they had a membership well in excess of the Golden Dawn in England. The American branch of the Order, like their British counterparts reverted to the name Alpha et Omega. In or around 1913 Mathers and his wife visited the American Temples". The first three Chiefs of the Thoth Hermes Temple were the Lockwoods and Michael Whitty . In 1912 Paul Foster Case, Michael Whitty and Charles Atkins"" published the book *Kybalion* under the authorship of the Three Initiates"". On Whitty's death, Paul Foster Case succeeded him as Praemonstrator and Gertrude Wise as Imperator with Aitken as Cancellarius. These three eventually were the last Chiefs of the Thoth-Hennes Temple under the Alpha et Omega until about 1921 when Moina Mathers expelled them from the Order after a bitter disagreement about magical teachings. Case then took over most of the running of the other Temples and formed the Builders of the Adytum (BOTA)⁶⁸ and had as a type of Outer Order the School of Ageless Wisdom. This Outer Order name was abandoned when Case went to California in favor of BOTA.

The big objection Case had against the Order teachings was the use of the Enochian tablets which he felt helped towards the demise of his friend Whitty. He still used the Enochian system in his new Order but altered the structure of the tablets with something he felt was safe⁶⁹. He also retained the seven sided vault but to his own design. The Tarot of the Golden Dawn was substituted for one very much like Rider-Waite Pack published some years earlier", though the basic meanings as utilized in the Golden Dawn were retained. The rituals of this organization were still very much those of the Golden Dawn in symbology but these were gradually changed. Case still used the Golden Dawn framework and at that time claimed guidance from his own Secret Chiefs and like Mathers before him took his teaching direction from that source.

Whether or not one can include BOTA as part of the Golden Dawn is a moot point today • with many arguments both for and against, but in essence the teachings are the same, though more prolific in BOTA' s case. Once in the Inner Order of BOTA and the Golden Dawn no distinction is generally made and many consider them as part of the same Rosicrucian Order.

In 1982, Paul Clark (a one time steward or assistant of Anne Davies who took over the running of BOTA after the death of Case) broke away from BOTA and formed the 'Fraternity of the Hidden Light,' which is a Golden Dawn Order, in Los Angeles. This organization now has five Temples in the U.S.A. and Canada. In many respects Paul Clark has reversed the position of the Golden Dawn in America in the first quarter of this century and where Case changed them to the 'School of Wisdom', Clark is returning the favor by bringing them back to their Golden Dawn roots.

The AO. Order continued in England, in one way or another, until the early 1950's. There was one Temple in Scotland (A.0.2) and two in London, Englane. Historical notes simply refer to these English Temples as A.0.1 ⁷³ and A.0.3⁷⁴. Some of the last Chiefs of A.0.3 Temple, were Mrs. Simpson (who took over from Moina Mathers when she died in 1929), Mrs Boyd, along with Langford Garstin. Though this Temple officially finished at the outbreak of the Second World War, in 1939 it was revived in a loose form by its former members initiating others until the early 1950's when it simply disintegrated. According to my sources, Maiya Tranchell- Hayes (Mrs. Curtis-Webb) and her husband were the Chiefs of A.0.1 but closed this Temple in 1939 also.

There have been some rumors that a friend of Moina Mathers, one Gerald Heym⁷⁵, was given a charter to establish a Temple in France but investigations into this by French occultists have neither proved nor disproved it though I have been assured that it is highly unlikely. ⁷⁶. Back in New Zealand, Felkin died in 1926 and Reginald Gardiner was offered Chieftainship once again. Whare Ra Temple withdrew from the Stella Matutina Order in 1933. In 1959 Reginald Gardiner died and his son in law, John von Dadelszen was made Chief in his place. Mrs. Felkin died the same year and her place was taken by Archie Shaw. In 1962 Miss Felkin died and her place was taken by Nancy Hobson. Anne Davies came to New Zealand to form a BOTA organization in that

country and this was greatly helped by a number of members of Whare Ra ⁷⁷who decided to leave Whare Ra and elected to follow the Case come Anne Davies style of teachings which were and are still closely allied to that of the Golden Dawn. In 1964 Archie Shaw walked out of Whare Ra due to quarrels with von Dadelszen and his place was taken by Bettany Jones. These were the last of the Chiefs for they closed down the Temple in 1978 after they found or rather felt a lack of spiritual guidance. All former Chiefs have since died.⁷⁸

In the Hermes Temple in Bristol in the 1934, a young man by the name of Francis Regardie joined the Stella Matutina. He was a former secretary and student of Aleister Crowley, but finally broke from the latter to experience the Golden Dawn teachings first hand. After a two year stay with this Temple he eventually left for America where he had planned to start a Golden Dawn Temple. On arriving back in the United States Regardie found that the temperament of the Americans would not suit that of the Golden Dawn and abandoned his plans to form any Temple there.⁸⁰

Regardie was worried that the Hermes Temple would close and the system of the Golden Dawn would cease to exist. He therefore began to publish his papers up to the 5 = 6 level. The impact from this act of his is almost so vast that it cannot be judged adequately for it opened the door for a revival of the magical tradition. Thousands have studied the Golden Dawn from these volumes both privately and in Temples. Since the end of the war until the 1970's Regardie did not play much of an active part in occultism apart from his study of alchemy in the mid 1960's. This further inspired him to initiate a small number into the Inner Order in the 1970's.⁸¹

The Hermes Temple in Bristol closed down in 1960, according to John von Dadelszen who visited England at that time. The only Chief's name that I am aware of at the closure was Mrs. Carnegie Dickson. Those younger members of that Temple protested vigorously but to no avail though, according to Bettany Jones, in a conversation with her in the early 1980's, she informed me that its members still met on a regular basis and still kept in touch with ex-members of Whare Ra Temple.

Also, in or around 1960 a Golden Dawn Temple of sorts was established with Madeline Montabiban as its Chief in London. I am led to believe that the Temple is now defunct.

The introduction of my wife Chris and I to the Golden Dawn came initially from reading Regardie's work and then being eventually linked up to a former hierophant of Whare Ra Temple, Jack Taylor who tutored, bullied and instructed us in the Golden Dawn teachings until his death in 1985. To my mind, Taylor was a ritualistic genius and could do things to you during ritual that I have never perceived before in any human being. At Whare Ra the Adepts were taught that the rituals were really the only thing that mattered and the study procedure along the way was additional dogma and not essential to develop. My own viewpoint is that one necessitates the other as ability must have a framework to work through and this is where the additional study of the lectures provided channels that opened new energies in the Adept.

Taylor chartered us a Temple in 1982 which we called Thoth-Hermes and he became a Chief (in absentee) along with my wife and I. After his death another Frater took over as Chief. However, we were not the only ones taught the Golden Dawn teachings by ex-Whare Ra members. Another former member, Frank Salt, also has initiated at least one into the 5 = 6 level in 1989 and another Frater, Percy Wilkinson⁸² in early 1990, helped a small group by issuing a charter to establishing a Golden Dawn Temple in Havelock North. In many ways the Whare Ra tradition has refused to die. Though many of its members would have preferred it so while others have tried to pass on their knowledge to others. A 7 = 4 was also issued by Archie Shaw.

In 1983 Regardie and the hierophant of the then Los Angeles Temple, Patricia Behman, visited us in New Zealand and it was here that he rejoined the Golden Dawn and was given the higher Grades for his life time devotion to the work. On Regardie's encouragement the Chiefs of Thoth-Hermes promoted Patricia Behman to the level of 6 = 5 during that visit. At Thoth-Hermes we appreciated Regardie's view of publication of Order material and his short stay in Wellington was very fruitful to all of us. It was Regardie who encouraged us to publish the material we had

received from Whare Ra along with our own researches.

In 1988, two former students of Regardie, Laura Jennings and Peter Yorke, who were one time co-chiefs of the Los Angeles Temple with Patricia Behman, invited me to travel to Los Angeles where I undertook a series of lectures and instructions in the Golden Dawn tradition where they had formed a new Golden Dawn Temple". During that time I was pleasantly surprised to find that the Temple was well run and the rituals were well practiced. The Golden Dawn rituals as taught under both these Adepts are as good if not better than those undertaken in any of the old Golden Dawn or Stella Matutina Temples. A charter⁸⁴ was issued to them and where they carried on the tradition of teaching in America in a direct line from the New Zealand Order, but are now retired.

At this point the concept of the higher Grades should be discussed. Before their deaths, I had the chance to talk to two former Chiefs of Whare Ra on the subject of the higher Grades and what was expected of them. In recent years these Grades have been criticised by some writers, who have not themselves experienced them. These criticisms are based on pure speculation. In the Stella Matutina and even in the Golden Dawn proper it was not generally thought by all that anyone who reached the rank of $8 = 3$ and above had reached the Third Order. Admittedly some of the Chiefs thought so, mainly this was done to enhance their own position, but not the rank and file of the Order. The Third Order was considered an Order in the physical realm, based in some unknown place and that continued to guide the training and teachings of various Adepts. In contrast to the Third Order, the 'Secret Chiefs' or 'Astral Masters' as they have been called, relates to contacts from the Higher Planes coming through which is generally more personal than anything else. In the Golden Dawn a number of its members confused the two."

Within this century the higher Grades of the Order⁸⁶ were given out in appreciation of both service to the Temple and to the ability of the Adepts. Membership of the Third Order has nothing to do with it. The Higher Grades take on the same value as those given out in the Masons and the S.R.I.A. Mathers claimed the $8 = 3$ before his death along with Moina. Although I am unaware of the exact time he took that Grade he too, in his later days, looked upon the Grades in that same manner⁸⁸. When asked today if modern Golden Dawn Temples believe in the Third Order the majority of them will say no. They do believe in guidance from Higher Planes though and as stated above this is a distinctly different concept. In the old Golden Dawn a number of Adepts claimed this but none (to my knowledge) claimed contact with the Third Order save Mathers and Felkin and the latter changed his mind on that subject as I am sure Mathers did also before his death. In the 'Rebirth of Magic', Francis King gives an example of Paul Foster Case who made contact with a Master in the flesh or with an emissary of one.

In 1983 my first book *Secret Inner Order Rituals of the Golden Dawn*, was published. In it I gave out the $6 = 5$ and $7 = 4$ rituals created by Felkin plus some previously unpublished Golden Dawn teachings. I did this in order to open up the teaching of the Order at the higher levels and for those Temples who worked the Golden Dawn system and wanted the rituals for these Grades. When this book was published in New Zealand it created quite an uproar. I had sent the manuscript around to at least half a dozen members of the old Temple to check on its historical accuracy and got from them a clean bill of health, so to speak. I later found out from other ex-members of the old Temple that they were dissatisfied with the slant of the historical section of the book. I soon learnt that you cannot please all the people all of the time. Some considered it outrageous that the sacred rituals should be published. The local bookseller in Havelock North (where Whare Ra stood for over 60 years) had found that the publication of this book was untimely in the fact that it coincided with the death of the last chief, John von Dadelszen, and she did not put the book on the shelf until after his death for fear of upsetting ex-members.

Since the publication of Regardie's *Golden Dawn*, Temples have sprung up almost on a global basis and the Order today, though fragmented, has far more followers than it ever had at the time of its peak, and from all accounts this list seems to have been growing. I hope it will continue to grow for many years to come.

My own personal dream is for the Golden Dawn to flourish and to develop, not stagnate at 1900 or even at 1978 when Whare Ra, the last of the original Temples closed down. In many ways I feel we are rather fortunate to live in New Zealand and practice the Golden Dawn in teachings in isolation for we are out of the influence of the mainstream of Occultism in Europe and America, yet there are more high ranking members of the Golden Dawn in New Zealand than anywhere else. Many of them have devoted a lifetime's study to the Order and its work. Many of them have given us their support over the years and some still continue to do so. It is because of them that this Golden Dawn series is now possible.

East

Imperator

Cancellarius

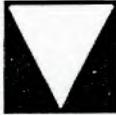
Hierophant

Past Hierophant

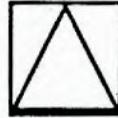
Praemonstrator

Dais

B/E

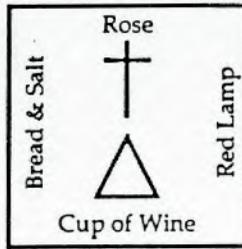


Hegemon



North

Stolistes



Dadouchos

South

B/W

Kerux

Hiereus

Sentinel

West

0 = 0
The Neophyte Ceremony
of
The 'VWhare Ra Temple

Officers

On the Dais

Imperator	(red robe, lamen, Sword)
Praemon.strator	(blue robe, lamen, Scepter)
Cancellarius	(yellow robe, lamen, Scepter)
Past Hierophant	(red robe, lamen, Scepter)
Hierophant	(red robe, lamen, crown-headed Scepter)

In the Hall

Hiereus	(black robe, lamer, Sword)
Hegemon	(white robe, lamen, Mitre-headed Scepter)
Kerux	(lamen, lamp, wand)
Stolistes	(lamen, cup of lustral water)
Dadouchos	(lamen, thurible)
Sentinel	(lamen, Sword)

Requirements

Red Rose, Lamp, Chalice, Paten with Salt and Bread
Cross and Triangle, roll of Membership
Hoodwink, Sample Sash, Chemical change

(Note:- In all following ceremonies where 'Prater' is stated, this can be replaced by 'Soror' where the candidate or officer is female.)

Opening

(When Members are assembled and clothed Hierophant gives one knock)

(Kerux goes to right of Hierophant, faces. West elevates wand and says:)

Kenn:

Hekas, Hekas, Este Bebeloi.

(Kerux returns to his place by East and South giving the Grade Sign as he passes the Throne of the East. Note: In all movements of Officers and Members, the course of the Sun - a clockwise direction - must be followed except in the reverse Circumambulation, though it may not invariably be necessary to pass immediately in front of the Hierophant; but when this latter is done the Grade Salute must be given, as also when well within the Portal on entering or leaving the Hall. The Grade sign must be made in the direction of movement-clockwise, except when entering or leaving the Hall, when it is made towards the Hierophant)

(Hierophant rises with one knock)

Hierophant:

Fraters and Sorores of the Order of the Stella Matutina, assist me to open the Hall of the Neophytes.

(All rise.)

Frater Kerux, see that the Hall is properly guarded.

(Kerux ascertains that the Hall is properly guarded by giving one knock on the door, or he unlocks the door, looks out, then recloses and relocks the door. Sentinel replies by giving one knock with the hilt of his Sword. If Sentinel is not present, Kerux gives one knock in reply to himself. This applies also to closing.)

Kerux:

Very Honored Hierophant, the Hall is properly guarded.

Hierophant:

Honored Hiererus, guard the hither side of the Portal and assure yourself that all present have beheld the Morning Star.

(Hiererus passes to the door, stands in front of it with Sword, Kerux at his right hand with lamp and wand.)

Hiererus:

Fraters and Sorores of the Order of the Stella Matutina, give the Signs of the Neophyte.

(Done. Hiererus gives Signs.)

Very Honored Hierophant, all present have been so honored.

(Hiererus returns to his place. The Hierophant repeats the Signs.)

Hierophant:

Let the number of Officers of the Grade and the nature of their Offices be proclaimed once again, that the powers whose images they are may be re-awakened in the spheres of those now present and in the sphere of this Order, for by names and images are all powers awakened and re-awakened.

(Gives Sign of Silence.)

Honored Hiererus, how many Chief Officers are there in this Grade?

Hiererus:

There are three Chief Officers: the Hierophant, Hiererus and Hegemon. *(Hierephantia, Hierera, and Hegemone - if they are feminine.)*

Hierophant:

Is there any peculiarity in these Names?

Hiereus:

They all commence with the letter 'H.'

Hierophant:

And of what is this Letter a symbol?

Hiereus:

Of Life, because the letter 'H' is our mode of representing the ancient Greek aspirate or breathing, and Breath is evidence of Life.

Hierophant:

How many lesser Officers are there?

Hiereus:

There are three besides the Sentinel: Kerux (*Kerukaina*), Stolistes (*Stolistria*), and Dadouchos (*Dadouche*). The Sentinel guards the Portal of the Hall and has a Sword in his hand to keep out intruders. It is his duty to prepare the Candidate.

Hierophant:

Frater Dadouchos, your station and duties?

Dadouchos:

My station is in the South to symbolize Heat and Dryness, and my duty is to see that the Lamp and Fires of the Temple are ready at the Opening, and to watch over the Censer and Incense, and to consecrate the Hall and the Fraters and Sorores and the Candidate with Fire.

Hierophant:

Frater Stolistes, your station and duties?

Stolistes:

My station is in the North, to symbolize Cold and Moisture, and my duties are to see that the Robes and Collars and Insignia of the Officers are ready at the Opening, and to watch over the Cup of Lustral Water and to purify the Hall and the Fraters and Sorores and the Candidate with Water.

Hierophant:

Frater Kerux, your station and duties?

Kerux:

My station is within the Portal; my duties are to see that the furniture of the Hall is properly arranged at the Opening, and to guard the inner side of the Portal, to admit Fraters and Sorores, and to watch over the reception of the Candidate, and to lead all mystic Circumambulations, carry the Lamp of my Office, and to make all reports and announcements. My Lamp is a symbol of the Hidden Knowledge and my Wand is a symbol of its directing power.

Hierophant:

Honored Hegemon, your station and duties?

Hegemon:

My station is between the Two Pillars of Hermes and Solomon, and my face is towards the Cubical Altar of the Universe. My duty is to watch over the Gateway of the Hidden Knowledge, for I am the Reconciler between Light and Darkness. I watch over the preparation of the Candidate and assist in his reception and I lead him in the Path that conducts from Darkness to Light. The white color of my robe is the color of Purity, my ensign of Office is a Mitre-headed Scepter to symbolize religion which guides and regulates Life, and my Office symbolizes those higher Aspirations of the Soul which should guide its actions.

Hierophant:

Honored Hiererus, your station and duties?

Hiereus:

My station is on the Throne of the West and is a symbol of increase of Darkness and decrease of Light, and I am the Master of Darkness. I keep the Gateway of the West and watch over the reception of the Candidate and over lesser Officers in the doing of their work. My black robe is an image of Darkness that was upon the face of the Waters. I carry the Sword of Judgment and the Banner of the Evening Twilight, which is the Banner of the West, and I am called Fortitude by the Unhappy.

Hierophant:

My station is on the Throne of the East in the place where the Sun rises, and I am Master of the Hall, governing it according to the Laws of the Order, as He whose image I am, is the Master of all who work for the Hidden Knowledge. My robe is red because of Uncreated Fire and Created Fire, and I hold the Banner of the Morning Light, which is the Banner of the East.

I am called Power and Mercy and Light and Abundance, and I am the Expounder of the Mysteries.

Frater Stolistes I command you to purify the Hall and Members with Water.

Stolistes:

(Stolistes goes to the East and faces Hierophant, salutes and makes a cross with Cup and sprinkles thrice with the first and second fingers and the thumb of right hand Passes to the South, West, and North, facing each point as he repeats cross and sprinkling, completes circle by returning to East where he faces East and says:)

I purify with Water.

(Salutes Throne and returns to his place by South and West.)

Hierophant:

Frater Dadouchos, I command you to consecrate the Hall and Members with Fire.

Dadouchos:

(Dciauchos passes by West and North to East, faces Hierophant, salutes, holds thurible chain short and makes a cross then lengthens the chain and censes with three forward swings. Passes to the South, West, and North, facing each point, making a cross and three swings, completes circle by returning East, faces Hierophant and raises the thurible on high saying:)

I consecrate with Fire.

(Salutes Throne and returns to his place direct.)

(Kerux goes to North, near Stolistes, facing East.)

Hierophant:

Let the Mystic Circumambulation take place in the Pathway of Light.

(In the following order: Hegemon, Hiereus, Members, Stolistes, Dadouchos, Kerux, and Sentinel last In forming procession, Kerux passes to North, halts; Hegemon passes by South and West where he is joined by Hiereus, carrying the Banner of the West in his right hand and Sword in his left; they pass on, Hegemon in front of Hiereus, and take their places behind Kerux, Dadouchos follows Hegemon from South, joining Stolistes; Members from up behind Hiereus, Stolistes being on the left of Dadouchos [7f too many Members, Officers only go around]. As each passes Banner of East, he salutes in the direction of progress. Hiereus passes Hierophant once, Hegemon twice, and the rest three times, and then all return to places. Hierophant stands with Banner of the East in his left hand and his Scepter in his right.)

Hierophant:

The Mystical Circumambulation, symbolical of the rise of Light is accomplished.

Let us adore the Lord of the Universe and Spaces.

(All turn East and salute, repeating the salute at each adoration, then give the Sign of Silence. Remain bent over until final Sign.)

Hierophant:

Holy are Thou, Lord of the Universe! *(Salute)*

Holy are Thou, Whom Nature bath not formed! *(Salute)*

Holy are Thou, the Vast and the Mighty One! *(Salute)*

Lord of the Light and of the Darkness! *(Sign of Silence)*

(All Officers raise Banners, Scepters, etc., on high then sink them in salutation.)

Hierophant:

Frater Kerux, in the name of the Lord of the Universe, I command you to declare that I have opened the Hall of the Neophytes.

(Kerux passes Northeast in front of Hierophant's Throne, faces East, and raises his wand)

Kerux:

In the name of the Lord of the Universe, Who works in Silence and Whom naught but Silence can express, I declare that the Sun has arisen and the Shadows flee away.

Hierophant: *(knocks)*

Hiereus: *(knocks)*

Hegemon: *(knocks)*

Hierophant: *(knocks)*
Khabs

Hiereus: *(knocks)*
Am

Hegemon: *(knocks)*
Pekht

Hiereus: *(knocks)*
Konx

Hegemon: *(knocks)*
Om

Hierophant: *(knocks)*
Pax

Hegemon: *(knocks)*
Light

Hierophant: *(knocks)*
In

Hiereus: *(knocks)*
Extension

(All make Signs and resume seats. Kerux removes Rose, Lamp, Chalice, and Paten from Altar.)

Ceremony of Admission

(The Candidate is not to be told the name of the Order of the Stella Matutina until his admission.)

Hierophant:

Fraters et Sorores of the Order of the Stella Matutina, I have received a Dispensation from the Greatly Honored Chiefs of the Second Order, to admit < > to the 0 = 0 Grade of Neophyte. Honored Hegemon, bid the Candidate prepare for the Ceremony of his admission, and superintend his preparation.

(Hegemon rises, removes chair from between the Pillars, and going without the Portal sees that Sentinel hoodwinks the Candidate and binds a rope three times round his waist. Hegemon takes the candidate by his right hand with his own left and causes him to knock)

Kerux:

The Candidate seeks for entrance. *(turns down lights)*

Hierophant:

I give permission to admit <_____> who now loses his name and will be henceforth known among us as <_____>. Let the Stolistes and the Dadouchos assist the Kerux in his reception.

(Candidate being now inside the Portal.)

Hegemon:

Inheritor of a Dying World, arise and enter the Darkness.

Stolistes:

The Mother of Darkness hath blinded him with her Hair.

Dadouchos:

The Father of darkness hath hidden him from under His wings.

Hierophant:

His limbs are still weary from the wars which were in Heaven.

Kerns.:

Unconsecrated and Unpurified, thou canst not enter our Sacred Hall.

(Stolistes marks forehead with a cross and sprinkles thrice.)

Stolistes:

I purify thee with Water.

(Dadouchos makes a cross and censes thrice.)

Dadouchos:

I consecrate thee with Fire.

(Should there be more than one Candidate, Stolistes and Dadouchos must consecrate each alternately, so as to complete one before going to the next. Stolistes and Dadouchos resume places, going clockwise but remaining standing.)

Hierophant:

Conduct the Candidate to the foot of the Altar. Inheritor of a Dying World, why seekest thou to enter our Sacred Hall? Why seekest thou admission to our Order?

Hegemon: *(for Candidate)*

My Soul wanders in Darkness and seeks the Light of the Hidden Knowledge, and I believe that in this Order, the Knowledge of that ancient Light may be obtained.

Hierophant:

We hold your written pledge to keep secret everything that relates to this Order. I now ask you, are you willing to take the solemn obligation in the presence of this Assembly, to keep the secrets and mysteries of our Order inviolate? There is nothing incompatible with your civil, moral, or religious duties in this obligation. Although the magical virtues can indeed awaken into momentary life in the wicked and foolish hearts, they cannot reign in any heart

that has not the natural virtues to be their throne. He who is the Fountain of the Spirit of Man and of Things, came not to break, but to fulfill the Law. Are you ready to take this Oath?

Candidate:

I am ready.

(Hiereus, Hierophant and Hegemon take their places in the form of a triangle around the Altar; Hierophant, from the East, advancing between the Pillars with Scepter. Hiereus, Northwest of Altar with Sword Hegemon, Southwest of Altar with Scepter. Dadouchos East of Hegemon, and Stolistes East of Hiereus. Candidate, West of Altar. All Members stand)

Hierophant:

Kneel on both your knees.

(Candidate is assisted)

Give me your right hand which I place upon this Holy Symbol. Place your left hand in mine, bow your head, repeat your full name by which you are known on earth, and say after me: I > in the Presence of the Lord of the Universe, Who works in Silence and whom naught but Silence can express, and in this Hall of the Neophytes of the Stella Matutina, regularly assembled under warrant from the Greatly Honored Chiefs of the Second Order, do of my own freewill, hereby and hereon, most solemnly promise to keep secret this Order, its Name, the Names of its Members and the proceedings that take place at its meetings, from every person in the world who had not been initiated into it; nor will I discuss them with any member who has not the password for the time being, or who has resigned, demitted or been expelled.

I undertake to maintain a kindly and benevolent relation with all the Fraters and Sorores of this Order.

I solemnly promise to keep secret any information I may have gathered concerning this Order before taking this Oath.

I solemnly promise that any ritual or lecture placed in my care or any cover containing them, shall bear the official label of this Order.

I will neither copy nor allow to be copied any manuscript, until I have obtained permission of the Second Order, lest our secret knowledge be revealed through my neglect.

I solemnly promise not to suffer myself to be placed in such a state of passivity, that any uninitiated person may cause me to lose control of my words or actions.

I solemnly promise to persevere with courage and determination in the labors of the Divine Science, even as I shall persevere with courage and determination through this Ceremony which is their Image; and I will not debase my mystical knowledge in the labor of evil magic at any time tried or under any temptation.

I swear upon this Holy Symbol to observe all these things without evasion, equivocation, or mental reservation, under the penalty of being expelled from this Order for my perjury and

my offense, and furthermore submitting myself by my own consent to a deadly Stream of Power, set in action by the Divine Guardians of this Order, Who, Living the Light of their Perfect Justice, can, as tradition and experience affirm, strike the breaker of this magical obligation with death or palsy, or overwhelm him with misfortune. They journey as upon the winds; they strike where no man strikes; they slay where no man slays.

(Hiereus places Sword on Candidate's neck)

As I bow my neck under the Sword of the Hiereus, so do I commit myself unto their hands for vengeance or reward. So help me my Mighty and Secret Soul, and the Father of my Soul Who works in Silence and Whom naught but Silence can express.

Hierophant:

Rise now Neophyte of the 0 = 0 Grade of the Order of the Stella Matutina.

(Hierophant resumes Throne.)

Honored Hegemon will you now place the Neophyte in the Northern part of the Hall - the place of Forgetfulness, Dumbness, and Necessity, and of the greatest symbolical Darkness.

(Hegemon does so, facing Candidate to East.)

Hierophant:

The Voice of my Undying Soul and Secret Soul said unto me: "Let me enter the. Path of Darkness and peradventure, there shall I find the Light. I am the only Being in the Abyss of Darkness; from an Abyss of Darkness came I forth ere my birth, from the Silence of a Primal Sleep". And the Voice of Ages said unto my Soul: "I am He who formulates in Darkness - yet the Darkness comprehendeth it not."

Let the Mystic Circumambulation take place in the Path of Darkness which leads unto the Light, with the Lamp of the Hidden Knowledge to guide us.

(Dadouchos moves round by West to North and as soon as he has ranged himself on the right hand of the Stolistes, Kerux takes his place in front of Hegemon and Neophyte, and Kerux, Hegemon with Neophyte, Stolistes and Dadouchos pass round the Hall. At their first passing, Hiereus gives one knock. At their second passing Hierophant gives one knock After the second passing of Hierophant, as soon as they reach the South, Kerux turns and bars the way.)

Kerux:

Unpurified and Unconsecrated, thou cannot enter the Path of the West!

(Stolistes and Dadouchos come forward and Stolistes marks a cross on the forehead and sprinkles thrice.)

Stolistes:

I purify thee with Water.

(Dadouchos waves Censer in the form of a cross and swings it thrice.)

Dadouchos:

I consecrate thee with Fire.

(Stolistes and Dadouchos fall back to their places in the rear.)

Hegemon:

Child of Earth *(or Mortal, born of Earth)* twice purified and twice consecrated thou mayest approach the pathway of the West.

(Kerux leads procession to Throne of Hiereus, who threatens with Sword)

Hiereus:

Thou canst not pass by me, saith the Guardian of the West, unless thou can tell me my Name.

Hegemon:

Darkness is thy Name, thou Great One of the Path of the Shades.

(Kerux is hoodwink for a moment.)

Hiereus:

Thou hast known me now, so pass thou on. Fear is failure so be thou without fear. For he that trembles at the Flame and at the Flood and at the Shadows of the Air, hath no part in God.

(Kerux replaces hoodwink, procession moves on past Hierophant, who gives one knock and past Hiereus, who knocks again. Arriving at North, Kerux bars the way.)

Kerux:

Unpurified and Unconsecrated, thou canst not enter the Pathway of the East.

(Stolistes and Dadouchos consecrate as before and retire to rear.)

(Kerux leads procession to Hierophant who rises and menaces with Scepter.)

Hierophant:

Thou canst not pass me saith the Guardian of the East unless thou canst tell me my Name.

Hegemon:

Light dawning in Darkness is thy Name, the Light of a Golden Day.

(Kerux lifts hoodwink for a moment.)

Hierophant:

Unbalanced Power is the ebbing away of Life. Unbalanced Mercy is weakness and the fading out of the Will. Unbalanced Severity is cruelty and the bareness of the mind. Thou hast known me now, so pass thou on to the cubical Altar of the Universe.

(Kerux replaces hoodwink and leads procession to Altar.)

(Hierophant leaves Throne and passes between Pillars with Scepter in his right hand and Banner of East in his left. He stops either between the Pillars or halfway between them)

and the Altar, or else to the east of the Altar, halting at each sentence.)

Hierophant:

I come in the Power of Light;
I come in the Light of Wisdom;
I come in the Mercy of the Light;
The Light has Healing in its Wings.

(Hiereus takes his place North of the Altar; Hegemon South and Neophyte West. Kerux behind Neophyte, between him and the Throne of the West. Stolistes West of Hiereus and Dadouchos West of Hegemon. All Officers and Members kneel.)

Hierophant:

Lord of the Universe - the Vast and Mighty One; Ruler of the Light and of the Darkness;
We adore Thee and we invoke Thee; Look with favor upon this Neophyte who kneeleth before Thee, and grant Thine aid unto the higher aspirations of his Soul, so that he may prove a true and faithful Frater among us; to the glory of Thine Ineffable Name. Amen!

Alternate Invocation:

Oh Thou Whom nature bath not Formed; Oh Thou Who didst ih reason Constitute the things that are Oh Thou Whom nought but Silence can Express; Look with favor upon this Neophyte; grant that he may labor in high things. Accept the pure offering of his reason from heart and soul stretched up to Thee. Let him become a faithful Frater among us to Thy glory and to the glory of Thy Hierarchies. Amen!

(All rise and remain standing. Hierophant comes close to Altar and raises his Scepter above Neophyte's head Hiereus raises Sword so as to touch Hierophant 's Scepter. Hegemon raises his Scepter to others. Kerux then removes hoodwink at the word "light.')

Hierophant:

Inheritor of a Dying World, we call thee to the Living Beauty.

Hiereus:

Wanderer in Wild Darkness, we call thee to the Gentle Light.

(Sentinel turns Lights.)

Hierophant:

Long has thou dwelt in Darkness - Quit the Night and seek the Day.

All:

We receive thee into the Order of the Stella Matutina.

Hierophant: *(knocks)*

Khabs

Hiereus: *(knocks)*

Am

Hegemon: *(knocks)*

Pekht

Hiereus: *(knocks)*
Konx

Hegemon: *(knocks)*
Om

Hierophant: *(knocks)*
Pax

Hegemon: *(knocks)*
Light

Hierophant: *(knocks)*
In

Hiereus: *(knocks)*
Extension

(Officers remove Scepters and Sword from head of Neophyte. Kerux goes Northeast, raising lamp on high.)

Hierophant: *(points to Kerux)*

In all thy wandering in Darkness, the Lamp of the Kerux went before thee, though it was not seen by thine eyes. It is a symbol of the Light of the Hidden Knowledge.

Let the Neophyte be led to the East of the Altar.

(Hegemon leads Neophyte to the North and East, placing him between the Pillars.)

Hierophant:

Honored Hiereus, give the Secret Sign, Token and Words, together with the present password of the 0 = 0 Grade of the Stella Matutina. Place him between the Mystic Pillars and superintend his fourth and final Consecration.

(Hiereus passes by North to Black Pillar and stands on East side of it, facing Neophyte. Hegemon takes up similar position by White Pillar. Hiereus gives Sword and Banner to Hegemon and then stands in front of and facing Neophyte, passing between Pillars to do so.)

Hiereus:

Frater <_____> I shall now proceed to instruct you in the secret Signs, grip and Words of this Grade. Firstly, advance thy left foot a pace as if entering a portal. This is the Step.

The Signs are two The First or Saluting Sign is given thus: lean forward and stretch out both arms thus. It alludes to your condition in a state of darkness groping for Light. The second Sign is the Sign of Silence, and is given by placing the left fore-finger on your lip thus: left forefinger upon lower lip. It is the position shown in many ancient statues of Harpocrates and it alludes to the strict silence you have sworn to maintain concerning

everything connected with this Order. The first sign is always answered by the *second*.

The Grip or Token is given thus: advance your left foot touching mine, toe and heel, extend your right hand to grasp mine, fail, try again, and then succeed in touching the fingers only. It alludes to the seeking guidance in Darkness.

The Grand Word is Har-Par-Krat, and is whispered in this position mouth to ear, in syllables. It is the Egyptian name for the God of Silence, and should always remind you of the strict silence you have sworn to maintain.

The Password is <____>. It is periodically changed each Equinox so that a Member who has resigned, demitted or been expelled may be ignorant of the existing password.

I now place you between the two Pillars of Hermes and Solomon in the symbolic gateway of Occult Wisdom.

(Hierus takes Neophyte by hands and draws him forward until he is between the Pillars. He takes back Sword and Banner from Hegemon.)

Hierus:

Let the final Consecration take place.

(Kerux goes to the North and remains there until the procession is formed Stolistes and Dadouchos put* and consecrate the Hall as in the Opening, but at the end instead of facing the Hierophant and raising the Cup and Censer on high, each salutes the Hierophant and then turns and consecrates Neophyte as previous41.)

Stolistes:

I purify thee with Water.

Dadouchos:

I consecrate thee with Fire.

Hierophant:

Honored Hegemon, I command you to remove the Rope, last remaining symbol of the Path of Darkness, and to invest our Frater with the Badge of this degree.

(Hegemon hands Scepter to Hierus, removes rope and invests Neophyte.)

Hegemon:

By command of the Very Honored Hierophant, I invest you with the Badge of this degree. It symbolizes a Light dawning in Darkness.

(Hegemon returns to White Pillar.)

Hierophant:

Let the Mystic Circumambulation take place in the Pathway of Light.

(Hierophant stands as in Opening, Hegemon in front and leading Neophyte, behind Kerux, Hierus and then Members and finally Dadouchos and Stolistes. All salute when passing Hierophant. Hierus drops out when procession reaches his Throne. Hegemon passes

twice and the rest three times. When they reach a spot Northwest of the station of Stolistes, Kerux and Neophyte halt.)

Hierophant:

Take your station North of the Stolistes.

