

Golden Dawn Rituals and Commentaries



by Pat Zalewski

GOLDEN DAWN RITUALS
AND COMMENTARIES

The Secret Teachings of the Golden Dawn
Ritual Documents Z.4 and Z.5

GOLDEN DAWN RITUALS
AND COMMENTARIES

by Pat Zalewski

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First Edition
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Rosicrucian Order of the Golden Dawn

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Preface

From the very moment of reading the privately printed edition of this book over a decade ago, I have been an avid student of the Work of Patrick Zalewski. My opinion at that time, which has grown substantially stronger over the years, was that this book is the most significant contribution to the Golden Dawn community since the Aries Press publication of Israel Regardie's four volume set of *The Golden Dawn*.

For most readers, Pat requires no introduction as his Work has firmly established him as the living representative of the Stella Matutina Tradition in general and Whare Ra in particular. After years of running his own Golden Dawn Temple and initiating members from 0°=0° to 5°=6°, Pat was introduced to Jack Taylor, 7°=4°, Whare Ra, whom became a Chief along with Pat and his wife in a fully functioning Golden Dawn Order. Jack Taylor and other Whare Ra Adepts rigorously trained Pat in the First Order Rituals as well as in the higher grades of the Order and Pat was consequently initiated into the 6°=5° and 7°=4° grades by Jack with his oaths reworded so that he could freely give what he learned without any restriction of any kind.

During this period of intensive training, Pat took copious notes writing down for the first time the Oral Tradition of Whare Ra. Ritual was the area in which Whare Ra particularly excelled and consequently this book represents the finest, most complete treatment of the Golden Dawn Rituals with Commentaries published to date. It is very fortunate for all of us in the Golden Dawn community that Pat was there at the right place and right time with the appropriate background that enabled him to capture the significant contents of this book. Despite unfounded criticism of the privately printed edition of this book, Pat very clearly designates what was received from Jack Taylor and other Whare Ra Adepts from his own interpretations and expansions. In my opinion, it would be difficult for anyone to mistake Pat's work from that of others as he meticulously gives reference to every idea cited.

In the tradition of the Z.1 and Z.3, this book contains the Z.4 which is the Inner Order aspect of the four Elemental Rituals, and the Z.5, which is the Inner Order aspect of the Portal and Adeptus Minor Rituals. Before this work, no such interpretation existed for any of the Golden Dawn Rituals above the Neophyte grade. Although the contents of this book are rather dated and primitive from what Pat is teaching today in his Inner Order, they do provide a general direction and valuable content that can be used very effectively as part of a Golden Dawn Inner Order curriculum. It is mainly for this reason that Pat has decided to make this material more widely available via this publication of the revised edition of his earlier work. As many Golden Dawn Orders today stop where Regardie ended or in some instances bring in the material of other Orders, Pat's Work demonstrates that there is still a significant expansion possible within the Golden Dawn Tradition itself.

It was in this very book that I learned of a number of insightful keys for the first time that have continued to expand my understanding of the Golden Dawn system. The idea that Admission Badges, layered on the Temple Floor, were an integral aspect of not only the "form" of the Ritual itself but of the energy dynamics as well seemed to be absolutely fundamental yet I had never heard anyone else mention this nor had I been taught it anywhere else prior. Among many other treasures, here for the first time are published the various God forms of the Elemental Grade Rituals (prior to this only the Neophyte God forms have been published as part of the Z.3 document) and various other vital aspects of the Golden Dawn system.

It is with gratitude that I complete this preface to Patrick Zalewski's Magnum Opus, *Golden Dawn Rituals and Commentaries*. This is a landmark "must have" treatise that every student of the Golden Dawn will want to own and study.

Enjoy!

Tony DeLuce

Laguna Niguel, CA

December 1st, 2009

Foreword

As a Magus 9°=2°, Pat Zalewski has worked the Golden Dawn system for approximately 35 years and continues to expand its boundaries. His immense contribution to the Golden Dawn tradition and its modern development cannot be overemphasized. Pat is one of the last remaining Adepts who directly worked with Adepts from the old Order, and continuously trains Adepts from various G.D. Orders around the world. What is presented here in this book provides a solid foundation for working the various Initiation Ceremonies as they ought to be worked by any seriously dedicated Hierophant in the tradition.

When I first began my training under Pat, we used this book as a frame of reference for study of the Initiation Floor Patterns and God-form polarities. As I integrated the teachings received from Pat into the initiation ceremonies of *Horus Temple n°2* in Montreal Canada, the sudden increase of effects in the rituals was immediately noticed by all participants. Years later, and much deeper into my training as an Adept under Pat's mentorship, I visited him in Australia where he initiated me into the 7°=4° Grade of Adeptus Exemptus and put me through the Ceremony of *Transmission of the Etheric Link* (which he himself exclusively received from Jack Taylor). Both of these Ceremonies provided intense magical current that would fuel our inspiration for the remainder of the trip, and guide us in developing higher mysteries in continuity to the teachings of this book.

From Enochian Magic, to the Tarot, to Kabbalah, Pat's books have covered every main discipline of study and practice within the system; yet his most important contribution of all lies here in this second edition of *Golden Dawn Rituals and Commentaries*. This book, like Pat's previous book publications, is a wealth of unpublished documents made available, oral traditions revealed, and it unfolds new and refreshing innovations within the Golden Dawn tradition.

First privately printed and distributed by Pat himself, *Golden Dawn Rituals and Commentaries* is a compilation of Pat's research and development on Golden Dawn and its Inner Order initiation ceremonies and their complex magical formulae. The whole of the work is the result of Pat's earlier Inner Order training under his mentor Jack Taylor. It involves analysis of the badges on the various entrance floor layouts, God-form placements, diagram explanations, and energy patterns of all Initiations from 0°=0° to 5°=6°. This book, in my opinion, reflects Pat's calling as a Golden Dawn Adept more so than any other of his publications. His Z.4 and Z.5 documents here made available, breakdown the intricacies of the Initiation Rituals more so than anything that has ever been published by anyone to this day. It reveals for the first time the full God-forms of the Elemental Initiations as passed down from Langford Garstin of the A.O. to Euan Campbell and Mrs. Felkin of the S.M., and also includes copies of the later versions of the Whare Ra Temple Initiation Ceremonies, which are a synthesis of original G.D. Initiations combined with earlier S.M. ones. While a lot of the material provided here reflects Pat's older theories and developments, it nonetheless takes Golden Dawn knowledge to a level far superior than what most seekers on the Golden Dawn path are accustomed to.

The Golden Dawn Rituals and Commentaries expounds on the structure only up to 5°=6°, but the diligent student in Golden Dawn mysteries who studies this book carefully will be able to extrapolate and develop the 6°=5° and 7°=4° and in due time even the "Babe of the Abyss" (Portal of the Third Order), 8°=3°, and 9°=2° formulae.

In conclusion, this book initiates the student to a deeper understanding of Golden Dawn ceremonies and if it is adhered to, it will assist any such seeker in becoming a proper channel for the Golden Dawn egregore (group soul) to manifest through individuals, both inside and outside of Golden Dawn temples.

May YHVH Elohim (Blessed be He) guide us all in our Initiatory work.

+ Martin Thibeault +
Babe of the Abyss

Imperator of Horus Temple n°2
Order of the Golden Dawn

Acknowledgements

I would like to thank a number of people to whom I owe a great debt to, 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; to David Stoelk for editing the first draft of the manuscript; to Richard Dudschus, Jonathan Pierce, and David Stoelk who did the art work and had to redraw many of the poorly sketched ritual diagrams from the Whare Ra Temple; to Chic and Tabatha Cicero for their help with some diagrams; to Yasin Linder, Scott Carpenter and Joel Derrick for their last minute help with creating additional diagrams for the book. To Darcy Küntz for his skill in editing all the books into one large book; to Tony DeLuce for his help in bringing it all together for this new edition; and to Melisande Rozele Maquet, Kendall Linder, Dennis Delorme, and Fran Keegan for proof-reading the book. 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 write.

Introduction to the Second Edition

It has been almost 30 years since I started this book which was originally a set of notes that I worked into an explanation of the grades of the Golden Dawn up to the $5^{\circ}=6^{\circ}$ which was a primary ingredient up to the $7^{\circ}=4^{\circ}$ level for our Wellington Thoth-Hermes Temple in the early 1980s. The need for this arose out of the fact that there was no Golden Dawn or Stella Matutina detailed explanations for the elemental, Portal and $5^{\circ}=6^{\circ}$ grades. It was Jack Taylor who suggested I go over and explain each level as part of my training under him. After his death I kept at it and in the later 1980s started to put the scattered notes into book form, one for each grade level which I decide to publish, with Jack's blessing so that the material would be available to all. Eventually the books were scaled down to a single volume and sold in the privately printed first edition in the late 1990s.

The main point of interest for this book was the Admission Badges and God-forms placed on the floor for the grades. While Jack was told by Mrs. Felkin and Hugh Campbell that they were from Moina Mathers, I seriously doubt it.

It would appear that someone else's hand is in this as they are far too detailed for her to do. Regardless of who did them they appear to work and have opened up multiple levels for me since I first used them in rituals and as a form of study as part of grade structure for the Inner Order.

The Golden Dawn is not an instantaneous system of learning. It is a system of initiations that open up new layers of awareness the further I look into it. It is not one layer or one grade but a set of multi layers that work in a multi linear fashion, a point often overlooked. The book gives an indication of how I developed the grade explanations for a set of floor diagrams and god forms and also from what I was told and was shown.

Also, I have amended in three extra diagrams that were not in the first edition. The first was to have the admission badge of the swastika on the floor of the $1^{\circ}=10^{\circ}$ instead of the Temple of New Jerusalem which is in the second part of that ritual. There was the diagram in the $3^{\circ}=8^{\circ}$ which is now separated into two diagrams because it is clear one had been copied onto another. Another was the diagram of the four worlds which was originally four separate diagrams adjacent each other.

From this book, I rebuilt the Golden Dawn system I had been working on and greatly expanded it in 2003. The material continues to be expanded today in late 2009, and it will be for a number of years. The book allowed me to build a firm base and regain some of the levels used previously in the Stella Matutina such as the Babe of the Abyss, Portal to the Supernal Tree of Assiah. In the Stella Matutina these levels were of claiming subtle states of awareness more than anything else. I had a chance to discuss them once with former Whare Ra Chief Bethany Jones, who left me with no doubt that these were Temple grades and not grades for supping with the angels! The Portal and $5^{\circ}=6^{\circ}$ explanations are skelatonic formats of the $6^{\circ}=5^{\circ}$ and $7^{\circ}=4^{\circ}$ levels. The Babe of the Abyss (Daath) is an analysis of the $6^{\circ}=5^{\circ}$ ritual and associated workload. Under the system I used in New Zealand, the highest level was $7^{\circ}=4^{\circ}$ and was based on the same system as Whare Ra and was woefully inadequate. The first person to go to the newly created Babe of the Abyss level under the new system I developed is Martin Thibeault, the head of the Horus temples in Montreal. It is a system that is being worked, and is not merely theoretical. A thorough study of the book allowed this to happen through extrapolation, so it is worth persevering with. All of these grades are working levels and there are no free rides here.

Overall I struggled with the material in this book for almost twenty five years before I could extrapolate it and develop a core like I have at present. It is my hope that you will get as much out of it as I did and that you look deep within the layers presented, which are not always clear at first.

The Golden Dawn system stopped at Theoricus Adeptus Minor which was essentially a study of the 1°=10° chapter, just as the Zelator Adeptus Minor was a study of the Neophyte ritual. What you have in this book is the core material of the grades up to 7°=4° as I originally went through. In order to use this material for those levels additional material has to be added, as this book is only a guide and not a complete training manual in itself. In my opinion the Golden Dawn grades cannot be studied fully without the God-forms for the elemental grades and for the analysis of the Admission Badges on the temple floor. This book provides you with information to do this and expand on it.

Some of the historical gleanings of this book are somewhat dated and were written years ago, but for the most part I have left them as they were written so you can see what direction I was coming from in creating this volume. This book has in fact already been updated and greatly expanded to a few thousand pages more as the Golden Dawn Correspondence Course in which this volume is still required reading.

Pat Zalewski

Monsoon Season

Cairns, 2009

Introduction to the First Edition

The Hermetic Order of the Golden Dawn is the cornerstone underlying virtually every Occult organization of the twentieth century. Its achievement was the combination of Hermetic Kabbala with the teachings of the world's greatest Philosophers and Occultists into a workable format that could be used by an aspiring Occultist. This format was then overlaid with Rosicrucian theology to direct its aims. Within the Golden Dawn there were all manner of people from the devout Christian, to Ministers of Religion, Jewish and even the occasional Pagan. 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 is Astrology, Divination or Astral Projection.

I was surprised that both Francis King¹ and Regardie² made references that the Stella Matutina was not up to the standard of the original Golden Dawn. I had found the complete opposite was true by working with the ex-Whare Ra members. To be fair to both 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 met from the Bristol Temple. What I found was that the Rituals used in the New Zealand Order were the same ones used in the Golden Dawn, not the watered down versions that Regardie first published in *The Golden Dawn* by Aries Press.³ Any changes that were done to the Rituals that Regardie received from the Bristol Temple did not migrate to the New Zealand Temples.

It has been unfortunate that a number of historians have labeled the Whare Ra Temple as being a part of the Stella Matutina throughout its existence. Originally the Whare Ra Temple was founded under the authority of the Stella Matutina, and in the 1930s it withdrew from the Stella Matutina until it was closed by its Chiefs in 1978. I have also heard mentioned by some historians that the esoteric direction of the Whare Ra was changed in favor of a fringe form of Christianity. This was not the case, for none of the Whare Ra members I spoke with remembered it taking place. There was an isolated case in the Whare Ra where one of the Daemonstrators, or teachers, tried to push his particular brand of Christianity upon his students and the Grade material. In this particular instance, when Taylor heard about the situation he had the gentleman (an ex-Hierophant of the rank of 7°=4°) removed from his teaching post. This example was not a reflection of the teachings of the other Daemonstrators and it should not be allowed to taint the quality of work that was being accomplished in the Stella Matutina and later in the Whare Ra.

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 to its members.⁴ Although this was the case it did not make the members better at ritual magic than their counterparts. To quote the late Bruce Lee, "It is not the knowing but the doing" that counts and that is how the Whare Ra approached its ritual training. A member's ritual magic would only improve by "the doing" or practical training. Because of the extensive practice the Whare Ra members had 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 spiritual together.⁵

I first came across *The Golden Dawn* written by Israel Regardie quite a few years ago, while browsing through a bookshop, and from the moment I picked up the book I felt as if

I had returned home to an old friend.⁶ For many years I struggled with the Golden Dawn material from Regardie's book to a position where I could make sense of it. Eventually I reached a level of competence and a group of us began to practice and study the Rituals and associated Knowledge Lectures. It was at this time that I realized the published material left out a great deal of information; not only were the stage directions missing from the Grade Rituals, but there was nothing on how the Candidate was affected during the Initiation Rituals or how the subtle anatomy was affected. As far as the Knowledge Lectures were concerned, I found them barely just adequate.

I studied and worked the Grade Rituals from 0°=0° to 5°=6° and, by luck or coincidence, I had discovered that there had been a Golden Dawn Order in New Zealand since 1912. In New Zealand the Order was not called the Golden Dawn but rather the Stella Matutina. The physical location of the Temple, the Smaragdum Thalasses or "Emerald of the Sea", was in Havelock North, Hawkes Bay, New Zealand. In the 1930s the Temple withdrew from the Stella Matutina and changed the name of the Order to Smaragdum Thalasses and also the Whare Ra. The name Whare Ra or "House of the Sun" came from the building where the Temple was physically located.

Through some contacts I was able to get a few names and addresses of original members of the Stella Matutina. I had sent three letters to former members, including an ex-Chief, and two of the replies informed me that the Order had just closed its doors. I had not heard from the third correspondent, but then, I received a very extraordinary letter from Jack Taylor who was an extraordinary person whom I had never heard of. Apparently, one of the correspondents had passed my letter onto Jack Taylor who responded very quickly. As I later found out, Taylor was a person of remarkable clairvoyant gifts and a powerful personality in his own right. For example, he told me that he was informed by "them" that I was expected, and would be seeing him in the next few days. This note in the letter surprised me for I had recently booked a flight to the Havelock North area, and would be arriving the next day, something that Taylor could not have known.

The following day I was introduced to Jack Taylor and a roomful of ex-members of the Whare Ra, and if I remember correctly, they were all members of the Inner Order. Taylor, to the surprise of the room, suspended the oath of secrecy, and said he was told clairvoyantly that I had been sent to complete a job and I was to be given as much support as possible. I learned that Taylor was an ex-Hierophant of the Whare Ra and had reached the rank of Adeptus Exemptus, 7°=4°. He was also the 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 magic together.

After the initial meeting, Taylor decided I should be trained in the ritual and teachings of the Golden Dawn. He and others began to teach me the higher lessons of the Grade Rituals that, at first, was beyond me. I had to forget everything I learned prior to this point and start from scratch.⁷ From Taylor and others I received additional Whare Ra documentation and I discovered the Grade Rituals were far more complete than those published by Regardie. The Grade Rituals, done with the proper *instruction*, could not be compared with the amateur attempts I first made all those years ago. The additional "word of mouth" information I received from Jack Taylor and others far outstripped the published documents. Taylor was amused at our incessant note taking, but I realized this was a once in a lifetime opportunity to learn Ritual Magic from Adepts who had been studying and working Ceremonial Magic for many years.

When Taylor felt I reached a point where I could teach other members he chartered the Thoth-Hermes Temple. He had also become one of our Chiefs of the Temple. Taylor decided that the Whare Ra Chiefs ceased to be Chiefs when they closed down the Whare Ra Temple. Since Taylor had been in the Order since 1930, a Hierophant, and having obtained the rank of Adeptus Exemptus, he felt he had as much right as anyone to charter a Temple. I felt very fortunate to train under Taylor, and by analogy I felt like Carlos Castaneda, and standing before me was my Don Juan.

In 1981, I received a set of documents called "The Processes"⁸ from Percy Wilkinson (who reached the Grade of 6°=5°)⁹ who made the comment he really knew *nothing* about them. Taylor also said he had very limited knowledge of them. I then wrote to Regardie

to ask him if he had ever heard of these papers in connection with the Bristol Temple and he replied he did not. That initial letter opened the door to many letters between Regardie and me, and a firm friendship was built up over the next year and a half.

In August of 1983, Regardie came to meet with me 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 Grade 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 put his comments about the sub-standard training of the Stella Matutina in some sort of perspective. Before he left New Zealand I had given him an honorary degree in the 6°=5° Grade of Adeptus Major in *our Temple* in appreciation for his many years of devoted service to the Golden Dawn.¹⁰

Also during his visit, Regardie told me that he was bringing out a new book on the Grade Rituals which were based on the Golden Dawn papers of F.L. Gardner.¹¹ The published version of the Grade Rituals of the Golden Dawn, which were identical to the Whare Ra rituals, did answer some questions from his first publication, but it still did not go far enough. I mentioned some of the shortcomings to Regardie when the book was released and he responded that he was aware of the shortcomings and was not happy with the new edition.

It was after Falcon Press had published Regardie's *The Complete Golden Dawn System of Magic* that I decided to publish the material I had here in New Zealand, and over the next few years I began to write the ritual commentaries into book form. For those of you who are wondering why I wrote this book when the Regardie Golden Dawn books appear to cover some of the same ground, I wanted to preserve the information on the actions of the rituals that I had learned, the results being the book you now hold in your hand. Due to the expansive nature of our Golden Dawn work, I found the material was too large to put into one book so I chose the Grade Rituals, commentaries and associated documentation for this book. I have only included the Grade Rituals up to the 5°=6° Grade of Adeptus Minor in this book.¹² The material in this book contains a great deal of unpublished teachings which I learned from members of the Whare Ra Temple, and it does not appear in either edition of the Regardie Golden Dawn ritual books. Here is an outline of the material in the book:

1. This book gives a commentary on the Grade Rituals 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 God-form illustrations, their coloring instructions, and their placement within the Temple.
5. The energy patterns formed on the Temple floor by the magical currents of the Admission Badges of each Grade.
6. The magical meanings of the Officers and Regalia used in the Outer Order, Portal and Adeptus Minor Grades, and the symbology of their Lamens.
7. Additional painting instructions of the Pastos using the four color scales.
8. The first-hand experiences of Temple Officers from the Whare Ra Temple, the types of problems they found in the rituals, and how they overcame them.
9. The introduction of the student to each Grade and the meaning behind them.
10. A History of the Golden Dawn from its inception until today.¹³

The focus of this book is the ritual commentaries that were written and collected over a number of years for the Thoth-Hermes Temple members. I 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 the Grade Rituals. The commentaries began as

a skeleton format that I had originally drafted and built up from there. It appeared that every time I had a question or a point on the ritual, additional information and stories were relayed to me by ex-Whare Ra members which amplified the points I raised.

The publication of the Golden Dawn Grade Rituals and Commentaries should help those who are ready for it and preserve it for when it is needed. I am bothered by the individuals who have this knowledge and have been hoarding it rather than helping those who need it. I also hope this material will be a guide for those of you who cannot get practical instruction from an Adept and who may be interested in starting your own Temple. The information in this book is the result of many collective efforts by people with a great deal of Golden Dawn ritual training from the original Whare Ra Temple, plus our own efforts in Thoth-Hermes Temple. There are also hints and directions in this book for those of a more studious nature who are interested in advancing beyond this material. It is far from being complete by any stretch of the imagination, and it should be considered as a solid foundation for those who want to build upon it.

When Regardie published the Golden Dawn Grade Rituals and Curriculum, which he obtained from the Hermes Temple in Bristol, there were a number of sections missing in the rituals that the Hermes Temple decided to remove from the original collection of material. The rituals and diagrams presented in this book are from the Whare Ra Temple in New Zealand (which closed in 1978 after being founded in 1912). Advanced Grade material on the rituals and related subjects are covered and will be combined with ritual diagrams, a number of which have not been published before.

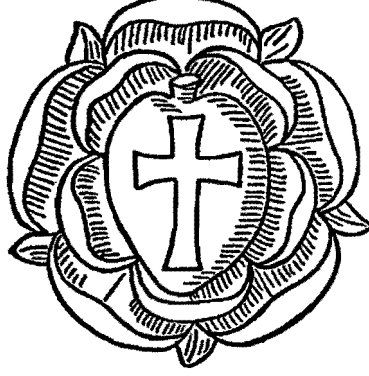
Chapter One of this book is an introduction to the history of the Golden Dawn and its teachings. It is quite different from Regardie's *My Rosicrucian Adventure* which was written more for the experienced occultist than for the general public. This chapter also differs from Ellic Howe's book, *Magicians of the Golden Dawn*, and also the works of Bob Gilbert and Ithell Colquhoun who have written on the history of the Golden Dawn. The historical material in this book, I feel, contains more information on the Order and caters more to the general public than Regardie's book, *The Golden Dawn*. Regardie's book is valuable nevertheless and compliments the material covered in this book. Chapters Two through Nine examine the meaning of the rituals and teachings at a higher level. Included will be a great deal of unpublished teachings that I learned from the members of the Whare Ra Temple, the last of the main Temples to survive.

Over the years I have written a number of books on the Golden Dawn that cover such subjects as the *Magical Tarot of the Golden Dawn*, *The Kabbalah of the Golden Dawn*, *Advanced Enochian Magic*, and *Equinox and Solstice Ceremonies of the Golden Dawn*. They contain teachings up to the highest level of the Order and will introduce the reader to ritual magic, and its aligned philosophies and thought. Apart from the books written by myself on the Golden Dawn, there are books being written here in New Zealand by other authors that also cover the teachings of the Order, and its personalities, which will fit into our own series. One of the more interesting books I was involved in writing was *The Magical Tarot of the Golden Dawn* (Aeon, 2008) which gives full explanations for each card plus some rewritten material on the Star Maps. *The Wayfaring Man* is the biography of the former head of the Stella Matutina Order, Dr. Robert W. Felkin, which was meticulously researched for over ten years by Connel Townsend. It sheds new light on the history of the Order and the personalities using Felkin's diary notes. These books I mentioned, along with the other Golden Dawn books to come, are a series of works that should prove exciting for both the Golden Dawn historians and those who wonder exactly what the Golden Dawn is. The goal is bring out more and hitherto unpublished material that has been secret and utilized in the Golden Dawn from the time of its inception to the present day.

Pat Zalewski
Wellington, New Zealand
1994

Notes:

1. *Ritual Magic in England: 1887 to Present Day* by Francis King. Neville Spearman, 1970.
2. *My Rosicrucian Adventure* by Israel Regardie. Aries Press, 1936. Expanded and re-titled *What You Should Know About the Golden Dawn*. Falcon Press, 1983.
3. *The Golden Dawn* by Israel Regardie. 4 vols. Aries Press, 1937-40.
4. S.L. MacGregor Mathers actually wrote some commentaries for the Outer Order Grade Rituals. The only one I know of is for the 1°=10° Grade called the ZZ document, which refers to a number of other papers in the diagram explanations, etc. Some of the papers referred to in the ZZ document are from the Alpha et Omega 6°=5° and 7°=4° Grades.
5. This caused a division or split of sorts in the Whare Ra. Many of those of high rank would come to see Taylor for additional instruction because the Chiefs either could not or would not impart additional knowledge of the inner mechanism of the Grade Rituals. I have personally met a number of ex-Whare Ra members from the rank of 6°=5° to 9°=2°, who did not have a clue to the inner functions of Grade Rituals. In one instance, the then Chief and his wife actually admitted their lack of knowledge to a couple of newly advanced members of the Adeptus Minor Grade when they were pressing for additional information in this area. At the Whare Ra it became not so much the rank you held (after the 5°=6°), but rather whom you studied under that made the difference, and for many that difference was Jack Taylor.
6. *The Golden Dawn* by Regardie. 4 vols. in 2. Llewellyn Publications, 1969.
7. By the time I met Jack Taylor, one could say for argument's sake that I had the knowledge of an Adept 5°=6°, I had worked the Golden Dawn Grade Rituals for quite some time and was advanced in the Enochian system. I did receive a lot of practical ritual, but the main instruction Taylor taught me was more on what was happening internally in the subtle bodies and Chakras from the Grade Rituals. He also showed me the different levels of energy currents that entered in the Hall during the Grade Rituals, and how to recognize them and merge with them. He worked with me on the traps and pitfalls of ritual, and how to avoid them. This type of instruction is the basis of the Ritual Commentaries in this book.
8. *The Processes* are a set of meditative exercises that Dr. R.W. Felkin received from Rudolph Steiner. They were at first given out at the 5°=6° grade, but then they were withdrawn by some high grade members as being "too dangerous" to utilize correctly.
9. Wilkinson was told by former Chief Bethany Jones that he and some others were to receive the Grade just before the close of the Whare Ra Temple but the plan was vetoed by the two other Chiefs John von Dadelszen and Nancy Hobson.
10. Just before Regardie's death, he was planning another trip to New Zealand and I had decided to give him an honorary 7°=4°. I wrote the certificate before his death, but I did not tell him what I did as it was meant to be a surprise when he came to New Zealand. As a result of his death, his honorary 7°=4° was given posthumously. I mention this only because there are some who claim Regardie gave them the Grade of 7°=4°, which is impossible from a lineage perspective. An honorary Grade is not transferable.
11. See *The Complete Golden Dawn System of Magic* by Israel Regardie. Falcon Press, 1984.
12. See *The Secret Inner Order Rituals of the Golden Dawn* by Pat Zalewski, (Falcon Press, 1988) for the Stella Matutina version of the 6°=5° and 7°=4° Grade Rituals. I would point out that the Thoth-Hermes Temple did not use these versions of the rituals as newer versions were drawn up for the higher grades. [The teachings of the higher Grades were published in *Inner Order Teachings of the Golden Dawn* by Thoth Publications in 2008.—D.K.]
13. Regardie did write some of this in his first book *My Rosicrucian Adventure*, but it did not appear as a combined volume with the grade rituals. This history of the Order is from a more historical approach although some of our own experiences are included.



Chapter 1

A History of the Golden Dawn

One of the most difficult tasks that an author faces when writing a history of the Order of the Golden Dawn is to present it simply and to explain the complexities of its philosophy to the public. In 1936, Regardie tried to do this when he published his book *My Rosicrucian Adventure* (subsequently re-titled *What You Should Know About the Golden Dawn*),¹ which was intended as an introduction to his major work on the Golden Dawn rituals and teachings called *The Golden Dawn* that was issued in four volumes one a year from 1937-40.² Volume One (1937) of *The Golden Dawn* is an introduction and overview of the history of the Golden Dawn and its teachings. Volume Two (1938) contains the grade ceremonies of the Outer and Inner Orders. Volume Three (1939) examines the meaning of the rituals at a deeper level and the Adeptus Minor teachings. Volume Four (1940) contains material on Clairvoyance, Tattwas, Divination and Enochian. With Regardie's publication of *The Golden Dawn*, 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 published it began the start of a magical revival.

Roots of the Golden Dawn

To fully understand the formation and structure of the Golden Dawn it is necessary to go back to its early beginnings and look at the Societas Rosicruciana in Anglia (S.R.I.A.).³ 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 1800s 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 Freemasons who were of the third degree or higher could be admitted to this fledgling society.⁴

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 S.R.I.A. worked became the backbone upon which the Golden Dawn rituals were founded.

The grade Rituals in this society are extremely simple and consist of a circumambulation around the room as the candidate is stopped by members who are called the Four Ancient.⁵ Each of the Officers represents the four fixed signs of the Zodiac.⁶ In each grade the candidate would carry an Admission Badge, such as a cross or a similar object. What has never been discussed in print before is the connection of these S.R.I.A. Admission Badges and those found in the Golden Dawn Grade rituals, as they are identical.

The main form of study in the S.R.I.A., apart from the occasional spoken lectures, consisted of a series of papers called *Clavicula Rosicruciana* which were written by various members on a variety of subjects. Although these papers were progressive, they could hardly be called occult in origin. They still, for the most part, went a lot further than the Masonic teachings to strengthen the bridge between the Esoteric and Masonry. The Grade Structure of the S.R.I.A. and the Golden Dawn:⁷

SRIA	Golden Dawn
	0°=0°. Neophyte
1. Zelator	1°=10°. Zelator
2. Theoricus	2°=9°. Theoricus
3. Practicus	3°=8°. Practicus
4. Philosophus	4°=7°. Philosophus
5. Adeptus Minor	5°=6°. Adeptus Minor
6. Adeptus Major	6°=5°. Adeptus Major
7. Adeptus Exemptus	7°=4°. Adeptus Exemptus
8. Magister Templi	8°=3°. Magister Templi
9. Magus	9°=2°. Magus
	10°=1°. Ipsissimus

Although a number of books were privately printed for the S.R.I.A., their source documents, as in all other Rosicrucian Societies, are the *Fama*⁸ and the *Confessio*.⁹ These documents or Manifestoes are the cornerstones on which all Rosicrucian Societies were formed.¹⁰

The Rosicrucian Manifestoes are an allegory based on the mythical life of Christian Rosenkreutz and they demonstrate how one could model their life on the simple rules Rosenkreutz laid down for his Fraternity. Also some have thought that the publication of the Rosicrucian Manifestos had sparked off Masonry some years later and which, in its early days, appeared to follow the Rosicrucian ideals to a great extent.

Within the nucleus of the S.R.I.A. there were three personalities which merit our attention. Those being, William Robert Woodman, William Wynn Westcott and S.L. Mathers, who later became the first Three Chiefs of the Golden Dawn. Woodman took over the position of Supreme Magus in the S.R.I.A. when R.W. Little died (1878) and Westcott attained the post when Woodman died in 1891. At some point in the late 1880s Westcott came into possession of the (Golden Dawn) Cipher Manuscript and began his alleged correspondence with S.D.A. Oral tradition tells us that Westcott then approached a hard working younger member of the S.R.I.A., one S.L. Mathers,¹¹ to assist him to put some meat on the bare bones of the Cipher Rituals.¹² As Mathers was working on the Rituals, Westcott began to formulate the Knowledge Lectures that went with them.

The Cipher Manuscript has been a bone of contention since Ellic Howe claimed they were forged.¹³ Howe went to great pains as he attempted to show the origins of the Ciphers were concocted by Westcott to validate his claim to inherit the Chieftainship of the Golden Dawn. A number of the drawings in the Ciphers, however, show a number of the S.R.I.A. Admission Badges. After studying the S.R.I.A. rituals I do not suggest that the Ciphers were the basis for their rituals, so I must come to the conclusion that the Ciphers were created by *someone* in the S.R.I.A., although not necessarily Westcott.