(Kerux motions Neophyte to seat, passing to a place between Pillars and Altar. Hegemon replaces his chair and sits down. Kerux replaces Elements on Altar, returning to place clockwise.)

(All are seated)

Hierophant:

The three-fold cord bound about your waist was the image of the three-fold bondage of mortality, which amongst the Initiated is called Earthly or Material inclination, that has bound into a narrow place the once far-wandering Soul; and the hoodwink was an image of the Darkness, of Ignorance, of Mortality that has blinded men to the happiness and beauty their eyes once looked upon.

The Double Cubical Altar in the center of the Hall is an emblem of visible nature or the Material Universe, concealing within herself the mysteries of all dimensions, while revealing her surface to the exterior senses. It is a double cube because, as the Emerald Tablet has said "The things that are below are a reflection of the things that are above." The world of men and women created to unhappiness is a reflection of the World of Divine Beings created to Happiness. It is described in the *Sepher Yetzirah* or Book of Formation, as 'An Abyss of Height' and as 'An Abyss of Depth,' 'An Abyss of the East,' and 'An Abyss of the West,' 'An Abyss of the North,' and 'An Abyss of the South'. The Altar is black because, unlike Divine Beings who unfold in the Element of Light, the Fires of Created Beings arise from Darkness and Obscurity.

On the Altar is a White Triangle to be in the image of that Immortal Light, the Triune Light, which moved in Darkness and formed the World out of Darkness. There are Two contending Forces and One always uniting them. And these Three have their Image in the Three-fold Flame of our Being and in the Three-fold wave of the sensual world.

(Hierophant stands in the form of a cross, holding Banner of East.)

Glory be to Thee, Father of the undying. For Thy Glory flows out rejoicing to the ends of the Earth.

(Reseats himself)

The Red Cross above the White Triangle, is an image of Him Who was unfolded in the Light. At its East, South, West and North Angles are a Rose, Fire, Cup of Wine and Bread and Salt. These allude to the Four Elements, Air, Fire, Water and Earth.

The Mystical Words - 'Khabs Am Pekht' - are ancient Egyptian, and are the origin of the Greek 'Knox Om Pax' which was uttered at the Eleusinian Mysteries. A literal translation would be 'Light Rushing Out in One Ray' and they signify the same form of Light as that symbolized by the Staff of the Kerux.

East of the Double Cubical Altar of created things, are the Pillars of Hermes and Solomon. On these are painted certain hieroglyphics from the 17th and 125th Chapters of the Book of the Dead. They are the symbols of the two powers of Day and Night, Love and Hate, Work and Rest, the subtle force of the lodestone and the Eternal out-pouring and in-pouring of the heart of God.

The Lamps that burn, though with a veiled light, upon their summits shows that the Pathway to Hidden Knowledge, unlike the Pathway of Nature - which is a continual undulation, the winding hither and thither of the Serpent - is the straight and narrow way between them. It was because of this that I passed between them, when you came to the Light, and it was because of this that you were placed between them to receive the final Consecration. Two contending Forces and One which unites them eternally. Two basal angles of the triangle and One which forms the apex. Such is the origin of Creation - it is the Triad of Life.

My Throne at the Gate of the East is the place of the Guardian of the Dawning Sun. The Throne of Hiereus at the Gate of the West is the place of the Guardian against the Multitudes that sleep through the Light and awaken at the Twilight. The Throne of the Hegemon seated between the Columns is the Place of Balanced Power, between the Ultimate Light and the Ultimate darkness. These meanings are shown in detail and the color of our robes.

The Wand of the Kerux is the beam of Light from the Hidden Wisdom and his Lamp is an emblem of the ever-burning Lamp of the Guardian of the Mysteries. The Seat of the Stolistes at the Gate of the North is the Place of the Guardian of the Cauldron and the Well of Water - of Cold and Moisture. The Seat of the Dadouchos at the Gate of the South is the Place of the Guardian of the Lake of Fire and the Burning Bush.

Frater Kerux, I command you to declare that the Neophyte has been initiated into the Mysteries of the 0 = 0 Grade.

(Kerux advances to right front of Hierophant, raises wand)

Kerux:

In the name of the Lord of the Universe, Who works in Silence and Whom naught but Silence can express, and by command of the Very Honored Hierophant, hear ye all, that I proclaim that < > will henceforth be known to you by the motto < >, **has** been duly admitted to the 0 = 0 Grade as a Neophyte of the Order of the Stella Matutina.

(Kerux returns to place, saluting Hierophant.)

Hierophant:

Honored Hiereus, I delegate to you the duty of pronouncing a short address to our Frater on his admission.

Hiereus:

_____>, it is my duty to deliver this exhortation to you. Remember your obligation in this Order to secrecy - for Strength is in Silence, and the seed of Wisdom is sown in Silence and grows in Darkness and Mystery.

Remember that you hold all religions in reverence, for there is none but contains a Ray from

the Ineffable Light that you are seeking. Remember the penalty that awaits the breaker of His Oath.

Remember the Mystery that you have received, and that the Secret of Wisdom can be discerned only from the place of balanced Powers.

Study well the Great Arcanum of the proper equilibrium of Severity and Mercy, for either unbalanced is not good. Unbalanced Severity is cruelty and oppression; unbalanced Mercy is but weakness and would permit evil to exist unchecked, thus making itself, as it were, the accomplice of that evil.

Remember that things Divine are not attained by mortals who understand the body alone, for only those who are lightly armed can attain the summit.

Remember that God alone is our Light and the Bestower of Perfect Wisdom and that no mortal power can do so more than bring you to the Pathway of that Wisdom, which he could, if so pleased him, put into the heart of a child. For as the whole is greater than the part, so are we but sparks from the Insupportable Light which is in Him. The ends of the Earth are swept by the borders of his Garment of Flame - from him all things proceed, and unto Him all things return. Therefore, we invoke Him. Therefore even the Banner of the East falls in adoration before Him.

Hierophant:

Before you can ask to pass to a higher Grade, you will have to commit certain rudiments of Occult Knowledge to memory. A manuscript lecture in these subjects will be supplied you by the Chief in whose charge they are. When you can pass an examination in this elementary Qabalistic Knowledge, you will inform the Member in whose charge you are, and arrangements will be made for you to sit for examination. If you are found perfect, you will then apply for admission to the next Degree. Remember, that without a Dispensation from the Second Order, no person can be admitted or advanced to a Grade of the First Order.

(Kerux conducts Neophyte to his table [going clockwise], gives him a solution, telling him to pour a few drops on the plate before him.)

Kerux:

Nature is harmonious in all her workings, and that which is above is as that which is below. Thus also, the truths which by material science we investigate, are but special examples of the all-pervading Laws of the Universe. So within this pure and limpid fluid, lie hidden and unperceived of mortal eyes, the elements bearing the semblance of blood, even as within the mind and brain of the Initiate lie concealed the Divine Secrets of the Hidden Knowledge. Yet if the Oath be forgotten, and solemn pledge broken, then that which is secret shall be revealed, even as this pure fluid reveals the semblance of blood.

(Kerux pours liquid into plate.)

Let this remind thee forever, O Neophyte, how easily by a careless or unthinking word, thou mayest betray that which thou hast sworn to keep secret and mayest reveal the Hidden Knowledge imparted to thee, and implanted in thy brain and in thy mind. And let the hue of blood remind thee that if thou shalt fail in this thy oath of secrecy, thy blood may be poured out and thy body broken, for heavy is the penalty exacted by the Guardians of the Hidden

Knowledge from those who willfully betray their trust.

(Cancellarius superintends signing of the Roll.)

Hierophant:

Resume your seat, and remember that your admission to this Order gives you no right to initiate any other person without Dispensation from the Greatly Honored Chiefs of the Second Order.

Closing

(Hierophant or any other member by his command rises to inquire if anyone has anything to propose for the good of the Order for the first, second and third time. Then may Hierophant address Neophyte.)

(Kerux passes to Northwest raising wand)

Kerux:

Hekas, Hekas, Este Bebeloi.

(Kerux then returns to place [going clockwise] Saluting Throne.)

Hierophant:

Fraters et Sorores of the Whare Ra Temple of the Order of the Stella Matutina, assist me to close the Hall of the Neophytes.

Hiereus: *(knocks)*

Hegemon: *(knocks)*

Kerux: *(knocks)*

Sentinel: *(knocks)*

Hierophant:

Frater Kerux, see that the Hall is properly guarded.

Kerux: *(knocks as in Opening)*

The Hall is properly guarded, Very Honored Hierophant.

Hierophant:

Honored Hiereus, assure yourself that all present have beheld the Stella Matutina.

Hiereus:

Fraters et Sorores, give the Signs.

(Done.)

Very Honored Hierophant, all present have been so honored.

Hierophant:

Let the Hall be purified by Water and Fire.

Stolistes: *(purges as in Opening)*

I purify by Water.

Dadouchos: *(consecrates as in Opening)*

I consecrate with Fire.

Hierophant:

Let the Mystical Reverse Circumambulation take place in the Pathway of Light.

(Kerux passes by West to South, Hegemon by North to West and South. Hiereus direct to South, then Members. Stolistes by West to South on left of Dadouchos. Kerux leads, all saluting as they pass East each time. Hiereus falls out when he pass his Throne. Hegemon falls out when he pass his Throne, Hegemon twice round the rest three times.)

Hierophant:

The Mystical Reverse Circumambulation is accomplished. It is the symbol of Fading Light. Let us adore the Lord of the Universe.

(All turn East.)

Hierophant:

Holy art Thou, Lord of the Universe! *(Salute)*

Holy are Thou, Whom nature hath not formed! *(Salute)*

Holy art Thou, the Vast and the Mighty One! *(Salute)*

Lord of the Light, and of the Darkness! *(Sign of Silence)*

(All turn to center and salute as in Opening.)

Alternative Adoration:

Holy art Thou, Father of Beings and of Spaces.

Holy art Thou, Who didst in reason constitute the things that are.

Holy art Thou, Whom nature hath not Formed.

Holy art Thou, Who workest in Silence and Whom nought but Silence can express.

(Repeat salute at each adoration)

Hierophant:

Nothing now remains but to partake together in silence, of the Mystic Repast, composed of the symbols of the Four Elements, and to repeat our pledge of secrecy.

(Kerux lights lamp on altar.)

(Hierophant quits Throne without Scepter or Banner, goes West of Altar, faces East and gives Saluting Sign.)

Hierophant:

I invite you to inhale with me the perfume of this Rose, as a symbol of Air. To feel the warmth of this sacred Fire *(spreads hands over it)*. To eat with me this Bread and as types of Earth *(breaks and dips bread in salt and eats)*. And finally to drink with me this Wine,

the consecrated emblem of Elemental Water (*drinks from Cup after making a Sign of the Cross with it*).

(All subsequently make Sign of Cross with Cup before drinking. Hierophant passes to East of Altar [going clockwise] and administers Repast to senior Chief raising and handling Elements. The saluting Sign [first part], is made by each towards the altar on coming forward the celebrant replying with the Sign of Silence. The Chiefs in their order partake first, then the Officers [except Kerux], including Sentinel, from Hiereus to Dadouchos.)

Hierophant:

Let all Members below the grade of Portal be seated.

(All 5 = 6 Members then communicate in the order in which they happen to be seated beginning with the nearest to the left of Hierophant and working round South, West, and East. Each lifts and hands the Elements to the one who comes after him, returning to his place round the Altar [clockwise] and then sits dawn. When the last S = 6 member is East of Altar:)

Hierophant:

Let all Members of the 4 = 7 degree now rise. *(They rise and partake as before)*

Let all Members of the 3 = 8 degree now rise. *(They rise and partake as before)*

Let all Members of the 2 = 9 degree now rise. *(They rise and partake as before)*

Let all Members of the 1 = 10 degree now rise. *(They rise and partake as before)*

Let the Neophytes now rise.

(They rise and partake as before; when the last Neophyte is at the Altar the Kerux steps up without insignia and partakes. When the Cup is handed to him he finishes the wine and bread and holding the Cup on high, turns it upside down, crying loudly:)

It is finished.

(Kerux returns to his place.)

(All rise.)

Hierophant:

Tetelestai.

Hierophant: *(knocks)*

Hiereus: *(knocks)*

Hegemon: *(knocks)*

Hierophant: *(knocks)*

Khabs

Hiereus: *(knocks)*
Am

Hegemon: *(knocks)*
Pekht

Hiereus: *(knocks)*
Konx

Hegemon: *(knocks)*
Om

Hierophant: *(knocks)*
Pax

Hegemon: *(knocks)*
Light

Hierophant: *(blocks)*

Hiereus: *(knocks)*
Extension

(All make signs towards Altar.)

Hierophant:

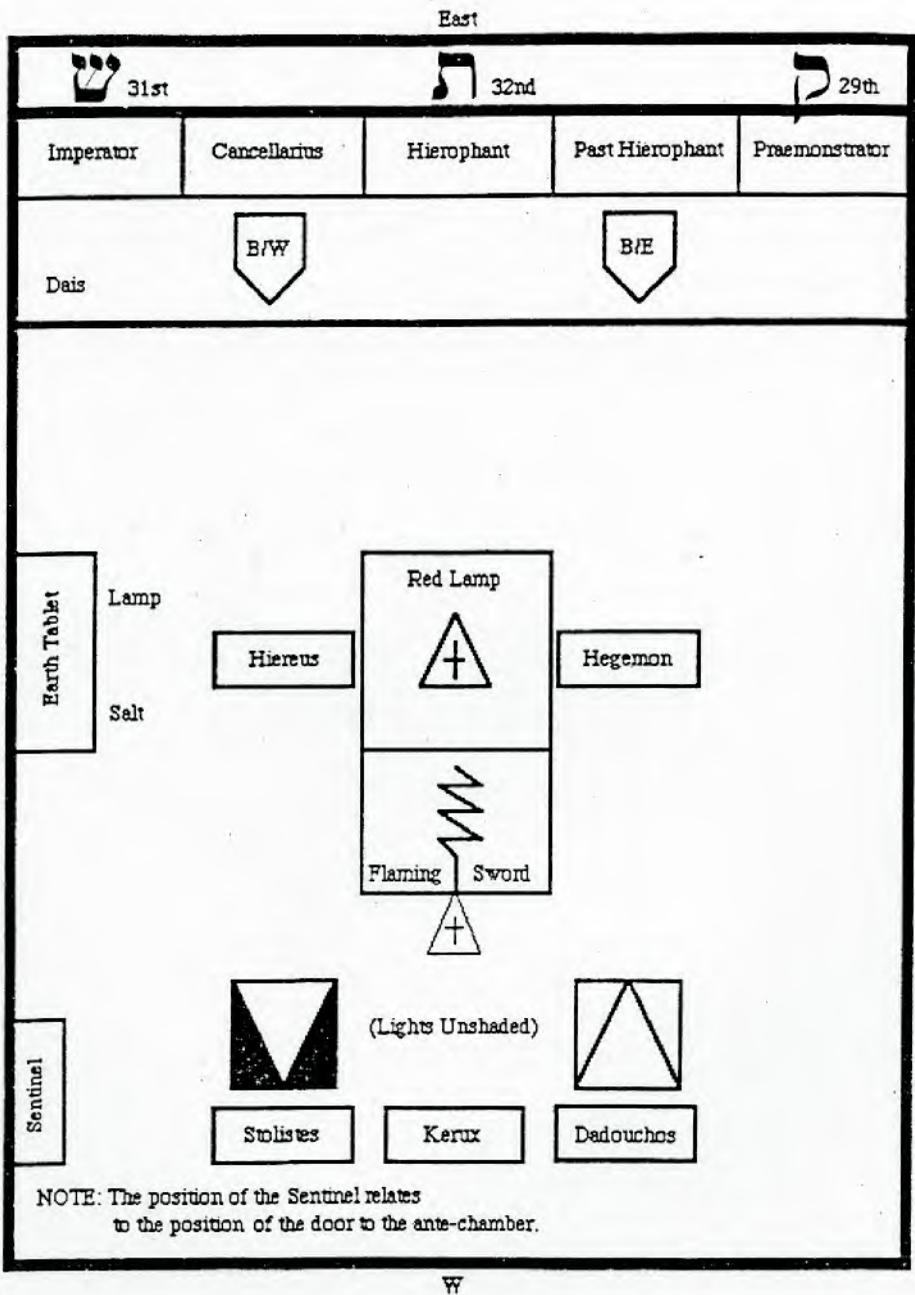
May what we have partaken of sustain us in our search for the Quintessence, the Stone of the Philosophers. True Wisdom, Perfect Happiness, the Summum Bonum.

(All disrobe and disperse.)

(If the Hall is not reserved exclusively for Temple purposes, it should be purified by the Lesser Ritual of the Pentagram being performed by the Hierophant with his Scepter as soon as the Members are assembled.)

(In case of the Hall not being duly oriented' the following prayer should be said by the Hierophant before the formal Opening and after rehearsal of the Lesser Ritual of the Pentagram. The Hierophant faces the true East and between that point and the Altar says:)

Creator of the Universe, Lord of the Visible World, who hast by Thy Supreme Will set limits to its magnitude and conferred special attributes on its boundaries, we invoke Thee to grant that whatever hidden and mystic virtue doth reside in the radiant East - the Dayspring of Light - the origin of Life - may in answer to this our prayer be this day conferred upon the Throne of the Hierophant of this Temple, who is the emblem of the Dawning of this Golden Light which shall illuminate the Path of the Unknown and shall guide us at length to the attainment of the Quintessence, the Stone of the Wise, True Wisdom and Perfect Happiness.



Temple Layout for 1 -- 10

1 = 10
The Zelator Ceremony
of
The Whare Ra Temple

Officers

On the Dais (*The first four officers are optional at this point.*)

Imperator (red robe, lamen, Sword)
Praemonstrator (blue robe, lamen, Sceptre)
Cancellarius (yellow robe, lamen, Sceptre)
Past Meropphant (red robe, lamen, Sceptre)
Hierophant (red robe, lamen, crown-headed Sceptre)

In the Hall

Hiereus (black robe, lamen, Sword)
Hegemon (white robe, lamen, mitre-headed Sceptre)
Kerux (lamen, lamp, wand)
Stolistes (lamen, cup of lustral water)
Dadouchos (lamen, thurible)
Sentinel (lamen, Sword)

Requirements

Three Portals, Earth Tablet, Cross and Triangle

Hoodwink, Sash, Fylfot Cross

Diagrams: Flaming Sword, Table of Shewbread, 7 Branched Candlestick, Altar of Incense Diagram

Opening

(Note: If this ceremony is the first to be performed at any meeting, the regulation with regard to the use of the Lesser Ritual of the Pentagram and the Prayer to the East holds good as laid down in the Rubric of the 0 = 0 Ceremony.)

(The Members being assembled robed and seated each in his proper place.)

(Hiereus gives one knock.)

Hierophant: (*sitting*)

Fraters and Sorores of the Order of the Stella Matutina, assist me to open the Temple in the 1 = 10 Grade of Zelator. Frater Kerux, see that the Temple is properly graded.

(Kerux knocks without opening door.)

(Sentinel replies with one knock)

Kerux:

Very Honored Hierophant, the Temple is properly guarded.

Hierophant:

Honored Hiererus, see that none below the Grade of Zelator is present.

Hiereus:

Fraters et Sorores, give the sign of the 1=10 Grade.

(All give the signs of Zelator.)

(Hiereus gives sign.)

Hiereus:

Very Honored Hierophant, no one below the Grade of Zelator is present.

(Hierophant gives sign.)

Hierophant:

Purify and consecrate the Temple with Water and Fire.

(Kerux advances between the Pillars. Stolistes and Dadouchos, one each side of the Pillars, advance to center of the Hall. All salute.)

(Dadouchos makes a cross in the air with the Censer, and swings it forward three times.)

Dadouchos:

I consecrate with Fire.

(Stolistes makes a cross with Cup and sprinkles thrice towards the East.)

Stolistes:

I purify with Water.

Kerux:

The Temple is cleansed.

(All salute; all three retire, Kerux leading and passing with Neophyte sign with Sol.)

Hierophant:

Let the Element of this Grade be named that it may be awakened in the spheres of those and in the sphere of the Order.

Hegemon:

The Element of Earth.

Hiereus:

(Hiereus gives one knock)

Let us adore the Lord and King of the Earth.

(All face East.)

Hierophant:

Adonai ha-Aretz. Adonai Melekh! Unto Thee be the Kingdom, (*makes a Circle*) the Power and the Glory. Malkuth, (*makes a Cross*) Geburah, Gedulah.

(Hierophant makes a Circle and Cross with Scepter before him.)

The Rose of Sharon and the Lily of the Valley. Amen.

(All give Zelator Sign.)

(Kerux goes to North and sprinkles Salt before the Tablet while saying:)

Kerns:

Let the Earth adore **Adonai**.

(Hierophant leaves his place and goes to North. He stands facing the center of the Tablet of the North, and at a convenient distance therefrom. Hiereus takes his place at the right side of Hierophant. Hegemon on the left side of Hierophant. Stolistes behind Hegemon. Dadouchos behind Hegemon. All Officers face North.)

(Hierophant makes Invoking Pentagram of Earth in the air in front of and concentric with Tablet of the North and saying:)

Hierophant:

And the **Elohim** said, 'Let us make Adam in Our Tmage, after Our Likeness let him have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all of the Earth and over every creeping thing that creepeth over the Earth.' **And Elohim** created Eth ha Adam in Their Own Image, in the Image of **Elohim** created they them. In the name of **Adonai Melekh** and of the Bride and Queen of the Kingdom, Spirits of Earth adore **Adonai!**

(Hierophant hands his Scepter to Hiereus, and taking Sword makes the Sign of the Or in the center of the Pentagram, saying:)

In the Name of **Auriel**, the Great Archangel of Earth, and by the sign of the Head of the Ox, Spirits of Earth, Adore **Adonai!**

(Hierophant returns Sword to Hiereus then takes Miter-headed Scepter from Hegemon and makes a Cross in the air saying:)

In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore **Adonai!**

(Hierophant returns Scepter to Hegemon and takes the Cup from Stolistes, making a Cross, and sprinkling thrice to the North, saying:)

In the Three Great Secret Names of God, borne upon the Banners of the North, **Emor Dial Hectega**, Spirits of Earth, adore **Adonai!**

(Hierophant returns Cup to Stolistes and takes Censer from Dadouchos, and making a Cross and three forward swings says:)

In the Name of **Ic Zod Heh Chal**, Great King of the North, Spirits of Earth adore **Adonai!**

(Hierophant returns Censer to Dadouchos, and taking back Scepter from Hiereus, returns to Throne.)

(All Officers return to their places by way of Sol.)

(All Members face as usual.)

Hierophant: : In the name of ADONAI HA-ARETZ, Ideclare this temple duly opened in the Grade of Zelator

Hierophant: *(knocks 4, 3, 3)*

Hegemon: *(knocks 4, 3, 3)*

Hiereus: *(knocks 4, 3, 3)*

First Part – Advancement

(Hierophant sits East of Altar. Hiereus sits North of Altar. Hegemon sits South of Altar.)

Hierophant:

Fraters and Sorores, our Frater (Soro) having made such progress in the Paths of the Occult Science as has enabled him to pass an examination in the required knowledge, is now eligible for advancement to this Grade, and I have duly received a dispensation from the Greatly Honored Chiefs of the Second Order to admit him in due form. Honored Hegemon, superintend the preparation of the Neophyte and give the customary alarm.

(Hegemon salutes with 1 = 10 sign, and leaves the room by South and West. Sentinel prepares Neophyte, who wears sash of 0 = 0 Grade, and is blindfolded He carries a Fylfot Cross in his right hand Hegemon instructs Neophyte in the knocks of the Grade.)

(Kerux opens the door until it is just ajar.)

Hegemon:

Let me enter the Portal of Wisdom.

Kerux:

I

(Kerux opens door and lets them in. Sentinel turns down lights.)

Hierophant:

Except Adonai build the house, their labor is but lost that build it. Except Adonai keep the City, the Watchman waketh in vain. Frater Neophyte, by what aid dost thou seek admission to the I = 10 grade of the Stella Matutina?

(Hegemon answers for Neophyte.)

Hegemon:

By the guidance of Adonai; by the possession of the necessary knowledge; by the dispensation of the Greatly Honored Chiefs of the Second Order; by the signs and token of the 1 = 10 Grade. By this symbol of the Hermetic Cross.

(Kerux takes Cross from Hegemon.)

Hierophant:

Give the step and signs of the Neophyte.

(Neophyte gives them)

Hierophant:

Frater Kerux, receive from the Neophyte the Token, Grandword, and Password of the Neophyte Grade.

(Kerux places himself in front of Neophyte.)

Kerux:

Give me the Grip of the Neophyte. *(Neophyte gives Grip)*

Give me the Word. *(Neophyte gives Word)*

Give me the Password. *(Neophyte gives Password)*

(Kerux turns to Hierophant and gives Grade Salute.)

Kerux:

Very Honored Hierophant **I** have received them.

(Hierophant instructs Hegemon)

Hierophant:

Lead the Neophyte to the West and set him between the Mystic Pillars, with his face towards the East.

(Hegemon places Neophyte between the Pillars.)

Hierophant:

Frater (Soror) <_____> will you pledge yourself to maintain the same secrecy regarding the Mysteries of this Grade a you are pledged to maintain regarding those of the 0 = 0 Grade - never to reveal them to the world, and not to even confer them upon a Neophyte, without a dispensation from the Greatly Honored Chiefs of the Second Order?

Neophyte:

I will.

Hierophant:

Then you will kneel on both your knees, lay your right hand on the ground, and say: 'I

swear by the Earth whereon I kneel.'

(Neophyte makes pledge.)

Hierophant:

Let the symbol of blindness be removed.

(Hegemon unbinds Neophyte's eyes. Sentinel turns up lights. Hegemon goes back to his proper place. Neophyte remains kneeling between Pillars with his hand on the ground Kerux takes the Salt from before the Tablet of the North, and passing round the Altar with Sol, stands in front of Neophyte, facing him, and holding the Salt in front of him)

Kerux:

Take Salt with your left hand and cast it to the North; saying: let the Powers of Earth witness my pledge.'

(Neophyte makes pledge. Kerux replaces Salt, and returns to his place.)

Hierophant:

Let the Neophyte rise and let him be purified with Water and consecrated with Fire, in confirmation of his pledge, and in the Name of the Lord of the Universe Who works in silence and whom naught by silence can express.

(Dadouchos comes forward around South Pillar, stands before Neophyte and makes a Cross and three forward swings of the Censer saying:)

Dadouchos:

In the name of the Lord of the Universe, Who works in Silence, and whom naught but silence can express, I consecrate thee with Fire.

(Dadouchos returns by the way he came. Stolistes comes round North Pillar, stand before Neophyte, makes Cross on forehead sprinkles thrice, saying:)

Stolistes:

In the name of the Lord of the Universe, Who works in Silence and whom naught but silence can express, I purify thee with Water.

(Stolistes returns to place as he came.)

Hierophant:

The 1 = 10 Grade of Neophyte is a preparation for other Grades, a threshold before our discipline, and it shows by its imagery, the Light of the Hidden Knowledge dawning in Darkness of Creation; and you are now to begin to analyze and comprehend the Nature of the Light. To this end, you stand between the Pillars, in the Gateway where the secrets of the 0 = 0 Grade were communicated to you. Prepare to enter the Immeasurable regions. And Tetragrammaton Elohim planted a Garden Eastward in Eden, and out of the ground make Tetragrammaton Elohim to grow every tree that is pleasant to the sight and good for food; the Tree of Life also, in the midst of the Garden, and the Tree of Knowledge of Good and of Evil. This is the Tree that has Two Paths, and it is the Tenth Sephirah, Malkuth, and it has about it Seven Columns, and the Four Splendors whirl around it as in the Vision of the Merkabah of Ezekiel; and from Gedulah it drives an influx of Mercy, and from Geburah

it drives an influx of Severity, and the Tree of ICnowledge of Good and of Evil shall it be until it is united with Supernals in Daath. But the Good which is under it is the Archangel, Metatron, and the Evil is called the Archangel, Samael, and between them lies the straight and narrow way, where the Archangel Sandalphon keeps watch. The Souls and the Angels are above its branches, and the Qlippoth or Demons dwell under its roots. Let the Neophyte enter the Pathway of Evil.

(Kerux takes his place in front of Neophyte, leads him in a Northeast direction towards the Hiereus, halts and steps out of the direct line between Hiereus and Neophyte.)

Hiereus:

Whence comest thou?

Kerux:

I come from between the two. Pillars and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Hiereus:

And the Great Angel Samael answered, and said: 'I am the Prince of Darkness and of Night. The foolish and rebellious gaze upon the face of the created World, and find therein nothing but terror and obscurity. It is to them the terror of Darkness and they are drunken men stumbling in the Darkness. Return, for thou canst not pass me by.'

(Kerux leads Neophyte back as he came, to between the Pillars.)

Hierophant:

Let the Neophyte enter the Pathway of Good.

(Kerux leads Neophyte Southeast, and halts opposite Hegemon, stepping aside from before Neophyte.)

Hegemon:

Whence comest thou?

Kerux:

I come from between the Pillars, and I seek the Light of the Hidden Knowledge in the Name of Adonai.

Hegemon:

The Great Angel Metatron answered, and said "I am the Angel of the Presence Divine. The Wise gaze upon the Created World and behold there the dazzling image of the Creator. Not Yet can thine eyes bear that dazzling image of the Creator. Not yet can thine eyes beat that da771'ng Image. Return, for thou canst not pass me by."

(Kerux turns and leads Neophyte back between the Pillars.)

Hierophant:

Let the Neophyte enter the straight and narrow Pathway which turns neither to the right hand nor to the left hand.

(Kerux leads Neophyte directly up centre of Hall until he is near the Altar, steps aside,

from before Neophyte, leaving him to face Altar unobstructed)

(Hiereus and Hegemon speak together:)

Hiereus and Hegemon:

Whence comest thou?

(Hiereus and Hegemon cross Scepter and Sword before Altar)

Kerux:

I come from between the Pillars and I seek the Light of the Hidden Knowledge in the Name of Adonai.

(Hierophant advances to East of the Altar with Scepter, and raising it to an angle of 45 degrees says:)

Hierophant:

But the Great Angel Sandalphon said: "I am the reconciler for Earth, and the Celestial Soul therein. Form is invisible alike in Darkness and in blinding Light. I am the left hand Kerub of the Ark and the Feminine Power, as Metatron is the right hand Kerub and the Masculine Power, and I prepare the way for the Celestial Light." 

(Hegemon and Hiereus step back to South and North of Altar, respectively. Hierophant takes Neophyte by right hand, with his left, and pointing to the Altar and Diagram says:)

Hierophant:

And Tetragrammaton placed Kerubim at the East of the Garden of Eden and a Flaming Sword which turned every way to keep the Path of the Tree of Life, for He has created Nature that Man, being cast out of Eden, may not fall into the Void. He has bound Man with the Stars, as with the chain. He allures him with scattered fragments of the Divine Body in bird, beast and flower, and he laments over him in the Wind and the Sea and in the Birds. When the times are ended, he will call the Kerubim from the East of the Garden, and he shall be consumed and become Infinite and Holy.

Receive now, the Secrets of this Grade. The step is thus given 6 by 6, showing you passed the threshold. The Sign is given by raising the right hand to an angle of 45 degrees. It is the position in which the Hierophant interposed for you between the Hiereus and the Hegemon. The Token is given by grasping fingers, thumb touching thumb, to form a triangle. It refers to the Ten Sephiroth. The Word is Adonai ha-Aretz, and means Adonai the Lord of the Earth, to which Element this Grade is allotted. The Mystic Number is 55, and from it is formed the Password, Nun Heh. It means Ornament, and when given is lettered separately. The Badge of this Grade, is the sash of the Neophyte with the narrow white border, a red cross within the Triangle, and the number 1 within a circle and 10 within a square, one on each side of the triangle.

(Hierophant invest Neophyte with the sash, and points out the Three Portals.)

The Three Portals, facing you in the East, are the gates of the Paths leading to three further Grades, which, with the Zelator and the Neophyte, forms the First and Lowest Order of our Fraternity. Furthermore, they represent the Paths which connect the Tenth Sephirah, Malkuth, with the other Sephiroth. The letters, Tau, Qoph, and Shin make the word,

Quesheth - a Bow, the reflection of the Rainbow of Promise stretched over our Earth, and which is about the Throne of God.

(Hierophant resumes Throne. Hegemon points out the Flaming Sword saying:)

Hegemon:

This drawing of the Flaming Sword of the Kerubim, is a representation of the Guardians of the Gates of Eden, just as the Hierous and Hegemon symbolize the Two Paths of the Tree of Knowledge of Good and of Evil.

Hierous:

In this Grade, the Red Cross is placed within the White Triangle, upon the Altar, and it is thus the symbol of the Banner of the West. The Triangle refers to the Three Paths and the Cross to the Hidden Knowledge. The Cross and the Triangle together represent Life and Light.

(Hierophant points out the Tablet of the North, saying:)

Hierophant:

This Grade is especially referred to the Element of Earth, and therefore, one of its principle emblems is the Great Watchtower, or Terrestrial Tablet of the North. It is the Third, or Great Northern Quadrangle, or Earth Tablet, and it is one of the four Great Tablets of the Elements, said to have been given to Enoch by the great Angel, Ave. It is divided within itself into four lesser angles. The Mystic letters, upon it, form various and Divine and Angelic Names, in what our tradition call the Angelic Secret Language. From it, are drawn the Three Holy Secret Names of God, Emor Dial Hectega, which are borne upon the Banners of the North, and there are also numberless name of Angels, Archangels, and Spirits ruling the Element of Earth.

(Kerux comes forward and hands Fylfot Cross to Hierophant.)

Hierophant:

The Hermetic Cross, which is also called the Fylfot, Hammer of Thor, and Swastika, is formed of 17 squares out of a square of 25 lesser squares. These 17 represent the Sun, the Four Elements, and the Twelve Signs of the Zodiac. In this Grade, the Lights on the Pillars are unshaded, showing that you have quitted the Darkness of the Outer World. You will leave the Temple for a short time.

(Kerux takes Neophyte out.)

Second Part

Hierophant:

Frater Kerux, when the Neophyte gives the proper alarm, you will admit him. Fraters Stolistes and Dadouchos, assist the Kerux in the reception.

(Kerux goes out and instructs the Neophyte in the knocks. Stolistes and Dadouchos take up positions so as to face Neophyte as he enters Hall. Kerux opens door and admits Neophyte, but does not stand in front of him.)

Hierophant:

Frater <_____>, as in the Grade of Neophyte, you came out of the World to the Gateway of Hidden Knowledge, so in this Grade you pass through the Gateway and come into the Holy Place. You are now in the Court of the Tabernacle, where stood the Altar of Burnt Offering, whereon was offered the sacrifices of animals, which symbolized the Qlipoth, or Evil Demons, who inhabit the plane contiguous to, and below, the Material Universe.

(Dadouchos makes a Cross in the Air with Censer, and tenses Neophyte in silence, with three forward swings.)

Hierophant:

Between the Altar, and the entrance to the Holy Place, stood the Laver of Brass, wherein the priest washed before entering the Tabernacle. It was the symbol of the Waters of Creation.

(Stolistes makes a Cross with water, on Neophyte 's forehead and sprinkles thrice in silence.)

Hierophant:

Having made offering at the Altar of Burnt Sacrifice, and having been cleansed at the Laver of Brass, the Priest then entered the Holy Place.

(Kerux takes Neophyte behind Pillars, to North. Stolistes and Dadouchos return to their places. Hiereus takes his stand between the Pillars facing Neophyte. [Kerux having removed the chair] He guards the path with his Sword)

Hiereus:

Thou canst not pass the gateway which is between the Pillars, unless thou canst give the Signs and the Words of the Neophyte.

(Neophyte give them, and instructed by the Kerux, advances to a position between the Pillars. Hiereus returns to place, in the West. Hegemon comes forward stands East of Pillars, facing Neophyte, and bars the way into the Temple with Scepter.)