Here are the main points for consideration regarding the Cipher Manuscripts:

1. The Ciphers were written in an alphabet utilized by the Monk Trithemius, as published in his book *Polygraphia*, 1651.
2. Along with the grade rituals there were certain tabulations of subjects which Westcott reworked into the Golden Dawn Knowledge Lectures covering the Kabbalah and Alchemy as well as drawings from Rosenroth's *Kabbalah Denudata*.¹⁴
3. Included with the Cipher Manuscripts was an address of a certain S.D.A.¹⁵ who turned out to be an elderly German Adept. Westcott allegedly corresponded with S.D.A. and she gave Westcott, and two other individuals he cared to nominate, the grade of 7°=4° which would qualify them to be Chiefs of an Order called the Golden Dawn.

4. Ellic Howe, in his *The Magicians of the Golden Dawn* proved conclusively that the letters from S.D.A. in German were forgeries,¹⁶ possibly done by Westcott to give some validation to his claims for having the grade of 7°=4° in the fledgling organization.
5. A number of years ago I had an acquaintance that was a spiritualist and knew nothing of my Golden Dawn interest. I asked her to question her Esoteric Contacts as to the origins of the Golden Dawn Cipher Manuscript. She knew nothing of the history of the Ciphers or the Golden Dawn and within a week she approached me with the word "Hockley" that was constantly repeated to her while in the circle. Frederick Hockley¹⁷ was an S.R.I.A. member who died in 1885. He had a good knowledge of German and according to Ellic Howe, he received a German Initiation of sorts.
6. Since some of the Ciphers used the same Admission Badges as the S.R.I.A. rituals it would appear that the Ciphers were drafted after 1867. It is also possible that the symbols were taken from a previous Rosicrucian Order which the S.R.I.A. members inherited. If the latter is true, then the name of a certain Dr. Falk may have been connected with them.

At this point I can only agree with Ellic Howe that Westcott forged the letters from S.D.A., but I do not think he forged the Ciphers. My good friend and colleague, Israel Regardie, wrote a scathing attack on Howe for his findings.¹⁸ Regardie wrote that by saying the Golden Dawn was founded upon deceit it would be like the Christian Churches finding that Jesus Christ was never crucified. I am sure most researchers would also come to hold the same opinion as Howe did if they had access to the same Golden Dawn papers he used writing the book. It would be a mistake to throw up your hands and say the Golden Dawn is nothing but a fraud, because this forgery is really unimportant in the occult context—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 Ciphers, for by accident or divine plan; he was able to develop a structurally well balanced system. It is possibly the best occult system to be devised that went further than either the originator of the Ciphers or Westcott had ever considered.

From the remnants of the Ciphers; to the development of an organizational structure; Mathers and Westcott had given birth to the Order of the Golden Dawn. The full effect of what Mathers and Westcott actually created is only beginning to be realized in the occult fraternities of today, who can only marvel at its genius. The personal development of the students was in the Outer Order, or Golden Dawn, which was the name for the First Order on which the Cipher Manuscripts were based. The real participation with ritual magic on an individual basis was developed for the Second Order which is barely mentioned in the Outer Order rituals. Apart from the five Cipher Grade Rituals, Mathers also developed a ritual in the form of the Equinox Ceremony which was a celebratory ceremony and changing of the Officers of the Temple.

Far too often I have felt that when people study the Golden Dawn's Grade Curriculum they approach it more from a scholastic viewpoint. They equate knowledge with occult attainment, and neglect the practical side. 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 that is gained from participating in and experiencing the rituals. In my opinion the practice is every bit as necessary as 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 utilizes 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 Mathers utilized the structure and methodology of the Hebrew Kabbalah, a secret Doctrine of certain sects of the Jews. In 1887, Mathers translation of Rosenroth's *Kabbalah Denudata* which was published in 1677. *The Kabbalah Unveiled* contains excerpts of the Kabbalah from the *Zohar*. This impressive piece of work showed that by the time he worked on the Cipher Manuscripts he was extremely knowledgeable of the more obscure knowledge of the Kabbalah. This knowledge was a reflection of the time

Mathers spend at the British Museum doing research almost every day for a number of years. Apart from this book, he also published a book called *The Key of Solomon the King*, an ancient Grimoire that was said to have been written by Solomon himself.¹⁹ This book firmly established Mathers as an authority on the practical method 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 Kabbalah is needed.²⁰ The teachings of the Kabbalah are based on additional Jewish sectarian commentaries of the Bible. Some of the important Kabbalistic Books of the first six centuries A.D. are the *Bahir*,²¹ the *Sepher Yetzirah*,²² and Schem Ha-Mephoresh which deals with traditional modes of forming the 72 Angelic Names from the book of *Exodus*. Around the 13th century, a great body of Kabbalistic literature called the *Zohar* was published, and tradition tells us that this work was taught by word of mouth many years before.²³

The first point of consideration to understand Kabbalistic doctrine is to learn 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*.²⁴ The Hebrew Alphabet was also used as a form of meditation and Mathers took it to a level that even outstripped the metaphysical concepts of the *Zohar*.

The numerical aspect of the letters of the Hebrew Alphabet was considered to be part of the *Literal Kabbalah* and which is divided into three parts, *viz.*:²⁵

Gematria was a mode of interpretation by which a name or word having a certain numerical value deemed to have a relationship with some other words having the same number.²⁶ Thus certain numbers become representative of several ideas, and were considered to be an interpretative one of the other. For example, *Messiah* spelled [in Hebrew] MSHlCh, numbered 358, and so does the phrase IBA ShlLH, *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 [Hebrew] letter Shin, Sh, 300, became an emblem of divinity by corresponding with *Ruach Elohim*, RUCh ALHIM, the Spirit of the Living God.

Notaricon, or abbreviation, is of two forms; one word is formed 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[eronomy] 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 word 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 [created] from the initials of *Adonai melekhamen* which means "The Lord and faithful king"; and the famous Rabbinic word of power used for talismans AGLA is formed of the initials of the words "Ateh gibur le-olam Adonai," [which means] "The Lord ever powerful," or *Tu potens in saeculum Domine*.

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 and with many limitations: or again, the letters of a word are replaced by other letters as arranged by a definite scheme, 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 replaced by the last T, and B by Shin, and so on. On this plan the word *Sheshak* of Jeremiah 25; v.26, is said to mean *Babel*: this permutation was known as ATBSh, *atbash*. 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.* Of this type is the so-called "Kabbalah of Nine Chambers" of Mark Masons.

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 aligned to a ten stage system of development. The third is what is called the *Partzifum*²⁷ 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 it has ten Sephirotic stages of emanation or development. These ten stages are said to relate to the Four Kabbalistic Worlds:²⁸

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 sections.

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 for within it the first Sephirah (Kether) is also said to represent the last Sephirah (Malkuth) of the preceding world.²⁹

1. Kether (כתר) is the Crown.
2. Chokmah (חכמה) is Wisdom.
3. Binah (בינה) is Understanding.
4. Chesed (חסד) is Mercy.
5. Geburah (גבורה) is Severity.
6. Tiphareth (תפארת) is Beauty.
7. Netzach (נצח) is Victory.
8. Hod (הוד) is Glory.
9. Yesod (יסוד) is Foundation.
10. Malkuth (מלכות) is 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 the Tree of Life is to start at Malkuth, and work your way up through the Paths and Sephiroth to the top of the Tree. This was the structure that Mathers used for the Golden Dawn Grade Rituals which was dictated in the Cipher Manuscript that he transformed into something a lot more detailed. Each Sephirah was allocated a Grade and each Path, or set of Paths, that one travels to reach the Sephirah are also included in the Ritual.

Following the lead of the Ciphers, Westcott then allocated the same grade structure that the S.R.I.A. also used from the Order of the *Gold-und Rosenkreuzer*. He also included the additional Grade of Neophyte from the Cipher Manuscript and added Ipsissimus for the Highest Grade at Kether. Each Grade was allocated two numbers between an equals sign. The first number indicates the number of the Grade, whereas the second number indicates the Sephirah on the Tree of Life to which it corresponds with. For example, the Grade of Neophyte was given 0°=0° and means the Naught Grade and Naught on the Tree of Life. The Neophyte is at the Gate or Entrance of the Tree. The Grade of Zelator is 1°=10° and means the First Grade and the tenth Sephirah of Malkuth. The Second Grade of Theoricus is 2°=9° and the ninth Sephirah of 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 by using the process of analogy and the "General Correspondences Tables" you can form a more complete picture. The effect of all this was expressed by those in the Order through the Kabbalistic concept of the Soul.

To each Sephirah and Path on the Tree of Life there is allotted certain Angelic names that correspond to the Four Kabbalistic Worlds. Along with the Angelic entities there is also a classification of the Demonic forms associated to the Sephiroth and Paths which Mathers included in the Golden Dawn rituals. Similarly for each Sephirah and Path, in each of the Four Worlds, is allotted a specific color scheme, where no two colors are identical. Mathers derived his research on color theory from 22 different authorities on color and combined their knowledge in a unified scheme. He then took things a step further and adapted meditational aspects to the color scheme when applied to the body of man.³⁰

From the Zohar the Golden Dawn adapted the concept of the Kabbalistic Soul and combined with it some of the rudimentary psychology of that period. The Kabbalistic Soul consists of three parts: the Neshamah, the Ruach and the Nephesh. The *Neshamah* is commonly referred to the highest aspirations of the Soul and is sub-divided into three parts. The first part is called the *Yechidah* or Divine Consciousness which is centered in Kether and is commonly called the Higher Self. The next part is called the *Chiah* (in Chokmah) and is related to the True Self of man, far removed from the Divine emanations of Kether. The third part is called the *Neshamah* (in Binah) and is referred to our True Desires or Aspirations. Regardie considered that the Chiah and Neshamah related to the Animus and Anima of Jungian psychology. In Freudian Psychology all three parts of the Neshamah refers to the Superego. The *Ruach*, of course, encompasses all the Sephiroth from Daath to Yesod and is centered in Tiphareth.³¹ This includes the various aspects of the personality such as Memory, Reason, Love, Hate, *etc.* and is referred to the Ego. The lowest part of the soul is called the *Nephesh*, centered in Yesod, and is commonly referred to the Primal Instincts. Also, it is the state of Automatic Consciousness which partly resides in our subconscious and 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 Grade Rituals is that of the various Egyptian God-forms which are created on the astral plane for 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 Officer in the Grade Rituals represents an Egyptian God-form who corresponds with aspects of Kabbalistic symbology as well. Even the regalia of the Officers are of based upon Egyptian designs. Also, around the Hall are Invisible Stations where the energies of other God-forms are manifested to help create a power vacuum during the Grade Rituals. The Pillars, being one of the main focal points in the ritual, and are also linked to the *Egyptian Book of the Dead*, have Egyptian Hieroglyphs on them that are 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 Elemental Grade Rituals. The second level of God-form representation in the rituals was taken from the Chaldean Oracles as translated by Wynn Westcott.³² There is yet another layer of symbolism in the rituals with the use of certain Biblical verses and the magical use of Psalms which both gave additional power to the rituals. The Prayers to the Elementals (from the works of Eliphas Levi) were also used in the Elemental Grade rituals and these brought yet another link to the framework of operation.

Geomancy³³

The principles of Geomancy as used within the Golden Dawn are mentioned a number of times during the Elemental Grade rituals and they are shown in the form of diagrams to the candidate during the rituals. At the 3°=8° level of the Practicus Grade the full set of Geomantic papers was given out. Agrippa, in his *Fourth Book on Occult Philosophy*, says of the Science of Geomancy:

Geomancy is the Art of Divination, whereby the judgment 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 show forth nothing of verity, unless it shall be radical in some sublime virtue, and this the Authors of this Science have demonstrated to be twofold: and one whereof consists in Religion and Ceremonies; and therefore they will have the projecting 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 Tattwas

One of the few areas where Mathers utilized Eastern teaching was in the form of the Tattwas which were used as a type of “hour clock” of Tattwa energy. Each energy form was categorized as a geometric shape, such as a half Moon, a triangle, square, circle, etc. The original concepts of these Golden Dawn lectures are to be found in Rama Prasad’s book, *Nature’s Finer Forces* (1890). At the time Mathers drafted the side lectures for the 3°=8° Grade of Practicus, 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 an equal number of lesser squares both across and 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 was given save for key alchemical phrases which were taken from the Rosenroth’s *Kabala Denudata*. This alchemical information was published as the *Purifying Fire* in the Collectanea Hermetica series (1894) and edited by Sapere Aude (Wynn Westcott). Since the alchemical knowledge was only briefly discussed in the Outer Order this book was often referred to by aspiring members. Another book that was important for Alchemical study within the Order was *The Science of Alchemy* (1895) which Westcott also wrote.

Enochian Tablets

The Four Enochian Tablets were a set of ritual diagrams that Mathers took from the work of Dr. John Dee. Using his own concept of associations he borrowed the Tablets from Dee, and made it the pinnacle or power base of the Outer Order. Each Tablet was aligned with an Element and at the start of each of the Elemental Grade Rituals, certain names were evoked from the Tablet to come forth and assist in the ritual. The Neophyte ritual, not being associated with one of the Elements, was the exception.

Foundation of the Golden Dawn

Over the years the study material for each of the Outer Order Grades varied from Temple to Temple, but the following is the curriculum that was used in the Whare Ra—the last of the original Golden Dawn Temples.³⁴ There are perhaps some additional lectures in this list that were added after the schism in the Golden Dawn, but 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.

The 0°= 0° Grade of Neophyte

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.

A2. 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.1. Syllabus and Meditations—Daily Rhythms.

The 1°=10° Grade of Zelator

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.2. Syllabus and meditations.

The 2°=9° Grade of Theoricus

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.

The 3°=8° Grade of Practicus

The Practicus Ritual and Allocution.

D.1. Papers, Addresses and Lectures:

1. Symbolism of 3°=8°.
2. Principles of Man.
3. Rhythmic Laws of life.
4. Tattwa Lectures (Nos. 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.

The 4°=7° Grade of Philosophus

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 4°=7° Lectures:

1. Salamanders or Fire Elementals.
2. Azoth.
3. Officers of Outer Temple.
4. Lecture on Tarot Trumps (Nos. 1- 2).
5. Schemphamphoresch Lecture.
6. Lecture on Twelve Tribes. (Outer Order version.)
7. General Correspondences.
8. Qlippoth.
9. Polygrams and Polygons.
10. 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 from ritual magic and personal work. Any ritual work at that time was in a group format in a Golden Dawn Temple with each person counter-balancing the other. This gave individuals a sense on how ritual magic works 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 the Second Order called the Rosae Rubeae et Aureae Crucis (R.R. et A.C.). 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. He later claimed that this power, which he termed the "Secret Chiefs", had come from the Third Order and guided him in his esoteric 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 grade rituals for some members had started to produce clairvoyant capabilities and enhanced it in others who were natural clairvoyants.

A great deal of the Grade material, although not new, had been incorporated into the Grade Rituals in new and original ways which produced a new dimension in study concepts. The Grade rituals taught the Candidate and the Officers present to feel more with their senses. This idea was taken to a higher level within the Second Order of the R.R. et A.C.³⁵ In the Golden Dawn Grade rituals the currents of energy drew their power from the many different myths or civilizations in the rituals.³⁶ This fusion of energy was experienced by the members and officers one layer at a time. The more experience the members had with the rituals it made them more adept in distinguishing the energy forms in the rituals.

The Ceremony of the Grade of Neophyte

The ceremony has the presence of the Three Chiefs on the Dais as well as the Hierophant and Past Hierophant and a full complement of Officers on the Temple floor, viz.—Hiereus, Hegemon, Kerux, Stolistes, Dadouchos and Sentinel. The Candidate is placed in an ante chamber wearing a black robe and bound with a cord around the waist. 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 the Hierophant who represents Osiris as shown in the *Papyri of Ani*. Scattered through the Hall are the stations of the Egyptian God-forms that are supposed to protect and frighten the Candidate on his journey.

The first knock, given by the Hierophant, begins the ceremony 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 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 Neophyte Signs are merely signs of recognition, but in actuality they have a deeper meaning. It is these Signs that the initiated 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 as requested by the Hierophant:

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 upon through their will. Once the energy has been correctly activated, 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. Then the Floor Officers do a Mystic Circumambulation to connect their spheres of operation or aspects of their Higher Selves to the energy that is being introduced in the ritual. After this the Adoration to the Lord of the Universe is done by all the members in the Temple 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 to complete the final part of the Opening.

The Admission of the Candidate then begins. A knock is given by the Hierophant who now acts as the Higher Self of the Candidate. This links the aura of the Candidate to the symbology of the rose, cup, lamp and bread and salt as used in the ritual. On entering the Hall the Candidate is purified and consecrated, and then 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 upon the triangle to affirm the oath of secrecy which binds the Candidate to the Order and the higher aspirants of the soul. During the oath a sword is placed upon the neck of the Candidate and transmitted energy enters the Candidate's aura and helps fortify and clear away the negative influences that mislead the soul of the aspirant from the true Light.

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

The closing of the Neophyte Hall involves releasing the Light in which the reverse circumambulation of the Hall is done. After the Adoration to the Lord of the Universe the Officers and members of the Temple participate in the ceremony of the Eucharist which consists of the four symbols of nourishment, viz.: the rose, lamp, cup and bread and salt.

These four elemental symbols have been energized by the ceremony to help sustain the magnetic energy of the aura and it has been said they have healing characteristics. When all members have partaken in the Eucharist the Neophyte ceremony is completed.

The Ceremony of the Grade of Zelator

This ceremony relates specifically to the Sephirah of Malkuth which is aligned to the Kingdom of Earth. This is the first of the Elemental Grades and is a drastic change of pace from the previous ceremony and is of no lesser importance. On the altar the cross is now placed within the Triangle showing the descent of spirit into matter.

On the western side of altar is the diagram of the Flaming Sword on the Tree of Life. It is also called the Lightning Flash. It is a diagram of the descent of the Divine Light down the Sephiroth, and connecting Paths, to Malkuth. 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 entered 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 which is fused with the Egyptian, Chaldean and Kabbalistic influences 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 current that forms the vortex where the Hall is. The Spirits of Earth, the particular Archangel, and names from the Enochian tablets are then invoked. With the name "Adonai Ha-Aretz" the temple is opened.

The Neophyte is then ushered into the Hall 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 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 guided around the Temple and hears a number of warnings. Then the Neophyte ends up at the altar where 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. 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 Hall setting is now changed to represent Malkuth. This part of the ceremony is different from the first, in so much; as it is based on parts of the book of *Exodus*, particularly the part concerning the entry to the Inner Sanctum of the Holy Temple. There are two additional diagrams presented to the Neophyte, viz.: the Table of Shewbread and the Seven Branched Candle Stick. These diagrams reinforce both the main aspects of the *Sepher Yetzirah*, as explained in the 0°=0° ceremony, and the concept of learning with seven and twelve stage systems. These learning systems are constantly repeated throughout the member's advancement through the grades of the Order. At this point, a mystic title is bestowed on the Neophyte, who now becomes a Zelator.

The closing of the Zelator 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.

The Ceremony of the Grade of Theoricus

This ceremony relates specifically to the Sephirah of Yesod which is aligned to the element of Air. This ceremony differs further from the previous grade because the Zelator has to traverse a Path of the Tree of Life before Yesod can be reached. The Pillars are

placed in the same position of the 0°=0° Grade. There is yet another Enochian Tablet, the Tablet of Air, present in the East as well as the previous Tablet of Earth in the North. On the Altar are a fan, lamp, salt and cup placed around the four edges, and in the centre is a large drawing of the 21st Tarot Key, or Trump, of the Universe. Of the original seven Officers in the Neophyte ritual, only the Hierophant, Kerux, Hiereus and Hegemon are present.

The opening of this ceremony and the invocation of the divine names in front of the Air Tablet are done in much the same manner as 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 opened.

The Zelator is brought in with a new Admission Badge, the Greek Cubical Cross. Then the Zelator gives the grip, signs and password of the previous grade to show his or her right of admission. The Hierophant then informs the Zelator that only the 32nd Path is opened to him or her. The Kerux leads the Zelator around the Hall where various stops are made and challenges are given. This is followed by the signs and mysteries which are then revealed. Following his or her journey, the Zelator is then introduced to the esoteric explanation of the 21st Tarot Key. The Key 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 Hall arrangement according to the Sephirah Yesod with the significant diagram, on the altar, of the Serpent on the Tree of Life. This diagram is explained to the Zelator in great detail for it is the second major symbol of Self Sacrifice, representing the Serpent of Brass which Moses made in the Wilderness, and is wrapped around the Middle Pillar of the Tree of Life. The grip, sign, password and other symbols of the 2°=9° grade are then given to the new Theoricus. Also, at this point the Theoricus is informed of the Magic squares and sigils of the Moon that are present in this part of the ceremony.

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

The Ceremony of the Grade of Practicus

This ceremony relates specifically to the Sephirah of Hod, which is aligned to the element of Water. This ceremony differs further from the previous grade because the Theoricus has to traverse two Paths of the Tree of Life before Hod can be reached. The first part of the Hall 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 of Last Judgment 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 divine names from the Enochian Water Tablet.

After the various knocks are given the Theoricus is admitted with the Admission Badge, the Tetrahedron. Then the Theoricus is tested with the grip, signs and password of the previous Grade. The Theoricus is then led around to certain points of the Hall and shown various diagrams and given challenges. The entire theme of the 31st Path is closely aligned with that of the Kabiri of the 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 of the Sun placed on the Altar. The Theoricus is then admitted with the Admission Badge of the Greek Cross of Thirteen Squares and the Kabiri theme is continued. Again, more challenges are given and symbols are shown including the esoteric lecture of the 19th Tarot Key. The Theoricus is then given the title Lord of the 30th Path.

The Temple is then arranged according to the Sephirah of Hod which is aligned to the symbol of Water and the planet Mercury. As usual, the Theoricus enters with the Admission Badge of the Cup of the Stolistes and is shown the significance, in the form of a lecture, of the diagram of the Garden of Eden before the Fall. The grip, signs and password of the 3°=8° grade are then imparted to the new Practicus, including the grand name "Elohim Tzaboath."

Upon the altar is the cross above the inverted triangle that 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 Grade except it has the invocation of the Elementals of Water, or Undines.

The Ceremony of the Grade of Philosophus

The Temple is arranged for the 29th Path of Qoph. Of the original seven floor Officers in the Neophyte ritual, only the Hierophant, Hiereus and Hegemon are present.³⁷ 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 Sephirah of Netzach and the planet Venus.

The Opening is done in the usual way in front of the Enochian Fire Tablet in the South. The Spirits of Fire and the Arch Angel Michael are invoked through the power of "Yod Heh Vau Heh Tzaboath." The Practicus is then admitted with the Admission Badge of the Calvary Cross of Twelve Squares. After giving the modes of recognition of the 3°=8° Grade, the Practicus takes the Oath. The challenges and prompts are given along with an esoteric explanation of some of the Hall's 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.

The Hall of the second part of the ritual is similar to the previous, but is set up for the 28th Path and the 17th Key of the Tarot of the Star on the central altar. The Practicus is given the title of the Lord of the 28th Path at the end of this section. The Hall of the third part has a similar procedure, but is setup for the 27th Path and the 16th Key of the Tarot of the Tower upon the central altar. The Practicus is given the title of Lord of the 27th Path at the end of this section.

The Hall of the fourth part of the ritual is arranged according to the Sephirah of Netzach which is aligned to the symbol of fire and the planet Venus. Along the top of the Dais lies the Hebrew letter Kaph, signifying that Path. On the Northern side of the Hall lays 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. On the altar is the upright triangle above the cross which relates to the Triangle of Fire above the Cross of Life.

The most important diagram in this last section of the ritual is that of the diagram of the Garden of Eden After 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 Qlipboth. Here it raises its heads to show the manifestation and rise of the unbalanced forces of Edom. The heads of the Dragon in this aspect reaches towards the divine, but is halted at Daath and he cannot enter the Kabbalistic world of Briah. The symbology shows the Ruach overpowering the Neschamah, but if the Neschamah reaches 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 closing is the same as the previous Grade except the Officers utter the prayer to the Fire Elementals or Salamanders.

The Ceremony of the Equinox³⁸

The whole formula of the Ceremony of the Equinox is to establish a Magical Link to the esoteric energy of the Sun with that of the Order, and for that reason the ritual should be performed within 24 hours of either side of the Sun's entry into Libra (March) or Aries (September).

All Officers are present during this ceremony, as in the 0°=0° ritual, yet the Kerux is the only Officer 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 lay down their insignia and the incoming Officers then pick them up. The whole concept is the 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 Mathers presented to both Westcott and Woodman for approval, which they both gladly gave.

Growth of the Golden Dawn

In March of 1888, the Golden Dawn Temple of Isis-Urania was officially founded. A majority of the original members came from the Societas Rosicruciana In Anglia (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 Encyclopaedia, and had attracted a number of Masons for that reason. One thing the Golden Dawn did was to open its membership to both sexes, which no doubt a number of its Masonic members did not approve of. Westcott saw the value of this from the Theosophical Society and that 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 English society, such as W.B. Yeats,³⁹ Florence Farr,⁴⁰ Annie Horniman (the tea heiress) and others of equal note, including Mathers' future wife, Moina Bergson, sister of the French Philosopher Henri Bergson. In many respects, the anonymity of each individual was protected by the use of magical mottos, 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 who 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 and they made the members take a mandatory three month break between the 3°=8° and 4°=7° rituals. As the Order grew larger some of the Inner Order members began to form Temples of their own, resulting with 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 were quite adept at ritual.

In 1889, the initiations in the Isis-Urania had slowed down as they had only initiated fourteen new members. Osiris Temple had only two initiations in the Outer and one in the Inner Order. Although Osiris was an active and initiating Temple it was not until 1889 when 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 in the Inner Order and the pressure was starting to mount on both Mathers and Westcott for an Inner Order study curriculum.

At this time the members who were admitted to the 5°=6° Grade still had not undertaken any Ceremony for that Grade. In 1889, there was something of an upheaval in both the Theosophical Society and the Golden Dawn. The problem began when one of the Inner Order initiates, Revd. Ayton,⁴¹ was indiscreet in telling members of the Theosophical Society about the Golden Dawn, and that some of members of the Theosophical Society were also in the Golden Dawn. Complaints came from members of the Theosophical Society of a Golden Dawn infiltration. After a secret meeting between Mathers and Madam Blavatsky⁴² the problem resolved itself. Those in the Golden Dawn were also permitted to join the Esoteric Section, or 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 the Isis-Urania Temple based upon the 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, beyond the other members 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 this partnership helped create and shape the structure of the Inner Order. During this time they experimented heavily with various

methods of clairvoyance. Moina had strong mediumistic tendencies and, by today's standards, she was a natural "channeler." In this state, both she and Mathers received messages from those that would later be designated as the "Secret Chiefs," and they 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 the Second Order material had nearly killed them both. 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, including one with Yeats on a manuscript which applied the Celtic God-forms Kabbalistically. The other was to transform the Enochian material of Dr. John Dee into some sort of workable system for the Second Order from the F.G. Irwin papers given to him by Westcott.⁴³

In 1891, the Isis-Urania Temple initiated eighteen members into the Inner Order and at least twenty-three into the Outer. The Horus Temple initiated twelve into the Outer Order and five into the Inner Order. Not including the 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 Grade Rituals, and along with Westcott, began writing lectures for them. This also was the year Woodman died and Mathers took over his position as Imperator in the Chieftainship.

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

On returning to England, the first 5°=6° initiate to go through the new ritual was Annie Horniman. She was generous with financial support so that Mathers could work on Second Order material and she also paid for them to travel to Paris. For a few months in 1891, Mathers was the curator of the Horniman Museum, and financially owed Horniman a great deal. But her real friendship was with Moina, whom she had known for a few years previous.

It was in 1892 that a large number of members, many who had previously obtained the nominal 5°=6° Grade, were now initiated in the ritual of the 5°=6° Grade of Adeptus Minor. 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 myth of the 5°=6° ritual returned to the Rosicrucian philosophy of the *Fama* and *Confessio* manifestos. Included among the Temple furniture for this ritual was an elaborately constructed Vault.

Due to the large number of initiations and the increased demands on their time, the Chiefs of the Isis-Urania introduced and 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 the next sub-Praemonstrator, and Bullock took the position of Praemonstrator for the first part of the year. Then the position was given to Alexander Carden and Bullock again becomes the sub-Praemonstrator.

During the same year, Moina Mathers decided to return to her home in France to study art, again generously helped by Horniman, 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 discussion of the Inner Order rituals and the Portal ritual this was in fact the first part of the 5°=6° ritual. The Portal dealt with the ascent 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 by 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, the 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 the members who had obtained the nominal 5°=6° because they had already obtained that rank already. It was the later members who entered the Inner Order who had to undergo the two rituals.

The Ceremony of the Grade of Portal

In the Portal ritual the Candidate traverses the Paths of the Tree of Life that lead to Tiphareth, which came in four parts:

1. The Opening.
2. The Ritual of the Cross and Four elements.
3. 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 southern and northern walls. There is a Pentagram hung above the Cross which is on the Altar. 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 make the Signs of the Grades 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. After the Signs of Rendering of the Veil are given the Veil is 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 recited and then an Adoration is performed.

The Ritual of the Cross and the Four Elements has the Chief Adept concealed behind the Veil as the candidate is brought into the Hall with an Admission Badge of the Cross of the Four Elements. 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 as well as 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 with a symbolic barring of the 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 14th 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° Adeptus Minor ritual in the early days of the Order considered mainly of the study of the previous rituals, and the meditation of the Portal. The Order's Astrology lectures were then studied along with a lecture on Tarot divination (the Celtic Cross method).

The Ceremony of the Grade of Adeptus Minor

This ritual was introduced to the fledgling magician as part of the Rosicrucian philosophy. Mathers went back to the S.R.I.A. roots by using the *Fama* and *Confessio* manifestoes as part of the 5°=6° ritual. The 5°=6° ritual consists of three parts.

The first point of the Ritual is the Opening in which the symbology of the finding of the tomb of Christian Rosenkreutz is explained. The formula of bringing down the Divine White Brilliance (D.W.B.), or Light, 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 led to the Cross of Suffering to which he is bound and the 5°=6° 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 assumption of the position of Self Sacrifice and the invocation to the Higher Self in the form of the angel HUA is the triggering factor in this union. The obligation is then given along with a speech on what the Rosicrucian Manifestoes represent.

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 portion of the Pastos is removed and the Chief Adept is revealed. The Candidate then touches the Rose on the Chief Adept which 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 explained and the candidate is then led back into the Vault where all Adepts kneel. 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 of the Ceremony.

Any individual who went through this Ceremony would have been enormously impressed with the emphasis on the subliminal messages relayed throughout 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 ever seen before including the Masonic rituals. At this point Mathers also began handing out new Second Order study material. These documents were a dramatic leap from the rather mundane Knowledge Lectures of the Outer Order.

The 5° = 6° Grade of Adeptus Minor Curriculum

The first requirement 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 implements, which adhered to the Order's philosophy, were provided to every Adeptus Minor. 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.

Ritual Z Documents

There were also three important documents known as the Ritual Z series. The Z.1 gave a breakdown of the esoteric symbolism of the 0°=0° ritual and the Opening of that Ceremony. The Z.3 continued with the study of the symbolism of the 0°=0° Grade. The Z.2 broke down the 0°=0° ceremony into twenty-four parts and adapted five basic subjects of Occult ritual to the parts. Each of the five subjects is linked to the five lettered Hebrew name YHShVH (יה־שׁוֹה) or Yeheshuah. Tuition and study of this document was given to those who asked for it.

For the letter Yod belongs to the works of Ceremonial Magic, as the evocation of the Spirits of the Elements, etc.

Unto the first letter Heh is the consecration and charging of Telesmata, 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 is 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 belongs the works and operation of the Art of Alchemy, the order of its processes and transmutation.

The Tarot

Mathers constructed a study system for the Tarot. This gave the Inner Order members a number of study methods of the Court Cards and the Minor Arcana. The full explanations of the Trumps were not yet given because these were to be revealed only to the members who went through the Order's higher Grade rituals. Along 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 Z.2 formula. Westcott added to the Tarot by applying it globally to the world and to the greater universe beyond.