Hegemon:

Thou canst not enter the Holy Place, unless thou canst give the Sign and Grip of the Zelator.

(Neophyte gives them. Kerux resumes his seat, after handing Neophyte over to charge of Hegemon. Hegemon leads Neophyte to the North.)

Hegemon:

To the Northern side of the Holy Table, stood the Table of Shewbread. The drawing before you represents its Occult meaning. On it, twelve loaves were laid as emblems of the Bread of Life, and it is an image of the Mystery of the Rose of Creation. The 12 circles are the 12 Signs of the Zodiac, while the Lamp, in the center, is symbolic of the Sun, which is the source of heat and life. The Four Triangles, whose 12 angles each touch one of the 12 circles, are those of Fire, Earth, Air, and Water, and allude to the four Triplicities of the Zodiac Signs. The Triangle inscribed within each of the 12 circles, alludes to the 3 Decanates, or phases of 10 degrees of each sign. On one side, of each Triangle, is Permutation of Yod Heh Vau Heh, which is referred to that particular sign, while in the opposite side of it, is the name of one of the 12 Tribes which also attributed to it. Now the 22 sounds and letters of the Hebrew Alphabet are the foundation of all things. 3 Mothers, 7 Double and 12 Simple letters are allotted to the 12 directions in space, and those diverge to Infinity, and are in the arms of the Eternal. These 12 letters he designed and combined, and formed with the 12 Celestial Constellations of the Zodiac. They are over the Universe as a King traversing his dominions, and they are in the heart of man, as a King in warfare. And the 12 Loaves are the images of those ideas, and are the outer petals of the Rose; while within are the Four Archangels, ruling over the 4 Quarters, and the Kerubic Emblems of the Lion, Man, Bull, and Eagle. Around the great central Lamp, which is an image of the Sun, the Great Mother of Heaven, symbolized by the letter, Heh, the first of the Simple, and by its number, 5, the Pentagram, Malkah, the Bride, ruling her Kingdom, Malkuth, crowned with a crown of 12 Stars. These 12 circles, further represent the 12 Foundations of the Holy City of the Apocalypse, while in the Christian Symbolism, the Sun and the 12 Signs, are referred to Christ and his 12 Apostles.

(Hegemon leads Neophyte to Hiereus, and then returns to place and is seated Hiereus leads Neophyte to the South.)

Hiereus:

On the Southern side of the Holy Place stood the 7 Branched Candlestick, wherein was burned pure olive oil. It is an Image of the Mystery of Elohim, the 7 Creative Ideas. The symbolic drawing, before you, represents its Occult meaning. The 7 Circles, which surround the Heptagram, represent the 7 Planets and the 7 Qabalistic Places of Assiah, the Material World, which answer to the 7 Apocalyptic Churches, which are in Asia or Assiah, as these allude to the 7 Lamps before the Throne on another Plane. Within each circle is a triangle to represent the Three-fold Creative Idea, operating in all things. On the right hand side of each, is the Hebrew name of the Angel who governs the Planet; on the left side is the Hebrew name of the sphere of the Planet itself; while the Hebrew letter, beneath the base, is one of the duplicated letters of the Hebrew Alphabet, which refers to the 7 Planets. The 7 Double Letters of the Hebrew Alphabet, have each 2 sounds associated with them, one hard, one soft. They are called 'double', because each letter represents a contrary or permutation, thus: Life and Death; Peace and War; Wisdom and Folly; Riches and Poverty; Grace and Indignity; Fertility and Solitude; Power and Servitude. These 7 Letters point out 7 Localities: Zenith, Nadir, East, West, North, South, and the Place of the Holiness in the midst sustaining all things. The Archetypal Creator designed, produced, combined, and formed, with them, the Planets of the Universe, the Days of the Week, and in Man, the gate of the Soul. He has loved and blessed the number 7 more than all things under His Throne. The powers of these 7 Letters, are also shown forth in the 7 Palaces of Assiah, and the 7 Stars of that Vision are the 7 Archangels who rule them.

(Hiereus leads Neophyte to Hierophant, and returns to place and is seated Hierophant

leads Neophyte to Altar, takes Censer from Altar, and holding it with chain short, makes Cross and 3 forward swings.)

Hierophant:

Before the Veil of the Holy of Holies, stood the Altar of Incense, of which this Altar is an image. It was of the form of a double cube, thus representing material form as a reflection and duplication of that which is Spiritual. The side of the Altar, together with the top and bottom, consists of 10 squares, thus symbolizing the 10 Sephiroth, of which the basal one is Malkuth, the realization of the rest upon the material plane, behind which the others are concealed. For were this double cube raised in the air immediately above your head, you would but see the single square forming the lowest side, the others from their positions, being concealed from you. Just so, behind the material Universe, lies the concealed form of the majesty of God. The Altar of Incense was overlaid with Gold to represent the highest degree of purity, but the Altar before you, is black to represent the terrestrial Earth. Learn then, to separate the pure from the impure, and refine the Gold of the Spirit from the Black Dragon, the corruptible body. Upon the Cubical Altar, were Fire, Water, and Incense, the 3 Mother Letters of the Hebrew Alphabet; Aleph, Mem, and Shin. Mem is silent, Shin is sibilant, and Aleph is the tongue of a balance between these contraries in equilibrium, reconciling and mediating between them. In this, is a great mystery, very admirable and recondite. The Fire produced the Heavens, the Water and the Earth, and the Air is the reconciler between them. In the year, they bring forth the hot, the cold, and the temperate seasons, and in man, they are imaged in the head, the chest, and the trunk.

I now confer upon you the Mystic Title of Periclinus (*Pericline*) de Faustis, which signifies that on this Earth you are in a wilderness, far from the Garden of the Happy. And I give you the symbol of Aretz, which is the Hebrew name for Earth, to which the 1 = -113 Grade of Zelator is referred. The word, Zelator, is derived from the ancient Egyptian, Zaruator, signifying, 'Searcher of Athor,' Goddess of Nature; but other assign it to the meaning of the zealous student, whose first duty was to blow the Athanor of Fire, which heated the Crucible of the Alchemist.

(Hierophant resumes seat on the Dais. Kerux leads new Zelator to a seat in the Northwest.)

Hierophant:

Father Kerux, you have my command to declare that our Frater has been duly admitted to the 1 = 10 Grade of Zelator.

(Kerux comes to the Northwest of Hierophant, faces West, and raises Wand)

Kerux:

In the Name of **Adonai Melekh**, and by command of the Very Honored E Hierophant, hear ye all that I proclaim that Frater < > has been duly admitted to the 1 = 10 Grade of Zelator, and that he has obtained the Mystic Title of Periclinus (*Pericline*) de Faustis, and the symbol of Aretz.

(Kerux returns to place, by East, saluting, and by South and West.)

Hierophant:

In the Zelator Grade, the symbolism of the tenth Sephirah, Malkuth, is especially shown, as

well as the Tenth Path of the *Sepher Yetzirah*. Among other Mystic Titles, Malkuth is called, Shaar, the Gate, which has the same number as the Great Name Adonai, written in full: Aleph, Daleth, Nun, Yod, which is also called, 'Gate of Death,' 'The Gate of Tears,' and 'The Gate of Justice,' 'The Gate of Prayer,' and 'The Gate of the Daughter of the Mighty Ones.' It is also called 'The Gate of the Garden of Eden,' and 'The Inferior Mother,' and in Christian symbolism, is connected with the 3 Holy Women at the foot of the Cross. The Tenth Path of the *Sepher Yetzirah*, which answereth to Malkuth, is call 'The Resplendent Intelligence', because it exalts above every head and sitheth upon the Throne of Binah. It illuminateth the Splendor of all the Lights, (*the Zohar*, ME-OUROTH) and causeth the current of the Divine Influx to descend from the Prince of Countenances, the great Archangel, Metatron.

Frater <_____>, before you can be eligible for advancement, to the next grade of 2 = 9, you will be required to pass an examination on the following subjects:

1. Names and symbols of the 3 Principle&
2. Metals attributed to the 7 Planets.
3. The meaning of the special Alchemical terms: Sun, Moon, King, etc.
4. Names and meanings of the 12 Astrological Houses.
5. Names and meanings of the Planetary Aspects.
6. Names and meanings of the Querent and Quesited.
7. The 4 great* classes of Astrology
8. The arrangement of the Tree of Life.
9. The names of the 4 Orders of the Elements.
10. The 3 Pillars of the Tree of Life.
11. The names and forms of the Kerubim.
12. Meanings of the Laver, Altar, and Qlippoth.
13. The Names of the 10 Houses of Assiah.
14. Names of the 4 World of the Qabalists.
15. Names of the 22 Trumps and 4 Suits.

A manuscript, on these, will be supplied to you. When you are well satisfied that you are well informed on these, notify the Officer in charge.

Closing

Hierophant:

Fraters and Sorores, assist me to close this temple in the 1= 10 Grade of Zelator.

(All rise.)

Hierophant:

Frater Kerux, see that the temple is properly guarded.

(Kerux knocks on inner side of door. Sentinel returns knocks.)

Kerux:

Very Honored Hierophant, the Temple is properly guarded.

Hierophant:

Let us adore the Lord and King of the Earth.

(All face East)

Hierophant:

Adonai ha-Aretz, Adonai Melekh, Blessed by Thy name unto the countless ages. Amen.

(Hierophant gives signs. All give sign and face as usual. Hierophant leaves his Throne and passes to the North, standing before the Tablet of the North. Hiereus stands on the right of the Hierophant; Hegemon on left hand; Kerux behind Hierophant; Stolistes behind Hegemon; Dadouchos behind Hiereus. Other members behind Officers, in alternating lines of sexes, where possible.)

Hierophant:

Let us rehearse the prayer of the Gnomes or Earth Spirits.

0, Invisible King, Who, taking the Earth for Foundation, didst hallow its depths to fill them with Thy Almighty Power. Whose Name shaketh the Arches of the World, Thou who causeth the 7 Metals to flow in the veins of the rocks, King of the 7 Lights, Rewarder of the subterranean Workers, lead us into desirable Air and into the Realm of Splendor. We watch and we labor unceasingly. We seek and we hope, by the 12 Stones of the Holy City, by the buried Talismans, by the Axis of the Lodestone, which passes through the center of the Earth - 0, Lord, 0, Lord, 0, Lord!, have pity upon those who suffer. Expand our hearts, unbind and upraise our minds, enlarge our natures. 0, Stability and Motion! 0 Darkness veiled in Brilliance! 0 Day clothed in Night! 0, Master who never dost withhold the wages – of They Workmen! 0, Silver Whiteness - 0, Golden Splendor! 0, Crown of Living and harmonious Diamond! Thou who wearest the heavens on Thy Finger like a ring of Sapphire! Thou who hidest beneath the earth in the Kingdom of Gems, the marvelous Seed of the Stars! Live, reign, and be Thou Eternal Dispenser of the treasures whereof thou hast made us the Wardens.

(Pause)

Depart ye in Peace, into your Abodes. May the blessing of **Adonai** be upon you.

(Makes Banishing Pentagram of Earth.)

Be there Peace between us and you, and be ye ready to come when ye are called.

(All return to places and face as usual.)

Hierophant:

In the name of **Adonai Melekh, I** declare this temple closed in the Grade of Zelator.

Hierophant: *(knocks 4, 3, 3)*

Hiereus: *(knocks 4, 3, 3)*

Hegemon: *(knocks 4, 3, 3)*

(Candidate is led out by Hegemon.)

East

W 31st

N 32nd

P 29th

Imperator

Cancellarius

Hierophant

Past Hierophant

Praemonstrator



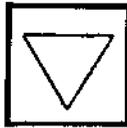
Lamp Pentagram

Air Tablet



DAIS

Black



Pillar

White



Pillar

(Lights Shaded)

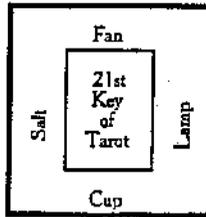
Earth Tablet

Lamp
Salt

Garden of Eden Diagram

Kenex

Hegeman



Gelenna Diagram

Incense

Hierens

West

N

S

2 = 9
The Theoricus Ceremony
of
The Whare Ra Temple

Officers

On the Dais *(The first four officers are optional at this point.)*

Imperator (red robe, lamen, Sword)
Praemonstrator (blue robe, lamen, Scepter)
Cancellarius (yellow robe, lamen, Scepter)
Past Hierophant (red robe, lamen, Scepter)
Hierophant (red robe, lamen, crown-headed Scepter)

In the Hall

Hiereus (black robe, lamen, Sword)
Hegemon (white robe, lamen, mitre-headed Scepter)
Kerux (lamen, lamp, wand)

Requirements

Six Portals, Air and Earth Tablets, Pentacle, Cross and Triangle

21st Key of the Tarot, Fan, Lamp, Cup, Salt

Hoodwink, Sash, Solid Cubical Cross, Caduceus of Hermes

Diagrams: Garden of Eden, Gehenna, Serpent of Wisdom, Kamea of Luna, Seals of Luna, Luna on the Tree of Life, Alchemical Sephiroths, Geometrical Lineal Figures, Geomancy Figures

Opening

(Note: If this ceremony is the first to be performed at any meeting, the regulation with regard to the use of the Lesser Ritual of the Pentagram and the Prayer to the East holds good as laid down in the Rubric of the 0 = 0 Ceremony.)

(The Members being assembled robed and seated each in his proper place.)

Hierophant: *(knocks)*

Fraters and Sorores of the Order of the Stella Matutina, assist me to open the Temple in the 2 = 9 Grade of Theoricus. Frater Kerux, see that the Temple is properly guarded.

(Done.)

Kerux:

Very Honored Hierophant the Temple is properly guarded.

Hierophant:

Honored Hiererus, see that none below the Grade of Theoricus is present.

Hiereus:

Fraters et Sorores, give the sign of the 2 = 9 Grade.

(Done.)

Very Honored Hierophant, all present have attained the Grade of Theoricus.

(Gives Grade Sign.)

Hierophant:

Honored Hegemon, to what particular Element is this Grade attributed?

Hegemon:

To the Element of Air.

Hierophant:

Honored Hiererus, to what Planet does this Grade especially **refer**?

Hiereus:

To the Moon.

Hierophant:

Honored Hegemon, what Path is attached to this Grade?

Hegemon:

The 32nd Path of Tau.

Hierophant:

Honored Hiererus to what does it allude?

Hiereus:

To the Universe as composed of the Four Elements, to the Kerubim, to the Qlipoth, the Astral Plane and to reflection and the Sphere of Saturn.

(Hierophant knocks, all rise then face the East.)

Hierophant:

Let us Adore the Lord and King of the Air.

(Hierophant then makes a circle clockwise with Scepter, towards the East.)

Shaddai El Chai, Almighty and Everlasting! Everliving be Thy name, ever magnified in the life of all. Amen!

(All salute. Hierophant remains facing East. Hiererus advances to West of Altar and halts. Hegemon and Kerux advance to the East, and stand behind Hierophant to right and left, outside of Pillars. All face East. Hierophant makes Invoking Pentagrams of Actives,

Passives and Air within a circle before Air Tablet.)

Hierophant:

And Elohim said, "Let us make Adam in our own image, after our likeness and let them have dominion over the fowl of the Air." In the Name of Yod Heh Vau Heh, and in The Name of Shaddai El Chai, Spirits of the Air, Adore you Creator!

(Takes Pentacle from before Tablet and makes therewith the Sign of Aquarius in the Air before it)

In the Name of Raphael, the Great Archangel of Air, and in the Sign of the Head of the Man, Spirits of Air, and in the Sign of the Head of Man, Spirits of Air, Adore Adonai!

(Makes Cross with Pentacle)

In the name and letters of the Great Eastern Quadrangle, revealed unto Enoch by the Angel Ave, Spirits of Air, Adore your Creator.

(Holds Pentacle on high.)

In the Three Great Secret Names of God, borne upon the Banners of the East, Oro Ibah Aozpi, Spirits of Air More your Creator!

In the Name of Bataivah, Great King of the East, Spirits of Air, Adore your Creator!

(Replaces Pentacle. All return to places, going clockwise around the Altar.)

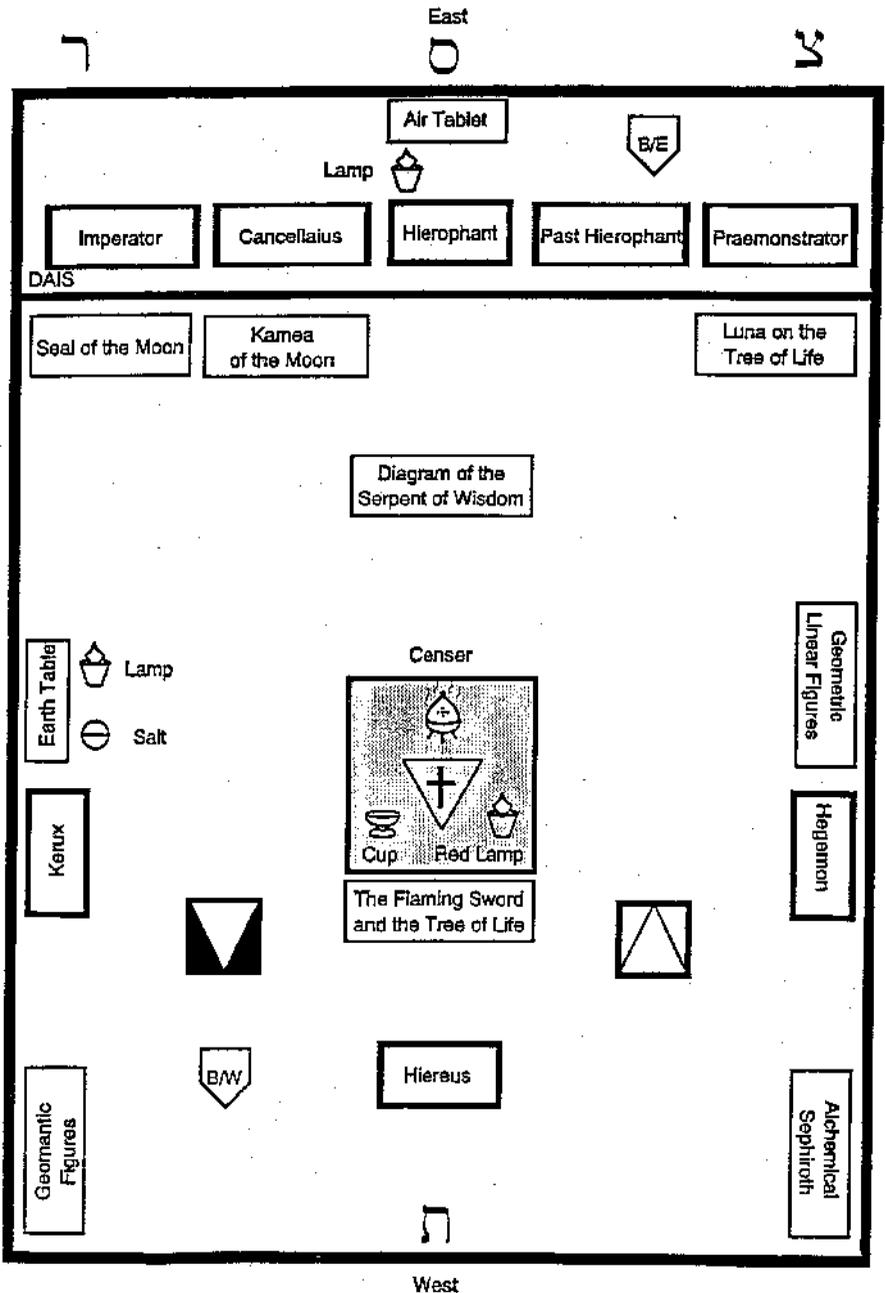
Hierophant:

In the name of Shaddai El Chai, I declare the Temple opened in the 2 = 9 Grade of Theoricus.

Hierophant: *(knocks 3, 3, 3)*

Hiereus: *(knocks 3, 3, 3)*

Hegemon: *(knocks 3, 3, 3)*



Advancement to the 32nd Path of Tau

(Lamps are shaded)

Hierophant: *(knocks)*

Fraters and Sorores, our Frater <_____> having made such progress in the Paths of Occult Science has enabled him to pass the examination in the requisite knowledge, is now eligible for advancement to the Grade of Theoricus, and I have duly received dispensation from the Greatly Honored Chiefs of the Second Order to advance him in due form. Honored Hegemon, superintend the preparation of the Zelator and give the customary alarm.

(Kerux places Fan by Hierophant, Lamp by Hegemon, Cup by Hierous and Salt by his own station. Hegemon rises, salutes Hierophant with 2 = 9 sign and quits Temple, and sees that the Zelator is prepared as follows: wearing sash of 1 = 10, hoodwink, holding Solid Greek Cubical Cross in the right hand Hegemon then takes Zelator by the left hand and gives the knocks of the Grade.)

Hegemon:

Quit the material and seek the spiritual.

(Kerux opens the door and admits them. Hegemon remains behind Zelator.)

Hierophant:

Conduct the Zelator to the East.

(Zelator is placed before Pillars. Kerux on his left and Hegemon on his right. Kerux takes cross from Zelator.)

Hierophant:

Give me the step, sign, grip or token, Mystic Title, Mystic Number and Password formed therefrom and symbol of the 1 = 10 Grade of Zelator.

The Hierophant then steps down with Banner of the East to the Pillars.

(Done. Zelator is prompted by Hegemon if necessary)

Frater Periculinus de Faustis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 32nd Path, and of the 2 = 9 Grade of Theoricus, which you have already sworn to maintain regarding those of the preceding Grades?

Zelator:

I do

Hierophant:

Then will you stretch our hand holding the Cubical Cross toward Heaven, and say: "I swear by the firmament of Heaven."

(Done. Zelator repeats the words.)

Let the Hoodwink be removed.

(This is done by Hegemon when Zelator discovers that the Temple is in partial darkness. Hegemon returns to place in the South. Kerux is left in charge of Zelator and places Cubical Cross again in right hand of Zelator)

Stretch forth your right hand, holding the Cubical Cross towards the East, in the position of the Zelator Sign, saying: "Let the powers of Air witness my pledge."

(Done.)

Facing you are the Portals of the 31st, 32nd, and 29th Paths leading from the Grade of Zelator to the three other Grades which are beyond. The only Path open to you, however, is the 32nd, which leads to the 2 = 9 of Theoricus and which you must traverse before arriving at that Grade. Take in your right hand the Cubical Cross and in your left hand the Banner of Light *(gives him the Banner of the East)* and follow your guide, Anubis the Guardian, who leads you from the material unto the Spiritual.

(The Hierophant then returns to, the Dais.)

Kerux:

Anubis the Guardian said unto the Aspirant, "Let us enter the presence of the Lords of Truth." Arise and follow me.

(Kerux then leads Zelator between the Pillars, turns to right and circumambulates around the Hall once.)

Hiereus: *(as they circumambulate.)*

The Sphinx of Egypt spake and said: "I am the synthesis of the Elemental Forces, I am also the symbol of Man, I am Life and I am Death, I am the Child of the Night of Time."

(As Kerux and Zelator approach the East, the Hierophant steps from between the Pillars and bars passage.)

Hierophant: *(With Banner of West and Fan in his left hand.)*

The Priest with the mask of Osiris spake and said: "Thou canst not pass the Gate of the Eastern heaven, unless thou canst tell me my Name."

Kerux: *(for Candidate.)*

Thou art Nu the Goddess of the Firmament of Air, Thou art Hormsakh, Lord of the Eastern Sun.

Hierophant:

In what signs and symbols do ye come?

Kenn:

In the letter Aleph, in the Banner of Light, and the symbol of the Equated Forces.

Hierophant:

(Falling back and making the sign of Aquarius before Zelator with fan.)

In the Sign of the Man, Child of Air, thou art purified, pass thou on.

(Gives Banner of West to Kerux who hands it to Hegemon as he passes her. Kerux and Zelator circumambulate the Temple a second time, following the course of the Sun)

Hiereus:

(As they circumambulate a second time.)

I am Osiris the Soul in Twin aspect, united to the higher by purification; perfected in suffering; glorified through trial, I have come where the Great Gods are through the Power of the Mighty Name.

Hegemon:

(Barring the way in South with Red Lamp in right hand and Banner of West in left.)

The Priest with the mask of the Lion spake and said: "Thou canst not pass the gate of the Southern heaven unless thou canst tell me my Name."

Kerux: (For Candidate)

Mau, the Lion very powerful, Lord of Fire is thy Name, Thou art Ra, the Sun in his strength.

Hegemon:

In what signs and symbols do ye come?

Kerux:

In the letter Shin, in the Banner of the East, and the symbol of the Cubical Cross.

Hegemon:

(Falling back and make the Sign of Leo before Zelator with lamp.)

In the Sign of the Lion, Child of Fire, thou art purified, pass thou on.

(Hegemon takes place of Kerux, who returns to his seat in the North, Hegemon leads Zelator round the Temple a third time giving the Banner of the West to Hieruus, as he passes)

Hiereus: *(as they go round a third time.)*

I have passed through the Gates of the Firmament, give me your hands for I am made as ye, Ye Lords of Truth, for ye are the formers of the Soul.

Hiereus:

(Barring the way in West with Cup of Water in right hand and Banner of West in left.)

The Priest with the Mask of the Eagle spake and said: "Thou canst not pass the Gate of the Western heaven, unless thou canst tell me my Name."

Hegemon: *(For Candidate)*

Heka, Mistress of Hesar, Ruler of Water in thy Name; thou are Toun, the setting Sun.

Hiereus:

In what signs and symbols do ye come?

Hegemon:

In the letter Mem, in the Banner of Light, and the symbol of the Twenty-Two Letters.

Hiereus:

(Falling back and making the sign of the eagle with a cup of water before the Zelator)

In the Sign of the Eagle, Child of Water, thou art purified, pass thou on.

(Gives Banner of West to Hegemon who leaves it with the Kerux as he passes him. Hegemon leads Candidate round the Temple for the fourth time while Hiereus reads:)

Hiereus:

Oh Lord of the Universe! Thou art above all things; before Thee the shadows of Night roll back, and the Darkness hasteth away.

(Kerux bars the way in the North, Plate of Salt in his right hand Banner of West in his left.)

Kerux:

The Priest with the Mask of the Ox spake and said: "Thou canst not pass the Gate of the Northern Heaven, unless Thou canst tell me my Name."

Hegemon:

Satem, in the abode of Shu, the Bull of Earth is Thy Name. Thou art Kephra, the Sun at Night.

Kerux:

In what signs and symbols do ye come?

Hegemon:

In the Letters of Aleph, Mem, and Shin and in the Symbols of the Banner and the Cross.

(Kerux falls back and signs Taurus over the Zelator with Salt.)

Kerux:

In the Sign of the Ox, Child of the Elements, thou art purified, pass thou on.

(Hegemon and Kerux conduct Zelator to the Pillars. Hierophant takes back Banners and replaces them in their bases. Hegemon returns to place. Kerux turns up lights so as to make Temple as usual, then returns to his place after replacing Fan, Cup, Lamp and Salt on Altar. Hierophant takes Cubical Cross from Zelator)

Hierophant:

The Cubical Cross is a fitting emblem of the Equilibrated and Balanced Forces of the Elements. It is composed of 22 squares externally, thus referring to the 22 Letters that are placed thereon. Twenty-Two are the letters of the Eternal Voice, in the Vault of Heaven; in the Depth of the Earth; In the Abyss of Water; in the All-Presence of Fire. Heaven cannot speak their fullness; Earth cannot enter utter it. Yet hath the Creator bound them in all

things. He hath mingled them in Water. He hath whirled them aloft in Fire. He hath sealed them in the Air of Heaven. He hath distributed them through the Planets. He hath assigned unto them the Twelve Constellations of the Universe.

(Puts Cross aside.)

The 32nd Path of the *Sepher Yetzirah*, which answer unto Mallcuth and the Letter Tau, is called 'The Administrative Intelligence,' and it is so-called because it directeth and also associateth in all their operations, the Seven Planets, even all of them in their own due courses. To it, therefore, is attributed the due knowledge of the Seven Abodes in the House of Assiah, the Material World, which are symbolized in the Apocalypse by the Seven Churches. It refers to the Universe as composed of the Four Elements, to the Kerubim, to the Qlippoth, and to the Astral Plane. It is the Reflection of the Sphere of Saturn. It represents the connecting and binding link between the Material and Formative Worlds, Assiah and Yetzirah, and necessarily passes through the Astral Plane, the Abode of the Elementals and the Shells of the Dead. It is the Rendering of the Veil of the Tabernacle, whereon the Kerubim and the Palm Trees are depicted. It is the Passing of the Gate of Eden.

(Leads Zelator to West of Altar.)

These ideas are symbolically resumed in the representation of the 21st Key of the Tarot, in front of you. Within the Oval formed of 72 circles, is a female form. Nude, save for a scarf that floats around her. She is crowned with the Lunar Crescent of Isis and holds in her hands, two wands. Her legs form a Cross. She is the Bride of the Apocalypse, the Kabbalistic Queen of the Canticles, the Egyptian Isis of Nature, now shown partly unveiled, the Great Feminine Kerubic Angel Sandalphon on the left hand of the Mercy Seat of the Ark. The two Wands are the directing forces of the positive and negative currents. The Seven Pointed Heptagram or Star alludes to the Seven Palaces of Assiah; the crossed legs to the symbol of the Four Letters of the Name. The surmounting crescent receives the influences of Geburah and Gedulah. She is the synthesis of the 32 Path, uniting Malkuth to Yesod. The oval of 72 smaller circles refers to the Schemhamphoresch or Seventy-two Fold Name of the Deity. The twelve larger circle form the Zodiac. At the angles are the Four Kerubim which are the vivified powers of the Name of Yod Heh Vau Heh operating the Elements, through which you have just symbolically passed in the preceding Ceremony.

The Fan, Lamp, Cup and Salt represent the Four Elements themselves whose inhabitants are the Sylphs, Salamanders, Undines and Gnomes. Be Thou therefore prompt and active as the Sylphs but avoid frivolity and caprice. Be Thou energetic and strong like the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images, like the Undines, but avoid idleness and changeability; be laborious and patient like the Gnomes, avoid grossness and avarice. So shalt thou gradually develop the powers of the Soul, and fit thyself to command the Spirits of the Elements.

The Altar, as in the preceding degree, represents the Material Universe, on its right is the Garden of Eden, symbolized by the Tablet of the Hegemon, and on the left is the Gehenna, the Abode of the Shells, symbolized by the Tablet of the Kerux, which these Officers now explain.

(The Hierophant returns to his place, and Hegemon leads Zelator to his Tablet.)

Hegemon:

The drawing before you shows in part the Occult symbolism of the Garden of Eden, and the Holy City of the Apocalypse. The Outer Circle is the enclosing Paradisical Wall, guarded by the Kerubim and the Flame, and the Seven Squares are the Seven Mansions therefore, or the Seven Spheres where in Tetragrammaton Elohim planted every Tree which is pleasant and good for food, symbolized by the Palm Trees wrought upon the Veil of the Tabernacle and the door of the Holy of Holies in the Temple. But in the midst is the Tree of Life, the Throne of God, and the Lamb. Twelve are the Foundations and Twelve are the Gates, shown by the Twelve Entrances in the drawing. The four streams rising from one central source are the Rivers of Eden, referring to the Four Elements proceeding from the Omnipresent Spirit.

(Kerux then leads Zelator to his Tablet.)

Kerux:

The drawing before you represents the Seven Infernal Mansions and the Four Seas. The first circle represents the Waters of Tears; the second circle the Waters of Creation; the third circle the waters of Ocean; and the fourth circle represents the False Sea. The inner circles are on the right hand represents the Seven Earths which are:

1. Aretz
2. Adamah
3. Gia
4. Neschiah
5. Tziah
6. Arega
7. Thebel or Cheled

On the left hand are the Seven Infernal Mansions, which are:

1. Shoel
2. Abaddon
3. Titahion
4. Bar Schauheth
5. Tzelmoth
6. Shaari Moth
7. Gehinnon

Hierophant:

I have much pleasure on conferring on you the title of Lord of the 32nd Path. You will now quit the Temple for a short time and on your return the ceremony of your reception into the Grade of 2 = 9 of Theoricus will be proceeded with

(Kerux takes Zelator out.)

East

30th

25th

28th

Imperator

Cancellarius

Hierophant

Past Hierophant

Praemonstrator

Lamp

Seals
of the Moon

Kamea
of the Moon

Air Tablet

B/E

Moon on the
Tree of Life

DAIS

Serpent
of Wisdom
(Hanging Diagram)

Earth Tablet

Lamp
Salt

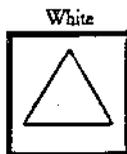
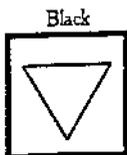
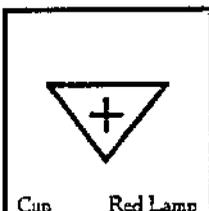
Linear
Figures

Kenaz

Hegemon

N

S



Flaming Sword

B/W

Hieruus

Geomatic
Figures

Alchemical
Sephuroth

on the door

West

Ceremony of Reception into 2 = 9 Grade of Yesod

Hierophant:

Frater Kerux, you have my command to instruct the Zelator in the proper alarm, and to present him with the necessary Admission Badge. Honored Hegemon, guard hither side of the Portal and admit them on giving the proper alarm.

(Kerux presents the Zelator with Diagram of Caduceus of Hermes and instructs him in the alarm. Zelator knocks 3, 3, 3. Hegemon opens the door and admits them.)

Hierophant:

Frater Pereclinus de Faustis, as in the 1 = 10 Grade there were given symbolical representations of the Tree of Knowledge of Good and Evil or the Gate of Eden, and the Holy Place; so in the 2 = 9 Grade of Theoricus the Sanctum Sanctorum with the Ark and the Cherubim is shown as well as the Garden of Eden with which it coincides, while in the 32nd path leading hereunto, through which you have just now symbolically passed, the Kerubic Guardians are represented and the Palm Trees or Trees of Progression in the Garden of Eden.

Honored Hegemon, conduct the Zelator to the West, and place him thus before the Portal of the 32nd Path by which he has symbolically entered.

(Done. Zelator faces West and Kerux returns to his place.)

Hiereus:

By what symbol does thou enter herein?

Hegemon:

By the peculiar emblem of the Kerux which is the Caduceus of Hermes.

(Zelator gives it to Hiereus.)

Hiereus:

The Tree of Life and the Three Mother Letters are the keys wherein to unlock the meaning of the Caduceus of Hermes. The upper point of the Wand rests in Kether, the wings stretch out unto Chokmah and Binah, the Three Supernal Sephiroth. The lower Seven are embraced by the Serpents whose heads fall upon Chesed and Geburah. They are the Twin Serpents of Egypt, and the currents of the Astral Light. Furthermore, the wings and the top of the Wand form the letter Shin, the symbol of Fire. The heads and the upper halves of the Serpents form Aleph, the symbol of Air, while their tails enclose Mem, the symbol of Water. The Fire above, the Waters of Creation below and the Air symbol vibrating between them.

(The Hierophant leaves his Throne and comes to the West of the Altar. Hegemon conducts Zelator to him and returns to his place in the South.)

Hierophant:

The symbols before you represent alike the Garden of Eden and the Holy of Holies. Before you stands the Tree of Life formed of the Sephiroth and their connecting Paths. Into its complete symbolism it is impossible here to enter, for it is the key of all things when rightly understood. Upon each Sephirah are written in Hebrew Letters its Name, the Divine Names

and those of the Angels and Archangels attributed thereto. The connecting Paths are 22 in number and are distinguished by the Twenty-Two Letters of the Hebrew Alphabet, making with the 10 Sephiroth themselves the 32 Paths of Wisdom of the *Sepher Yetzirah*. The course of the Hebrew Letters as placed on the Paths, forms so you see the symbol of the Serpent of Wisdom, while the natural succession of the Sephiroth forms the Flaming Sword and the course of the Lightning Flash as shown in the drawing below.