Enochian System

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

1. Document "S," the attributions of the Enochian Tablets.
2. Document "T," the Angelic Keys or Calls.
3. Document "X," the Egyptian God-forms as applied to the Enochian Squares.
4. Document "H," the name extraction method of the Tablets.
5. Notanda, an explanation on how the Elemental, Tarot, and Astrological symbolism is applied to the squares of the Tablets.
6. Document "Y.1" and "Y.2." This was on Enochian Chess.

Alchemy

The Order document on Alchemy is called Document "M," which is 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 *Golden Chain of Homer*, *Splendor Solis*, as well as the works of Thomas Vaughan and Ripley. Mathers did not teach practical Alchemy, but insisted that those who practiced it should adhere to the Z.2 formula of ritual.

Talismanic

The Document "F" showed the Adept how to make seals and sigils from the Rose Cross 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 from a distance were taught. Explorations of what Occultists call the Inner Planes, which are planes of different dimensional states, were also taught. These, of course, vary with the structure and system one uses.

In 1892, Mathers started to officially place in the Second Order material some additional lectures known as "Flying Rolls" which he and other members had compiled and which started to gain a strong following in the Order. These Rolls eventually totaled thirty-six in number from the inception of the Inner Order until 1900.⁴⁴

Further to this, Mathers had written a Ceremony for the Consecration of the Vault which was to be held at Summer Solstice. It should be mentioned here that Mathers was greatly aided by William Peck, the Astronomer of Edinburgh (1862-1925), for the Ritual Document he was writing on the Star Maps for the Tarot. Mathers used Peck's maps for the subdivision of the heavens.⁴⁵

The Isis-Urania Temple subsequently gained another eight Inner Order members and fourteen in the Outer while the Horus Temple initiated three into the Outer and one into the Inner Order. The Amen-Ra 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-Innes and his wife, and George Carnegie Dickson.

In or around 1893, Mathers had decided to add the sub Grade of Theoricus Adeptus Major. Though some in the Order were told of it, no one was admitted until the following year. The lectures were handed around to senior Adeptus Minors which listed 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 they became the foundation for the Ahathoor Temple. Westcott went to Paris at this time for a meeting with Mathers and the first member of the yet unconsecrated Temple was initiated.

In January 1894 Mathers had his benefactor, Annie Horniman, officially consecrate the Paris Ahathoor Temple. The Isis-Urania Temple was now booming with twenty-nine new members in the Outer and eight in the Inner Order and Dr. Henry Pullen-Burry replaced Carden as the Sub Chief. The Horus Temple had admitted another six in the Outer while Amen Ra had seven. It is thought that around 1894 Mathers' wife, Moina, was given the 6°=5° Grade of Adeptus Major. 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 for the Grade of Theoricus Adeptus Minor. No additional papers were handed out for this Grade nor the Grade Ritual given as it was considered to be merely a more in-depth study of the 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 and have published into books. Oswald Wirth resigned as co-Chief of the Paris Temple and was replaced by R. Nisbet.

1895 was a year in which the Isis-Urania Temple had admitted twenty members in the Outer and nine in the Inner Order. Horus Temple had admitted three for each Order while the Amen Ra Temple had fourteen members in the Outer and eight in the Inner Order. In appreciation for his efforts at the Amen Ra Temple, Brodie-Innes was deservedly promoted to the rank of Theoricus Adeptus Minor. In Paris, Mathers initiated another five members into the Outer and two into the Inner Order. A strained relationship developed between Mathers and Annie Horniman because Mathers refused to reprimand those Order members whose teachings and sexual leanings did not coincide with Annie Horniman's views. Mathers stood his ground against Horniman which risked her financial help that had kept both him and Moina for a number of years in Paris. The original reason why Horniman financially helped Mathers was so that he could pursue the Order's work and his esoteric learning. 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 admitted an additional nineteen members in the Outer and ten in the Inner Order. Horus Temple had three Outer Order initiations while Amen Ra had twenty in the Outer and nine in the Inner. The Ahathoor Temple in Paris admitted four to the Outer and one to the Inner Order.

Percy 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. 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 and with Mrs. Rand taking up her position as sub-Chief. Mathers, by this stage, had to resort to making a living in Paris. He offered his publisher, George Redway, a translation of his manuscript *The 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.

Not much 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. It would seem that "rumors" of his occult activities were learned about by those in high public places and they put pressure on him to resign. Also, in 1897, a new sub Grade of Practicus Adeptus Minor was integrated and the examination papers for this Grade were sent to the Theoricus Adeptus Minors. This differed from the previous Grade as Mathers had now drafted new documents, such as The Ring and Disk Formula, The True System of Astrological Divination, and further material on the Enochian Magic. It is not known if anyone passed this examination, but 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 1890s, 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 the additional Grades of 6°=5° and 7°=4° because they would become the Ruling Chiefs in America. Moina Mathers was promoted to 7°=4° Grade 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, Mathers contacted Annie Horniman and offered to reinstate her as a type of trouble shooter attached to the Paris Temple. At this time Annie Horniman was communicating with her own "Secret Chiefs" 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 the members for support.

In 1900 a number of instances occurred that eventually lead to the breakup of the Order—not listed in chronological order.

The first was the rejection of the Chiefs of the Isis-Urania Temple to admit Aleister Crowley to the Second Order after he had passed the examinations. Crowley then went to Paris to study directly under Mathers and they, along with Moina, became quite friendly. Mathers initiated Crowley into the 5°=6° Grade in the Paris Temple and the adepts in the English Order were very upset because Mathers had overruled them.

The second major instance occurred when a certain Madame Horus and her husband visited Mathers. She claimed the 8°=3° Grade from an American Temple and related to Mathers parts of a private conversation he had with Madame Blavatsky. She also had certain 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 Horus 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 S.D.A. and himself. Mathers claimed that the authority of the Inner Order came from him, and him alone, and that Westcott claims 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 London Chiefs refused to return papers to Mathers. The whole debacle in London subsequently involved the members of the Order winning against Mathers and the retention of their property. Crowley had enough problems of his own by then and 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 Adepts of the Order who gave him trouble and split 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 further.

Due to the deep division within the Order, new Temples under the name of the Alpha et Omega (and 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-Innes in Amen Ra Temple hovered and for a number of years could not make his mind up on what side of the fence he was on.

The bulk of those in Isis-Urania Temple who rejected Mathers now tried to work on a committee basis and this catapulted Adepts A.E. Waite and Dr. Robert Felkin into prominent positions. Waite, of course, was well known in the Golden Dawn for his books and was sought after for his knowledge, according to later statements by Felkin. Felkin however was a born organizer who could work well with people in a team environment. After a number of meetings the Adepts decided to change the name of the Order to the M.R. or *Morgen Røthe* (Red Dawn). During the years from 1900 to 1903 the Order seemed to work quite well, although Waite began to stir the pot as he wanted to change the direction of the Order from a magical 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 used within the Order. I personally believe that Mathers would not send these valuable papers to the adepts in the Isis-Urania Temple who were not high enough in rank to see them. Possibly one or two of the Adepts took them to 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 her Sphere Group. In its magical workings, the Sphere Group placed Adepts on the position of the Tree of Life on a Solid Sphere and used a central Adept as a channel. The Sphere Group investigated all areas of magic including the Enochian Alphabet. In her role as "trouble shooter" Annie Horniman used tactics like a Managing Director during a takeover. Eventually, she was successful in getting such "secret groups," including the Sphere Group, banned from the Order. When it came to Temple politics Florence Farr was no match for Annie Horniman. Horniman having got her own way, and with no more mountains to conquer, 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 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 was a remarkable man in many ways. He had traveled the world as a missionary and was no stranger to danger. He claimed he made 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 of his "contacts" a number of Adepts, who were of the Theoricus Adeptus Minor Grade, decided to elect him as Chief. The Adepts felt that the astral contact with the Secret Chiefs was crucial to a ruling Chief of the Order.

The particular Stella Matutina Temple Felkin controlled was called Amoun. Apart from Felkin, its first Chiefs were J.H. Elliot and Dr. Carnegie Dickson. Felkin and Waite were still on friendly terms, but Waite began rewriting the Grade Rituals based upon the original Cipher Manuscript. I have had a chance to examine these rituals and there is no doubt that the Cipher Manuscript was largely ignored. Waite simply modified the Mathers rituals so that the speeches were a little more pompous. The same magical skeleton formulae that existed in the original Golden Dawn rituals are in the Waite rituals.

At this time Felkin was very interested in Freemasonry. He also was initiated into Freemasonry 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 the initiating Chiefs who initiated Felkin were not recorded. Waite continued using the modified rituals until around 1914 when he rewrote the rituals again and left the Golden Dawn completely. From this point on, Waite went very much in his own esoteric direction.

Though it is not generally known Westcott was behind Felkin, ever present, and helping him at every turn. In spite of this, Westcott started to play a dual role by working with Berridge's Isis Temple. This whole relationship between Mathers and Westcott was very strange. Perhaps Mathers had something on Westcott? Again this is nothing but speculation. Westcott was the individual who altered the tarot card arrangement, from Mathers' version, to one that was more acceptable to him.⁴⁶ Felkin's contact with the Sun Masters 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 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 grade rituals and teachings of the Second Order. Without Mathers being the guiding genius behind the Stella Matutina there were no new rituals or teachings. Brodie-Innes tried to bring Felkin back to the fold by telling him of his newly advancement in the 7°=4° Grade and of the additional teachings for the higher Grades.⁴⁷ Felkin at that stage was a nominal 7°=4° and could not bring himself back to Mathers.

Numerous trips were made to the continent by Felkin to try and contact the Third Order which Mathers spoke of, but all was in vain. Just after 1911 Felkin met with Rudolph Steiner and was admitted to a meeting which he considered to be the Third Order in the flesh. Since he considered Steiner his superior he reported to England that he now had the Grades and support of the Third Order. Some of Felkin's colleagues were skeptical of this claim. What happened was that Steiner was a member of an umbrella occult organization which had many groups within it. Steiner was the chairman when Felkin approached him and through his Masonic contacts was given a probationary seat on the council that gave certain privileges. Since the Stella Matutina was a probationary member of this council, Felkin had claimed the title of the 8°=3° Grade of Magister Templi.

Felkin had received from Steiner the *Process* teachings of the aura and certain breathing exercises, as well as the Ritual of the Transmission of the Etheric Link.⁴⁸ He also brought back the 7°=4° and the 6°=5° Grade rituals. When he returned to England he put some of the Adepti through the 6°=5° rituals (such as Yeats) and used the old Theoricus Adeptus study material for the Grade of 6°=5°. He used the Practicus Adeptus Minor grade material for the Grade of 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 Felkin went to New Zealand and established the Whare Ra Temple under the Order of the Smaragdum Thalasses (Emerald of the Sea) 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 a 6°=5° by now and his wife was a 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.⁴⁹ Returning to England, and then Germany for more meetings with Steiner, Felkin found himself caught up 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 the Grade of 8°=3° and Miss Hughes to the Grade of 9°=2°.⁵⁰ The Merlin Temple was also founded with Webber-Smith, Peter Birchall and Carnegie Dickson as Chiefs.⁵¹ A third Temple was formed which was exclusive to S.R.I.A. members only with Hammond, Dickson and Cadbury Jones as the Chiefs. Miss C.M. Stoddard was the Chief of the Amoun Temple along with Hammond (who was also the Chief of the S.R.I.A. Temple) and the Revd. 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 Dr. Roger Hunt had a prominent part in its creation. My sources inform me that the Temple was founded with the help of the members of the Amoun Temple,⁵² and the Chiefs were the Revd. Hugh Evelyn Lee⁵³ and Dr. Carnegie Dickson. I think Dickson must hold the record for being the longest serving Temple Chief in a Golden Dawn or Stella Matutina Temple. I am unaware if this Temple still survives at present.

To return to Felkin's departure from England and his immigration to New Zealand in 1916,⁵⁴ his wife and daughter subsequently took the place of the previous Chiefs in Whare Ra Temple along with himself. Although Felkin was a member of the S.R.I.A. he never put his authority into practice. He did initiate two Fratres of that organization directly into the 5°=6° Grade in the City of Christchurch. Felkin's diary shows that on 6th of May 1922 he, 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 she died in 1929. From the time of the split in the Golden Dawn in 1900, the main area that Mathers and his wife concentrated on was the Golden Dawn in 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.⁵⁵ The first three Chiefs of the Thoth-Hermes Temple were the Lockwoods and Michael Whitty. In 1912 Paul Foster Case, Michael Whitty and Charles Atkins⁵⁶ published the book *Kybalion* under the authorship of the Three Initiates.⁵⁷ On Whitty's death, Paul Foster Case succeeded him as Praemonstrator and Gertrude Wise as Imperator with Atkins as Cancellarius. These three eventually were the last Chiefs of the Thoth-Hermes Temple under the Alpha et Omega. In 1921 Moina Mathers expelled them from the Order after a bitter disagreement about magical teachings. Case then took over running most of the other Temples and formed the Builders of the Adytum (BOTA) and had, as a type of Outer Order, the School of Ageless Wisdom.⁵⁸ This Outer Order name was abandoned when Case moved to California in favour of the BOTA.

The big objection Case had against the Order teachings was the use of the Enochian Tablets which he felt contributed towards the demise of his friend Whitty. He still used an Elemental Tablet system in his new Order, but altered the structure of the Tablets with something he felt was safer.⁵⁹ 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,⁶⁰ but the basic meanings as utilized in the Golden Dawn were retained. The Grade rituals of this organization were very much like those of the A.O. Order in symbology. Case still used the Golden Dawn framework and at that time claimed guidance from his own "Secret Chiefs." Like Mathers before him, he took his teaching directions from that source.

Whether or not one can include BOTA as part of the Golden Dawn is a moot point today. There are many arguments both for and against, but in essence the teachings are the same, though the material in the BOTA is more prolific. Once the member enters the Inner Order of BOTA and the Golden Dawn, generally, there is no distinction made and many consider them as part of the same Rosicrucian Order.⁶¹

The A.O. Order continued in England, in one way or another, until the early 1950s. There was one Temple in Scotland (A.O.2) and two in London, England.⁶² Historical notes simply refer to these English Temples as A.O.1⁶³ and A.O.3.⁶⁴ Some of the last Chiefs of A.O.3 Temple were Mrs. Simpson (who took over from Moina Mathers when she died in 1929), Mrs. Boyd, along with Langford Garstin. This Temple was officially closed at the outbreak of the Second World War in 1939. It was later revived in a loose form by its former members initiating others until the early 1950s when it simply disintegrated. According to my sources, Maiya Tranchell-Hayes (Mrs. Curtis-Webb) and her husband were the Chiefs of A.O.1, but closed this Temple in 1939.

There have been some rumors that a friend of Moina Mathers, one Gerald Heym,⁶⁵ was given a charter to establish a Temple in France. There have been investigations

into this claim by French occultists, but they have been unable to find any supporting documentation.⁶⁶ Back in New Zealand, Felkin died in 1926 and Reginald Gardiner was installed as Ruling Chief once again. Whare Ra Temple withdrew from the Stella Matutina Order in the 1930s. 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 she was replaced 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 the country and was greatly helped by a number of members of Whare Ra.⁶⁷ The Whare Ra members who helped Davies decided to leave the Golden Dawn and elected to follow the BOTA teachings which were, and are, still closely aligned 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 Bethany Jones. These were the last of the Chiefs. In 1978 they decided to close the Temple after they found, or rather felt, there was a lack of spiritual guidance. All former Chiefs have since died.⁶⁸

In the Hermes Temple in Bristol in 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 broke from him to experience the Golden Dawn teachings first hand.⁶⁹ 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 average Americans would not be suitable for the Golden Dawn and abandoned his plans to form any Temple.⁷⁰

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 had 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 World War II and until the 1970s Regardie did not play an active role in occultism apart from his study of alchemy in the mid 1960s. His worries that the Hermes Temple would close inspired him to initiate a small number of individuals into the Inner Order in the 1970s.⁷¹

The Hermes Temple in Bristol closed down in 1960 according to John von Dadelszen who visited England at that time. The only Chief that I am aware of at the closure was Mrs. Carnegie Dickson. Those younger members of that Temple protested vigorously but to no avail, it remained closed. According to Bethany Jones, in a conversation with her in the early 1980s, she informed me that its members still met on a regular basis and 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 Montalban as its Chief in London. I am led to believe that this Temple is now defunct.

I was initially introduced to the Golden Dawn from reading Regardie's books and then being eventually linked up to a former Hierophant of Whare Ra Temple, Jack Taylor. Taylor had tutored, bullied and instructed me in the Golden Dawn teachings until his death in 1985. To my mind, Taylor was a ritualistic genius who could do things to you during ritual that I have never perceived before. At Whare Ra the Adepts were taught that the Grade Rituals were really the only thing that mattered and the study procedure along the way was additional dogma not essential for your development. 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 the Thoth-Hermes Temple in 1982 and he became a Chief (in absentee) along me and one other. After his death another Frater took his place as Chief. However, I was not the only individual taught the techniques of the Golden Dawn by ex-Whare Ra members. Another former member, Frank Salt, also had initiated at least one individual into the 5°=6° Grade in 1989. In early 1990 another ex-member, Frater Percy Wilkinson, helped a small group by issuing a charter to establish a Golden Dawn Temple in Havelock North.⁷² In many ways the Whare Ra tradition has refused to die, but there have been many members who would have preferred that it did die. There

have been some members who have tried to pass long their knowledge to others and one member, Archie Shaw, had initiated a member in the 7°=4° Grade.

In 1983, Regardie and Patricia Behman (the then Hierophant of a Los Angeles Golden Dawn Temple) came to visit me in New Zealand. 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 the Thoth-Hermes promoted Patricia Behman to the 6°=5° Grade during that visit. I had appreciated the time that Regardie spent with me and his short stay in Wellington was very fruitful for all of us. Regardie also encouraged me to publish the Golden Dawn material I had received from Whare Ra members along with my 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.⁷³ While in Los Angeles I gave a series of lectures and instructions in the Golden Dawn tradition. 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 Golden Dawn or Stella Matutina Temples. At this time they had also formed a new Golden Dawn Temple. A charter was issued to them and they carried on the tradition of teaching in America in a direct line from the New Zealand Order, but now it is retired.⁷⁴

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 criticized 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 it was generally NOT believed that those who reached the rank of 8°=3° and above actually reached the Third Order. Admittedly some of the Chiefs thought so, but this seems to be done to enhance their own position in the Order. The Third Order was considered to be an Order in the physical realm, but based in some unknown place which continues 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 that are more personal than anything else. In the Golden Dawn a number of its members confused the two.⁷⁵

Within this century the higher Grades of the Order were given out in appreciation for both service to the Temple and for the ability of the Adepti.⁷⁶ 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 Masonic and the S.R.I.A. degrees. Mathers claimed the 8°=3° grade before his death along with Moina.⁷⁷ Although I am unaware of the exact time he took that Grade he too, in his later years, looked upon the Grades in that same manner.⁷⁸ When asked today if the modern Golden Dawn Temples believe in the Third Order the majority of them would say no. They do believe in guidance from the Higher Planes and, as stated above, this is distinctly a 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. Felkin 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 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 Whare Ra Temple to check on its historical accuracy and received 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 have considered it outrageous that the sacred rituals should be published. A local bookseller in Havelock North (where Whare Ra stood for over 60 years) had discovered that the publication of this book appeared shortly before 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* in 1937-40 Temples have sprung up all around the world, but it is somewhat fragmented. Today it has far more followers than it ever had at the time of its peak, and from all accounts it seems to be 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 into a cohesive Order. In many ways I feel fortunate to live in New Zealand and study and practice the Golden Dawn in isolation. I am out of the direct 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 and they have given us their support over the years and some still continue to do so. It is because of them that this Golden Dawn book is now possible.

Notes:

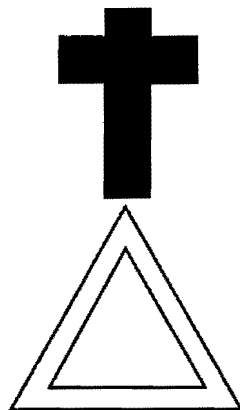
1. *My Rosicrucian Adventure* by Israel Regardie. Aries Press, 1936. Expanded and re-titled *What You Should Know About the Golden Dawn*. Falcon Press, 1983.
2. *The Golden Dawn* by Israel Regardie. 4 vols. Aries Press, 1937-1940.
3. For a very detailed history of the S.R.I.A. see *History of the S.R.I.A.* by T.M. Greensill MDE, Privately printed, 1987.
4. Robert Wentworth Little was the S.R.I.A.'s first Supreme Magus and holder of the X degree.
5. The term "Ancient" is thought to be a corrupt form of the word "Ensign."
6. Taurus, Aquarius, Scorpio, and Leo. MacGregor Mathers wrote a paper on this formula as part of the S.R.I.A. grade material. It was entitled "The Symbols of Four Ancient," as part of *Clavicula Rosicruciana*, No. 2. Issued by the S.R.I.A., 1888.
7. The grade structure was first published in *Der Rosenkreuzer in seiner Blasse* by Magister Pianco in 1781. An English translation of the book has recently been published as *The Ancient Texts of the Golden Rosicrucians*, Vol. I, Golden Dawn Research Trust, 2007. Kenneth Mackenzie published the Grade structure in his *Royal Masonic Cyclopedia*, 1877.—D.K.
8. This was published in 1614 in Cassel and it is generally believed it was circulated in manuscript since 1610. No authorship of this book was given in the original printing.
9. This was also published with the *Fama* in 1614.
10. There was a third Rosicrucian manifesto published in 1616, *The Chemical Wedding of Christian Rosenkreuz*, though it was said to be in manuscript form in 1601-2. I have not discussed it here for it has no connection with the early Golden Dawn, whereas the two other manifestos do have a connection. Johann Valentin Andreae claimed the authorship of the *Chemical Wedding* though most serious scholars refute this because he would have been approximately fifteen at the time. Dame Francis Yates, however, surprisingly accepted Andreae's claim in her *Rosicrucian Enlightenment*.
11. I am unaware of the rank Mathers held in the S.R.I.A. when Westcott approached him to work on the Cipher Manuscript. Some have said that Mathers was a Fourth Degree. Written records of the S.R.I.A. show that he was appointed the Junior Substitute Magus in 1892 and held the position until 1900.
12. See *The Complete Golden Dawn Cipher Manuscript* edited by Darcy Kuntz. Holmes Publishing Group, 1996, for a facsimile and translation of the Cipher Manuscript.
13. See *The Magicians of the Golden Dawn* by Ellic Howe. London, 1972.
14. See *The Kabbalistic Diagrams of Rosenroth* translated by Christopher Alton and Stephen Dziklewics. Magnum Opus Sourceworks, 1987.
15. Fraulein S.D.A. may or may not have been a real person, but the claims by Westcott that she sanctioned him to set up the Order is stretching things a bit too far. In my copy of the Order paper called the *H Document* (Enochi Clavis or the Tablets of Enoch) there is a notation that she ordered changes to the Enochian Tablets.
16. Mathers also claimed this.
17. See *The Rosicrucian Seer* by John Hamill with an Introduction by R.A. Gilbert. Aquarian Press 1986, for a study of the writings of Hockley. It has recently been reprinted and expanded by Teitan Press, 2009.
18. A number of Regardie's reviews have been reprinted in *What You Should Know About the Golden Dawn*, Falcon Press, 1983. Also printed in the book is Gerald Suster's rebuttal of Howe's findings entitled 'Modern Scholarship and the Origins of the Golden Dawn' in which he begins where Regardie left off.
19. *The Key of Solomon*, Redway, 1888 was taken from a series of manuscripts in the British Museum which has been reprinted by Weiser in 1976.
20. Because of the complexity of this vast subject W. Wynn Westcott wrote *An Introduction to the Kabbalah* in 1910. This small book was popular within the Golden Dawn because it was written in a clear and precise manner.
21. *The Bahir: Illumination* by Rabbi Aryeh Kaplan. Weiser, 1979.
22. *The Sepher Yetzirah* translated by W. Wynn Westcott. Weiser, 1980. Also see *Sefer Yetzirah: The Book of Creation* translated by Rabbi Aryeh Kaplan. Weiser, 1990.
23. *The Zohar* published by Soncino Press edition, 5 vols., 1984, is a good English translation. The omitted parts are given in the *Zohar: Bereshith Genesis* by Nurho de Manhar. Wizard Bookshelf, 1985. Also see *The Kabbalah of the Golden Dawn* by Pat Zalewski. Llewellyn Publications, 1993.
24. Aleister Crowley took Mathers manuscript and published it as *777 and Other Qabalistic Writings*, Weiser, 1982 with some additional tabulations of his own.
25. The following information is taken from Westcott's *An Introduction to the Kabbalah*, pp. 25-27.

26. One of the better books on Gematria is David Godwin's *Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magic*, Llewellyn Publications, 1989.
27. The *Kabbalah Unveiled* by Mathers covers this aspect in detail.
28. Each of the ten stages are said to be placed on the Three Pillars. The left hand side of the Tree is the Pillar of Severity, the right hand side is the Pillar of Mercy and the Central Pillar is the Pillar of Mildness.
29. For a detailed structure of the Sephiroth I recommend Dion Fortune's book *The Mystical Qabalah*. Weiser, 1989. Also see *Ladder of Lights* by William Gray, Weiser, 1981, who was one of her former students.
30. See *The Middle Pillar* by Israel Regardie. Llewellyn, 1985.
31. Daath is considered a shadow Sephirah while some authors consider it the Abyss.
32. See *Chaldean Oracles and Theurgy: Mysticism, Magic and Platonism in the later Roman Empire*. Cairo: Institut Français d'Archéologie Orientale, 1956. A revised edition by Michel Tardieu was published in 1978 by the Institut d'Études Augustiniennes (Paris).
33. Mathers derived the Geomancy teachings of the Golden Dawn, mainly from the works of Heinrich Cornelius Agrippa and Christopher Cattán.
34. In this Grade curriculum there is no reference to practical Alchemy which is a part of the Rosicrucian philosophy. The Thoth-Hermes Temple (New Zealand) and the Ra Horakhty Temple (USA) both taught practical Alchemy in herbal, animal and mineral studies in the Outer Order. In the Inner Order the practical study was then put to ritualistic work. The Alchemical teachings differ from Temple to Temple at the discretion of the Chiefs. The Ra Horakhty Temple run by Laura Jennings-Yorke and her husband Peter is now retired.
35. I have had an opportunity to study the results of performing the grade rituals alone without the scholarship of the lectures and can attest that the rituals themselves are quite remarkable for their effect on the body and soul of the Candidate and Officers present. I know of a 7°=4° who maintains that the lectures for each grade are superfluous and that the rituals alone could bring a form of enlightenment. To a certain extent I agree with him. However, change must be guided within the framework of study otherwise the changes are not aligned to a growth concept within the Self.
36. Mathers, as many Adepts before him, considered that forms of energy and prayer are never wasted and end up on a plane or level in another dimension. Jung tried to consider this place in psychological terms as the Collective Unconscious. It is a place where past, present and future events are recorded and are the place where clairvoyants draw the power of precognition.
37. Although the Hierophant is present on the temple floor his main seat of path emanates from the dais and is not considered a floor officer as such.
38. See *The Equinox and Solstice Ceremonies of the Golden Dawn* by Pat and Chris Zalewski. Llewellyn, 1992.
39. See *Yeats's Golden Dawn* by George M. Harper. Aquarian Press, 1987. It is a very good biography of Yeats's time with the Order. Yeats had joined the Golden Dawn in 1890.
40. See *Florence Farr: Benard Shaw's New Woman* by Josephine Johnson. Colin Smythe Ltd., 1975.
41. See *The Alchemist of the Golden Dawn: The Letters of the Revd. W.A. Ayton to F.L. Gardner and Others 1886-1905* by Ellic Howe. Aquarian Press, 1985. This is a well researched book and Howe's scholarship is faultless, though the material he had to work in regarding Ayton was almost non-existent.
42. I am basing my information on a conversation between Mrs. Felkin and Jack Taylor in the 1930s—from Taylor's diary notes. Madame Blavatsky and Mathers apparently knew each other from a meeting they had some years earlier and got on reasonably well. She had tried to get Mathers to join the Theosophical Society but he had so far refused.
43. F.G. Irwin (1823-98) was a member of the S.R.I.A. and the original possessor of the "Clavicula Tabula Enoch." This paper was a breakdown of the Enochian hierarchy of the Elemental Tablets and was adapted per se by the Golden Dawn. It was originally taken in part from the Sloane MS 307.
44. See *Astral Projection, Ritual Magic, and Alchemy* edited by Francis King. Destiny Books, 1987.
45. For a reproduction of the original Golden Dawn Star Maps see *Handbook and Atlas of Astronomy* which reproduces maps of both hemispheres. Some of Peck's writings betray the Golden Dawn's esoteric astrological theme in them. Also see *Observers Atlas* published in 1898.
46. This information comes from Taylor's diary notes of a conversation between Mrs. Felkin and Jack Taylor.

47. In *Yeats's Golden Dawn* George Harper makes the statement that Felkin went back to Mathers for a brief time but I have seen no evidence of this fact as the Rituals of 6°=5° and 7°=4° of the Stella Matutina certainly do not show Mathers' hand in them. It is very unlikely that Felkin would have gone back to Mathers without the higher Grade Rituals.
48. In a later interview by Waite, Steiner had denied all but minimal contact with Felkin which cast doubts upon the claims of initiation. The Ritual of the Transmission of the Etheric Link, plus the various meditation exercises that were used by the Stella Matutina which Felkin obtained from Steiner, seemed to back up his claim and cast doubt on Steiner's denial. For this material would not have been given casually to an acquaintance. It should also be remembered that at the time Steiner was toying with the idea of Rosicrucianism.
49. Both of the Chambers died in 1948.
50. I was given these ranks by Regardie, but I am not sure which date they were given.
51. I tend to call Carnegie Dickson the "Gallopig Chief" for he was also appointed Chief of the Merlin Temple in later years as well. I have seen a document he wrote in 1949 on the function of the Temple Officers and I was told it was written by him when he was still the Chief of the Merlin Temple. It would appear that the Merlin Temple closed down shortly thereafter in 1949.
52. Some sources deny any Stella Matutina connection with this Temple and this I cannot confirm. Also I believe that Ithell Colquhoun, the author of *The Sword of Wisdom*, 1975, was a member of this Order. As to how much the Golden Dawn was involved is anyone's guess, but its existence is worth noting.
53. Revd. Hugh Evelyn Lee apparently brought some Golden Dawn Temple furnishings such as Pillars, Pastos, etc. to this Order.
54. Felkin left behind two sons, and one of them joined the Amoun Temple (as Frater N.N.) and accompanied his father, sister and step mother to Europe on a number of expeditions in search of the Third Order. He also joined Crowley's O.T.O. for a time, much to the dismay of his father. It was his name that Crowley mistakenly took for being his father as a member of the O.T.O. His fling with the O.T.O. did not last long and later he joined the Amoun Temple of the Stella Matutina and possibly the Merlin Temple. The other son retired to the Channel Islands where I believe he also died.
55. In the 1920s, a couple who were members of the Golden Dawn in England had moved to America and joined the Order there. They visited the New Zealand Order and passed on this information to the Whare Ra members when they stayed with the Felkin's. I have been unable to obtain their names, but have met people who recalled the event. Apparently the husband of the couple was a Doctor who was in the same Temple as Felkin pre 1900.
56. Atkins owned Yoga Publications and wrote under the name of Yoga Ramacharaka.
57. According to Paul Case's widow.
58. See *The Rebirth of Magic* by Francis King and Isabel Sutherland, Corgi, 1982, for more information on Paul Case.
59. The main difference between the Elemental Tablets of BOTA and that of the Golden Dawn is the substitution of Hebrew Angelic names on the Tablets. The same structure of the Tablets found in the Cypher Manuscripts is maintained.
60. The BOTA Tarot, under the artistry of Jessie Burns Parke, became something of an embarrassment to Paul Foster Case who wrote: "Miss Parke, unfortunately, adhered rather too closely to the tricks of style used by Miss Smith when she later drew the Rider[-Waite] Pack." From *The Tarot: A Key to the Wisdom of the Ages*, Macoy, 1981.
61. Anne Davies took over the running of BOTA after the death of Case.
62. Some years ago, Australian author Gregory Tillett drew my attention to the fact that numerologist Isidore Kozminsky, advertised as being a student of the Comte de Glenstrae (Mathers) in an Australian newspaper and he was convinced that an A.O. Temple did exist in Melbourne, Australia.
63. No doubt this was the re-christened Isis Temple.
64. This Temple suffered more than one closure, but was active in the 1950s, according to a Whare Ra initiate who has visited England and was friendly with its members.
65. Heym was mentioned quite a few times by Ithell Colquhoun in her *Sword of Wisdom*, 1975. I quizzed Israel Regardie, who knew Heym quite well in the 1930s, about Heym's occult activities and told me that in his position it was unlikely that Heym was a member of any Golden Dawn Order under Moina Mathers.
66. One of the French Temples claiming lineage from Heym is the Horus Temple of Paris. To date, no original documents from Moina Mathers or Heym has been produced that either proves or refutes this Temple's claim. There is also a Belgium Temple called "Nefertoum Maat" which

has very recent been formed, but appears to be working along Crowley's Thelemic lines. They have made claims to lineage but have not offered any proof.