The Cross within the Triangle, apex downwards, placed upon the Altar at the base of the Tree of Life, refers to the Four Rivers of Paradise, while the angles of the triangle refer to the three Sephiroth, Netzach, Hod and Yesod. The two Pillars right and left of the Tree, are the symbols of active and passive, Male and Female, Adam and Eve. They also allude to the Pillars of Fire and of Cloud which guided the Israelites in the wilderness, and the hot and moist natures are further marked by the Red Lamp and the Cup of Water. The Pillars further represent the two Kerubim of the Ark: the right is Metatron, Male; while the left is Sandalphon, Female. Above them ever burn the Lamps of their spiritual essence, the higher life of which they are partakers in the Eternal Uncreated One.

(The Hierophant gives the 2 = 9 Signs.)

Glory be unto Thee, Lord of the Land of Life, for Thy Splendor filleth the Universe.

The 2 = 9 Grade of Theoricus is referred to Yesod, as the Zelator Grade is to Malkuth. The Path between them is assigned to the letter Tau, whose Portal you now see in the West, and through which you have just symbolically passed. To this Grade as to those preceding it, certain secret signs and tokens are attributed. They consist of a Sign, Grip or Token, Grandword, Mystic Number and Password formed therefrom. The Sign is given thus: Stand with the feet together and stretch both hands outward and upward, the elbows bent at right angles, the hands bent back, palms upwards as if supporting a weight. It represents you in Path of Yesod, supporting the Pillars of Mercy and Severity. It is the classical Atlas supporting the Universe on his shoulders, whom Hercules had to emulate. It is the Isis of Nature supporting the Heavens. The grip is that of the First Order which you received in the preceding Grade. The Grandword is a Name of seven letters, Shaddai El Chai, which means the Almighty Living One. The Mytic Number of this Grade is 45 and from it is formed the Password which is Mem Heh, Mali the Secret Name of the World of Formation. It should be lettered separately when given.

Unto this Grade and unto the Sephirah of Yesod, the Ninth Path of the *Sepher Yetzirah* is referred. It is called 'The Pure and Clear Intelligence', and it is so called because it purifieth and maketh clear the Sephiroth, proveth and amendeth the forming of their representation, and disposeth their duties and harmonies, wherein they combine, without mutilation or division. The distinguishing Badge of this Grade which you will now be entitled to wear is the sash of a Zelator, with the addition of a purple Cross above the Triangle and the number 2 in a circle and 9 in a square, left and right of its summit; beneath the triangle the number 32 between two narrow purple lines.

(Hierophant proceeds to the East. Hegemon guides Zelator to him.)

Hierophant:

The three Portals facing you are the Gates of the Paths leading from this Grade. That on the right connects it with the 4 = 7 Grade of Philosophus while that on your left with the 3 = 8 Grade of Practicus, while the central one leads to the Higher. This Grade is especially

referred to the Element of Air, and therefore the Great Watchtower or Terrestrial Tablet of the East forms one of its principal emblems. It is known as the First, or Great Eastern Quadrangle or Tablet of Air and it is one of the Four Great Tablets delivered unto Enoch by the great Angel Ave. From it we draw the Three Holy Secret Names of God, Oro Ibah Aozpi, which are borne upon the Banners of the East, and the numberless Divine and Angelic Names which appertain unto the Tablet of Air.

To the Moon also is this Grade related. Its Kamea or Mystical Square is formed of 81 squarest containing the numbers from 1 to 81, arranged so as to form the same sum each way. Its ruling numbers are 9, 81, 369 and 3321.

This Tablet (*indicating it*) shows the Mystical Seals and Names drawn from the Kamea of the Moon. The Seals are formed from lines drawn to and from certain numbers in the square. The name answering to 9 is Hod which means Glory. That *answering* to 81 is Elohim, the plural of the Divine Name EL That answering to 369 is Chaasmaodai, the Spirit of the Moon. The other names are those of the ruling Intelligences and Spirits of the Moon.

On this Tablet (*indicating it*) are shown the meanings of the Lunar Symbol when inscribed upon the Tree of Life, This its Crescent in increase represents the side of Mercy, in its decrease the side of Severity, while at its full it reflects the Sun in Tiphareth.

(The Hierophant returns to the Throne. The Hegemon conducts Zelator to Hiereus.)

Hiereus:

The Tablet before you shows the duplicated form of the Alchemical Sephiroth.

Kether	Metallic Root
Chokmih	Lead
Binah	Tin
Chesed	Silver
Geburah	Gold
Tiphareth	Iron
Hod	Hermaphrodital Brass
Netzach	Hermaphrodital Brass
Yesod	Mercury
Malkuth	Medicine of Metals

In the Second Tree; Mercury, Salt and Sulfur are referred to as the Three Highest Sephiroth, and the metals to the Seven Lower, but in a rather different order. For in all things, as Supernal, so terrestrial is the Tree of Life to be found, whether it be in Animal, Vegetable or Mineral natures.

(Hegemon leads Zelator to his own Tablet in the South.)

Hegemon:

This Tablet shows you the Geometrical Lineal Figures attributed to the Planets, they are thus referred: Number 3 and the Triangle to the Planet Saturn. Number 4 and the Square to Jupiter. Number 5 and the Pentagon to Mars. Number 6 and the Hexagram to the Sun. Number 7 and the Heptagram to Venus. Number 8 and the Octagram to Mercury. Number 9 and the Ennagram to the Moon. Of these the Heptagram and the Octagram can be traced in two modes and the Ennagram in three; the first in each case being the most consonant

with the nature of the Planet.

(Hegemon resumes his seat. Kerux comes forward and conducts Zelator to his Tablet in the North.)

Kern': t

Before are represented the 16 Figures of Geomancy which are formed from all the combinations of single and double points in four lines which can possibly occur. Two are attributed to each of the Seven Planets, and the remaining two to Caput and Cauda Draconis. Some of them are also attributed to Fire, others to Air, others to Earth and Water. They are also classed under the Signs of the Zodiac.

(Kerux conducts Zelator to the foot of the Hierophants Throne.)

Hierophant:

Now I congratulate you on having attained the 2 = 9 Grade of Theoricus, and in recognition thereof I confer upon you the Mystic Title of Poraïos (*Poraia*) de Rejectis, which means 'brought from among the rejected', and I give you the symbol of the Ruach, which is the Hebrew name for Air.

(Knocks)

Frater Kerux, you have my command to declare that the Zelator has been duly advanced to the 2 = 9 Grade of Theoricus.

Kerux:

In the Name of **Shaddai El Chai** and by the command of the Very Honored Hierophant, hear ye all that **I** proclaim our Frater < > having made sufficient progress in the study of Occult Sciences, and has been duly advanced to the Grade of 2 = 9 of Theoricus, Lord of the 32 Path, and that he has received the Mystic Title of Poraïos (*Poraia*) de Rejectis and the symbol of the Ruach.

Hierophant:

Frater, before you are eligible for advancement to the next higher Grade, you must perfect yourself in the knowledge contained in a lecture which will be duly given you to study. When you are ready you will as before notify the Officer in charge and undergo examination thereon.

Closing

Hierophant: *(knocks)*

Assist me to close the Temple in the 2 = 9 Grade of Theoricus.

Frater Kerux see that the Temple is properly guarded.

Kerux: *(knocks)*

Very Honored Hierophant the Temple is properly guarded.

Hierophant: *(knocks)*

Let us adore the Lord and King of Air. (*All face East.*)

Shaddai El Chai, Almighty and Everliving, Blessed be Thy Name unto the Countless Ages. Amen.

(*All salute. Officers form towards East as in Opening.*)

Hierophant:

Let us rehearse the prayer of the Slyphs or Air Spirits.

Spirit of Light, Spirit of Wisdom, whose Breath giveth forth and withdraweth the form of all living things; Thou, before whom Life of beings is but a shadow which changeth, and a vapor which passeth; Thou who mountest upon the clouds and who walketh upon the Wings of the Wind; Thou who breathest forth Thy Breath, and endless space is peopled; Thou who drawest in Thy breath and all that cometh from Thee returneth unto Thee; Ceaseless Movement in Eternal Stability: be Thou Eternally Blessed. We praise Thee and we bless Thee in the changing Empire of created Light, of Shades, of Reflections, and of Images and we aspire without cessation unto Thy immutable and imperishable Brilliance. Let the Ray of Thine Intelligence and the warmth of Thy Love penetrate even unto us, then that which is volatile shall be fixed, the shadows shall be a body, the Spirit of Air shall be a Soul, the dream shall be a thought. And no longer shall we be swept away by the Tempest, but we shall hold the bridles of the Winged Steeds of Dawn, and we shall direct the course of the Evening Breeze to fly before Thee. O Spirit of Spirits, O Eternal Soul of Souls, O imperishable Breath of Life, O Creative Sigh, O Mouth which breathest forth and withdrawest the Life of all beings in the flux and reflux of Thine eternal word which is the Divine Ocean of Movement and of Truth. Amen.

(*Hierophant makes Banishing Pentagrams, in the Air before the Tablet*)

Hierophant:

Depart ye in peace unto our abodes and habitations. May the blessing of **Yod Heh Vau Heh** rest with you. Be there peace between us and you, and be ye ready to come when you are called.

(*knock*)

(*All return to places.*)

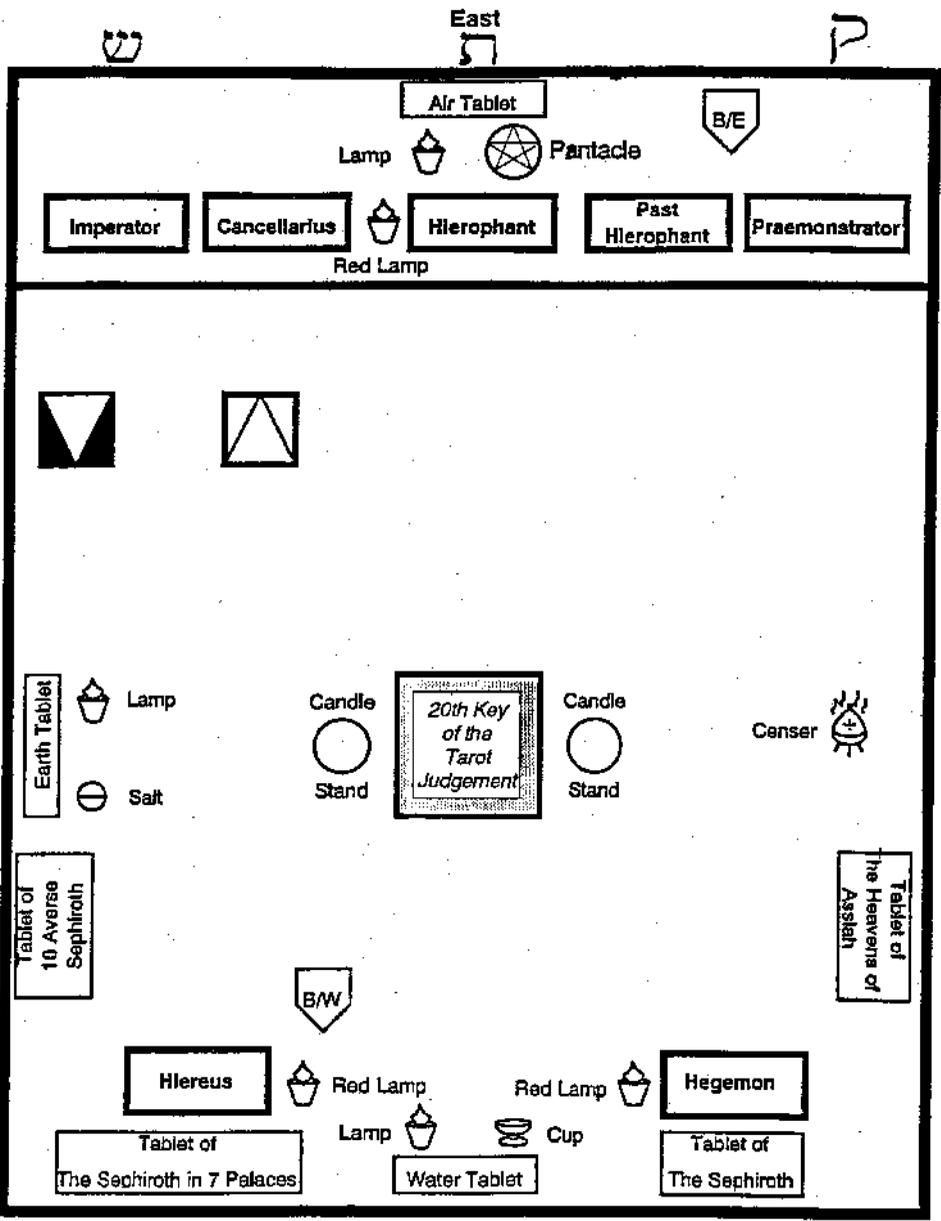
In the name of **Shaddai El Chai**, I declare this Temple closed in the Grade of Theoricus.

Hierophant: (*knocks 3, 3, 3*)

Hiereus: (*knocks 3, 3, 3*)

Hegemon: (*knocks 3, 3, 3*)

(*Candidate is led out by Hegemon.*)



W

3 = 8
The Practicus Ceremony
of
The Whare Ra Temple

Officers

On the Dais (*The first four officers are optional at this point.*)

Imperator (red robe, lamen, Sword)
Praemonstrator (blue robe, lamen, Scepter)
Cancellarius (yellow robe, lamen, Scepter)
Past Hierophant (red robe, lamen, Scepter)
Hierophant (red robe, lamen, crown-headed Scepter)

In the Hall

Hiereus (black robe, lamen, Sword)
Hegemon (white robe, lamen, mitre-headed Scepter)

Requirements

Nine Portals, Water, Air and Earth Tablets, Cross and Triangle
Red Lamps, Salt, Pentacle, Cup of Water, Thurible, Lamps
20th and 19th Keys of the Tarot, Two Candle Stands
Hoodwink, Sash, Solid Triangular Pyramid of Fire, Greek Cross of 13 Squares, Cup of Stolistes
Diagrams: Sephiroth in 7 Palaces, Attributions of Sephiroth to Letters, 10 Averse Sephiroth, 7
Heavens of Assiah, Planetary Symbols, Tarot Trumps & Hebrew Alphabet, Olympic
Spirits, Geotnancy & Talismanic Symbols, Garden of Eden, Kamea of Mercury, Seals of
Mercury, Mercury on Tree of Life, 7 Planes on Tree of Life, 4 Planes of Elements on
Tree of Life, Mercury on Sephiroth Alchemically, Formation of 7 Planetary Symbols

Opening

(Note: If this ceremony is the first to be performed at any meeting, the regulation with regard to the use of the Lesser Ritual of the Pentagram and the Prayer to the East holds good as laid down in the Rubric of the 0 = 0 Ceremony.)

(The Members being assembled robed and seated each in his proper place.)

Hierophant: (*knocks*)

Fraters and Sorores of the Order of the Stella Matutina, assist me to open the Temple in the 3 = 8 Grade of Practicus. Honored Hegemon, see that the Temple is properly guarded.

(Done.)

Hegemon:

Very Honored Hierophant, the Temple is properly guarded.

(Salutes.)

Hierophant:

Honored Hiererus, see that none below the Grade of Practicus is present.

Hiererus:

Fraters et Sorores, give the sign of Practicus.

(Done.)

Very Honored Hierophant, all present have attained the 3 = 8 Grade.

(Salutes.)

Hierophant:

Honored Hegemon, to what particular element is this Grade **attributed?**

Hegemon:

To the Element of Water.

Hierophant:

Honored Hiererus, to what Planet does this Grade especially refer?

Hiererus:

To the Planet Mercury.

Hierophant:

Honored Hegemon, What particular Paths are attached to this Grade?

Hegemon:

The 31st and 30th Paths of Shin and Resh.

Hierophant:

Honored Hiererus, to what does the 31st Path allude?

Hiererus:

To the reflection of the First Sphere of Fire.

Hierophant:

Honored Hegemon, to what does the 30th Path allude?

Hegemon:

To the reflection of the Sphere of the Sun.

(Hierophant knocks, all rise and face East.)

Hierophant:

Let us adore the Lord and King of Water.

(All salute.)

Elohim Tzabaoth. Elohim of Hosts! Glory be unto the Ruach Elohim! Who moved upon the face of the Waters of Creation! Amen.

(All salute. Hierophant quits his Throne and proceeds to the West, Hegemon and Hiereus move Sol to their stations behind the Hierophant, who knocks, all face West. The Hierophant standing before the Tablet of Water, makes with Scepter the invoking circle and Pentagrams of Water over it.)

Hierophant:

And **Elohim** said: "Let us make Adam in Our Image, after Our Likeness, and let them have dominion over the fish of the sea." In the Name of **EI** strong and powerful, and in the Name of **Elohim Tzabaoth**, Spirits of Water, adore your Creator!

(Takes Cup of water from before Tablet and there traces the Eagle in the air before it.)

In the Name of **Gabriel**, the Great Archangel of Water, and in the Sign of the Eagle, Spirits of Water, adore your Creator.

(Makes a Cross with the Cup.)

In the Names and Letters of the Great Western Quadrangle revealed unto Enoch by the Great Angel Ave, Spirits of Water adore your Creator!

(Holds Cup on high.)

In the Three Great Secret Names of God, borne upon the Banners of the West, **Empeh Arsol Gaiol**, Spirits of Water, adore your Creator!

In the Name of **Ra-agoisel**, Great King of the West, Spirits of Water, adore your Creator!

(Replaces Cup of Water and returns to his Throne. All return to their places.)

Hierophant:

In the Name of **Elohim Tzabaoth I** declare this Temple opened in the 3 = 8 Grade of Practicus.

Hierophant: (knocks 1, 3, 1, 3)

Hiereus: (knocks 1, 3, 1, 3)

Hegemon: (knocks 1, 3, 1, 3)

Advancement to the 31st Path of Shin

(Temple in darkness.)

Hierophant: *(knocks)*

Fraters and Sorores, our Frater < _____ > having made such progress in the Paths of Occult Science as has enabled him to pass the examination in the requisite knowledge, is now eligible for advancement to the Grade of Practicus, and I have duly received a dispensation from the Greatly Honored Chiefs of the Second Order to advance him in due form. Honored Hegemon, superintend the preparation of the Theoricus, and give the customary alarm.

(Hegemon rises, salutes, quits the Temple, and sees that the Theoricus is ready: wearing 2 = 9 Sash, hoodwink, and with Solid Triangular Pyramid in right hand Hegemon then takes Theoricus by left hand and gives alarm.)

Hegemon:

His Throne was like a fiery Flame, and the wheels as burning Fire.

(Hiereus opens the door and admits them, then returns to his place. Hegemon conducts Theoricus to Northwest facing Hiereus, then takes Pyramid and holds it for next movement.)

Hiereus:

Give me the sign, grip, Grandword, Mystic Number, and Password of the Grade of Theoricus.

(word SHADDAI EL CHAI, No. 45, Password Mah)

(Done.)

Give me also the Mystic Title and Symbol which you received in that Grade.

(Poraios de Rejctus. Ruach)

(Done. Theoricus is turned towards East.)

Hierophant:

Poraios de Rejctis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 31st and 30th Paths, and of the 3 = 8 Grade of Practicus, which you have already sworn to maintain respecting those of the preceding Grades?

Theoricus:

I do.

(Theoricus is then faced West by Hegemon)

Hierophant:

Then you will stretch forth your hands in the position of the Saluting Sign of a Neophyte, and say: "I swear by the abyss of the Waters."

(Done. Theoricus repeats words.)

Let the hoodwink be removed.

(This is done by Hegemon, who then places in Theoricus's hand the Cup of Water from before the Tablet.)

Sprinkle with your hand a few drops of Water towards the Tablet of Water in the West, and say: "Let the Powers of Water witness my pledge."

(This is done, then Hegemon replaces Cup.)

Conduct the Theoricus to the East and place him before the Mystic Pillars.

(Mane by Hegemon who stands East of White Pillar facing Theoricus.)

Before you are the Portals of the 31st, 32nd, and 29th Paths. Of these, as you already know; the central one leads from the 1 = 10 to the 2 = 9. The one on the left hand now open to you is the 31st, which leads from the 1 = 10 of Zelator to the 3 = 8 of Practicus. Take in your right hand the Pyramid of Flame, and follow your Guide, Axiokersa the Kabir, who leads you through the Path of Fire.

(Hegemon passes Pyramid of Flame to Theoricus and leads him through the Pillars, turns right and circumambulates the Temple once. As they approach East, the Hierophant rises with Red Lamp in hand, before whom they stop.)

Hierophant:

Axieros the First Kabir spake unto Kasmillos the Candidate and said: "I am the apex of the Triangle of Flame. I am the Solar Fire pouring its beams upon the Lower World, life-giving, life-producing."

By what Symbol dost thou seek to pass by?

Hegemon:

By the symbol of the Pyramid of Flame.

Hierophant:

Hear thou the Voice of Axieros the First Kabir: "The Mind of the Father whirled forth in re-echoing roar, comprehending by invincible Will, ideas omniform, which, flying forth from that one Fountain, issued. For from the Father alike were the Will and the End, by which yet are they connected with the Father, according to alternating Life, through varying vehicles. But they were divided asunder, being by intellectual Fire distributed into other Intellectuals. For the King of All previously placed before the Polymorphous World a type Intellectual, Incorruptible, the imprint of whose form is sent forth through the World, by which the Universe shone forth, decked with ideas all-various, of which the Foundation is one, One and Alone. From this the others rush forth distributed and separated through the various bodies of the Universe, and are borne in swarms through its vast abyss, ever whirling forth in illimitable radiation. They are Intellectual conceptions from the Paternal Fountain, partaking abundantly of the brilliance of Fire in the culmination of unresting time. But the primary self-perfect Fountain of the Father poured forth these primogenial ideas. These, being many, ascend dashing into the shining Worlds, and in them are contained the Three Supernals. Because it is the Operator, because it is the giver of Life bearing Fire, because it filleth the Life-producing bosom of Hecate, and it instilleth into the enlivening strength of Fire, endued with mighty power. The Creator of All, self-operating, formed the World, and there was a certain mass of Fire; and all these, self-operating, He produced, so

the Cosmic body might be completely conformed that the Cosmos might be manifest, and not appear membranous. And He fixed a vast multitude of in-wandering Stars, not by a strain laborious and hurtful, but to uphold them with stability, void of movement, forcing Fire forward into Fire."

Hereunto is the speech of Axieros.

(Hegemon leads Theoricus round to Hiereus, who, as they approach, takes Red Lamp in hand and rises. Hegemon and Theoricus halt before him.)

Hiereus:

Axiokersos the Second Kabir spake to Kasmillos the Candidate and said: "I am the left basal angle of the Triangle of Flame. I am Fire volcanic and terrestrial, flashingly flaming through abysses of Earth, Fire-rending, Fire-penetrating, tearing asunder the curtain of matter; Fire-constrained, Fire-tormenting, raging and whirling in lurid storm."

By what sign dost thou seek to pass by?

Hegemon:

By the symbol of the Pyramid of Flame. *(Hegemon returns to seat.)*

Hiereus:

Hear thou the voice of Axiokersos the Second Kabir: "For not in matter did the Fire which is in the Beyond first enclose his power in acts, but in mind; for the Former of the Fiery World is the Mind of Mind, Who first sprang from Ivfmd, clashing, clothing the one Fire with the other Fire, binding them together so that He might mingle the Fountainous Craters, while preserving unsullied the Brilliance of His own Fire. And thence a fiery Whirlwind drawing down the Brilliance of the Flashing Flame, penetrating the abysses of the Universe; for thence from downwards all extend their wondrous rays, abundantly animating Light, Fire, Ether, and the Universe. From him leap forth all relentless thunders, and the whirlwind-wrapped, storm-enrolled Bosom of the all-splendid strength of Hecate, Father-begotten, and he who encircleth the Brilliance of Fire, and the strong Spirit of the Poles, all fiery beyond."

Hereunto is the speech of Axiokersos.

(Hiereus leads Theoricus round to seat of Hegemon in Southwest, who rises with Red Lamp in hand)

Hegemon:

Axiokersa the Third Kabir spake to Kasmillos the Candidate and said: "I am the right basal angle of the Triangle of Flame. I am the Fire Astral and Fluid, widing and coruscating through the Firmament. I am the Life of Beings, the Vital Heat of existence."

By what symbol dost thou seek to pass by?

Hiereus:

By the symbol of the Pyramid of Flame. *(Hiereus returns to his place.)*

Hegemon:

Hear thou the voice of Axiokersa the Third Kabir: "The Father hath hastily withdrawn

himself, but hath not shut up His own Fire in His intellectual power. All things are sprung from that one Fire. For all things did the Father of all things perfect, and delivered them over to the Second Mind whom all races of man call First. The Mind of the Father riding on the subtle girders which glitter with the tracings of inflexible and relentless Fire. The Soul being a brilliant Fire, by the Power of the Father remaineth immortal, and is mistress of Life and filleth up the many recesses of the bosom of the World, the channels being intermixed, therein she performeth the works of incorruptible Fire."

Hereunto is the speech of Axiokersa.

(Hegemon places Theoricus on seat between the two Officers and facing the Hierophant, then removes the Triangle.)

Hierophant:

Stoop not down unto the darkly-splendid world, wherein continually lieth a faithless depth, and Hades wrapped in clouds, delighting in unintelligible images, precipitous, winding, a black ever rolling abyss, ever espousing a body unluminous, formless and void. Nature persuadeth us that there are pure demons, and that even the evil germs of matter may alike become useful and good. But these are mysteries which I evolve in the profound abyss of the Mind. Such a Fire existeth, extending through the rushings of Air, or even a Fire formless, whence cometh the Image of a Voice, or even a Flashing Light abounding, revolving, and whirling forth, crying aloud. Also there is the Vision of the Fire-flashing Courser of Light, or also a child borne aloft on the shoulders of the celestial steed, fiery, or clothed with gold, or naked, or shooting with the bow shafts of light, and standing on the shoulders of the Horse. But if thy meditation prolong itself thou shalt unite all these symbols in the form of the Lion. Then when no longer are visible unto thee the Vault of the Heavens and the Mass of the Earth, when to thee the Stars have lost their Light, and the Lamp of the Moon is veiled, when the Earth abideth not, and around thee is the Lightning Flame, then call not before thyself the visible Image of the Soul of Nature. For thou must not behold it ere thy body is purged by the Sacred Rites. Since ever dragging down the Soul and leading it from sacred things, from the confines of Matter, arise the terrible Dog-faced Demons, never showing a true image unto mortal gaze. So therefore first the Priest, who governeth the works of Fire, must sprinkle with the lustral Water of the loud resounding sea. Labor thou around the Strophalos of Hecate. When thou shalt see a terrestrial Demon approaching, cry aloud, and sacrifice the Stone Mnizourin. Change not the barbarous Names of Evocation, for they are Names Divine, having in the Sacred Rites a power ineffable. And when after all the phantoms have vanished thou shalt see the Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe! Hear thou the Voice of Fire!

Hereunto is the speech of the Kabir.

(Hegemon turns up the lights, then leads Theoricus to the foot of the Hierophant's Throne, and hands to the latter the Solid Triangular Pyramid)

Hierophant:

The Solid Triangular Pyramid is an appropriate Hieroglyph of Fire. It is formed of 4 Triangles, 3 visible and 1 concealed, which is yet the synthesis of the rest. The 3 visible triangles represent Fire: Solar, Volcanic, and Astral, while the 4th represents the Latent Heat. The 3 words Aud, Aub, Aur, refer to the 3 conditions of heat: Aud - active; Aub - passive; Aur - Equilibrated; while Asch is the Name of Fire.

(Puts pyramid aside.)

The 31st Path of the *Sepher Yetzirah*, which answereth unto the letter Shin, is called 'The Perpetual Intelligence,' and is so called because it regulateth the motions of the Sun and Moon in their proper order, each in an orbit convenient for it. It is therefore the reflection of the Sphere of Fire, and the Path connecting the Material Universe as depicted in Mallcuth with the Pillar of Severity and the side of Geburah through the Sephirah Hod.

(Hierophant rises, and leads to West of the Altar, with Theoricus then Hegemon following. With the Theoricus facing the Altar, Hierophant stands to the North, while the Hegemon to the South; with both Officers still near the Altar.)

Before you upon the Altar is the 20th Key of the Tarot, which symbolically resumes these ideas, to the uninitiated eye it apparently represents the Last Judgment, with an Angel blowing a trumpet, and the Dead rising from their tombs. But its meaning is far more Occult and recondite than this, for it is a glyph of the Powers of Fire. The Angel encircled by a rainbow whence leap coruscations of Fire, and crowned with the Sun, represents Michael, the Great Archangel- the Ruler of Solar Fire. The Serpents which leap in the rainbow are symbols of the Fiery Seraphim. The Trumpet represents the influence of the Spirit descending from Binah, while the Banner with the Cross refers to the Four Rivers of Paradise, and the Letters of the Holy Name. He also is Axieros the first of the Samodnacia Kabiri, as well as Zeus and Osiris. The left hand figure below rising from the Earth, is Samael, the ruler of Volcanic Fire. He is also Axiokersos the Second Kabir, and Typhon or Pluto. The right hand figure below is Anael, the Ruler of the Astral Light; she is also Axiokersa, the Third Kabir, Ceres and Persephone, Isis and Nephthys; she is therefore represented in a duplicated form, and rising from the Water. Around both these figures dart flashes of lightning. These 3 principal figures form the Fire Triangle, and further represent Fire operating in the other 3 Elements of Air, Earth, and Water. The central lower figure with his back turned and his arms extended in the Sign of the 2 = 9 Grade is Erel, the Ruler of Latent Heat; he is rising from the Earth as if to receive and absorb the properties of the other three. He is also Kasmillos the Candidate in the Samothracian Mysteries, and the Horus of Egypt. He rises from the rock-hewn cubical tomb, and he also alludes to the Candidate who traverses the Path of Fire. The 3 lower figures represent the Hebrew letter Shin, to which Fire is especially referred. The 7 Hebrew Yods allude to the Sephiroth operating in each of the Planets, and to the Schemhamphoresch.

(Hierophant returns to Throne; Hegemon leads Theoricus to West, where Hierus comes forward to explain the 2 diagrams of the Sephiroth, beginning with the Sephiroth in 7 Palaces.)

Hierus:

The diagram before you represents the 10 Sephiroth comprised in 7 Palaces. The first Palace contains Kether, Chokmah, and Binah; the second Chesed; the third Geburah; the fourth Tiphareth; the fifth Netzach; the sixth Hod; the seventh Yesod and Malluth.

The second diagram represents the attribution of the Sephiroth to the 4 Letters of the Holy Name YHVH. Kether, as you will observe, is not included therein, but is symbolized by the uppermost point of the Vau. It is Macroprosopus or Arik Anpin, the Vast Countenance. Chokmah is attributed to Yod or the Father Abba. Binah is attributed to Heh or Alma, the Mother. Vau embraces the next 6 Sephiroth, which together form Microprosopus or Zaur

Anpin, the Lesser Countenance. Malkuth is referred to the Heh final, or the Bride of the Apocalypse.

(Hegemon leads Theoricus to diagram of the Seven Heavens of Assiah, in the South.)

Hegemon:

These are the 7 Heavens of Assiah. The first is Ghereboth, referred to Chesed, wherein are the Treasures of Blessings. The second is Mekon, referred to Geburah, wherein are the Treasures of the Spirits of Life. The third is Maghon, referred to Tiphareth, wherein are the Angels. The fourth is Zebol, referred to Netzach, wherein is the Supernal Altar whereon Michael - the Great High Priest - sacrificeth the Souls of the Just. The fifth is Shachayim, referred to Hod, wherein is the Manna. The sixth is Raquie, wherein are the Sun and the Moon, the Stars and the Planets, and all the 10 Spheres; it is referred to Yesod. The seventh is Velun, referred to Malkuth. Following this is Schamayim, containing 18,000 Worlds; and also Gehenna and the Garden of Eden. The ninth is 18,000 more Worlds, wherein abide Schechinah and Metatron. And the tenth is Thebel, wherein standeth the Earth between Eden and Gehenna.

(Hegemon leads Theoricus to the diagram of the 10 Averse Sephiroth, in the North.)

Hegemon:

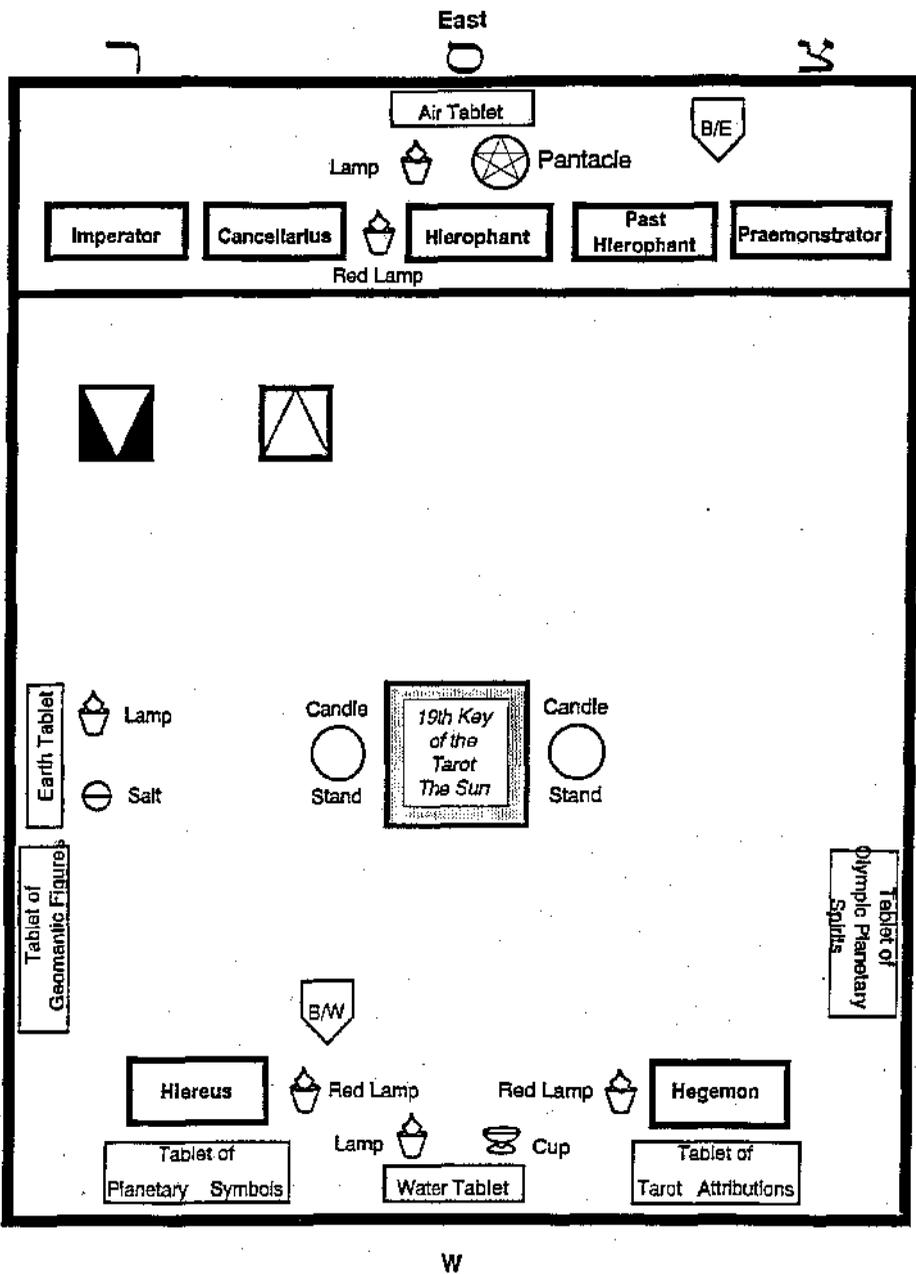
Before you are 'the 10 Averse and Evil Sephiroth of the Qlippoth or Shells, collected into the 7 Palaces wherein is the Apocalyptic mystery of the 7 heads and 10 horns. The Qlippoth of Kether are called Thaumiel or the Two Contending Forces, the Shells of Chokmah are the Ghogiel, or Hinderers. Those of Binah are the Satariel or Concealers. Those of Chesed are the Gogh Shekelah or Breakers in Pieces. To Geburah belong the Golahab or Burners. To Tiphareth the Tagiriron or Disputers. To Netzach the Gharab Zereq or Ravens of Death, dispersing all things. To Hod the Samael or Deceivers. To Yesod the Gamaliel or Obscene. And the Shell of Malkuth is Lilith, the Evil Woman. But these have also many other appellations.