67. Aleister Wallace demitted from the Whare Ra Temple to head the BOTA in New Zealand. I was informed he reached the 5°=6° Grade by Jack Taylor.
68. From the years 1912 to its demise in 1978, the Whare Ra's total membership has been estimated to have been well over a thousand by the sources I have contacted. At its peak there were hundreds in the Inner Order from the 1920s to 1930s. An initiation in the Inner Order was almost a weekly occurrence. The bulk of the membership was in the Outer Order.
69. The Hermes Temple also produced another initiate who was outstanding. Her name was Dion Fortune and she later formed her own Order which she called the Fraternity of Inner Light. My sources have told me though she was the head of this organization she retained membership of the Hermes Temple until her death. Yeats also kept his membership though publicly denied it. Fortune, like Regardie, both reached the 5°=6° Grade.
70. Though he stated for years that he had no intention of starting the Golden Dawn in America he admitted to me over dinner one night that he had. All the possessions and robes he had made in England and brought to America were given to one of his students.
71. Though some the initiated members have dropped by the wayside, a number of them had worked together under the leadership of Patricia Behman.
72. Wilkinson died in November 1990 just after he chartered the Temple. It is now under the leadership of Greg Boag.
73. A rift had occurred between the Los Angeles Chiefs and two of the Chiefs, Laura Jennings and Peter Yorke, left Ms. Behman and moved to Seattle where they founded a new Temple. Around this time I also fell out with Ms. Behman. She went on to work with a loose federation of individuals and a number of people who were initiated by Regardie. This is completely separate from any New Zealand connection.
74. This charter gives them the power to work the Grades above the 5°=6° Grade; being the 6°=5° and 7°=4° Grades.
75. Even Dr. Felkin, when communicating with his Secret Chiefs, was told that there were physical Temples at certain locations in the desert.
76. By "Order" I am referring to the Temples under the Alpha et Omega, Stella Matutina, and the Smaragdum Thalasses as it is still called in New Zealand. All these names though can still refer to the umbrella name of the Golden Dawn because their teachings and Grades are the same or similar.
77. I base this information on a conversation that a Whare Ra member had with an A.O. member in England in the 1920s.
78. Some of the teaching of the 7°=4° Grade by Mathers has been published by Francis King in Appendix E in his book *Ritual Magic in England: 1887 to Present*, Neville Spearman, 1970. Unknowingly he listed the material as part of the teachings of the Cromlech Temple, yet the lecture was actually from a notebook of the 7°=4° Grade. I have been assured by members of the Cromlech Temple in New Zealand that there was never 7°=4° Grade material in it. It appears that much of the teachings of the 6°=5° and 7°=4° Grades of the A.O. Temples dealt with the Aura. The 6°=5° and 7°=4° teachings of the Stella Matutina also covered this subject. For those interested, a full set of the Auric papers are in the Southern Methodist University in Dallas, Texas USA.



Chapter 2

The Neophyte Ceremony and Commentaries

Introductory Note

The concept of writing commentaries on the Elemental Grade Rituals of the Golden Dawn was initially formulated as an Order document called the Z.4. I started writing this document in 1982, the year the Thoth-Hermes Temple was chartered by W.H. (Jack) Taylor. Taylor was a former Hierophant (of 7°=4° Grade) of the New Zealand Temple, Whare Ra. The Temple was founded in 1912 by Dr. R.W. Felkin.

The Z.4 document was originally intended to be restricted to members of the Inner Order of Thoth-Hermes. It included many of the "word of mouth" teachings passed on by Taylor, and other Inner Order Adepts from Whare Ra, under whom I trained. The Z.4 was written to fill in information left out of two other Order papers, the Z.1 and Z.3. It also was designed to bridge the gap between the two papers. The Z.1 paper on "The Enterer of the Threshold" is a technical explanation of the meanings and descriptions of the Temple Officers. The Z.3 paper on "The Symbolism of the Admission" is a clairvoyant description of the admission of the candidate.

This book has been designed for the experienced Golden Dawn practitioner. It contains: 5°=6° explanations of the 0°=0° Ceremony, previously unpublished teachings from the 6°=5° and 7°=4° Grades of the Stella Matutina, and later teachings from the Smaragdum Thalasses. Smaragdum Thalasses is the New Zealand name given to the Order after Whare Ra withdrew from the Stella Matutina in the 1930s.

I have brought all of this information together, in a unified format, rather than stretch it out over the three Inner Order grades. Examples of this are given in "The Control and Functions of the Officers on the Dais."

For some readers of this book, there may be areas that are initially incomprehensible. Dedicated reading and study will eventually bring an understanding of the material presented. For others, who have studied on their own or through various Temples, I hope that the additional material will give more insight into the 0°=0° Grade.

When I first decided to do this book, I was faced with the problem of what to do with the existing Z.1 and Z.3 documents and their colorful, but somewhat archaic language. I was not sure whether to rewrite them, omit them, use only my additional material, or leave them in and blend them in, with the newer material, so that the whole package could be presented in full. Ultimately, I chose the latter which saved the reader from going book to book trying to fit the puzzle into place. In doing this, I have re-formatted the Z.1 and Z.3 documents, eliminating duplicate material.

The importance of understanding the technical aspects of the Neophyte Ceremony cannot be over-emphasized. It is the backbone of the Z.2 paper called "The Formulae of the Magic of Light." This paper outlines ritual ceremony for Evocation, Consecration of Talismans, Invisibility, Transformations, Spiritual Development, Divination, and Alchemy. In the Neophyte Ritual of the Z.2, the Adept assumes the role of the Hierophant. The

Hierophant must understand every aspect of what is happening in the ritual so that he can control the ceremony and give the forces life. He must also be able to dissect each layer of the ritual. If one area is lacking, he must be able to counter-balance the energies so that harmony prevails throughout the ceremony.

Both the Z.1 and the Z.3 documents were written very early in Golden Dawn history, around 1892 or earlier—barely four years after the first Neophyte Ceremony was conducted. After this, there was little input of this depth on the subject of the Neophyte ceremony by later Temples.

In 1903, the Golden Dawn split into two factions. The splinter group, led by A. E. Waite, formed the Stella Matutina which retained the bulk of the Golden Dawn's Inner Order. Most members remained in the Order until World War I. Even in the 1920s, there was still some original Golden Dawn Adepts in the Stella Matutina. The 30 or so years of ritual experience gained in both Orders were shared with other Order members. A good example of this was the Hermes Temple in Bristol, England. During the 1930s, the Hermes Temple had a number of members who had been trained by Golden Dawn Adepts.

Israel Regardie, the editor of *The Golden Dawn* and several books on the Golden Dawn, was a member of the Hermes Temple, in Bristol, England, during the 1930s. According to him, when questioned on this point in 1983, his only Temple contacts during that time were the Chiefs. He never met other members, though one person came to witness the consecration of his Elemental Weapons which some surprisingly enough considered a major event in a Temple. Because of this, Regardie was not aware that there were other members of the order with ritual experience.

Actually, the Temple had a number of members with extensive ritual experience but they had chosen to isolate themselves from other Temple members during this time. Some of these members had been taught by Golden Dawn Adepts. Though well in their 70s, they were still actively engaged in Golden Dawn ritual.

The New Zealand Temple, Whare Ra, was also a good example of this cumulative type of teaching. Dr. Felkin was in charge of ritual training at Whare Ra. Under his guidance, Whare Ra members were the best trained in ritual magic of all the Golden Dawn Temples, including the Hermes, Amoun, and Isis-Urania Temples. This assertion is based on the opinions of visiting members of those Temples who came to New Zealand.

Dr. Felkin ran ritual training in the New Zealand Order like a military operation. He went into extraordinary detail on how and what was happening. Around 1920, a former Golden Dawn Adept (from the old Isis-Urania Temple) and his wife visited Felkin in New Zealand. They expressed surprise at the ritual ability of some of the early Whare Ra Adepts. The training procedures advocated by Felkin, in their opinion, far outstripped those they had seen in the old Golden Dawn, as well as those of the American Temples that they had previously visited.

In the late 1920s, a Whare Ra Adept by the name of Hugh (Euan) Campbell went to England to study the Dee manuscripts at the British Library for two years. While there, he became friendly with Langford Garstin, Chief of the Alpha et Omega (A.O.) Temple. Campbell's diary notes make the comment that the rituals in this Temple were "slip shod" (he attended some Neophyte rituals and a 5°=6° ritual) and lacked any real determined effort. Though Campbell was friendly with Garstin, he found that his Alpha et Omega Temple cousins treated rituals as a "chore that was simply tolerated." Garstin, in fact, tried to persuade the young New Zealander to stay in England and join his Temple. Campbell had a high respect for Garstin, and found his ability and knowledge to be the exception rather than the rule in the A.O.

Whare Ra's isolation, in the small country village of Havelock North, had its advantages. A large number of this Temple's founding group were extremely clairvoyant. When the Temple was founded in 1912, Felkin found himself with a tight-knit group of religious devotees that had much to offer but no direction to go toward. When they applied themselves to the Golden Dawn rituals, it was done in the manner of religious fervor and fanaticism rarely seen outside the Middle Ages, and I make this comment with the greatest respect.

From 1912 until the 1940s, when Whare Ra was at its peak, much of this devotion to ritual produced some surprising results. For example, some Adepts would clairvoyantly check each other, during the performance of rituals, by viewing the state and color of the participants' auras.

My own experience, of this type of checking procedure, came from Jack Taylor. He used to make me create the Temple God-forms of the 0°=0° grade in the astral with all the correct coloring. He would then proceed to check each one and give a comment on whether it was correct or not. If not, I would then have to start again. One day, I decided to test him on this by creating the form of a lion in the Invisible Station of Horus. When he got to this form he told me, rather dryly, that I should try a little further north—like Egypt and leave the rest of the pride behind. I never again tested his abilities. Admittedly abilities like Taylor demonstrated were rare but the number who possessed this, in the early days of Whare Ra, was quite abnormally high when compared to other Temples.

I do not wish to give the impression that the greater number of Whare Ra Adepts knew more about ritual than their old Golden Dawn counterparts, because they did not. However, a hard core did exist who excelled in ritual work.

Whare Ra members were taught courses in Tarot, Astrology, and Enochian Work, along with the Z.2 documents which were optional studies. The first things taught new members, however, were the mechanics of ritual. Some older members considered these to be of singular importance, and taught them to the detriment of the other studies. Students were required to keep their eyes on the cracks of the concrete to locate exact places to stand and walk during the rituals. This caused a great deal of pressure on Adepts and a number left the Order because of it. Those who survived, under this type of training, were mostly strict disciplinarians.

Before World War II, training by the “word of mouth” was quite detailed, and it produced a number of Adepts of high caliber. In the final stage of Whare Ra's existence, however, from 1959 to the Temple's end in the late 1970s, this method of training deteriorated, and the Temple failed to produce the skilled leadership needed to sustain it. Ritual training was inadequate and lacked the necessary supplemental support of the Z papers. Adepts had to write their own papers and formulate their own opinions as to what went on. As a result, the last three Chiefs of the Order were unable to reach the skill level of previous Chiefs, and the Temple disbanded.

It is unfortunate that in the final days of the Temple, members, with the most ritual understanding, failed to rise to any real position of power. Those who were in charge had little knowledge to pass on to others—with the possible exceptions being Taylor, Campbell, and one or two others. This was aptly illustrated by a humorous anecdote related to me by a couple that belonged to the Temple during its final stages. The couple reported that they had been instructed, by a former late Chief, to “walk like an Egyptian” during rituals. The couple, puzzled by what this meant, asked for further illumination. The Chief, obviously unsure of what it meant herself, ignored their request. When I heard this, I was reminded of the pop tune and video, of the same name, by the Bangles. To this day, I cannot hear the tune, nor watch the video, without bursting into laughter.

When I first got interested in magic, I studied the Golden Dawn rituals from Regardie's published works. When put to the practical test, this information on rituals left quite a number of questions unanswered. It was not until my period with Taylor, and also other Adepts who helped, that I began to truly understand ritual work, and record this understanding on paper. I began to feel like Carlos Castaneda felt in the presence of Don Juan (see *The Teachings of Don Juan: A Yaqui Way of Knowledge*, 1985). I knew that the opportunity I had was an once-in-a-lifetime experience and should not be lost. I found that I virtually had to start again from scratch.

As I conducted the physical actions of each ceremony I had to learn the functions on the many different levels of the astral, about which virtually nothing had been written in the published papers of the Order. This type of teaching was the “word of mouth” type that had been handed down, from Hierophant to Hierophant, since the formation of the Order in England.

Over the years of my association with Taylor, one thing became obvious—I had much

to learn about ritual work. I was extremely fortunate to come under Taylor's wing. I also was enriched by my acquaintance with the elite circle of ex-Inner Order Whare Ra members, who continually helped me, and gave me advice over the years.

It is unfortunate that some of the published comments about the Stella Matutina are blatantly contemptuous. Reading these accounts, one would consider that most of the members were a bunch of incompetents who were mixing in things they knew little about. Most of this stemmed from Regardie's comments of his experiences in the Hermes Temple, and the tampering of the ritual documents. This, however, was not always the case in the New Zealand Temple. While it is true that their scholarship left a lot to be desired, in some areas of the Order's teaching, they were quite exceptional at ritual magic.

The best I have ever seen was Taylor, and the members of the Order of the Table Round. This was a small Arthurian Order that Felkin brought to New Zealand along with the Golden Dawn. It had a large number of Whare Ra Inner Order members within it.

When I was initiated into this side Order (before I was initiated into the Golden Dawn or the Smaragdum Thalasses as it was called in New Zealand), all those on the dais, and most of the floor Officers, were Inner Order Golden Dawn members as well. This was a totally different experience from any dry Masonic type Order that I had experienced before. Here, it seemed to me, was ritual magic in its essence. The experiences at the hands of this well-drilled collection of Officers left their mark on me. While I had practiced Golden Dawn rituals before, they were nothing compared to this level. The problem, of course, was my own lack of experience and my inability to recognize the ritualistic signposts.

Over the next few years, I found I was swamped with the large amount of unpublished material on these rituals. Taylor, to my mind, was something of a ritualistic genius who could dissect and instantly point to the problem. One of his favorite anecdotes was a conversation he had with Mrs. Felkin back in the 1930s. Jack commented, after a Neophyte practice, that everyone had managed their parts without making a mistake. Mrs. Felkin countered that there might have been perfection in the rendition, but there had been no power to the ritual. Jack had to agree. It was this type of mechanical approach to ritual on the mundane level that Taylor abhorred. He tried to make all those he taught to look deeper into themselves.

Although learning about ritual magic from books such as this leaves a lot to be desired, it is often the only way to learn the subject, especially when a teacher is not available. This book is a tool, and a helpful guide based on the observations of a number of Adepts from the Golden Dawn, the Stella Matutina, and the Smaragdum Thalasses. It has been designed to make you aware of certain areas of importance in ritual. But only your own training and practice will make some of the things described here happen.

The formulae of the Neophyte Ceremony are the essence of the Z.2 rituals from which all of the Second Order Rituals are based. To understand and perform the Z.2 correctly, one must know the higher functions of the Neophyte Ceremony.