(Hegemon places Theoricus West of central Altar, then goes to North of Altar, facing Theoricus.)

Hierophant:

I have much pleasure in conferring upon you the Title of Lord of the 31st Path. You will now quit the Temple for a short time, and on your return, the Ceremony for the passage of the 30th Path will take place.

(Theoricus is lead out by Hegemon. Both make the Neophyte Sign when passing East.)



Advancement to the 30th Path of Resh

Hierophant:

Honored Hegemon, you have my commands to present the Theoricus with the necessary Admission Badge, and to admit him.

(Hegemon rises, goes to door and opens it, presents Theoricus with Greek Cross of 13 Squares, then admits him.)

Hegemon:

Behold, He hath placed his Tabernacle in the Sun.

(Hegemon leads Theoricus to Northeast and places him facing the Pillars.)

Hierophant: *(knocks)*

Frater Poraios de Rejectis, before you in the East are the Portals of the 30th, 25th, and 28th Paths, leading from the 2 = 9 of the Theoricus to those Grades which are beyond. Of these the only one now open to you is the 30th, which leads to the 3 = 8 of Practicus. Take in your right hand the Solar Greek Cross, and follow your Guide through the Pathway of the Sun.

Hegemon:

Unto the Intellectual Whirlings of Intellectual Fire all things are subservient through the Will of the Father of All.

(Hegemon leads Theoricus between the Pillars, turns and halts before the Throne of the Hierophant, who rises with Red Lamp in hand)

Hierophant:

Axieros the First Kabir spake to Kasmillos the Candidate, and said: "I am the Sun in greatest elevation, bringing upon Earth the ripening heat, fructifying all things, urging forward the growth of vegetable nature, life-giving and light producing, crowning Summer with golden harvest, and filling the lap of plenteous Autumn with the purple vintage of the Vine."

Thus far the voice of Axieros.

(Hegemon leads Theoricus to seat of Hierous, who rises with Red Lamp in hand)

Hierous:

Axiokersos, the Second Kabir, spake to Kasmillos the Candidate, and said: "I am the Sun in greatest depression beneath the Equator, when cold is greatest and heat is least, withdrawing his Light in darkening Winter; the Dweller in mist & storm."

Thus far the voice of Axiokersos.

(Hegemon leads Theoricus to his awn seat then takes Red Lamp in hand)

Hegemon:

Axiokersa, the Third Kabir, spake to Kasmillos the Candidate and said: "I am the Sun at Equinox, initiating Summer or heralding Winter, mild and genial in operation, giving forth or withdrawing the vital heat of Life."

Thus far the voice of Axiokersa.

(Hegemon sits Theoricus in West between himself and the Hiereus, facing the Hierophant; then removes the Greek Cross.)

Hierophant:

"The Father of All congregated the Seven Firmaments of the Cosmos, circumscribing the Heaven with Convex Form. He constituted a Septenary of Wandering Existences, suspending their disorder in well disposed zones. He made them 6 in number, and for the 7th He cast into the midst thereof the Fire of the Sun, into that center from which all lines are equal, that the swift Sun may come around that center, eagerly urging itself towards that center of resounding Light. As rays of Light His locks flow forth, stretching to the confines of space. And of the Solar Circles, and of the Lunar Flashings, and of the Aerial Recesses, the Melody Of the Ether, and of the Sun, and of the Passages of the Moon, and of the Air. The wholeness of the Sun is in Supramundane Orders, for therein a Solar World and endless Light subsist. The Sun more truly measureth all things by time, for he is the Time of Time. And his disc is in the starless above the inerratic Sphere, and he is the center of the Triple World. The Sun is Fire and the Dispenser of Fire, he is also the channel of the Higher Fire. O Ether! Sun! and Spirit of the Moon! Ye are the Leaders of Air. And the Great Goddess bringeth forth the Vast Sun and the Brilliant Moon and the wide Air, and the Lunar Course and the Solar Pole. She collecteth it, receiving the melody of the Ether, and of the Sun, and of the Moon, and of whatsoever is contained by Air. Unwearied doth Nature rule over the World and Works, so that the periods of all things may be accomplished. And above the shoulders of that Great Goddess, is nature in her vastness exalted."

Thus far the Voice of the Kabiri.

(Hegemon conducts Theoricus to Hierophant, to whom he hands the Greek Solar Cross.)

Hierophant:

The Solar Greek Cross is formed of 13 squares, which fittingly refer to the Sun's motion through the Zodiac; these Signs being further arranged in the arms of the Cross according to the Four Elements, with the Sun in the center, represent that luminary as the center of the Whole.

The 30th Path of the *Sepher Yetzirah*, which answereth to the Letter Resh, is called 'The Collecting Intelligence,' and is so called because from it Astrologers deduce the Judgment of the Stars and of the Celestial Signs, and the perfections of their science according to the rules of their Resolutions. It is therefore the reflection of the Sphere of the Sun, and the Path connecting Yesod with Hod, Foundation with Splendor.

(Hierophant leads Hegemon and Theoricus to West of the Altar; the Theoricus is placed before it, with the Hierophant towards the North and Hegemon to the South, forming a Triangle.)

Hierophant:

Before you upon the Altar is the 19th Key of the Tarot, which symbolically resumes these ideas. The Sun has 12 Principal Rays which represent the 12 Signs of the Zodiac; they are alternately waved and salient as symbolizing the alternations of the masculine and feminine natures. These are again subdivided into 36 Rays representing the 36 Decanates or sets of 10 degrees in the Zodiac, and those again into 72, typifying the 72 Quittances or sets of 5 degrees, and the 72-fold Name Schemhamphoresch. Thus the Sun itself embraces the whole Creation in its rays. The 7 Hebrew Yods on each side falling through the air, refer to the solar influence descending. The Wall is the circle of the Zodiac, and the stones are its various degrees and divisions. The two children standing respectively on Water and Earth represent the generating influence of both, brought into action by the rays of the Sun. They are the two inferior and passive Elements, as the Sun and Air above them are the superior and active Elements of Fire and Air. Furthermore these two children represent the Sign Gemini, which unites the Earthy Sign Taurus with the Watery Sign Cancer, and this Sign was by the Greeks and Romans referred to Apollo or the Sun.

(Hierophant returns to Throne. Hegemon leads Theoricus to West; Hierus points to diagram of the Planetary Symbols.)

Hierus:

The Astrological Symbols of the Planets are derived from the three Primary forms of the Circle, the Crescent, and the Cross, either singly or in combination. The Circle denotes the Sun and Gold; the Crescent, the Moon and Silver; respectively analogous to the Red and White Natures. The Cross is the symbol of corrosion, and the corrosion of metals is usually of the complementary color to that which they naturally approximate. Thus Copper which is reddish becomes green in verdigris, etc. Mercury is the only one which unites these 3 primary forms in one symbol. Saturn is composed of the Cross and the Crescent, showing that lead is corrosive externally and Lunar internally. Jupiter is the reverse. Mars is Solar internally but corrosive externally, while Venus is the opposite, for Copper is externally of the nature of Sol, but internally corrosive. Wherefore the name of the Sphere of Venus, Nogah, denotes 'External Splendor.'

(Hegemon leads Theoricus to diagram of Tarot Trumps with Hebrew Alphabet.)

Hierus:

This shows the true and genuine attribution of the Tarot Trumps to the Hebrew Alphabet, which has long been a secret among the 'Initiates', and which should be carefully concealed from the outer world. As a lecture is circulated among members of the 3 = 8 Grade on this subject, I shall not further enter into its explanation.

(Hegemon leads Theoricus to diagram of Olympic Planetary Spirits/Seals, in the South.)

Hegemon:

Before you is the diagram of the Olympic or Aerial Planetary Spirits with their Seals. Arathron is the Olympic Spirit of Saturn; Bethor, of Jupiter; Phaleg, of Mars; Och, of Sol; Hagith, of Venus; Ophiel, of Mercury; and Phul, of Luna.

(Hegemon leads Theoricus to diagram of Geomantic figures & attributions, in the North.)

Hegemon:

This shows you the Geomantic figures with their Ruling Intelligences and Genii; also the

Talismanic Symbols allotted to each Geomantic Figure. These are derived from them by drawing lines between the points composing them, so as to form mathematical figures therefrom. A manuscript on Geomancy is circulated among the members of the 3 = 8 Grade.

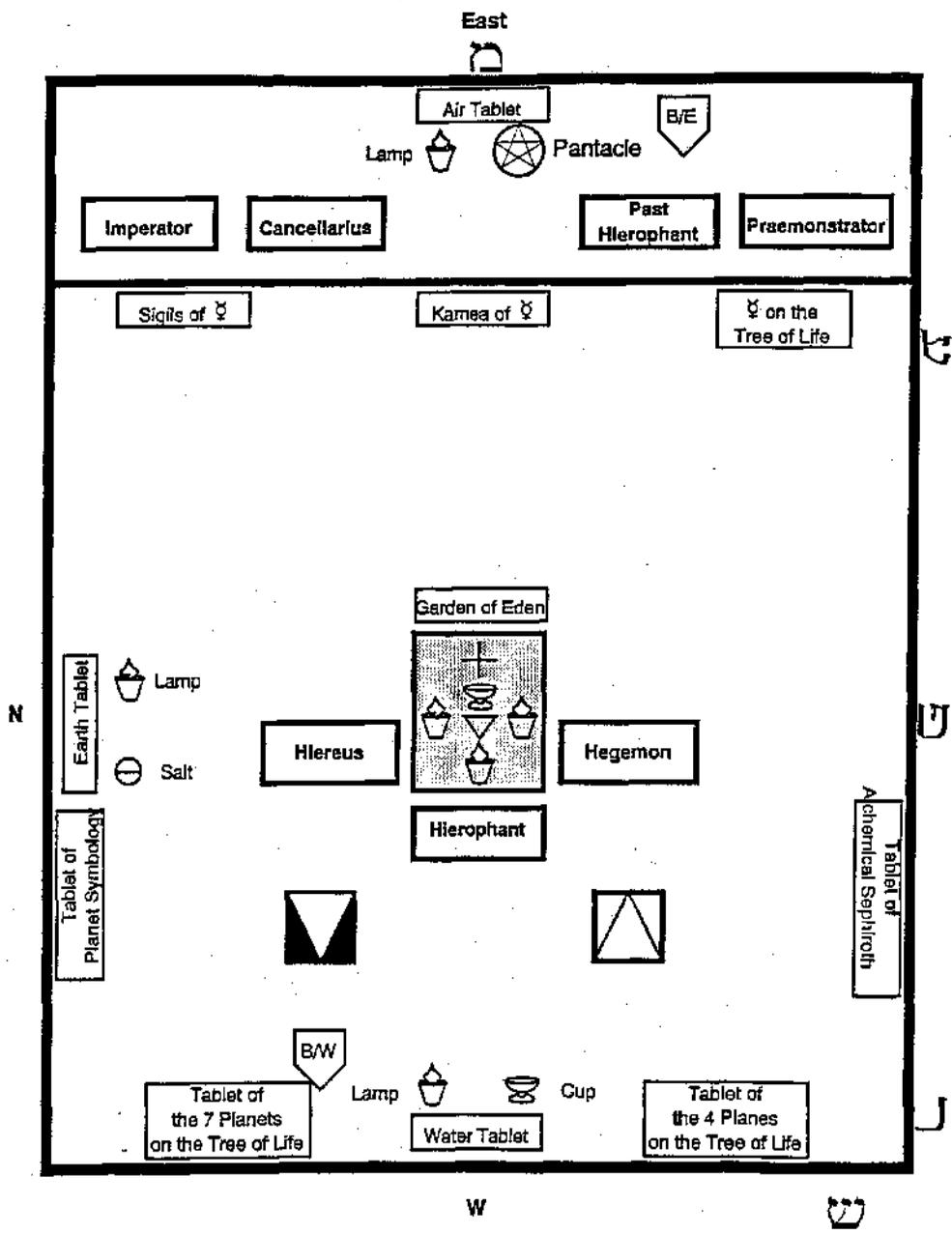
(Theoricus is placed West of central Altar facing East. Hegemon stands North of Theoricus.)

Hierophant:

I have much pleasure in conferring upon you the Title of Lord of the 30th Path. You will now quit the Temple for a short time, and on your return the ceremony of your reception into the 3 = 8 Grade of Practicus will take place.

(Theoricus is lead out by Hegemon. Both make the Neophyte Sign when passing East.)





Ceremony of Reception into 3 = 8 Grade of Hod

(Officers facing West.)

Hierophant:

Honored Hegemon, instruct the Theoricus in the proper alarm, present him with the necessary Admission Badge, and admit him.

(Hegemon goes out to Theoricus, shows the alarm of 1, 3, 1, 3 knocks, then gives the Admission Badge of the Cup of stolistes.)

Hierophant:

Place the Theoricus before the Portal of the 31st Path, by which he has symbolically entered this Grade from the 1 = 10 Grade of Zelator.

(Hegemon does this.)

Place the Theoricus before the Portal of the 30th Path, by which he has symbolically entered this Grade from the 2 = 9 Grade of Theoricus.

(Hegemon does so, then leads Theoricus to Hiereus.)

Hiereus:

By what Symbol dost thou enter herein?

Hegemon:

By the peculiar emblem of the Stolistes, which is the Cup of Water.

Hiereus:

The Cup of the Stolistes partakes in part of the symbolism of the Laver of Moses, and the Sea of Solomon. On the Tree of Life it embraces 9 of the Sephiroth, exclusive of Kether. Yesod and Malkuth form the Triangle below, the former the apex, the latter the base. Like the Caduceus it further represents the 3 Elements, Water, Air, and Fire. Luna is the Water which is above the Firmament, Sun is the Firmament, and the Triangle is the consuming Fire below which is opposed to the Celestial Fire symbolized by the upper part of the Caduceus.

(Hiereus puts Admission Badge to one side; Hegemon leads Theoricus to Hierophant, then returns to his place; Hiereus and Hegemon sit and face towards Altar. Hierophant rises and faces Altar.)

Hierophant:

Before you is represented the symbolism of the Garden of Eden. At the summit is the Supernal Eden, containing the Three Supernal Sephiroth, summed up and contained in Aima Elohim - the Mother Supernal, the Woman of the 12th Chapter of the Apocalypse, crowned with the Sun, and the Moon under her feet, and upon her head the Crown of 12 Stars, Kether. And whereas the Name YHVH is joined to the Name Elohim when it is said Tetragrammaton Elohim planted a Garden eastward in Eden, so this represents the power of the Father joined thereto in the Glory from the Face of the Ancient of Days. And in the Garden were the Tree of Knowledge of Good and Evil, which latter is from Mallcuth, which is the lower Sephirah between the rest of the Sephiroth and the Kingdom of Shells, which

latter is represented by the Great Red Dragon coiled beneath having 7 Heads (the 7 Infernal Palaces) and 10 Horns (the 10 Averse Sephiroth of Evil contained in the 7 Palaces). And a River Naher went forth out of Eden, namely from the Supernal Triad, to water the Garden (the rest of the Sephiroth), and from thence it was divided into 4 Heads in Daath, whence it is said: 'In Daath the depths are broken up, and the Clouds drop down dew.' The First Head is Pison which flows into Geburah, 'where there is gold'; it is the River of Fire. The Second Head is Gihon, the River of Waters, flowing into Chesed. The Third is Ffiddekel, the River of Air, flowing into Tiphareth, and the Fourth River which receiveth the virtue of the other three is Phrath which floweth down upon Malkuth, the Earth. This River going forth out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal, proceeding out of the Throne of God and the Lamb, on either side of which was the Tree of life, bearing 12 manner of fruits. And thus do the Rivers of Eden form the Cross, and on that Cross the Great Adam, the Son who was to rule the nations with a rod of Iron, is extended from Tiphareth, and his arms stretch out to Gedulah and Geburah. And in Malkuth is Eve, the completion of all, the Mother of all above, and the Universe she supporteth with her hands the Eternal Pillars of the Sephiroth. As it was said to you in the 30th Path, 'And above the shoulders of that Great Goddess is Nature in her Vastness exalted.'

The 3 = 8 Grade of Practicus is referred to the Sephirah Hod, and the 30th and 31st Paths have Resh and Shin bound thereto. The Sign of the Grade is thus given: stand with the hands together, raise the elbows till the eyes are level with the shoulders, bring the hands across the chest, touching the thumbs and tips of fingers, thus forming a triangle, apex downward; this represents the Element of Water to which this Grade is attributed, and the Waters of Creation. The Sign or Token is the general one of the First Order. The Grandword is a name of 10 letters: Elohim Tzabaoth, which means 'The Lord of Hosts'. The Mystic Number is 36, and from it is formed the Password of this Grade, which is Eloah, one of the Divine Names. It should be lettered separately when given. Unto this Grade and unto the Sephirah Hod, the 8th Path of the *Sepher Yetzirah* is referred. It is called 'The Absolute or Perfect Intelligence' because it is the means of the Primordial, which hath no root to which it may be established, except in the penetralia of that Gedulah, Magnificence which emanates from the subsisting properties thereof. The distinguishing Badge of this Grade, which you will now be entitled to wear, is the sash of a Theoricus with the addition of an Orange Cross and 3 = 8 above, plus 31 and 30 between bars below.

This Grade is especially referred to the Element of Water, therefore the Great Watchtower or Terrestrial Tablet of the West forms one of its principal emblems.

(Hierophant leads Theoricus to Water Tablet.)

It is known as the Second or Great Western Quadrangle, or Tablet of Water, and it is one of the Four Great Tablets revealed unto Enoch by the great Angel Ave. From it are drawn the Three Holy Secret Names of God, Empeh Arsel Gaiol, which are borne upon the Banners of the West, and the numberless Divine and Angelic Names which appertain unto the Element of Water. The meanings of the Tablets of Earth and Air were explained to you in the preceding Grades.

(Hierophant indicates symbol on Altar.)

The Cross above the Triangle represents the power of the Spirit of Life rising above the Triangle of the Waters, and reflecting the Triune therein, as further marked by the Lamps at

the angles. Whilst the Cup of Water placed at the junction of the Cross and Triangle represents the Mother Letter Mem.

(Hierophant and Theoricus proceed to the East.)

The Portals in the East and Southeast are those of the Paths which conduct the Practicus to the Fliher, while that in the South leads to the 4 = 7 of Philosophus, the highest Grade in the First Order. This Grade is also related to the Planet Mercury.

Its Kamea or Mystical Square is formed of 64 squares, containing the numbers 1 to 64 arranged so as to show the same sum each way. Its ruling numbers are 8, 64, 260, and 2080. This Diagram (*indicating to it in the Northeast*) shows the Mystical Seals and Names drawn from the Kamea of Mercury.

The Seals are formed from lines drawn to certain numbers in the Square. The Name answering to 8 is Alboga; those answering to 64 are Din, Judgment, and Doni; that answering to 260 is Tirial, the Intelligence of Mercury; that answering to 2080 is Taphthartharath, the Spirit of Mercury.

On this Diagram (*indicating it*) is shown the Meaning of the symbol of Mercury when inscribed upon the Tree of Life. It embraces all but Kether, and the Horns spring from Daath, which is not properly speaking a Sephirah, but rather the conjunction of Chokmah and Binah.

(Hierophant resumes Throne. Hegemon leads Theoricus to Hiereus, who takes Theoricus to the West, then indicates diagram of the 7 Planes.)

Hiereus:

The Diagram before you shows the 7 Planes of the Tree of Life, answering to the 7 Planets. Thus Saturn answers to Kether; Jupiter to Chokmah and Binah; Mars to Chesed and Geburah; Sol to Tiphareth; Venus to Netzach and Hod; Mercury to Yesod; and Luna to Malkuth.

While this second Diagram (*indicates diagram of the 4 Planes*) shows the 4 Planes corresponding to the Elements, the 4 Worlds, and the Letters of the Name. Here Kether is referred to Fire; Chokmah and Binah answer to Water; and the next 6 Sephiroth of Microprosopus to Air; whilst Malkuth is Earth. And thus in the Tree of Life are the Powers of the 7 and the 4 united in an eternal reconciliation.

(Hiereus returns to place. Hegemon leads Theoricus to diagram in South)

Hegemon:

This Diagram shows you the meaning of the Alchemical Mercury, on the Tree of the first Form of the Alchemical Sephiroth. Here again it embraces all but Kether - the Radix Metallorum. The Triple Foliation at the bottom of the Cross refers to Fire, symbolized by the addition of the Sign of Aries thereto; and it further alludes to the three principles of Sulfur, Mercury, and Salt.

(Hegemon leads Theoricus to diagram in North.)

The Diagram before you represents the symbols of all the Planets resumed in a Mercurial

figure. In a gradual descent we obtain Luna, Mars, Sol, Venus, and below Saturn and Jupiter, right and left.

(Hegemon seats Theoricus in West facing East, then returns to place.)

Hierophant:

I now congratulate you on having passed through the Ceremony of 3 = 8 of Practicus, and in recognition thereof I confer upon you the Mystic Title of Monocris de Astris, which means the 'Unicorn from the Stars', and I give you the symbol of Maim which is the Hebrew name for Water.

In the Name of **Elohim Tzabaoth** I now proclaim that you have been duly advanced to the 3 = 8 Grade of Practicus, and are Lord of the 31st and 30th Paths.

Closing

Hierophant: *(knocks)*

Assist me to close the Temple in the Grade of Practicus.

Honored Hegemon, see that the Temple is properly guarded.

(Hegemon does this.)

Hegemon:

Very Honored Hierophant, the Temple is Properly guarded.

Hierophant:

Let us adore the Lord and King of Water.

(All face East.)

Let **Elohim Tzabaoth** be praised unto the countless Ages of *Time*.

(Hierophant quits Throne and goes to Tablet of Water in West. All face West.)

Hierophant:

Let us rehearse the Prayer of the Undines or Water Spirits.

Terrible King of the Sea! Thou Who holdest the Keys of the Cataracts of Heaven, and who encloseth the subterranean Waters in the Cavernous Hollows of the Earth! King of the Deluge and of the Rains of Spring! Thou who openest the sources of the Rivers and of the Fountains! Thou who commandest Moisture, which is as it were the blood of the Earth, to become the sap of the plants! We adore Thee and we invoke Thee. Speak Thou unto us, Thy mobile and changeful creatures in the great Tempests of the Sea, and we shall tremble before Thee. Speak to us also in the murmur of the limpid Waters, and we shall desire Thy Love. 0 Vastness! Wherein all the Rivers of Being seek to lose themselves, which renew themselves ever in Thee. 0 Thou Ocean of Infinite Perfection! 0 Height which reflectest Thyself in the Depth! 0 Depth which exhalest unto the Height! Lead us into the true life through Intelligence, through Love. Lead us into Immortality through Sacrifice; so that we

may be found worthy to offer one day unto Thee, the Water, the Blood, and the Tears, for the remission of sins! Amen.

(Hierophant makes with Scepter banishing Circle and Pentagram, in air before Tablet)

Hierophant:

Depart ye in Peace unto your Habitations. May the Blessing of **Elohim Tzabaoth be** upon you. Be there Peace between us and you, and be ye ready to come when you are called!

(knocks)

(Hierophant returns to Throne. All face as usual)

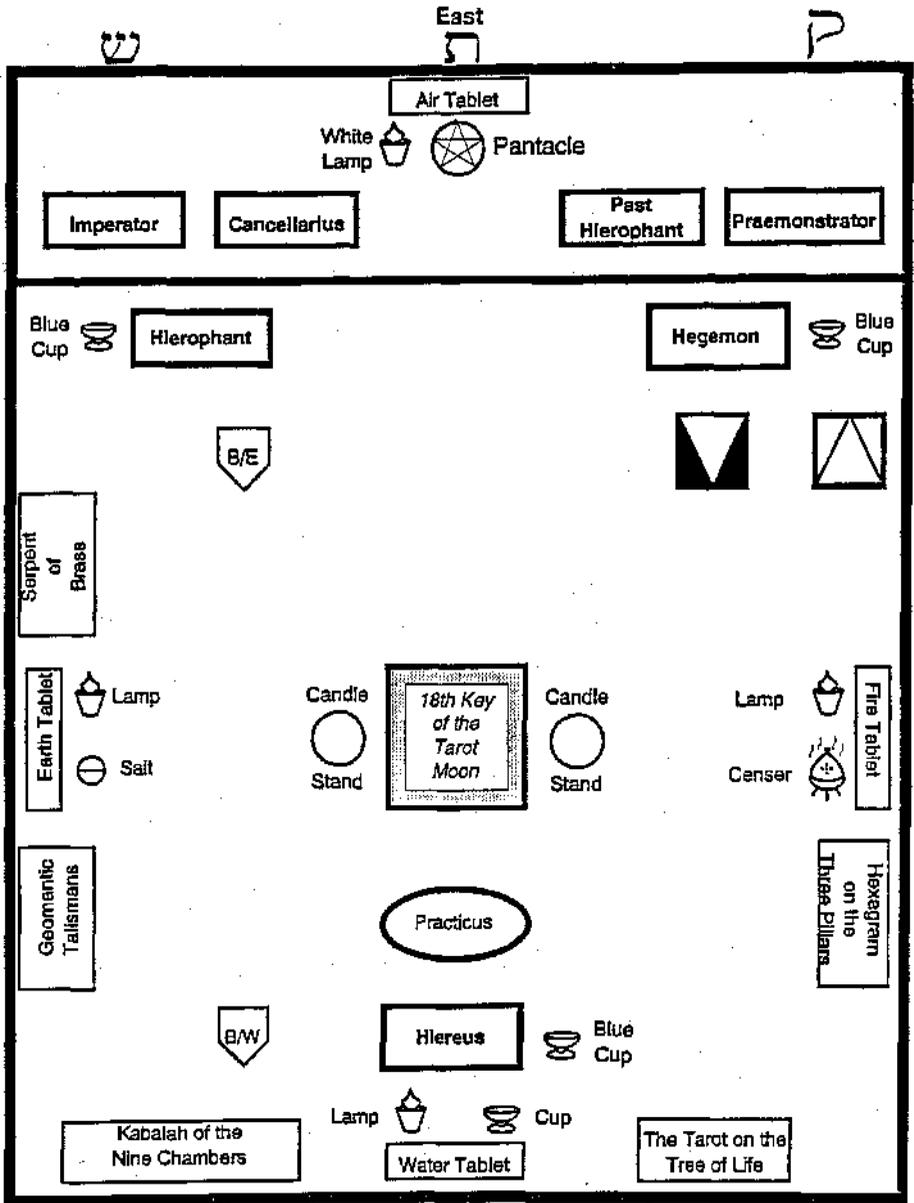
In the Name of **Elohim Tzabaoth I** declare this Temple closed in the 3 = 8 Grade of Practicus.

Hierophant: *(knocks 1, 3, 1, 3)*

Hiereus: *(knocks 1, 3, I, 3) ' ;*

Hegemon: *(knocks 1, 3, 1, 3)*

(Hegemon leads out new Practicus, with Hiereus following; all give Neophyte Signs when passing Hierophant.)



W

The Philosophus Ceremony of The Whare Ra Temple

Officers

On the Dais (*The first four officers are optional at this point.*)

Imperator (red robe, lamen, Sword)
Praemonstrator (blue robe, lamen, Scepter)
Cancellarius (yellow robe, lamen, Scepter)
Past Hierophant (red robe, lamen, Scepter)

In the Hall

Hierophant (red robe, lamen, crown-headed Scepter)
Hieruus (black robe, lamen, Sword)
Hegemon (white robe, lamen, mitre-headed Scepter)

Requirements

Eleven Portals, Fire, Water, Air and Earth Tablets, Four Lamps (for Tablets - Each Color of tablet)
Salt, Pentacle and White Lamp, Cup of Water, Thurible, Three Blue Cups. (Beside each Officer)
18th, 17th and 16th Tarot Keys, Two Candle Stands, Cross and Triangle, Three Altar Lamps
Hoodwink, Sash, Cross of 12 squares, Solid Pyramid, Cross of 10 Squares, Cross of 6 Squares
Diagrams: Serpent of Brass, Geomantic Talisman, Kabalah of 9 Chambers, Tarot on Tree of Life,
Hexagram on 3 Pillars, YHVH in the 4 Worlds, Geomantic Figures on Tree of Life,
Lineal Figures, Polygons, 12 Princes of the Qlipboth, Reflected Triangles on Tree of
Life, King Nebuchadnezzar, 7 Heavens of Yetzirah, Mercury on Tree of Life, Salt on
Tree of Life, Sulfur on Tree of Life, Garden of Eden after the Fall, Kamea of Venus,
Seals of Venus, Venus on Tree of Life, The Brazen Sea, Sephiroth in the 4 Worlds, Tree
of Life with Daath, Altar of Burnt Offerings

Opening

(Note: If this ceremony is the first to be performed at any meeting, the regulation with regard to the use of the Lesser Ritual of the Pentagram and the Prayer to the East holds good as laid down in the Rubric of the 0 = 0 Ceremony.)

(The Members being assembled, robed and seated each in his proper place.)

Hierophant: (*Knocks.*)

Honored Fraters and Sorores of the Order of the Stella Matutina, assist me to open the Temple in the 4 = 7 Grade of Philosophus. Honored Hegemon see that the Temple is properly guarded.

(Done.)

Hegemon:

Very Honored Hierophant the Temple is properly guarded.

Hierophant:

Honored Hieres, see that none below the Grade of Philosophus is present.

Hieresus:

Honored Fraters and Sorores, give the sign of Philosophus.

(Done)

Very Honored Hierophant, all present have attained the Grade of Philosophus.

(Saluting.)

Hierophant:

Honored Hegemon, to what particular Element is this Grade attributed?

Hegemon:

To the Element of Fire.

Hierophant:

Honored Hieres, to what Planet does this Grade especially refer?

Hieresus:

To the Planet Venus.

Hierophant:

Honored Hegemon, what Paths are attached to this Grade?

Hegemon:

The 29th, 28th and 27th Paths of Qoph, Tzaddi and Peh.

Hierophant:

Honored Hieres, to what does the 29th Path allude?

Hieresus:

To the reflection of the Sphere of Pisces.

Hierophant:

Honored Hegemon, to what does the 28th Path allude?

Hegemon:

To the reflection of the Sphere of Aquarius.

Hierophant:

Honored Hieres, to what does the 27th Path allude?

Hieresus:

To the reflection of the Sphere of Mars.

(Hierophant Mocks. All rise and face East.)

Hierophant:

Let us adore the Lord and King of Fire.

Tetragrammaton Tzabaoth. Blessed be Thou, the Leader of Armies is Thy Name! Amen.

(All salute. Hierophant quits his Throne and proceeds to South ICnocks. All face South He stands before the Tablet of Fire. He makes with his Scepter the invoking Circle and Pentagrams before it in the Air.)

And **Elohim** said, "Let us make Adam in our Image after Our Likeness, and let then have Dominion." In the Name of **Elohim**, Mighty and Ruling, and in the Name of **Tetragrammaton Tzabaoth**, Spirits of Fire, adore your Creator!

(Taking the Incense from before the Tablet, and making therewith the Sign Leo in the Air before it.)

In the Name of **Michael** the great Archangel of Fire, and in the Sign of the Lion, Spirits of Fire, adore your Creator!

(Malting with Incense the sign of Cross)

In the Names and Letters of the Great Southern Quadrangle, revealed unto Enoch by the Angel Ave, Spirits of Fire, adore your Creator!

(Holding Incense on high)

In the three Great Secret Names of God, borne on the Banners of the South, **Oip Teaa Pedoce**, Spirits of Fire, adore your Creator!

In the Name of **Edelperna**, Great King of the South, Spirits of Fire adore your Creator!

(Replaces Incense and returns to place. All face as usual)

In the Name of **Tetragrammaton Tzabaoth**, I declare the Temple opened in the 4 = 7 Grade of Philosophus.

Hierophant: *(Knocks 3, 3, 1)*

Hiereus: *(Knocks 3, 3, 1)*

Hegemon: *(Knocks 3, 3, 1)*

Advancement to the 29th Path of Qoph

(The Temple is darkened)

Hierophant: *(Knocks)*

Honored Fraters and Sorores, our Frater <_____> having made such progress in the Paths of Occult Science as has enabled him to pass the examination in the requisite knowledge and further having been a member of the Grade of Practicus for a period of more than three months, is now eligible for advancement to the Grade of Philosophus, and I have duly received a dispensation from the Greatly Honored Chiefs of the Second Order to advance him in due form. Honored Hegemon, superintend the preparation of the Practicus and give the customary alarm.

(Hegemon rises, salutes the Hierophant, quits the Temple and sees that the Practicus is ready: wearing sash of Practicus, hoodwinked and with Calvary Cross of 12 Squares in right hand Hegemon takes Practicus by left hand and gives the alarm.)

Hegemon:

And the Ruach Elohim moved upon the face of the Waters.

(Hiereus opens the door and admits them, then returns to his place. Hegemon conducts Practicus to South in front of the Tablet of Fire, faces him to East and takes from him the Calvary Cross.)

Hierophant:

Give to the Hegemon the sign, grip, Grandword, Mystic Number and Password of the Grade of Practicus.

(Done)

Hegemon:

Give me also the Mystic Title and Symbol which you received in that Grade.

(Done. Hegemon faces Practicus to Tablet of Fire.)

Hierophant:

Frater <_____> do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 29th, 28th and 27th Paths, and of the 4 = 7 Grade of Philosophus, which you have already sworn to maintain respecting those of the preceding Grades?

Practicus:

I do.

Hierophant:

Then you will stretch your arms above your head to their full limit and say: "I swear by the torrent of Fire."

(Done. Practicus repeating the words.)

Let the hoodwink be removed.

(Done, when the Practicus discovers that the Temple is in partial darkness. Hegemon places in his hand the Incense from before the Fire Tablet)

Wave the Incense before the Tablet of Fire and say: "Let the Powers of Fire witness my Pledge."

(Done. Fractious repeating the words. Hegemon replaces Incense.)

Conduct the Practicus to the East and place him before the Mystic Pillars.

(Done)

Before you are the Portals of the 31st, 32nd and 29th Paths as in the Grade of Zelator. The two former you have already traversed, and the Portal of the 29th Path, on the right hand leading from the Grade of Zelator to the Grade of Philosophus is now open to you. Take in your right hand the Calvary Cross of 12 Squares, and follow your Guide through the Path of the Waters.

(Hegemon circumambulates the Hall once with Practicus having previously given him the Calvary Cross to bear. Hierophant, as they approach rises with Cup of Water in his hand Hegemon and Practicus halt before him)

Hierophant:

The Priest with the mask of Osiris spake and said: "I am the Water, Stagnant and Silent and Still, reflecting all, concealing all. I am the Past. I am the Inundation. He who riseth from the. Great Waters is my Name. Hail unto ye, Dwellers of the Land of Night, for the rending of the Darkness is near."

(Hegemon leads Fractious round to seat of Hiereus. Hiereus as they approach takes Cup in his hand and rises. Hegemon and Practicus halt before Him)

Hiereus:

The Priest with the mask of Horns spake and said: "I am Water turbid and troubled. I am the Banisher of Peace in the Vast Abode of the Waters. None is so strong that can withstand the Great Waters, the vastness of their Terror, the magnitude of their Fear, the roar of their thundering Voice. I am the Future, Mst-clad and shrouded in Gloom. I am the Recession of the Torrent, the Storm veiled in Terror is my Name. Hail unto the Mighty Powers of Nature, and the Chiefs of the Whirling Storm."

(Hegemon leads Practicus round to his own seat Takes Cup in his hand and addresses Fractious)

Hegemon:

The Priestess with the mask of Isis spake and said: "The Traveler through the Gates of Anubis is my Name. I am Water pure and limpid, ever flowing on towards the Sea. I am the ever-passing Present, which stands in the place of the Past. I am the fertilized Land. Hail unto the Dwellers of the wings of the Morning."

(Replaces Cup. Seats Candidate West of and close to the Altar facing Hierophant and returns to his own place)

Hierophant:

I arise in the Place of the Gathering of the Waters through the rolled back Cloud of Night. From

the Father of Waters went forth the Spirit rending asunder the veils of Darkness. And there was but a Vastness of Silence and of depth in the Place of the Gathering Waters; terrible was that Silence of an Uncreated World, immeasurable the depth of that Abyss. And the Countenance of Darkness half formed, arose. They abode not, they hasted away. And in the vastness of Vacancy, the Spirit moved, and the Light-bearers existed for a space. I have said Darkness of Darkness; Are not the countenances of Darkness fallen with the Kings? Do the Sons of the Night of Time last forever? And have they not passed away? Before all things are the Waters, and the Darkness, and the Gates of the Land of Night. And the Chaos cried aloud for the Unity of Form, and the Face of the Eternal arose. Before the Glory of that Countenance the night rolled back and the Darkness hasted away. In the Waters beneath was that Face reflected, in the formless Abyss of the Void. From those Eyes darted rays of terrible splendor which crossed with the Currents reflected. That Brow and those Eyes formed the Triangle of the Measureless Heavens, and their reflection formed the Triangle of the Measureless Waters. And thus was formulated the Eternal Hexad, the Number of the Dawning Creation.

(Hegemon turns up the lights and then conducts the Fractious to the foot of Hierophant's Throne, handing the Hierophant the Calvary Cross of 12 Squares.)

Hierophant:

The Calvary Cross of 12 Squares fittingly represents the Zodiac, which embraces the Waters of Nu, as the ancient Egyptians called the heavens; the Waters which be above the Firmament. It also alludes to the Eternal River of Eden divided into Four Heads which find their correlation's in the Four Triplicities of the Zodiac.

(Places Cross aside.)

The 29th Path of the *Sepher Yetzirah* which answereth to the letter Qoph, is called 'The Corporeal Intelligence,' and it is so called because it formeth every body which is formed beneath the whole Order of Worlds, and the Increment of them. It is therefore, the Reflection of the Sphere of the Watery Sign of Pisces, and the Path connecting the Material Universe as depicted in Mallcuth, with the Pillar of Mercy, and the side of Chesed through the Sephirah Netzach. And through it do the Waters of Chesed flow down.

(Hierophant, Hegemon and Fractious come to West of Altar.)

Before you upon the Altar is the 18th Key of the Tarot, which symbolically resumes these ideas. It represents the Moon with four Hebrew Yods, like drops of dew falling, two dogs, two towers, a winding pathway leading to the horizon, and in the foreground, Water, with a crayfish crawling through it towards the land. The Moon is in the increase on the side of Gedulah, and from it proceed sixteen principal and sixteen secondary rays, which together make 32, the number of the Paths of the Yetzirah. She is the Moon at the feet of the Woman of the Revelation, ruling equally over Cold and Moist Natures, and the Passive Elements of Earth and Water. The four Hebrew Yods refer to the Four Letters of the Holy Name reconstituting the destroyed World from the Waters. It is to be noted that the symbol of the Sign Pisces is formed of the two lunar crescents of Gedulah and Geburah bound together, and thus shows the lunar nature of the Sign. The Dogs are the Jackals of the Egyptian Anubis, guarding the Gates of the East and of the West, shown by the two Towers, between which lies the Path of all the Heavenly Bodies ever rising in the East and setting in the West. The Crayfish is the sign Cancer, and was anciently the Scarabeus or Kephra, the Emblem of the Sun below the horizon as he ever is when the Moon is increasing above. Also when the Sun is in the Sign Pisces, the Moon will be well in her increase in Cancer as shown by the Crayfish emblem.

(Hierophant leads Practicus to Tablet of the Serpent of Brass in East)

This is the Serpent Nehushtan which Moses made when the Children of Israel were bitten by the Serpents of Fire in the Wilderness. It is the Serpent of the Paths of the Tree. And he set it on a pole, that is, twined it round the Middle Pillar of the Sephiroth. And the word used in the passage in Numbers 21 for Fiery Serpents, is the same as the name of the Angels of Geburah, the same spelling, the same pointing, Seraphim, around the middle Pillar of the Sephiroth, because that is the Reconciler between the Fires of Geburah and Severity, and the Waters of Chesed or Mercy and hence it is said in the New Testament, that it is a type of Christ, the Reconciler. And the Serpent is of Brass, the Metal of Venus, whose Sphere is called Nogah or External Splendor, as shown thither in the Alchemical symbol of the Planet Venus, wherein the circle of the Sun is exalted above the Cross of Corrosion. And therefore it is said in the *Zohar*, that alone of the Shells is the Serpent Nogah found in Holiness, and he is called the Balance of Justice. Why then is he called the External or false Splendor? Because he indeed uniteth the Paths but comprehendeth not the Sephiroth. Nevertheless he is also the Celestial Serpent of Wisdom. But the Serpent of Temptation is the Serpent of the Tree of Knowledge of Good and Evil and not that of the Tree of Life.

(Hierophant resumes his seat. Hegemon leads Practicus to Hiereus.)

Hiereus: *(Indicating Tablet)*

This is the so-called Qabalah of Nme Chambers. In it the letters are classed together, according to the similarity of their numbers. Thus, in the one chamber you will see Gimel, Lamed and Shin classed together, whose numbers are similar, 3, 30, 300 and so on. The uppermost is the most usual form of the diagram. In the lower the chambers are arranged according to the Sephiroth.

This Tablet *(indicating it)* represents the method of forming the Tree of Life in the Tarot. The four Aces are placed on the Throne of Kether. The remaining small cards of each suit desired are then placed on the respective Sephiroth, 2 on Chokmah, 3 on Binah and so on. The 22 Trumps are then arranged on the letters of the Paths between them. The King and Queen of the Suit are placed beside Chokmah and Binah respectively, the Knight beside Tiphareth and the Knave beside Malkuth, thus representing the attribution of the Sephiroth to the four letters of the Holy Name in the World wherein they operate.

(Hegemon lends Practicus to Tablet of the Three Pillars in South.)

Hegemon:

This Tablet represents the formation of the Hexagram of Tiphareth from the Pillars on each side. In Chesed is the Water and in Geburah is the Fire, and in Tiphareth is the uniting and reconciliation of both Triangles in the Hexagram, as Aleph forms the reconciliation between Mem and Shin so thus stands the reconciling Pillar between the Pillars of Fire and of Cloud; the Jachin and Boaz of the Porch of Solomon's Temple.

(Hegemon leads Practicus to Tablet in North)

The mode of using the Talismanic Forms drawn from the Geomantic figures, is to take those formed by the figures under the Planet required and place them at the opposite ends of a wheel of 8 radii as shown. A vesicle suitable to the matter is then written within the double circle.

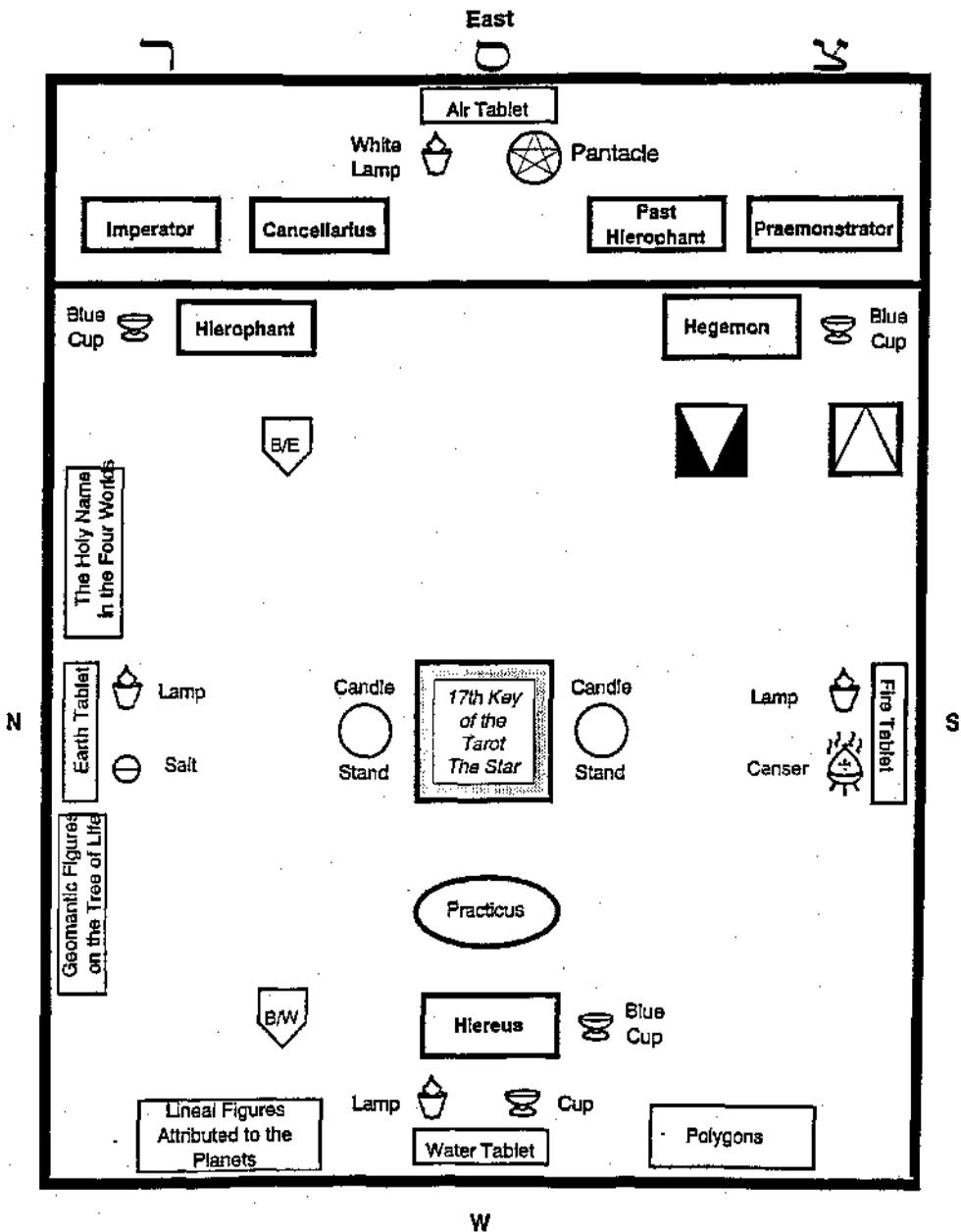
Hierophant:

I have much pleasure in now conferring upon you the title of Lord of the 29th Path. You will

now quit the Temple for a short time and on your return the ceremony of your passage of the 28th Path will take place.

(Practicus is lead out by Hegemon. Both make the Neophyte Sign when passing East.)





Advancement to the 28th Path of Tzaddi

(Lights are turned down)

Hierophant:

Honored Hegemon, you have my command to present the Practicus with the necessary Admission Badge and to admit him.

(Hegemon rises goes to door, opens it presents Practicus with Solid Pyramid of Elements and admits him.)

Hegemon:

And ever forth from their central source the Rivers of Eden flow.

(Hegemon leads Practicus to Southeast before Pillars)

Hierophant:

Frater <_____> the Path now open before you is the 28th leading from the Grade of Theoricus to the Grade of Philosophus. Take in your right hand the Solid Pyramid of the Elements and follow the Guide of the Path.

(Hegemon circumambulates Hall once with Practicus. Hierophant as they approach rises Cup in his hand They halt before him)

Hierophant:

The Priestess with the mask of Isis spake and said: "I am the Rain of Heaven, descending upon the Earth, bearing with it the fructifying and germinating Power. I am the plenteous yielder of Harvest; I am the Cherisher of Life."

(Hegemon leads Practicus round to the seat of the Hiereus Hiereus as they approach rises with Cup in his hand They halt before him)

Hiereus:

The Priestess with the Mask of Nephthys spake and said: "I am the Dew descending viewless and silent, gemming the Earth with countless Diamonds of Dew; bearing down the influences from above in the solemn Darkness of Night."

(Hegemon leads Practicus round to his own seat, takes Cup in his hand and thus addresses the Practicus.)

Hegemon:

The Priestess with the Mask of Athor spake and said: "I am the Ruler of Mist and Cloud; wrapping the Earth as it were with a garment floating and hovering between Earth and Heaven. I am the Giver of the Mist Veil of Autumn, the successor of the Dew clad Night."

(Hegemon replaces Cup and seats Practicus West of and close to the Altar facing Hierophant, then returns to his own seat.)

Hierophant:

Where the Patexnal Monad is, the Monad is enlarged and generateth two. And beside him is

seated the Duad, and both glittereth with intellectual Sections, also to govern all things and to order everything not ordered. For in the whole Universe shineth the Triad, over which the Monad ruleth. This Order is the beginning of all Sections.

Hiereus:

For the Mind of the Father said, that all things should be cut into three whose Will assented, and then all things were so divided. For the mind of the Eternal Father said, into three governing all things by Mind. And there appeared in it the Triad, Virtue, and Wisdom and Multiscient Truth. Thus floweth forth the form of the Triad being pre-existent - Not the First Essence, but that whereby all things are measured.

Hegemon:

For thou must know that all things bow before the Three Supenial.s. The first Course is Sacred, but in the midst thereof another, the Third, Aerial, which cherisheth Earth in Fire and the Fountain of Fountains, and of all the Fountains. The Matrix containing all, thence abundantly springing forth the generation of multifarious Matter.

(Conducts Practices to foot of the Hierophant's Throne and hands to the latter the Solid Pyramid of the Elements.)

Hierophant:

This Pyramid is attributed to the Four elements. On the four Triangles are their names, Asch, Fire; Maim, Water; Ruach, Air; Aretz, Earth; On the apex is the word Eth, composed of the first and last Letters of the Alphabet and implying Essence. The Square Base represents the Material Universe, and on it is the word Olam, meaning World.

(Places Pyramid aside.)

The 28th Path of the *Sepher Yetzirah*, which answereth unto the letter Tzaddi is called 'The Natural Intelligence,' and it is so called because through it is consummated and perfected the Nature of every existing being under the Orb of the Sun. It is therefore the reflection of the Airy Sign of Aquarius, the Water-bearer unto which is attributed the Countenance of the Man, the Adam, the restored World.

(Hierophant and Hegemon and Practicus come to the West of Altar.)

Before you upon the Altar is the 17th Key of the Tarot, which symbolically resumes these ideas. The large Star in the center of the Heavens has 7 principal and 14 secondary rays, and thus represents the Heptad multiplied by the Triad which yields 21 the number of the Divine name, Eheieh which as you already know, is attached to Kether. In the Egyptian sense it is Sirius, the Dog Star of Isis Sothis; around it are the Stars of the 7 Planets, each with its sevenfold counterchanged operation. The nude female figure with the Star of the Heptagram on her Brow is the synthesis of Isis, of Nephthys and of Athor. She also represents the Planet Venus, through whose Sphere the influences of Chesed descend. She is Aima, Binh and Tebunah, the Great Supernal Mother, Aima Elohim pouring upon the Earth the Waters of Creation, which unite and form a river at her feet; the river going forth from the Supernal Eden, which overfloweth and faileth not. Note well that in this Key she is completely unveiled, while in the 21st Key, she is only partly so. The two Urns contain the Influences from Chokmah and Binah. On the right springs the Tree of Life and on the left the Tree of Knowledge of Good and Evil, whereon the bird of Hennes alights. And therefore does this Key represent the Restored World after the Formless and the Void and the Darkness, the New Adam, the Countenance of the Man which

falls in the Sign Aquarius. And therefore cloth the astronomical symbol of this sign represent as it were, the waves of water, ripples of that River going forth out of Eden. But therefore, also is it justly attributed unto Air and not unto Water, because it is the Firmament dividing and containing the Waters.

(Hierophant and Practicus go to East)

Before you is shown the manner of writing the Holy Name in each of the 4 Worlds at length, by giving the spelling of each letter. You will note that the spelling of the letter Yod alone alters not. It is a symbol of the unchangeableness of the First Cause. The total of the spelling in each World, is then expressed in Hebrew Letters and makes the secret name of that World. Thu's, in Atziluth the total is 72, and the secret name Aub, in Binah 63 Seg, in Yetzirah 45 Mah and in Assiah 52 Ben.

(Indicating the second Tablet.)

In the Tablet is shown the method of writing the Hebrew words by the Yetziratic attribution of the Alphabet, whence results some curious hieroglyphic symbolism. Thus, Tetragrammaton will be written by Vugo, Aries, Taurus, Aries. Eheieh by Air, Aries, Virgo, Aries; from Yeheshuah, the Qabalistic mode of spelling Jesus, which is simply the Tetragrammaton, with the letter Shin placed therein, we obtain a very peculiar combination; Virgo, Aries, Fire, Taurus, Aries; Virgo born of a Virgin, Aries the Sacrificial Lamb; Fire the Fire of the Holy Spirit; Taurus the Ox of Earth, in whose manger he was laid; and lastly Aries, the flocks of sheep whose herdsmen came to worship him. Elohim yields Air, Libra, Aries; Virgo, Water; the Firmament, the Balanced Force, the Fire of the Spirit (for Aries is a fiery sign operating in the Zodiac) the Virgin Goddess and the Waters of Creation. Returning to the spelling of Yeheshuah, it is easy to see that the Lamb is an appropriate symbol of Jesus, from the prevalence of the Aries symbol, whose Fire is subdued and modified by its other associations.

(Hierophant returns to his seat. Hegemon leads Practicus to West.)

Hiereus:

In the Theoricus grade you were shown the Lineal Figures attributed to the Planets. The figures as shown consist of the Dekagram, Endekagram and Dodekagram, together with the two forms of the Enneagram and the remaining forms of the Heptagram and Octogram, which are not so consonant to the Planet. The Heptagram traced in a continuous figure; reflected from every third point, relates to the 7 planets. The Octagram formed of two squares, to the 8 lettered Name. The two forms of the Enneagram refer to the Triple Ternary. The 3 forms of the Dekagram relate to the duplicated Heh, to the 10 Sephiroth and to Malkuth. The 3 forms of the Endekagram are referred to the Qlippoth. The 4 forms of the Dodekagram are referred to the Zodiac, the 3 Quaternions of angular, succedent, cadent and movable, fixed and common, the 4 Triplicities and the 24 Thrones of the Elders.

(Going to the second Tablet.)

The term Polygon is refereed to a figure having only salient or projecting angles, the term Polygram to a figure having re-entering angles as well. The number of possible modes of tracing the lineal figures will then be Triangle, 1; Square, 1; Pentangle, 2; Hexangle, 2; Heptangle, 3; Octangle, 3; Enneangle, 4; Dekangle, 4; Endekangle, 4; Dodekangle, 5.

(Hegemon leads Practicus to Tablet in the South.)

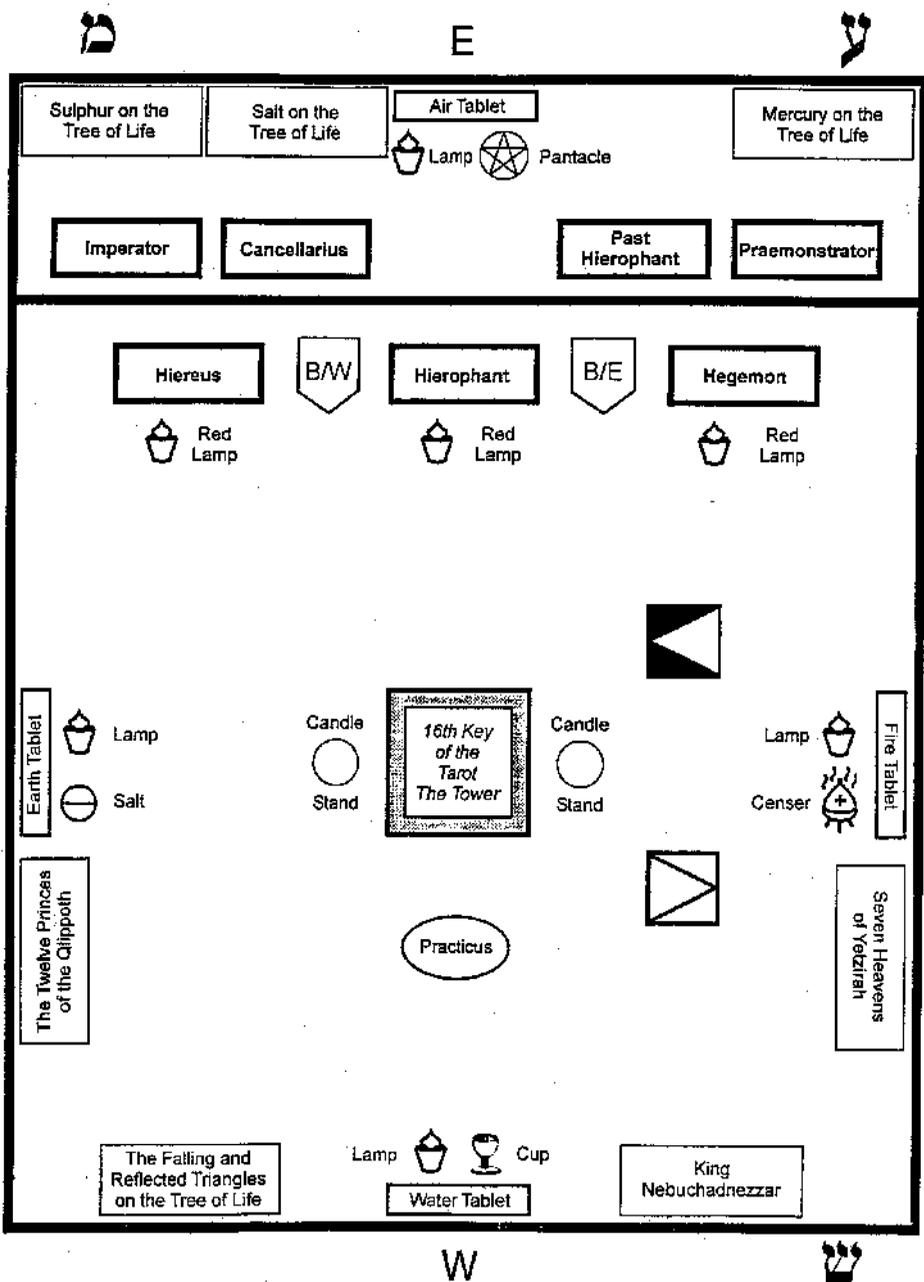
Hegemon:

Before you are the Geomantic Figures arranged according to their Planetary attribution, in the Tree of Life. You will note that Saturn represents the three Supernal Sephiroth summed up in Binah, while Caput and Cauda Draconis are referred to Malkuth.

Hierophant:

I have much pleasure in conferring upon you the title of Lord of the 28th Path. You will now quit the Temple for a short time, and on your return the ceremony of your passage of the 27th Path will take place.

(Practicus is lead out by Hegemon. Both make the Neophyte Sign when passing East.)



Advancement to the 27th Path of Peh

(Temple is darkened)

Hierophant:

Honored Hegemon, you have my command to present the Practicus with the necessary Admission Badge and to admit him.

(Hegemon rises, goes to the door, opens it, presents Practicus with Calvary Cross of 10 Squares and admits him.)

Hegemon:

The river Kishon swept them away, that ancient river, the river Kishon, O my soul, thou hast trodden down strength.

(Leads Practicus to South and places him before the mystic Pillars.)

Hierophant:

Monocris de Astris, the Path now open to you is the 27th which leads from the Grade of Practicus to the Grade of Philosophus. Take in your right hand the Calvary Cross of 10 Squares, and follow your Guide through the Path of Mars.

Hegemon:

The Lord is a Man of War, the Lord of Armies is his Name.

(Hegemon leads Practicus round to foot of the Dais Hierophant rises with red lamp in his hand)

Hierophant:

Ere the Eternal has instituted the Formation, Beginning and End existed not. Therefore, before Him, he expanded a certain Veil, and therein has instituted the Primal Kings. And these are the Kings who reigned in Edom before there reigned a King over Israel but they subsisted not. When the Earth was formless and void; behold this is the reign of Edom; and when Creation was established, lo this is the reign of Israel. And the Wars of Titanic Force in the Chaos of Creation, lo these are the Wars between them. From a Light Bearer of insupportable brightness proceeded a radiating Flame, hurling forth like a vast and mighty hammer those sparks which were the primal Worlds. And these Sparks flamed and scintillated awhile, but being unbalanced they were extinguished. Since lo, the Kings assembled, they passed away together. They themselves beheld, so were they astonished, they feared, they hastened away. And these be the Kings who reigned in Edom, before there reigned a King over Israel.

(Hegemon leads Practicus round the Temple and again halts before Dais, Hierous rises with red lamp in his hand)

Hierous:

The Dukes of Edom were amazed, trembling took hold of the Mighty of Moab. Lord when thou wentest out of Seir, when thou marchest out of the field of Edom, the Earth trembled and the Heavens dropped, the Clouds also dropped water. Curse ye Meroz said the Angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the Mighty. The river Kishon swept them away, that ancient river, the

river Kishon, O my soul thou hast trodden down strength. He bowed the Heavens also and came down and Darkness was under His Feet. At the Brightness that was before Him, the thick clouds passed. The Lord thundered through the Heavens, and the highest gave His Voice, hailstones and flashings of Fire. He sent out his arrows and scattered them; he hurled forth his Lightnings and destroyed them. Then the channels of the Waters were seen, and the Foundations of the world were discovered. At thy rebuke O Lord, at the blast of the Breath of Thy nostrils. The Voice of Thy Thunder was in the Heavens, the Lightnings lightened the World, the Earth trembled and shook Thy Way is in the Sea, and Thy Path is in the Great Waters, and Thy Footsteps are not known.

(Hegemon again leads Practicus round and halts at Dais as before. Hegemon ascends Dais and takes red lamp in his hand)

Hegemon:

O Lord I have heard Thy Speech and was afraid. The Voice of the Lord is upon the Waters; the God of Glory thundered, the Lord is upon many Waters. The Voice of the Lord is powerful, the Voice of the Lord is full of majesty. The Voice of the Lord breaketh the Cedars, yea, the Lord breaketh the Cedars of Lebanon. The Voice of the Lord divideth the Flames of Fire. The Voice of the Lord shaketh the Wilderness, yea, the Lord shaketh the Wilderness of Kadesh.

(Hegemon places Candidate in a seat in West of Altar, and facing East, and takes Calvary Cross from him, returns to his place.)

Hierophant:

Loah came from Teman of Edom, and the Holy One from Mount Farm. His Glory covered the Heavens, and the Earth was full of His praise, and His brightness was as the Light. He had Kamaim in his hands, and there was the hiding of his Power. Before him went the Pestilence and Flaming Fire went forth at his feet. He stood and measured the Earth. He beheld and drove asunder the nations and the everlasting Mountains were scattered and the perpetual Bills did bow, His ways are everlasting. I saw the tents of Cushan in affliction and the curtains of the land of Median did tremble. Was the Lord displeased against the rivers? Was thine anger against the Rivers? Was thy wrath against the Sea, that thou didst ride upon thine horses and Thy chariots of Salvation? Thou didst cleave asunder the Earth with the Rivers. The Mountains saw Thee and they trembled; the Deluge of Waters rolled by; the Deep uttered his Voice and lifted up his hands on high. The Sun and the Moon stood still in their habitation; at the light of thine arrows they went; at the shining of thy glittering spear. Thou didst march through the land in indignation. Thou didst thresh the heathen in thine anger. Thou didst march through the Sea with Thine horses, through the Depth of the mighty Waters.

(Hegemon conducts Practicus to Hierophant and hands to latter the Calvary Cross. Lights turned up.)

The Calvary Cross of 10 Squares refers to the 10 Sephiroth in balanced disposition, before which the formless and the void rolled back. It also is the opened out form of the double Cube, and of the Altar of Incense.

(Places Cross aside)

The 27th Path of the *Sepher Yetzirah* which answereth unto the letter Peh is called 'The Exciting Intelligence,' and it is so called because by it is created the Intellect of all created beings under the highest Heaven and the excitement of the motion of them. It is, therefore, the reflection of

the Sphere of Mars, and the reciprocal Path connecting Netzach with Hod, Victory with Splendor, it is the lowermost of the three reciprocal Paths.

(Hierophant, Hegemon and Practicus come to the West of Altar.)

Before you upon the Altar is the 16th Key of the Tarot which symbolically resumes these Ideas. It represents a Tower struck by a Lightning Flash, proceeding from a rayed circle and terminating in a Triangle. It is the Tower of Babel struck by the Fire from Heaven. It is to be noted that the Triangle at the end of the Flash issuing from the circle forms exactly the astrological symbol of Mars. It is the power of the Triad rushing down and destroying the Columns of Darkness. 3 holes are rent in the walls, symbolizing the establishment of the Triad therein, and the Crown at the summit of the Tower is falling, as the Crowns of the Kings of Edom fell, who are also symbolized by the men falling headlong. On the right hand side of the Tower is Light, and the representation of the Tree of Life by the 10 circles thus disposed. On the left hand side is Darkness and 11 circles, symbolizing the Qlippoth.

(Hierophant, Hegemon and Practicus go to the Tablet in the East.)

This represents the Alchemical symbol of Sulfa on the Tree of Life. It does not touch the 4 lower Sephiroth. The Cross terminates in Tiphareth, whereby as it were the Supernal Triangle is to be grasped, and Tiphareth is the purified Man. The meaning of the Alchemical Symbol of Mercury was explained to you in the previous Grade. The symbol of Salt embraces all the Sephiroth but Malkuth, and is as it were, the reconciler between the Sulfur and the Mercury. The horizontal dividing line implies the precept of Hermes, "as above, so below".

(Hierophant resumes his place. Hierus, Hegemon and Practicus go to the Tablets in the West)

Hierus:

This Tablet represents the Trinity operating through the Sephiroth, and reflected downwards in the 4 Triangles of the Elements, through the Tree of Life. Notice that Air is reflected from Kether through Tiphareth to Yesod. Water is reflected from Binah through Chesed to Hod; and Fire is reflected from Chokmah through Geburah to Netzach. While Malkuth is Earth, the receptacle of the other 3.

On this second Tablet (*intficing it*), is the Image of Nebuchatint-77Ar, whose head was of Gold, the breast and the arms of Silver, the belly and thighs of Brass, the legs of Iron, the feet part of Iron and part of Clay. In his hands are represented the Hot and Moist Natures.

(Hegemon conducts Practicus to Tablet of Yetziratic Palaces in the South)

Hegemon:

These are the 7 Yetziratic Palaces, containing the 10 Sephiroth. In each Palace are the 6 letters from the Divine Name of 42 letters. Thus, the Name of 42 letters has been taken from the 42 first letters of the Ellstory of Creation, as far as Beth of the word "Bohu" by various transmutations which are described at length in the *Sepher Pardes*.

(Leads Practicus to Tablet in North.)

These are the Qlippoth with their 12 Princes, who are the heads of the 12 months of the year. In the central square are placed Samael and Asmodai. At the South East are the Man, the Serpent

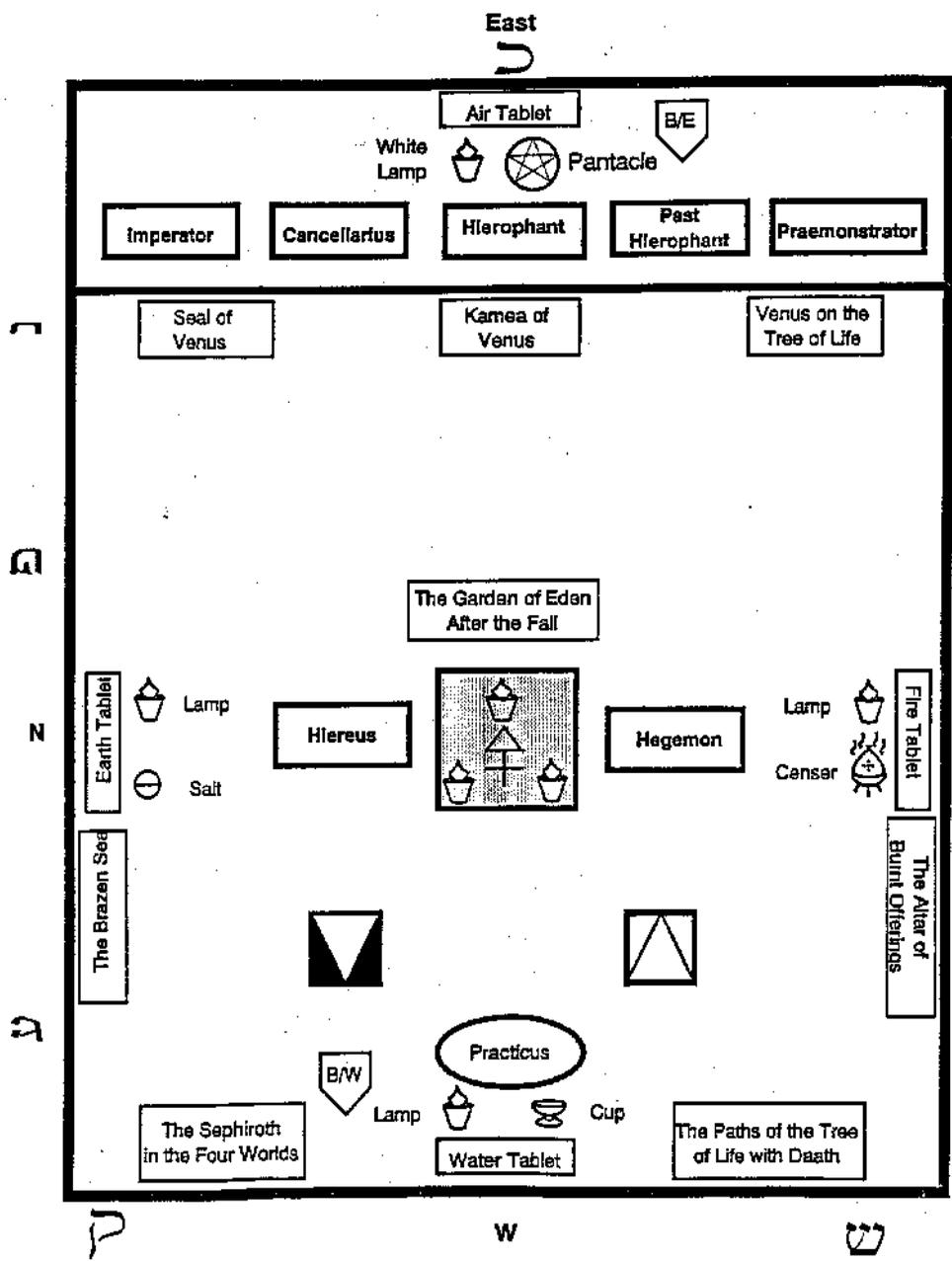
and the Elder Lilith, the wife of Samael. At the North East angle are the **Ox** and the Ass, the Aggareth, the Daughter of Machalath. At the North West angle are the Scorpion and Asimon the unnamed One, and Nehemah. And at the South West are the Lion and the Horse, the Younger Lilith, the Wife of Asmodai.

Hierophant:

I have much pleasure in conferring upon you the title of Lord of the 27th Path. You will now quit the Temple for a short time, and on your return the Ceremony of your reception in the Grade of Philosophus will take place.

(Theoricus is lead out by Hegemon. Both make the Neophyte Sign when passing East.)





Ceremony of Reception into 4 = 7 Grade of Netzach

Hierophant:

Honored Hegemon instruct the Practicus in the proper alarm, present him with the necessary Admission Badge, and admit him.

(Hegemon goes without and instructs the Practicus to give an alarm of 3, 3, 1 knocks, gives the Admission Badge of the Calvary Cross of 6 Squares and then admits Practicus.)

Hierophant:

In the Northwest are the Portals of the 29th and 28th Paths by which you have symbolically entered this Grade from the Zelator and Theoricus Grades, respectively, while in the North is the Portal of the 27th Path, by which you have just passed from the Grade of Practicus.

(Hegemon leads Practicus forward to Hiereus.)

Hiereus:

By what symbol doest thou enter herein?

Hegemon:

By the peculiar emblem of the Hegemon, which is the Calvary Cross of 6 Squares within a Circle.

Hiereus:

This Cross embraces as you see Tiphareth, Netzach, Hod and Yesod and rests upon Malkuth. The surrounding circle includes Chesed, Geburah and Malkuth. Also the Calvary Cross of 6 squares forms the cube, and is thus referred to the 6 Sephiroth of Nficroprosopus, which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod.

(Hegemon resumes his seat. Hierophant comes to West of Altar.)

Hierophant:

This is the symbolic representation of the Fall. For the Great Goddess who in the Practicus Grade was supporting the columns of the Sephiroth in the form of the Sign of Theoricus being tempted by the Tree of Knowledge (whose branches indeed, tend upward into the 7 lower Sephiroth, but also tend downwards into the Kingdom of the Shells) reached down into the Qlippoth, and immediately the columns were unsupported, and the Sephirotic system was shattered, and with it fell Adam, the Ivficroprosopus. Then arose the Great Dragon with 7 heads and 10 horns, and the Garden was made desolate, and Malkuth was cut off from the upper Sephiroth by his intersecting folds, and linked unto the Kingdom of the Shells, and the 7 lower Sephiroth were cut from the 3 Supernal in Daath; at the feet of Aima Elohim. And the heads of the Dragon are the Names and Crowns of the eight Edomite Kings, and upon the horns are the names of the 11 Dukes of Edom. And because in Daath was the utmost rise of the Great Serpent of Evil, therefore is there as it were, another Sephirah, making eight heads according to the number of the 8 Kings. And for the Infernal and Averse Sephiroth 11 instead of 10, according to the number of the Dukes of Edom. And hence were the Rivers of Eden desecrated, and from the mouth of the Dragon rushed the Infernal Waters in Daath. And this is Leviathan, the piercing Serpent, even Leviathan, the Crooked Serpent. But between the devastated Garden and the Supernal Eden, Tetragrammaton Elohim placed the letters of the Name and the Flaming Sword, that the uppermost part of the Tree of Life might not be involved in the Fall of Adam.

And thence was it necessary that the Second Main should come to restore all things and that the First Adam had been extended on the Cross of the Celestial Rivers, so the Son should be crucified on the Cross of the Infernal Rivers in Daath. Yet to do this he must descend unto the lowest first even unto Malkuth and be born of here.

The 4 = 7 Grade of Philosophus is referred unto the Sephirah Netzach and the 27th, 28th and 29th Paths are bound thereto. The Sign of the Grade is given by raising the arms above the head making with the thumbs and fingers a triangle apex upwards. This represents the element of Fire, to which this Grade is attributed, and also the Spirit which moved upon the Waters of Creation. The Grip or Token is the general grip of the First Order. The Grandword is a name of nine letters Tetragrammaton Tzabaoth, which means 'The Lord of Armies'. The mystic number is 28 and from it is formed the Password of the Grade which is Koch (Kaph, Cheth) meaning Power. It should be lettered separately when given. Unto this Grade and unto the Sephirah Netzach, the 7th Path of the *Sepher Yetzirah* is referred. It is called 'The Recondite Intelligence' and it is so called because it is the Refulgent Splendor of all intellectual Virtues which are perceived by the Eyes of the Mind and by the contemplation of Faith.

The distinguishing Badge of this Grade, which you will now be entitled to wear, is the sash of a Practicus, with the addition of a bright green cross above the orange cross and the numbers 4 and 7 within a circle and a square respectively left and right of its summit, and below the number 30, the numbers 27, 28, and 29 in bright green between narrow parallel lines of the same color.

This Grade is especially referred to the Element of Fire, therefore the Great Watchtower or Terrestrial Tablet of the South forms one of its principal emblems.

(Hierophant and Fractious go to the South)

It is known as the Fourth or Great Southern Quadrangle, or Tablet of Fire and it is one of the four Great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the Three Holy Secret Names of God, Oip Teaa Pedece, which are borne upon the Banners of the South, and the numberless Divine and Angelic names which appertain unto the Element of Fire. The meaning of the other Tablets have been already explained to you.

(They return to the Altar.)

The Triangle surmounting the Cross upon the Altar, represents the Fire of the Spirit surmounting the Cross of Life and of the Waters of Eden. You will note that it thus forms the Alchemical emblem of Sulfur. The red lamps at the angles of the triangles are the three fold forms of Fire.

(They proceed to the East)

The Portals in the East and North East conduct to the Higher. The others are those of the Paths you have already traversed. This Grade is also related to the Planet Venus. Its Kamea or Mystical Square is formed of 49 squares containing the numbers from 1 to 49 arranged so as to show the same sum each way. The ruling numbers are 7, 49, 175 and 1252.

This Tablet, (*indicating it*) shows the mystical Names and Seals drawn from the Kamea of Venus. The Seals are formed by lines drawn from and to, certain numbers upon the Square. The name answering to 7 is Aha, that answering to 49 is Hagieli, the Intelligence of Venus; that answering to 175 is Qedemel the Spirit of Venus and lastly that answering to 1252 is Beth Seraphim the name of the Intelligence of Venus.

On this Tablet (*indicating it*) is shown the meaning of the symbol of Venus on the Tree of Life. It embraces all the Sephiroth, and is therefore the fitting symbol of the Isis of Nature. Hence also its circle is always represented larger than that of Mercury.

(Hierophant resumes his seat. Hegemon leads Practicus to Hierus and they go forward to West.)

Hierus:

On this Tablet, (*indicating it*) are shown the Paths when arranged with Daath added to the Sephiroth Tree. It differs from the other and more usual attributions. Furthermore it is not so correct, as Daath is not properly speaking, a Sephirah.

On this Tablet, (*indicating it*) is shown the arrangement of the Sephiroth in the Four Worlds, each Sephirah with its own 10 Sephiroth inscribed inside, so that the total number is 400, the number of Tau the last letter of the alphabet

(Hierus resumes his place. Hegemon leads Practicus to Tablet in South)

Hegemon:

This is the symbolism of the Altar of Burnt Offering which King Solomon built. It was formed of a four-fold cube, 20 cubits square and 10 feet high, 10 are the principal parts which you here see classified above, as under the Sephiroth, and forming thus the Triangle of Fire above it.

(Hegemon leads Practicus to Tablet in North.)

This is the symbolism of the Brazen Sea, which King Solomon made. It was 10 cubits diameter answering to the Sephiroth; the height was 5 cubits multiplied by the Ternary. Beneath the rim were 300 knobs, the number of the Holy Letter Shin and of the name Ruach Elohim and it stood upon the 12 oxen, answering to the 12 Stars of the Crown of Alma, the Great Mother. It is the synthesis of Binah, containing the Waters of Creation.

(Places Candidate in a seat in West facing Hierophant and returns to his own place.)

Hierophant:

I now congratulate you, Honored Frater on having passed through the Ceremony of Philosophus and in recognition thereof I confer upon you the Mystic title of Pharos Muminans, which means the 'Illuminating Tower of Light' and I give you the symbol of Asch, which is the Hebrew word for Fre. And as having attained at length unto the highest Grade of the First Order, and being as it were, the connecting link with the Second Order, I further confer upon you the title of respect of 'Honored' Rater and I give you the further symbol of Phrath or Euphrates, the 4th River.

aCnocks)

In the Name of **Tetragrammaton Tzabaoth, I** now proclaim that you have been duly advanced to the Grade of Philosophus and that you are Lord of the 27th, 28th and 29th Paths.

Hierus:

Honored Frater, as a member of this important Grade, you are eligible for the post of Hierus, when a vacancy occurs; you are furthermore expected, as having risen so high in the Order, to aid to your utmost the members of the Second Order in the working of the Temple to which you

are attached. To study thoroughly the Mysteries which have been unfolded to your view, in your progress from the humble position of a Neophyte, so that yours may not be the merely superficial knowledge which marks the conceited and ignorant man; but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on that Order which has honored you so far. Your duty is also to supervise the studies of weaker and less advanced brethren, and to make yourself as far as possible an ornament alike to your Temple and to your Order.

Closing

Hierophant: *(Knocks)*

Honored Fraters and Sorores, assist me to close the Temple in the Grade of Philosophus.

Honored Hegemon, see that the Temple is properly guarded.

(Done.)

Hegemon: *(Knocks)*

Very Honored Hierophant the Temple is properly guarded.

Hierophant:

Let us adore the Lord and King of Fire.

(Knocks. All face East)

Tetragrammaton Tzabaoth, Ylighty and Terrible; the Commander of the Ethereal Armies art Thou. Amen.

(All salute. Hierophant quits his Throne and goes to Tablet of Fire in South All face South)

Hierophant:

Let us rehearse the prayer of the Salamanders or Fire Spirits.

(Knocks)

Immortal, Eternal, Ineffable and uncreated Father of All, borne upon the Chariot of Worlds, which ever roll in ceaseless motion, Ruler over the Ethereal Vastness, where the Throne of Thy Power is raised, from the summit of which Thine eyes behold all, and Thy pure and Holy ears hear all, help us thy children, whom thou hast loved since the Birth of the Ages of Time. Thy Majesty Golden, Vast and Eternal, shineth above the Heaven of Stars; above them art Thou exalted. O Thou Flashing Fire. There Thou illuminest all things with Thine Infinite Spirit. This Infinite Spirit nourisheth all, and maketh that inexhaustible treasure of generation which ever encompasseth Thee, replete with the numberless forms wherewith Thou hast filled it from the beginning. From this Spirit arise those most Holy Kings, who are around Thy Throne and who compose Thy court. O Universal Father! One and Alone! Father alike of Immortals and of Mortals! Thou hast especially created Powers similar unto Thy thought Eternal and unto Thy venerable Essence. Thou hast established them above the Angels who announce Thy Will to the World. Lastly, thou hast created us as a Third Order in our Elemental Empire. There our continual exercise is to praise and to adore Thy desires. There we ceaselessly burn with Eternal

Aspiration unto Thee 0 Father, 0 Mother of Mothers, 0 Archetype Eternal of Maternity and of Love, 0 Son, the flower of all Sons, Form of all forms, Soul, Spirit, Harmony and Numeral of all Things. Amen.

(Making with his Scepter the banishing Circle and Pentagram in the Air in front of the Tablet)

Depart ye in peace unto your abodes and habitations. May the blessing of Elohim be upon you. Be there ever peace between us and you and be ye ready to come when ye are called.

(Knocks. Returns to place. All face as usual)

In the Name of **Tetragrammaton Tzabaoth**, I declare this Temple closed in the 4 =7 Grade of Philosophus.

Hierophant: *(Knocks 3, 3, 1)*

Hiereus: *(Knocks 3, 3, 1)*

Hegemon: *(Knocks 3, 3, 1)*

(Hegemon leads out new Philosophus, with Hieruus following; all give Neophyte Signs when passing Hierophant.)

The Gods

There is no part of me that is not of the Gods.

S.L. MacGregor Mathers

The above saying was a favorite of Mathers, showing his aspirations in attaining Adeptship. In the Golden Dawn, Godforms from various cultures were considered as *currents* or potencies of energies that could be tapped and directed to perform a desired task.

In the original Golden Dawn, these energies had not been adequately explained on any reasonable basis. In the New Zealand Order though, these energies were dissected and categorized in much the same way as one peels of the layers of an onion. This approach is needed to reveal their hidden meanings, as many of the rituals and practices of the Golden Dawn are extremely complex.

The rituals, the props and the energies of the various Godforms, amount to what could be described as a mass attack on the psyche of the individual. Those who go through the Ceremonies with full props, or as in an astral Temple when the Ceremony is done without props, will experience changes in their lives. Some experience a dramatic shock then and there during the Ceremony itself, while others noticed changes in themselves months after.

It will become obvious as one studies both the Outer Order and Inner Order rituals that there are six major currents applied during ritual. They are the currents of Thoth, Isis, Horus, Nephthys, Osiris and Christ. These can be fused together when needed to produce a very potent force, with the currents of the minor Godforms working under these main ones. All other energies take a back seat to these energies, because it is they who give the other powers a chance to operate during ritual. How this comes about can be best explained in a speech from the Neophyte Ritual:

Let the number of the Officers in this degree and the nature of their Offices be proclaimed once again, that the powers whose images they are may be re-awakened in the Spheres of those present, and in the sphere of this Order, for by the names and images are all powers awakened and re-awakened.

This speech by the Hierophant gives the whole concept of Golden Dawn ritual work. The main effort for the Adept is to discern and record what energies govern what areas of what ceremonies.

The published rituals of the Golden Dawn give only the barest hint as to what exactly happens in ceremonies like the Neophyte. Taylor revealed to us that before each Grade Ceremony, the Hierophant would go to the Temple, and with his Sphere of Sensation (aura), link directly into the astral shells of each of the Godforms in the rituals. Taking the Neophyte Ceremony as an example, the Hierophant would have to 'bring through' the astral shells of (1) the Osiris Godform on the dais, (2) the Officers of the Temple and (3) the Invisible Stations. This is an example of the verbal information that the former Hierophant would divulge and show to the present Hierophant after the Equinox Ceremony (providing the present never held the Hierophant position before). This practice was not restricted to a particular Grade, but to the 'Office'. Some of those Hierophants who were 6 = 5 or 7 = 4, and who never held the position before, might be shown this by a Hierophant of the 5 = 6 Grade.

It must be also considered that while the Stella Matutina had quite a few short comings, practical ritual (within the New Zealand Order at least) was not one of them. The original Golden Dawn only had a functioning Outer Order for no more than 12 years (from 1888 to 1900), while the Inner Order lasted eight years (1892-1900). -It is also quite obvious that the. Z-1 and Z-3

clairvoyant descriptions of the Neophyte Ceremony were done very early, possibly within about three years or so of the first. Neophyte Ceremony, and left much to be analyzed.

Within the Stella Matutina for example, they had another 70 years of life, and a number of those who were clairvoyant had the opportunity to test their theories and pass this information onto those they trained. What a lot of writers seem to forget is that the Stella Matutina was, in its beginning, made up of Golden Dawn Adepts trained by Mathers, Florence Farr, and others of equal notoriety. It did not, at 1900, suddenly cease to exist and redirect its magical power. It had a wealth of unpublished information to offer, and what is not told is that much of this information was verbal and pertained to ritual.

Though the Whare Ra Temple withdrew from the Stella Matutina in 1931, no changes were made to its rituals (which were not the watered down versions the English Temples used, but were the original Golden Dawn rituals). This was driven home to us when, through Taylor's efforts, we were fortunate enough to meet a number of ex-Whare Ra members whose skill at ritual could simply be described as astounding, even though they had little scholarship. This of course did not apply to all Temple members, but to a select few who held the main Officer positions for up to twenty years with barely any interruption. By this, I mean Officers who for the main part were continually re-elected, during the latter part of Whare Ra's history.

We became the recipients of their expertise, and from this teaching gradually became aware of the existence of the six main Golden Dawn currents. One of the strange things we found out is that while each Temple Officer knew of each others respective positions, few if any, had any idea of what their counterparts were doing. With Taylor's influence however, we managed to gather this information collectively for operation in the Thoth Hermes Temple. Apparently, the snobbish structure of Whare Ra prevented this type of communication between Temple members, and few had any real idea of their fellow members real potential, other than of their direct seniors in charge of ritual.

Take the Neophyte Ceremony again as an example. After the Hierophant activates the astral shells, they stay activated until the Hierophant breaks the etheric link, for it is he that activates the current of Osiris. When the Officers take their places on the floor of the Temple at the beginning of the ceremony, the activated shells of the Godforms then link with their physical auras. Because of the delicate nature of this linking (these auric shells are sometimes seen clairvoyantly as light green in color), it must be done correctly on two levels: the first by the Hierophant, and the second by the Temple Officer. In the old Order, the Temple Officers were from lower Outer Order Grades, but with the discoveries of those Adepts of Whare Ra (whose Temple Officers were almost always Inner Order), it's quite clear that all the Officers on the Temple floor should be Inner Order to correctly control the power and direct it. For they have to manipulate their own Sphere of Sensation and vibrate it to the rhythm of the ritual they are doing.

While the Hierophant of the Temple creates the astral shells before the ritual starts, this does not extend to the astral shells of the Godforms on the dais, (apart from his own Osiris shell). These are, in fact, activated by the Officers on the dais, with the Imperator linking with the Nephthys current, the Praemonstrator the Isis current, the Cancellarius the Thoth current. Instead of sitting and observing the rituals, they in fact have a great deal of work to do which gives the Hierophant the much needed boost to the Ceremony. They also control flow rates of power as well. Out of all these currents, the most important of all is the Thoth current, for without it the rituals become mere dramatic gestures. The Z-1 Document, prefaced by the General Exordium, is a fair indication of the powers and duties of Thoth.

Once all the physical Temple props are in place, the Officers vacate the Temple, about one hour before the start of the Ceremony, so that the Hierophant can enter. It is he who must create the astral shells of the various Godforms and energize them according to the Temple floor plan. This is done with each Godform on an individual basis. It is extremely important that each astral shell be in its correct size, shape, and color. These are brought as close to the stage of manifestation as possible by the Hierophant. He will, through his own aura, know exactly how far

to activate them. This would still be considered on a low vibrational scale. It is accomplished through the use of the 'DWB' (Divine White Brilliance or as it is sometimes called, the LVX formula) which links together the Nephesh and the Ruach of the Hierophant. The shells of these Godforms are, at this point, linked to the Ruach of the Hierophant. They can be considered as a type of blind force at a low vibrational pitch. They are not fully activated and could be described as the Nephesh of themselves.

Within the Golden Dawn, the creation and utilisation of these Godforms was done at a number of different levels, and for many different reasons. Their use in rituals like the 0 = 0 is mainly two-fold. The first is the building up of the Godform so that you can link your energy to it, so that you can draw from its power by complete identification, and absorption of its qualities. An example of this is given by Regardie in his *Golden Dawn*, the Ritual for Transformation.

Within the Neophyte Ceremony, another aspect is then approached with the formation of more than one Godform in the astral, so that each force will counterbalance the other. The formula by which this is done is:

- (1) The banishing Ritual of the Pentagram.
- (2) By AHIH (bring down the power) to the Tiphareth centre where the names of the Godforms are formulated in white.
- (3) Vibratory formula of the name of each Godform - as many times as there are letters in their names .
- (4) Project the rose ray into the astral and then create them.

The colors of these Temple Godforms are extremely important. While the power of the Ruach initially forms their astral shell, their flashing colors are needed to attract the power that the Godform represents. The Mathers papers on 'Telesmatic Images' explains how this is done:

Now there is also a mode whereby, combining the letters, the colors, the attributions of their Synthesis, thou mayest build up a Telesmatic Image of a Force. The Sigil shall serve Thee for tracing of a Current which shall call into action a certain Elemental Force. And know thou that this is not to be done lightly for thine amusement or experimentation, seeing that the Forces of Nature were not created to be thy plaything or toy. Unless you do practical magical works with solemnity, ceremony and reverence, thou shalt be like an infant playing with fire ...

Though this paper is related to telesmatic figures, the same fundamental principles of formulation in the astral still apply. The sigils referred to here are the ones traced from the rose cross (see Golden Dawn Flying Rolls 2 and 6 for correct use of this method).

In general, the ray with the name projected from the Tiphareth center, will perform much the same function. This whole procedure can be quite exhausting and is generally done from a paper, with names, colors, and sigils of the Invisible Stations used as a prompt. In his book, *Energy, Prayer and Relocation*, Regardie says,

The ancient custom was to image the form of the God, a fairly common pictograph, and whilst uttering the prayer to feel that this Godform enveloped the body of the invoker.

This is, of course, another method of creating the astral shell of the Godform by the use of prayer. The first method, quoted above, was the one taught to Taylor, who was a stickler that one must always have the form on paper, in front of one, before the invocations are begun. Though Hierophants are expected to know every shape and position of a Godform by heart, the Godform formulation is generally done from a Temple diagram so that no mistakes can be made.

The robes of the Officers also play an important part. When the astral shells of the Godform are created, they are linked to the robes and badges of the Officers who are placed in the positions they occupy around the Hall.

At this point we should mention that, in the Golden Dawn and the early stages of the Stella Matutina, the Temple Officers on the floor could be Outer Order Grades. However, the 78 additional years of ritual of the Stella Matutina, have shown that the energy fields, that these junior Officers have to work with, are extremely more complex than was first thought. In the later years of the Stella Matutina and the Smaragdum Thalasses, here in New Zealand, it was thought that these floor Officers should all be Inner Group members, where possible.

Prior to his or her entrance to the Temple, all Officers would sit quietly in order to link their Ruachs and Neshamahs (which under nonnal circumstances cannot be done by Outer Order members). Hence, their activated Spheres of Sensations (auras) then link into, and feed, the astral shells of the Invisible Stations created by the Hierophant. This also, to a certain extent, gives the Hierophant an element of control over the stations linked to each Officer. He can, in fact, control the link by increasing, or decreasing, the vibrational pitch of the Godform, where there is an excess, or decrease, of energy. This can be brought about by the mood of the Temple Officer, in order to balance things together in the overall floor plan.

When each of these Officers takes their positions, and links their Ruachs with the Nephesch, of the form created by the Hierophant, it is important that they have a correct mental image of the Godform they are assuming. This is, in fact, Godform assumption in a group format. The Officers on the dais also have a part to play in this preparation. They usually enter, with the rest of the Officers. Once seated on their respective thrones, they also link their Ruachs with the Nephesch shells created by the Hierophant.

The stations of the Godforms used in our symbolism come under two heads:

- (1) Visible Stations.
 - (A) Dais Officers
 - (3) Floor Officers
- (2) Invisible Stations.

The Visible Stations are the places of the Officers, each of whom has a special astral shape suitable to the forces he represents.

On the dais, are places for the Three Chiefs, the past Hierophant, and the present Hierophant. The order in which they sit (as you face East, from left to right) is:

- (1) Imperator
- (2) Cancellarius
- (3) Hierophant
- (4) Past Hierophant
- (5) Praemonstrator

The god forms of this chapter come from a Mss. Of Moina Mathers which Tayler copies from Ewan Campbell's papers, who in turn got them from his friend, Lagngford Garstin. Though the descriptions of the god forms are complete, there are some Godform drawings missing from Tayl's papers. However, they can easily be reconstructed from the descriptions.

Visible Stations

Officers on the dais:

Imperator:	Nephtys	Geberah
Cancellarius:	Thoth	Thoth
Hierophant:	Osiris	Tiporeth
Past Hierophant:	Aroueris	
Praemonstrator:	Isis	(-bend.

Hierophant: Osiris in the Netherlands. Expounder of the mysteries in the Hall of the Dual Manifestation of the Goddess of Truth.

Floor Officers:

Hiereus:	Thoth in the abode of Blindness unto and Ignorance of the Higher Avenger of the Gods.
Hegemon:	Thmaa-Est "Before the Face of the Gods in the place of the Threshold."
Kerux:	Anubis of the East. Watcher of the Gods.
Stolistes:	Auramo-ooth. "The Light shining through the Waters upon Earth." "Goddess of the Scales of the Balance at the Black Pillar."
Dadouchos:	Thaum-Aesch-Niaeth. "Perfection through Fire manifesting on Earth." "Goddess of the Scales of the Balance at the White Pillar."
Sentinel:	Anubis of the West.

Invisible Stations

Stations in the Path of Samekh in the Middle Pillar:

Hathor

Harparkraat

The Evil Persona: Omoo-Sathan. Typhon, Apophis, Set.

Four Kerubim

Four Children of Horus

The Forty-Two Assessors

THE GODFORMS OF THE PHILLOSOPHUS GRADE
FOR THE 29th PATH

Visible Stations

Officers on the dais:

Imperator:	Ra
Cancellarius:	Toum
Hierophant:	Kneph
Past Hierophant:	Anoure
Praemonstrator:	Sat-Ash-Toreth

Floor Officers:

Hierophant:	Osiris
Hiericus:	Net
Hegemon:	Isis

Other Stations on the Floor

Nephtys
Horus
Aroueris

Invisible Stations

Stations in the Three Paths:

Shin:	Mau
Tau:	Mut
Qoph:	Opaut

Stations of the Pillars:

White:	Nekebit
Black:	Uatchet

Four Kerubim

Four Children of Horus

The Forty-Two Assessors

THE GODFORMS OF THE PHILOSOPHUS GRADE
FOR THE 28th PATH

Visible Stations

Officers on the dais:

Imperator:	Ra
Cancellarius:	Toum
flierophant:	Kneph
Past Hierophant:	Anoure
Praemonstrator:	Sat-Ash-Toeth

Floor Officers:

Hierophant:	Isis
Hiereus:	Ather
Hegemon:	, Nephthys

Other Stations on the Floor

Nephthys
Horns
Aroueris

Invisible Stations

Stations in the Three Paths:

Shin:	Mau
Tau:	Mut
Qoph:	Opaut

Letters:

Resh — Aten
Samekh — Sati
Tzaddi — Nut

Stations of the Pillars:

White:	Nekebit
Black:	Uatchet

Four Kerubim

Four Children of Horns

The Forty-Two Assessors

THE GODFORMS OF THE PHILOSOPHUS GRADE
FOR THE 27th PATH

Visible Stations

Officers on the dais:

Imperator:	Ra
Cancellarius:	Toum
Hierophant:	Kneph
Past Hierophant:	Anoure
Praemonstrator:	Sat-Ash-Toeth

Floor Officers:

Hierophant:	Horns
Hiereus:	Nephthys
Hegemon:	Athor

Other Stations on the Floor

Nephthys
Horus
Aroueris

Invisible Stations

Stations in the Three Paths:

Shin:	Mau
Tau:	Mut
Qoph:	Opaut

Letters:

Mem — Herciet
Aayn — Set
Pelt — Anher
Resh — Men
Shin — Mau

Stations of the Pillars:

White:	Nekebit
Black:	Uatchet

Four Kerubim

Four Children of Horus

The Forty-Two Assessors

Visible Stations

Officers on the dais:

Imperator:	Ra
Cancellarius:	Town
Hierophant:	Kneph
Past Hierophant:	Anoure
Praemonstrator:	Sat-Ash-Toreth
Horns	

Floor Officers:

Hierophant:	Horus
Hiereus:	Nephtys
Hegemon:	Athor

Other Stations on the Floor

Nephtfors
Horus
Aroveris

Invisible Stations

Stations in the Three Paths:

Shin:	Mau
Tau:	Mut
Qoph:	Opaut

Letters:

Mem — Herciet
Aayn — Set
Peh — Anher
Resh — Aten
Shin—Mau
Nun — Apepi

Stations of the Pillars:

White:	Nekebit
Black:	Uatchet

Four Kerubim

Four Children of Horus

The Forty-Two Assessors

THE GODFORMS OF THE PRACTICUS GRADE

Visible Stations

Officers on the dais:

Imperator:	Shooeu-Tha-Ist (Shooen)
Cancellarius:	Hapimon
Hierophant:	Aeshoori
Past Illerophant:	Sebek
Praemonstrator:	Thourist

Floor Officers:

Hierophant:	Osiris
Hiereus:	Tharpeshest
Hegemon:	Knousou-Pekht

Invisible Stations

Stations in the Three Paths:

Shin:	Mau
Tau:	Mut
Qoph:	Opaut

Stations of the Pillars:

White:	Nekebit
Black:	Uatchet

Between Pillars — Shooeu

East of the Altar: Axiers and Socharis

Four Kerubim

Four Children of Horus

The Forty-Two Assessors

Letters:

Aayn-Set
Peh-Anhert
Resh-Aten
Tzaddi-Nut
Samekh-Sati
Mem-Heqet

Others on the Temple Floor:

Shu-Zoan
Seb
Isis
Horns
Aroveris
Nephthys
Axiokeros
Axiokersa

Visible Stations

Officers on the dais:

Imperator:	Tharpeshest Jefme Pasht
Cancellarius:	Shu Zoan
Hierophant:	Socharis
Past Hierophant:	Seb
Praemonstrator:	Knousou Pekht

The first major changes one will notice in the Godforms of this Grade, is that the previous pantheon of Osiris, Isis, Nephthys and Thoth of the previous two Grades are no longer on the dais and these are replaced by yet another pantheon. Some of you will recognize these Godforms as being part of the Air corner hierarchy in the game of Enochian Chess. To explain their full function we would have to go deeply into Enochian semantics which is beyond the terms of reference of this book, however, it can be said that they are introduced to the Candidate who recognizes their currents of power on a subliminal basis. Once in the Inner Order, the candidate will then be able to utilize this link with deeper aspects of Golden Dawn work, such as Enochian Chess and in some of the Z2 documents.

The Godforms on the dais on the previous two Grades are still present, though this time, they are on the floor, for the 32nd Path is still a Path of Earth though it is controlled by Yesod. These forms though, have lost their Previous power and are now energies directed on the floor by the forms of the dais. There are two Godforms who also appear in two places in the same ritual, a point which puzzled us for many years, since no one had really given us a satisfactory answer as to why. Taylor just kept referring me back to the admission badge of this grade.

In the Original Golden Dawn version of this badge the North is related to Fire, not Earth, as is the Path of Samekh, for here the Aspirant gets the opportunity to experience two separate pantheons, the Golden Dawn's and the energy of the Godform itself; controlled by the Tablet of North. The Fire experienced here is solar orientated, which, Mau as Guardian of the Fiery Shin, must also relate to as well, being another dual form. A full explanation of this will be discussed in a later chapter.

Floor Officers:

Hierophant:	Osiris
Hiereus:	Samael
Hegemon:	Metatron
Kerux:	Anubis

Invisible Stations

Stations in the Three Paths:

Shin:	Mau
Tau:	Mut
Qoph:	Opaut

Stations of the Pillars:

White:	Nekebit
Black:	Uatchet

East of the Altar: Harparkraat

Western entrance of the Immeasurable Region: Het-Hert

Four Kerubim

Four Children of Horus

The Forty-Two Assessors

THE GODFORMS OF THE 7.E.T.ATOR GRADE

Visible Stations

Officers on the dais:

Imperator:	Nephthys	
Cancellarius:	Thoth	Soph
Hierophant:	Osiris	er
Past Hierophant:	Aroueris	Ain Soph
Praemonstrator:	Isis	

Floor Officers:

Hierophant:	Sancialphon
Hiereus:	Samael
Hegemon:	Metatron
Kenix:	Anubis of the East
Stolistes:	Tefnut
Dadouthos:	Shu
Sentinel:	Anubis of the West

Invisible Stations

Stations in the Three Paths:

Shin:	Mau
Tau:	Mut
iQoph:	Opaut

Stations of the Pillars:

White:	Nekebit
Black:	Uatchet

East of the Altar: Harparkraat

Western entrance of the Immeasurable Region: Het-Hert
Four Kerubim

Four Children of Horus

The Forty-Two Assessors

The following outlines the colouring and positioning of each of the astral shells that the Hierophant has to create around the Temple before the start of the ceremony. It is more complete, than previously published papers, in the sense that additional notes have been added to explain the reasons why some of the Godforms are colored the way they are.

The order given is in the order that they appear in the Neophyte Ceremony through the Philosophus Ceremony. The description is also as in the Ceremony that they first appear with any additional changes in other Ceremonies duly noted.

Osiris

(0 = 0) Osiris wears the tall White Crown of the South, flanked by feathers stripped white and blue. His face is green, his eyes blue. From his chin, hangs the royal beard of authority and judgment, blue in color and gold tipped. He wears a collar, in bands of red, blue, yellow, and black. On his back is a bundle, strapped across his chest by scarlet bands. He is in mummy wrappings, to the feet. His hands are free to hold a golden Phoenix Wand, a Blue Crook, and Red Scourge. His hands are green. His feet rest on a pavement of black and white.

The colors used to construct this figure are a mixture of Golden Dawn teachings and the traditional colors of the figure. As an example, the blue and white crown, and blue beard, show both the influence of Kether, and the Path of Samekh, while the yellow tip shows the air element. The bands of his collar represent the four elements, while the scarlet bands across him allude to the Rosicrucian grade. The Phoenix Wand is traditional, while its golden color shows that it comes through Tiphareth. The green skin coloring is from the traditional coloring. The blue crook and red scourge shows that he holds together both the power of Geburah and Chesed.

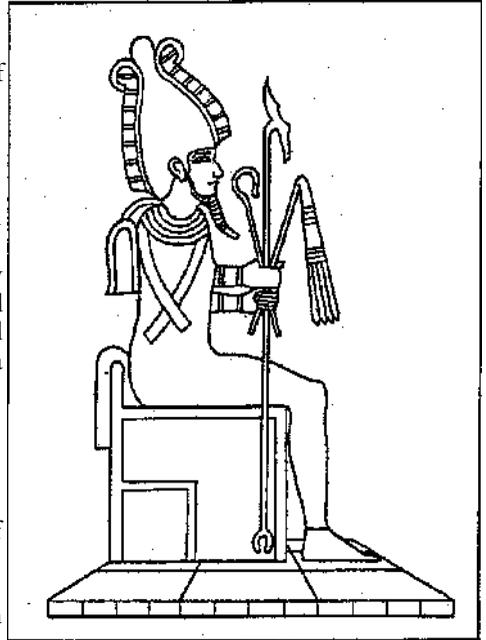
Although no official paper was ever issued on the subject of the Egyptian Godform coloring, Taylor said that Felkin's master copy, from the old Order, was often consulted during the Neophyte discussions. This was Westcott's copy which was destroyed when Whare Ra closed. To the best of my knowledge, no other copy of this document exists in the New Zealand Order.

(1 = 10) He has a black beard. His body wrap is white. He holds a red scourge and a red ankh.

(2 = 9 same as 1 = 10) This Godform is on the floor station of the Illerophant.

(3 = 8 same as 1 = 10)

(4 - 7 same as 1 = 10)



Aroueris

(0 = 0) Horns the Elder, is very lively to look upon - like pure flames. He wears a Double Crown of Egypt, the cone-shaped crown in red inside the White Crown of the North, with a white plume. His nemyss is purple band with gold at the edges. His face and body are translucent scarlet. He has green eyes and wears the purple beard of authority. He wears a yellow tunic with a waist cloth of yellow striped with purple, from which depends a lion's tail. In common with all Egyptian Gods, he has a white linen kilt showing like an apron under the colored waist cloth. His armbands and anklets are of gold. He carries in his right hand a blue Phoenix Wand and in his left a blue Ankh. He stands on a pavement of purple and gold.

(1 = 10) His cap is yellow with a mauve surround and blue feather. His skin is green, and he has a yellow waistcloth and arm bands. He holds a blue wand and ankh.

(3 = 8 same as 1 = 10)

(4 = 7 same as 1 = 10)



Isis

(0 = 0) Isis has a face and body of translucent gold. She is crowned with a Throne over a vulture headdress of blue and orange. The vulture head is red. Her robe is of blue bordered with gold. Her ornaments are blue and orange, and she carries a blue Ankh and Lotus Wand with a green flower and blue stem. She stands on blue and orange.

(1 = 10) Her nemyss is of blue and orange stripes. Her skin is golden yellow and her lower dress is blue with orange straps - the same color as her armbands. She holds a green lotus and a red ankh.

(2 = 9 same as 1 = 10) Her station is halfway between the Altar and Hegemon.

(3 = 8 same as 1 = 10)

(4 = 7 same as 1 = 10)



Nephtys

(0 = 0) Nephtys has a face and body of translucent gold. She is crowned with a Cap over a vulture headdress of black and white, the vulture head being red. Her collar and ornaments are black and white, and she wears a black robe to the feet. It is bordered in black and white. She carries a blue Ankh and a Lotus Wand with a green flower and blue stem. She stands on black and white pavement.

(1 = 10) She has a lunar shaped crown over her black, vulture headdress. Her nemyss is black and white striped with a collar of the same color. Her skirt is black with white straps. Her armbands are black and white striped. She holds a green lotus and red ankh. Her skin is golden yellow.

(2 = 9 same as 1 = 10) Her station is halfway between the Kerux and the Altar.

(3 = 8 same as 1 = 10)

(4 = 7 same as 1 = 10)



Thoth

(0 = 0) The Godform of Thoth is built up by the Cancellarius or the Officer seated on the right of the Hierophant. This is his Visible Station, but during a Neophyte Grade, he also has an Invisible Station in the East while the Obligation takes place.

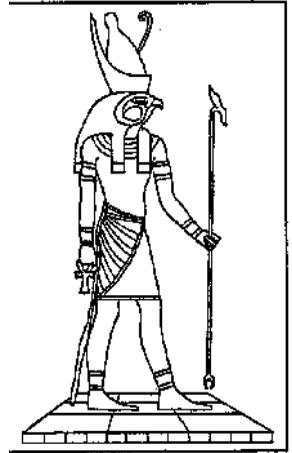
He has an Ibis head, black beak and white throat. His nemyss is yellow bordered with mauve. His collar is yellow with a middle band of squares in mauve and green. His tunic is mauve with yellow stripes, and he has a lion's tail. His limbs are natural color, his ornaments are red and green. He carries a blue Ankh and a stylus and writing tablet. He stands on mauve and yellow.

(1 = 10) The color of his This head is yellow and mauve. His skin is yellow while his waistcloth and armbands are mauve. In his left hand he holds a white feather and in the right a white scroll.



Horus

(0 = 0) He wears the Double Crown of the South and North, red and white, over a nemyss of scarlet banded with emerald green. His face is that of a lively hawk - tawny and black with bright piercing eyes, his throat is white. His body, like that of Aroueris, is entirely scarlet. He wears a collar, armllets and anklets of emerald; a waist cloth of emerald stripped red, from which depends a lion's tail and he carries in his right hand an Emerald Phoenix Wand, and in his left a Blue Ankh. He stands on a pavement of emerald and scarlet.



Thmaa-Est

(0 = 0) Thmaa-est (Maat) wears a black nemyss bound at the brow with purple band from which rises, in front, a tall ostrich feather of green striped with red in equal. She wears a banded collar of red, yellow, blue, and black. Her tunic is emerald green to the feet where it is banded to match the collar. She has purple and green should straps and a purple girdle also bordered in the colors mentioned above. Her face and body are natural color - i.e., a light Egyptian red-brown. She wears armllets of emerald and red and carried a combined form of Lotus and Phoenix Wand. It has an orange flower - a blue stem and ends in an orange Sign of the Binary. In her left hand she carries a blue Ankh, and she stands on a pavement of yellow and purple, bordered with blocks of red, blue, yellow, and black, in succession.



Anubis of the East

(0 = 0) Anubis has the head of a black jackal, very alert, pointed ears well pricked up. His nemyss is purple banded with white; he wears a collar of yellow and purple bands, and a tunic of yellow flecked with tufts of black hair. His body is red, Iris waist cloth is yellow striped with purple and from it hangs a lion's tail. His ornaments are purple and gold; his Phoenix Wand and Ankh are blue. He stands on a pavement of purple and yellow.

(1 = 10 same as 00)

(2 = 9 same as 0. 1)



Auramo-ooth

(0 = 0) Auramo-ooth is mainly in blue. Her face and body are. She wears a blue Crown of the North from which springs a delicate gold plume, over a vulture headdress of orange and blue. Her collar is orange and blue, she carried a blue Ankh and a Lotus Wand, having an orange lotus on a green stem. Her plain blue tunic reaches to the feet. She stands on black.



Thaum-Aesch-Niaeth

(0 = 0) Thaum-aesch-Niaeth is mainly in red. Her face and body are natural. She wears a red Crown of the South flanked by two feathers in green barred black, over a vulture headdress in red and green. Her collar is red and green and she carries a green Ankh and a Lotus Wand with a red flower and green stem. Her simple red tunic reaches to the feet and she stands on black.



Anubis of the West

(0 = 0) His form is the same as that of Kerux but his Nemyss, ornaments, and dress are black and white. He has a lion's tail and carries a black Phoenix Wand and Ankh. He stands on black.



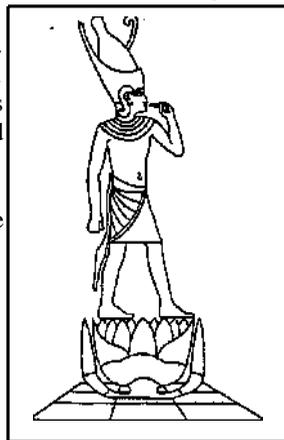
Hathor

(0 = 0) This Great Goddess formulates behind Hierophant in the East. Her face and limbs are of translucent gold. She wears a scarlet Sun Disc, resting between black horns from the back of which rises two feathers in white, barred blue. She had a black nemyss - a collar of blue, red, blue; and blue bands which support her robe of orange, bordered with blue and red. Her ornaments are blue and orange. She carries a blue Ankh and a Lotus Wand with a green flower and a blue stem. She stands on black bordered with blue.



Harpakraat

(0 = 0) Horus the Child formulates in the center of the Hall between Hegemon and the Altar, where he sits or stands on a Lotus facing East. His face and body are translucent emerald green. He has blue eyes, and a curl of blue hair, denoting youth, comes round his face on the right side. He wears the double crown, red and white. His collar is yellow and blue; his waist cloth is yellow and blue with a mauve girdle, whence depends a lion's tail. His Lotus has leaves alternately blue and yellow, and rests on a pavement of mauve and orange. He has no insignia. His left forefinger is on his lips.



(1 = 10 same as 0=0) Horns retains the same position he had in the Neophyte grade, East of the Altar.

(2 = 9 same as 0=0)

(3 = 8 same as 0=0)

(4 = 7 same as 0=0)

Omoo-Sathan

(0 = 0) Typhon, Apophis, Set. The Evil Persona is a composite figure of the powers arising from the Qlipthoth. It rises from the base of the altar standing east of the altar facing West, in the Sign of Typhon. He is black, and has an animal, somewhat lizard-like head, a black body and tail, and he stands on black. His nemyss is of olive green decorated with russet, his collar of russet and citrine. He has a white apron and waist cloth of dull red striped with russet. He has no ornaments.



Mau

(1 = 10) Mau stands in front of the letter, Shin, and above the Banner of the West. This position curtails the energy of Mau, preventing it from disrupting the ceremony. She has the head of a cat, in green, with twin red feathers above a yellow solar disk. She wears a red robe. Her arm bands are red, as are the ankh and lotus wand which she holds

(2 = 9 same as 1 = 10) She has a dual station in this Path and also guards the Gate of the South, on the floor.

(3 = 8 same as 1 = 10)

(4 = 7 same as 1 = 10)



Mut

(1 = 10) This Godform stands in front of the letter, Tau, and directly above the throne of the Hierophant. She wears a black vulture's crown with the red and white crown of the North above it. Her nemyss is black and white striped. Her dress is black, and her skin is white. Her lotus wand is red and entwined with a green serpent.

(2 = 9 same as 1 = 10)

(3 = 8 same as 1 = 10)

(4 = 7 same as 1 = 10)



Opaut

(1 = 10) This Godform stands in front of the letter, Qoph. The wolf's head is predominately crimson with a green waist cloth, arm bands, eyes. His skin is a light translucent green. He holds a red ankh and lotus wand.

(2 = 9 same as 1 = 10)

(3 = 8 same as 1 = 10)

(4 = 7 same as 1 = 10)



Nekebit

(1 = 10) Nekebit is a figure of light translucent green with green eyes. Her headdress is shaped like that of Osiris, mainly white with two plumes of gold. Her dress is red with dark green bands. Her staff is black and entwined with a gold liras symbol entwined around it. The collar around her neck is gold, red, and dark blue. She is in the Station of the White Pillar.

(2 = 9 same as 1 = 10)



Uatchet

(1 = 10) This Godforqt has skin of translucent gold; she wears the black, Crown of the North with a green feather. Her eyes are black, and her dress is violet with gold bands. She has a black staff with a lotus at the end which is entwined with a green serpent. She is the station of the Black Pillar.

(2 = 9 same as 1 = 10)



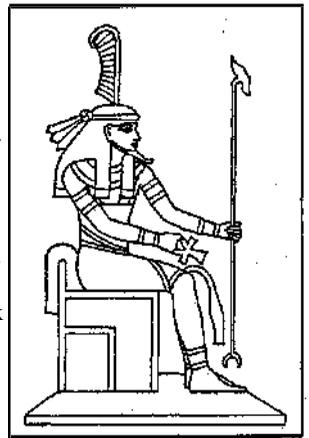
Het-Hert

(1 = 10) This Goddess stands at the Western entrance to the Immeasurable Region. She wears green and purple peacock feathers emitting from her pillared crown. Her skin is blackish red; her nemyss is green and red - the same as her collar. Her dress is dark green. She has dark eyes and carries a red ankh and black wand.

Shu

(1 = 10) This Godform is in the place of the Dadouchos. He has a green disk, and 2 gold serpents surmounted on a lions golden head. His body is translucent yellow; his dress is green with a mauve collar and armbands. He hold an ankh and staff with a lily mounted on the top of the latter.

(3 = 8) This Godform is in the place of Stolistes. He is blue in colour with an orange nemyss and translucent blue skin with orange clothing, trimmed with gold. The plume from his headdress is dark blue and he has blue eyes. He holds a phoenix wand and an ankh.



Tefnut

(1 = 10) This Godform is in the place of Stolistes. She is blue in color with an orange nemyss, and translucent blue skin. Her orange clothing is trimmed with gold. The plume from her headdress is dark blue, and she has blue eyes.



Metatron

(1 = 10) This Godform is in the place of Hegemon.

Samuel

(1 = 10) This Godform is in the place of Hiereus.

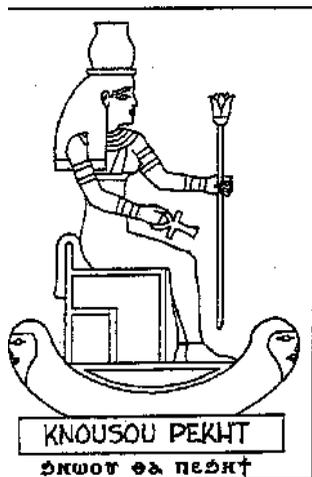
Sandalphon

(1 = 10) This Godform is in the place of Hierophant on the floor.

Knousou Pekht

(2 = 9) This Godform is also called Nutpe. She is seated on a yellow throne with purple outlines, below this she has two guardians, represented by faces, one in front of the throne and one behind. These faces are also in yellow as is the yellow base of her throne. On her head she has a green vase with a green headdress. Around her neck is a multicolored collar in bands of red, black, blue and yellow. On her arms and wrists are blue bands rimmed with yellow. She is holding a green ankh in her right hand and a green lotus flower, trimmed with red, in her left hand.

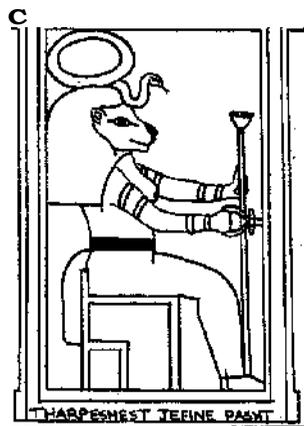
(3 = 8 same as 2 = 9)



Tharpeshest Jefme Pasht

(2 = 9) She has the green skinned body of a Lion surmounted with a red headdress on which is a red Solar disk encircled by a golden serpent. In her right hand she holds a green ankh and in her left a green lotus wand, trimmed with red. On her arms and wrists she has black bands rimmed with yellow and she wears a black sash. Her throne is Yellow with purple trimmings. Around her she has a yellow awning trimmed with purple.

(3 = 8 same as 2 = 9)



Shu Zoan

(2 = 9) This Godform has a yellow headdress which is surmounted by a blue and white striped feather. His collar is made up of yellow, purple and yellow bands. His arm, ankle and wrist bands are purple with yellow rims. His tunic is gold with purple straps holding it up. His sash is purple as is the diagonal lower right part of his tunic. He holds a green ankh and phoenix wand. The latter having twin prongs emitting from its base. When this Godform moves on the floor he does so as Kephera, in that form.

(3 = 8 same as 2 = 9)



Socharis

(2 = 9) He wears the white crown of the North with twin green feathers. His hawks head is green under the black headdress. His tunic is white with a red cross band. His collar is yellow, blue, yellow red and blue bands. His green arms show a yellow wrist band with purple rims and hold a short green phoenix wand with a yellow crook and scourge. His crown is yellow and mauve.



Seb

(2 = 9) He stands with a white Goose on top of his yellow headdress. His collar is yellow, red and yellow bands. The arm, ankle and wrist bands are red with yellow rims. The tunic is yellow with a red sash and a red diagonal piece on the lower right of the tunic. He holds a green ankh and green phoenix wand with two prongs emitting from it.



Nu

(2 = 9) This Godform (of the atmosphere) wears a blue water pot over a yellow headdress. His collar is blue and yellow as are his arm, wrist and ankle bands with his waist cloth being yellow with a blue diagonal stripe across it. He holds his arms up in the sign of the Grade, as if supporting something.



Hormaku

(2 = 9) He wears a red solar disk, surmounted by a yellow coiled serpent. The headdress he wears is red and etched with gold. His collar, arm, ankle and wrist bands are yellow bordered with red. His tunic is white with a yellow diagonal stripe to it. In one hand he holds a green Ankh and in the other a green lotus wand. His station is in front of Nu.



Ra

(2 = 9) Has a red solar disk surmounted by a coiled yellow serpent. He has a hawk's head and a red headdress with a red tunic with a green diagonal stripe. His collar is green bounded by two red stripes, as is his arm, wrist and ankle bands. He holds a green phoenix wand and an ankh, both green in color. He stands in front of Mau.

(4 = 7) - This shows a hawk headed man striding forward. His skin is a pinkish flesh colour and his beak is green while his eyes are red. The headdress he wears is a red solar disk surrounded by a yellow serpent which is mounted on a red nemyss with green knots. The collar is green with a red stripe on the borders, which is the same as his arm, wrist and ankle bands. The tunic is red with a green skirt wrap, belt and purse. he holds a green phoenix wand in his left hand and a green ankh in his right, and he stands on a red base.



Helm

(2 = 9) Has a blue headdress surmounted with a lyre of red. She has a blue tunic with a yellow diagonal stripe to it. Her collar is yellow with blue stripes, as is her arm, wrist, and ankle bands. In each arm she holds a serpent.



Toum

(2 = 9) This bearded God stands in front of Helm. He wears the double white crown of the North with a blue headdress and orange tunic with a blue diagonal stripe to it. A blue collar with gold rims as is the arm, wrist and ankle bands. He holds a green ankh and lotus wand.

(4 = 7) This figure shows a man striding forward, wearing a headdress of both the North and South. The conical part is white while the base support is red, as is also a plume in the front portion. His nemyss is red with yellow knots while his collar, arm, wrist and ankle bands are yellow with red at each end. The tunic and shoulder straps are red while his skirt wrap, belt and pouch are yellow. In his left hand is a green phoenix wand and in his right a green ankh. The base he stands on is red and the skin is a pinkish flesh colour.



Satem

(2 = 9) She wears a white crown of the North with a black headdress. Her collar is made up of Green with black rims, as is her arm, wrist and ankle bands. The tunic she wears is green with a black diagonal stripe to it and she holds a bow and arrow in her hands. her station is directly in front of Earth Tablet. This Godform has a dual association to the Path of Samekh as well and is also placed in form in front of that letters situated above the dais.



Kephra

(2 = 9) This Godform has his station in front of Satem. He has a black beetle for a face and a green headdress. His collar is black as is his arm, and wrist band. He holds a green ankh and phoenix wand with a green tunic striped with gold. This Godform takes the place of Shu (loan) on the Temple floor while Shu as the controlling force is seated on the dais.



Aten

(3 = 8) This Godform stands in front of the letter Resh. He has orange skin with a mauve and white skirt. His face is that of a man and his green nemyss is surmounted with a gold solar disk with a blue feather in the front. His arms and leg band are green and gold. In his right hand he has a phoenix wand and his left an ankh, both green.

(4 = 7 same as 3 = 8)

Nut

(3 = 8) She stands in front of the letter Tzaddai. She is light mauve in colour with a golden water pot on her head. Her nemyss is green and her skirt is yellow with arm bands of green and yellow. In her right hand she holds a green lotus wand.

(4 = 7 same as 3 = 8)

Set

He stands in front of the letter Aayn.

(3 = 8) This jackal head God is a deep indigo in colouring with a green skirt, nemyss and arm bands. In his right hand he holds a red ankh and in his left a red phoenix wand.

(4 = 7 same as -3 = 8)

Anhert

He stands in front of the letter Peh.

(3 = 8) He has a mans face and red skin. His nemyss is gold and the serpent on it red. His tunic is white and green as are his arm bands. In his right hand he holds a green ankh and in his left a red Phoenix wand.

(4 = 7 same as 3 = 8)

Heqet

He stands in front of the letter Mem.

(3 = 8) This frog headed Goddess is blue in colour with a purple nemyss. Her arm bands are orange and her skirt is purple. She holds a green lotus wand in her right hand and an ankh in her left, which is also green.

(4 = 7 same as 3 = 8)

Sall

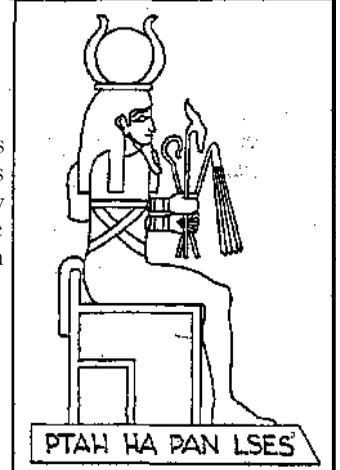
(3 = 8) This Goddess blue in skin colouring. Her nemyss is gold and her skirt is red. Her arm bands are red and gold. She carries a red bow and arrows.

(4 = 7) This Goddess stands in front of the letter Samekh, and wears a white crown with a two black bulls horns. Her skin is translucent orange. Her collar is green, as is the phoenix wand she holds with her right hand. The ankh in her left is red. Her collar is pale blue. Her skirt is dark blue.



Ptah Ra Pan-Lses

(3 = 8) This God form is in the seat of the Hierophant. He has a yellow lunar curbed horns as support for a yellow solar disk. His skin is green and he holds green phoenix wand with a yellow crook and scourge. The throne he is seated on is blue with orange lines around it. His nemyss is black with a blue tail hanging from it. Also a small green tail hangs from his headdress.



Thoueris

(3 = 8) This Godform is in the seat of the Praemonstrator. Her crown is a black bulls horns surmounted with a solar disk on a green nemyss. She has a crocodile's head and a fat body dressed in a blue tunic on a blue throne with orange stripes. She holds a green ankh and lotus wand. The figures underneath her boat like throne have two faces, on the front and rear. Her arm and wrist bands are orange with blue stripes at the ends while her collar is gold.



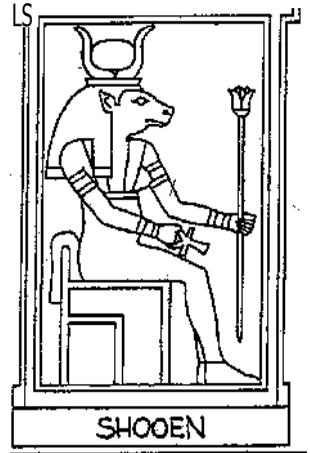
Hapimon

(3 = 8) This Godform has the throne of the Cancellarius. He is holding two green water pots. His tunic is blue and yellow as is his collar and arm and wrist bands. His nemyss is blue with three green lotus flowers growing from it. Two yellow lotus buds grow each side of them.



Shooen

(3 = 8) This Godform has the throne of the Imperator. The figure is contained in a blue rectangle with orange stripes around it. The throne is also blue with orange stripes. The nemyss is green and surmounted by a crown of black bulls horns and a red solar disk. The arms and wrist bands are black with blue stripes and she holds a green lotus wand and ankh. Her tunic is blue.



Sebek

(3 = 8) This Godform has the throne of the Past-Hierophant. The figure is green with a green crown with two red solar disks sitting vertical above each other. The feathers are white with blue stripes. The nemyss is blue with red tassels at the end. The collar, arm, wrist and ankle bands are red with blue stripes at each end. The tunic is blue with a red under-skirt and sash. He holds a green ankh and phoenix wand.



Axieros

(3 = 8) He stands in a white robe with skin texture the colour of translucent red and his hair is green. He holds a banner of white with a red triangle upon it.

Axiokersos

(3 = 8) This figure is red in colouring and wears a straight green tunic. He holds a white banner with a black sickle inscribed upon it.

Axiokersa

(3 = 8) This figure, like the other Kabiri is red in colouring with green hair though his robe is blue. In his right hand he holds a banner of green with three yellow flowers upon it in growth and three dead or wilted flowers on the ground beneath them.

Chnupis Kneph

(4 = 7) This Godform is a throned ram-headed mummified man. The throne on which he sits is red with green lines, sitting on a red base. His headdress consists of a yellow solar disk surrounded by a band of yellow, mounted on a black nemyss, surmounted by twin green plumes mounted on a green conical hat. At the base of the hat are two green ram's horns which are only slightly arched upward. His neck collar and menat are red with thin black stripes. The shoulder collar he wears is red, blue, yellow and red striped, and has the same cross band as do all the Kings. His wrist bands are red with a yellow stripe at each end. His skin is green and in his right hand he holds a green phoenix wand and in his left hand a yellow crook and scourge.



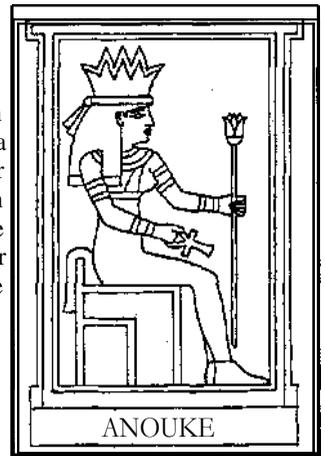
Sat-Ashtoreth

(4 = 7) This shows a woman seated on a red throne with green lines. She is wearing a white crown from which protrudes a vultures head and tail whose feathers are of the same colour. From this, two black cow's horns emerge. Her collar, wrist, arm bands and shoulder-strap are blue with red stripes at each end. The robe she wears is red and her skin is a pinkish flesh colour. In her right hand she holds a green ankh and in her left a green lotus wand with a red top.



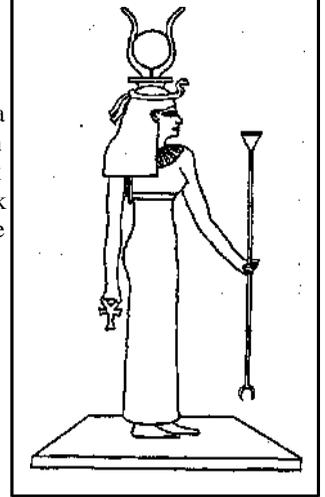
Anouke

(4 = 7) This shows a woman seated on a red throne with green stripes as is also the rectangle she sits in. She wears upon her head a green crown of feathers, in which are red and gold feathers. Her nemyss is gold and the band around it is red and her skin is flesh coloured, she has blue eyes. The collar, arm and wrist bands are black with red stripes at each end. She holds a green ankh in her right hand and a green lotus wand, with a red top, in her left. The base on which the throne sits is on is red.



Athor

(4 = 7) This Godform (a form of Hathor) shows the figure of a woman with pink coloured flesh. Her nemyss is black and green. On her head are two red cow horns, surmounted by a yellow solar disk at the base. Her arm, ankle and wrist bands are green with black borders. Her skirt is green with a red band. In her left hand she holds a green Lotus wand and in her right a green ankh.



Apepi

(4 = 7) This Godform is the symbol of a coiled snake, in green with a red forked tongue protruding out.

Temu

(4 = 7) This Godform is the form of a bearded man, with pink coloured flesh. His nemyss is purple with mauve stripes. His skirt is white and mauve. His wrist and ankle bands are gold with purple trim. He holds a green phoenix wand in his right hand and a green ankh in his left.



Four Kerubim

Kerubim of Air: Henkhisesui

The Kerub of Air is formed behind Hathor and she is a power of Hathor, and has the same general coloring. She has a young girl's countenance and behind her are spread large and shadowing wings.

(1 = 10) This Kerub is formed on the farthest eastern boundary. She has the face of a young girl with translucent gold skin and a mauve dress. Her large, spreading wings are a mauve mixture with flashes of golden yellow.

(2 = 9 same as 1 = 10)

(3 = 8 same as 1 = 10)

(4 = 7 same as 1 = 10)



Kerub of Fire: Shebui

The Kerub of Fire is in the South beyond the seat of Dadouchos. It is a power of the Great Goddess Tharpesch, and has the face and form of a Lion with large and clashing wings. The coloring is very lively and flashing green with ruby and flame blue and emerald green.

(1 -10) This Kerub is formed on the farthest reaches of the southern boundary. He has the red head of a lion, large red wings that flash with emerald, and a green tunic. His skin is translucent red.

(2 = 9 same as 1 = 10)

(3 = 8 same as 1 = 10)

(4 = 7 same as 1 = 10)



Kerub of Water: Hutchaiui

The Kerub of Water is formed behind Hiereus and is the power of the Great God Toum or Temu. It has the face and form of a great Eagle with large and glistening wings. The colors are mostly blue and orange with some green.

(1 = 10) He has the face of an eagle, and is light blue in coloring. His large spreading wings are blue, with flashes of orange. He wears an orange tunic

(2 = 9 same as 1 = 10)

(3 = 8 same as 1 = 10)

(4 = 7 same as 1 = 10)



Kerub of Earth: Qebui

The Kerub of Earth is in the North behind the seat of Stolistes. It is a power of the Great God Ahapshi and has the face and form of a Bull with heavy darkening wings, and the colors are black, green, red with some white.

(1 = 10) He has the face and form of a bull. He has heavy, darkening wings, of black, green, red, and some white.

(2 = 9 same as 1 = 10)

(3 = 8 same as 1 = 10)

(4 = 7 same as 1 = 10)

These forms are not described in detail. We are to imagine them as great stabilizing forces whose forms vary according to circumstances.



Four Children of Horus

These have their invisible stations in the corners of the Hall. They are the guardians of the viscera of the human being every part of whom comes up for judgment in its right time and place.

Ameshet

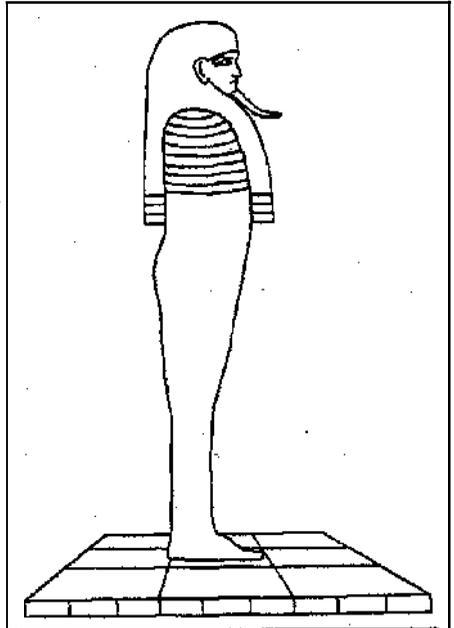
The man-faced God is in the Northeast. He has a blue nemyss banded with red, blue and black. His face is red and has a black ceremonial beard. Round the shoulders of his white mummy shape are bands of red, blue and black, three times repeated. He stands on red, blue and black with a border of green, white and yellow.

(1 = 10 same as 0=0)

(2 = 9 same as 0=0)

(3 = 8 same as 0=0)

(4 = 7 same as 0=0)



Tmoathpah

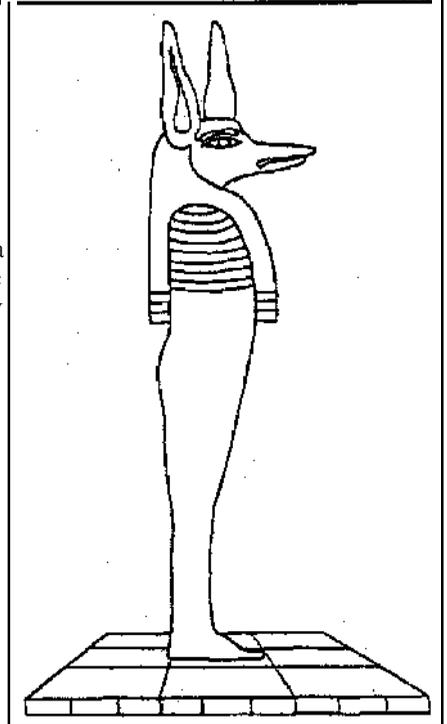
The jackal-headed God is in the Southeast. He has a black face with yellow linings to his pointed ears. He wears a blue nemyss with borders of black, yellow and blue - the same colors appearing threefold at his shoulders. He has a white mummy shape and stands on blue, yellow and black, with a border of green, yellow and mauve.

(1 = 10 same as 0=0)

(2 = 9 same as 0=0)

(3 = 8 same as 0=0)

(4 = 7 same as 0=0)



Kabexnuv

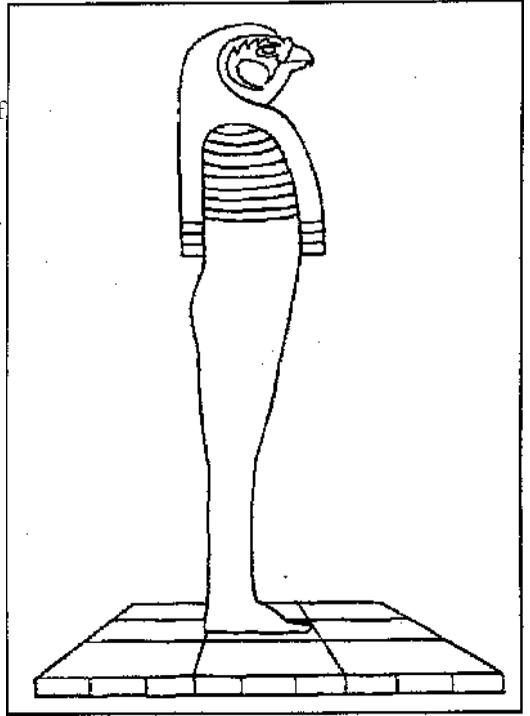
The Hawk-faced God is in the Northwest. He has a black and tawny face and a nemyss of black bordered with red, yellow and black. The same colors appear threefold at his shoulders. He has a white mummy shape and stands on red, yellow and black with a border of green, mauve and white.

(1 = 10 same as 0=0)

(2 = 9 same as 0=0)

(3 = 8 same as 0=0)

(4 = 7 same as 00)



Aphepi

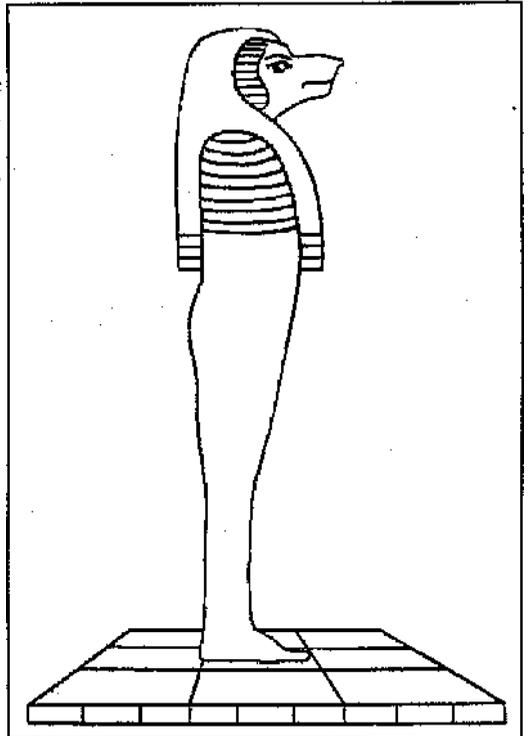
The Ape-faced God is in the Southwest. He has a blue nemyss bordered with red, blue and yellow bands. These colors appear on his shoulders in the same order. His face is red; and he stands on red, blue and yellow, with a border of green orange and mauve.

(1 = 10 same as 0=0)

(2 = 9 same as 0=0)

(3 = 8 same as 0:)

(4 = 7 same as 00)



Note:

Tmoomathaph is sometimes written Duamutef.

Kabexnuv is sometimes written Qebhesenef.

Aphepi is sometimes written Mestri.

These are not described at all in the original Golden Dawn save to say that they make up the sign of the Enterer as the Candidate is passed by. They are Witnesses in the Judgment Hall of Osiris.

Clairvoyant members of the Order have shown that the 42 Assessors in the Neophyte Ceremony are placed along the Path of Samekh and above the station of the Evil Persona. They are back to back, and form a length of 21 members. Their descriptions vary but are often seen with a variety of animal heads, holding upraised swords. Though placed along this Path, they are far from stationary and rotate slowly, but there are always two lines of 21. Their actual function in the ritual is to create a vortex in various parts of the ceremony that enables them to directly judge the Candidate and his Higher Self (They are placed not at floor level but at a point just above the height of the Pillars). This vortex helps keep the Higher Self safe once it has left the body of the Candidate. They also ensure that he is judged correctly and they bring to the ceremony a power which is very much like that of the Canopic Gods (the Four Children of Horus) only far more detailed. It is their function to examine the Candidate further and test him deeper and longer than the length of the ceremony. The 42 Assessors are said to follow and watch the Candidate as he or she goes through each Grade and if found wanting they will immediately sever his link with the Order with the swords they hold. In theory they remain with the Candidate until admittance to the Inner Order and it is they who are sometimes responsible for people who leave the Outer Order and bar their admittance to the Inner Order.

Each Assessor is related to each letter of the 42 lettered name of God (which according to an unpublished Golden Dawn manuscript by Westcott, relates to the Notariqon of the 42 virtues from the 3 consonants of YHVH spelled out) which governs a certain portion of man. The following table, related to the Sephiroth, is the Regardie association of psychological complexes to the Kabbalah.

<u>Name of God</u>	<u>Sephiroth</u>	<u>Part Affected</u>	<u>Assessor</u>
AB	Kether	Id	1. Usekh-nemtet 2. Hept-seshet
GY	Chokmah	Animus	3. Fenti 4. Am-khalbitu
ThTz	Binah	Anima	5. Neha-hra 6. Restau
QROShMN	Chesed	Conscious Ego (memory)	7. Maata-f-em-seshet 8. Neba 9. Set-qesu 10. Khemi 11. Uatch-nesert
KGDYSh	Geburah	Conscious Ego (will)	12. Hra-f-ha-f 13. Qerti 14. Ta-ret 15. Hetch-abehu 16. Am-senef 17. Am-besek 18. Neb-Maat

BMRTThG	Tiphareth	Conscious Ego (imagination)	19. Thenemi 20. Anti 21. Tututef 22. Uamemti 23. Maa-ant-f 24. Her-seru
H IvIMNO	Netzach	Conscious Ego (desire)	25. Neb-Sekhem 26. Seshet-kheru 27. Nekhen 28. Kenemti 29. Kenemti (?) 30. Ser-kheru
YGLPZQ	Hod	Conscious Ego (reason) ,	31. Neb-hrau 32. Serekhi 33. Neb-abui 34. Nefer-Tem 35. Tern-sep 36. Ari-em-ab-f
ShQY	Yesod	Endopsychic Structure	37. Ahi 38. Uatch-rekhit 39. Neheb-nefert
OYTh	Malkuth	Sense Organs	40. Neheb-kau 41. Tcheser-tep 42. An-a-f

(1 = 10) These Godforms are placed just above the Immeasurable region.

(2 = 9) These Godforms are placed just above the Altar.

(3 = 8) These Godforms are placed just above the Altar

(4 = 7) These Godforms are placed just above the Altar