Within the Golden Dawn teachings, within the "word of mouth" category, is the continual reference to magnetic manipulation of the aura. This starts at the Neophyte grade, and continues through the 7°=4° grade. Some of the "word of mouth" techniques, taught to me by Taylor, go back to the old Golden Dawn. However, I had taken the liberty of expanding them somewhat in this book. Eliphas Levi says in his *Transcendental Magic*:

When the magus has attained lucidity, whether through the mediation of a pythoness or by his own development, he communicates and directs at will the magnetic vibrations in the whole mass of the Astral Light, the currents of which he divines by means of the Magic Wand, which is the perfected divining rod. By the aid of these vibrations he influences the nervous system of the persons made subject to his action, accelerates or suspends the currents of life, soothes or tortures, heals or hurts—in fine, slays or brings to life.

This is possibly an oversimplification. However, it is a highly accurate statement of the actions of ritual magic and the actions of the Hierophant and his Sceptre during a

ceremony such as the Neophyte. Just by studying the magnetic actions alone, one enters a labyrinth world of magnetism that has many layers. Some of these I hope to discuss in this book.

Over twenty years ago, I studied Tantra under the late Vivandatta. He made me aware of the use of the auric energies of the body. He used his own aura to magnetically increase his body's vibrational pitch and thus sensitize it to certain etheric fields. This is where teachers like Taylor, who have the same ability as Vivandatta to control their aura, could teach at their best. They would not only tell you, they would show you. Taylor had the ability to take you out of your own physical body and introduce you to the magnetic currents in the ritual, one level at a time. The experience has to be undergone to be believed. But in doing this, he demonstrated a power that I have never perceived in any other magician before. He was truly awesome in this field, something which went against his frail body which was confined to a wheel chair in his twilight years.

When doing ritual there is no substitute for practice. At Whare Ra, whenever possible, ritual practice was done once a week. Some Temples train just once a month with only the Officers conducting the ceremony attending. I would suggest that once a week be the average, with as many people as will fit into the Hall. Have those present take notes on their impressions of the movements, errors, and so on. This keeps everyone alert during the proceedings. The mechanics can be quickly learned this way. Furthermore, it leaves the way free for everyone to concentrate on the inner mechanisms. It is no good saying, after the ritual, that "it was really powerful this time." Rather, everyone must be able to dissect it and say why it was powerful or why was the power lacking? Ritual training is very hard work, make no mistake about it. People get quickly bored if they are half-hearted about it.

In this book there are a number of old concepts that have never been publicly revealed before and many new ones that I have developed. I hope that over the years, others will benefit from my experiences and eventually improve on my meager notes. I am fast approaching an age where instruments, whether electronic, radionic, or a combination of both, will be able to categorize precisely the various energy levels during different parts of the ritual. The future adept may be able to use these, like biofeedback principles, to improve his or her performance. Until then, there is still a lot of hard work ahead of me. For those of you who may wish to study the magnetic theory from the scientific viewpoint of radionics, I would suggest reading David V. Tansley's book, *Radionics Interface With the Ether Fields*, especially the chapter on the "Geometric Etheric Link."

The Neophyte section of the book contains the 0°=0° Neophyte Grade Ritual, which is taken from one of Whare Ra's earliest documents. It was written around 1912. When Whare Ra withdrew from the Stella Matutina in 1933, the rituals then simply crossed out the words "Stella Matutina" and inserted "Smaragdum Thalasses." This copy belonged to a former Chief of that Temple, Mason Chambers. He was one of the three Chiefs that Felkin left in charge when he returned to England after his initial visit to New Zealand. When compared to previously published versions of the ritual, by Regardie, Torrens, and Gilbert, one will find, in some instances, additional material on the pivots, turns, etc., but also there are some areas lacking. There is an Alternate Adoration, given here, which was left up to the discretion of the Hierophant to use. In addition, more information is provided on the ceremony of the Eucharist, at the end of the ceremony, which has not been published before.

Overall, it would be a fair comment to say that the Stella Matutina versions of the Neophyte Rituals are far more descriptive than the early Golden Dawn ones that have been examined. A comparison with the published versions of both Torrens and Regardie will bear this out. The reason for this is unclear. It is possible they were re-edited by a group of Adepts under the Morgan Rothe (M.R.), the name for the Order between 1900 and 1903. "Morgan Rothe" is a Germanic name which loosely translates, "Red Dawn."

There are a number of other possibilities for the discrepancies in the versions. Perhaps the papers were re-edited later by the Stella Matutina or the Temple copies, from the original master copies of Mathers, were condensed to save additional writing.

Another version of the Neophyte Ceremony, written three years after the original

breakup of the Order in 1900, is published by R.A. Gilbert in his *The Golden Dawn: Twilight of the Magicians*, 1987. This is, in some respects, closer to, though not identical with, the New Zealand version published here.

This section also gives the commentary and explanation in a step-by-step, easy-to-follow format. The whole book is designed to show the type of procedure a person encounters when joining a Golden Dawn Temple. On a final note, there are a number of purists who go against any tampering of the Golden Dawn rituals. In the past, some of this tampering has been inferior and deserved criticism. In other areas, such as the Consecration Rituals of the Elemental Weapons, the changes made by the Stella Matutina in the Hermes Temple at Bristol were superior to the original Golden Dawn documents. This is a point that most Golden Dawn aspirants will agree on, though each case must be presented on its own merits.

Some years ago, I had a discussion with a high-ranking member of the Order who took great pains to point out the "absolute correctness of the Consecration of the Vault Ceremony" after I suggested a change to it without telling this person what the change was. After some deliberation, this person was rather red-faced when informed that the consecration of Fire and Water was done in the reverse manner to what it should be, a basic error of some importance in a very important ceremony.

Perfection in ritual is a goal to strive for and to do this one must be constantly trying to improve on the old to make it better, where possible. But change in this area must be made for all the right reasons and not for change's sake alone. The Golden Dawn is no exception. Some may consider that I have complicated an already complex system. For example, in my own case, when I was first introduced to many of the "word of mouth" teachings, I had a fair share of headaches trying to fathom out the intricacy of Golden Dawn ritual work. On more than one occasion, I wondered whether this was all necessary. Taylor put this to me very simply:

If you do not understand the deeper meaning of ritual, whether it be Golden Dawn or otherwise, then all you are doing is marking time and not growing in this area. The human soul and its connection to ritual is more complex than you have even dreamed about and if you want to get to the kernel of this then you will have to work long and hard. Even though I am now 87, and have been doing Golden Dawn ritual work for nearly 60 years, I still learn more every time I read or study the rituals. My own teacher told me years ago to make the complex second nature and then will you start to understand the deeper meaning of ritual.

In New Zealand I have not tried to set myself up as the last word on Golden Dawn ritual teachings. But I have tried, in my own way, to present to those Golden Dawn enthusiasts out there some of the information I have learned. This needed to be done, for Whare Ra lasted the longest of the Golden Dawn Temples. If I had waited for some elderly members of the Hermes-Bristol Temple to break their quarter of a century of silence, and publish a volume such as this, I feel I would have a long wait.

If there are Golden Dawn Temples, like the Thoth-Hermes, that are there by "Apostolic Succession," and have the training and knowledge to pass on information, and are reticent through their Obligation, then I make no apology for this work because they have preferred to keep the information for themselves at the expense of others who wish to learn. Personally, I find this type of attitude intolerable, especially in this day and age. To my mind, this is taking a step back to the dark ages of occultism. This information, which is slowly but surely making its way to the general public, is becoming an almost unstoppable tide. It is quite obvious to many that this is the way in which the Golden Dawn can be brought into the 21st century.

Pat Zalewski
Wellington, New Zealand
1988

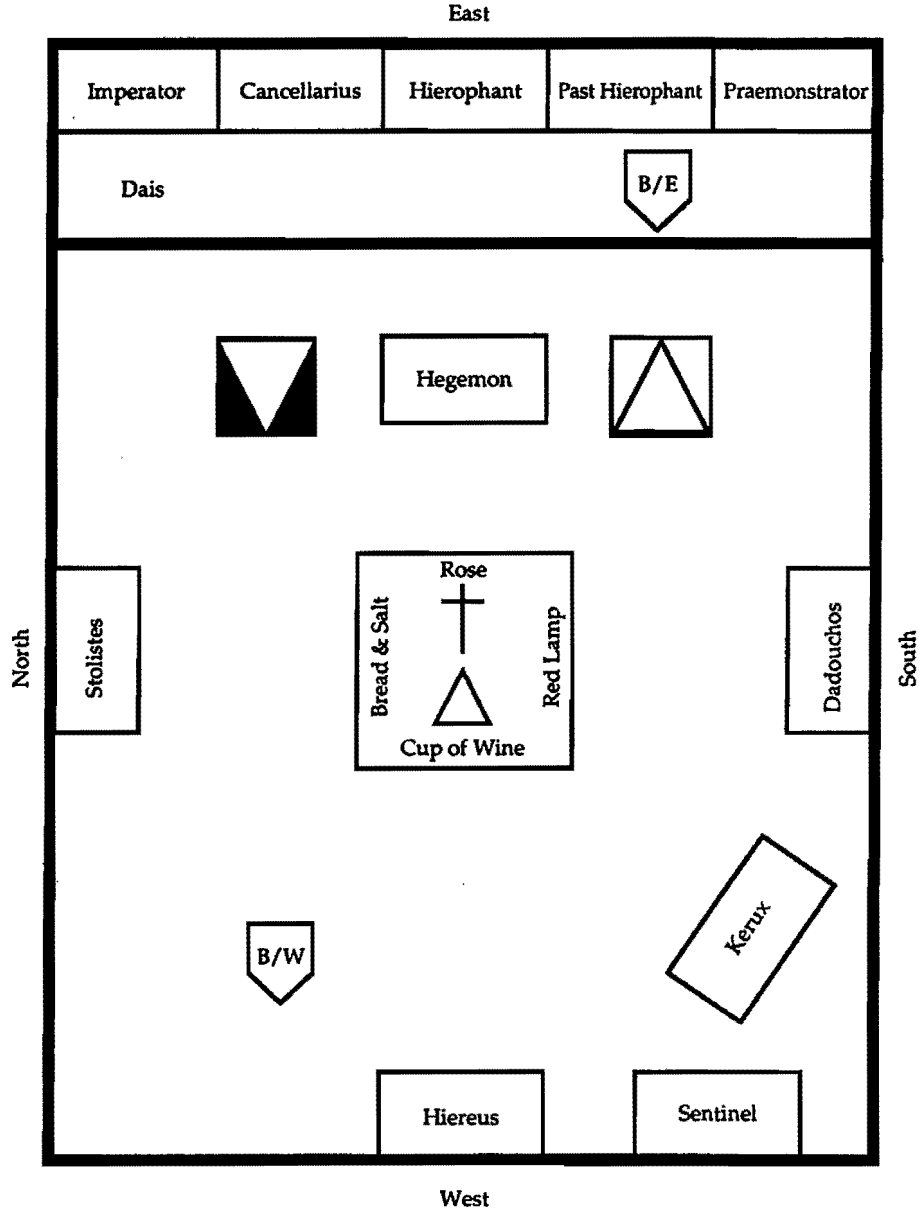


Figure 1
0°=0° Temple Layout

**The 0°=0° Neophyte Ceremony of the Whare Ra Temple
of the First Order of the Stella Matutina**

Officers

On the Dais:

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

In the Hall:

Hierus	(black robe, lamen, Sword.)
Hegemon	(white robe, lamen, mitre-headed Sceptre.)
Kerux	(lamen, Lamp and Wand.)
Stolistes	(lamen, Cup of Lustral Water.)
Dadouchos	(lamen, Thurible.)
Sentinel	(lamen, Sword.)

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 Sceptre 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 Hiereus, 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: *(Dadouchos passes by west and north to east, faces Hierophant, salutes, holds Thurible chain short and makes a cross then lengthens the chain and tenses 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 left hand and Sword in his right, 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, Dadouchos falls in behind the Stolistes.

(If there are too many Members, only the Officers 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 Sceptre 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 for the first three adorations, 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 hath 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, Sceptres, 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 north-east in front of Hierophant's Throne, faces west, 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: ١. *(knocks.)*

Hiereus: ١. *(knocks.)*

Hegemon: ١. *(knocks.)*

Hierophant: ١. *(knocks.)* Khabs.

Hiereus: ١. *(knocks.)* Am.

Hegemon: ١. *(knocks.)* Pekht.

Hiereus: ١. *(knocks.)* Konx.

Hegemon: ١. *(knocks.)* Om.

Hierophant: ١. *(knocks.)* Pax.

Hegemon: ١. *(knocks.)* Light.

Hierophant: ١. *(knocks.)* In.

Hiereus: ١. *(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: Fratres and 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.

(Sentinel 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.

Kerux: 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 Sceptre. Hiereus, northwest of Altar with Sword. Hegemon, southwest of Altar with Sceptre. 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 Fratres 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 lifts hoodwink for a moment.)

Hiereus: 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. Thou hast known me now, so pass thou on.

(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 Sceptre.)

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 Sceptre 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 (Soror) among us; to the glory of Thine Ineffable Name. Amen!

Alternate Invocation

Oh Thou Whom nature hath not Formed; Oh Thou Who didst in reason Constitute the things that are; Oh Thou Whom naught 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 Sceptre above Neophyte's head. Hiereus raises Sword so as to touch Hierophant's Sceptre. Hegemon raises his Sceptre 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 up Lights.)

Hierophant: Long hast thou dwelt in Darkness—Quit the Night and seek the Day.

All: We receive thee into the Order of the Stella Matutina.

Hierophant: ١. *(knocks.)* Khabs.

Hiereus: ١. *(knocks.)* Am.

Hegemon: ١. *(knocks.)* Pekht.

Hiereus: ١. *(knocks.)* Konx.

Hegemon: ١. *(knocks.)* Om.

Hierophant: ١. *(knocks.)* Pax.

Hegemon: ١. *(knocks.)* Light.

Hierophant: ١. *(knocks.)* In.

Hiereus: ١. *(knocks.)* Extension.

(Officers remove Sceptres 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 statutes 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.

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

Hiereus: Let the final Consecration take place.

(Kerux goes to the north and remains there until the procession is formed Stolistes and Dadouchos purify 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 previously.)

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 Sceptre to Hiereus, 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, Hiereus and then Members and finally Dadouchos and Stolistes. All salute when passing Hierophant. Hiereus 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 "Konx 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: Frater <_____>, 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 it 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 Kabbalistic 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 he 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 of the Neophyte Ceremony

(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.)

Hierophant: ♫. *(knocks.)*

(Kerux passes to northwest raising Wand.)

Kerux: Hekas, Hekas, Este Bebeloi.

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

Hierophant: ♫. *(knocks. Hierophant rises.)*

Hierophant: Fratres and 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.)*

(All rise.)

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

(Done. Hiereus gives Signs.)

Very Honored Hierophant, all present have been so honored.

(Hiereus and Kerux returns to place.)

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

Stolistes: *(purifies as in Opening.)* 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: *(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 to in front of the Dadouchos. Kerux leads, all saluting as they pass east each time. Hiereus falls out when he passes his Throne. Hegemon falls out when he passes 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 and salute, repeating the salute for the first three adorations, 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 hath 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, Sceptres, etc., on high then sink them in salutation.)

Alternative Adoration

Holy art Thou, Father of Beings and of Spaces. *(Salute.)*

Holy art Thou, Who didst in reason constitute the things that are. *(Salute.)*

Holy art Thou, Whom nature hath not Formed. *(Salute.)*

Holy art Thou, Who workest in Silence and Whom nought but Silence can express.
(Sign of Silence.)

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 Sceptre 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. *(Smells the Rose.)* 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 down. When the last 5°=6° member is east of Altar.)

Hierophant: Let all Members of the 4°=7° Grade now rise. *(They rise and partake as before.)* Let all Members of the 3°=8° Grade now rise. *(They rise and partake as before.)* Let all Members of the 2°=9° Grade now rise. *(They rise and partake as before.)* Let all Members of the 1°=10° Grade 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.)

Kerux: It is finished. *(Kerux returns to his place.)*

(All rise.)

Hierophant: Tetelestai.

Hierophant: ١. *(knocks.)*

Hiereus: ١. *(knocks.)*

Hegemon: ١. *(knocks.)*

Hierophant: ١. *(knocks.)* Khabs.

Hiereus: ١. *(knocks.)* Am.

Hegemon: ١. *(knocks.)* Pekht.

Hiereus: ١. *(knocks.)* Konx.

Hegemon: ١. *(knocks.)* Om.

Hierophant: ١. *(knocks.)* Pax.

Hegemon: 1. (knocks.) Light.

Hierophant: 1. (knocks.) In.

Hiereus: 1. (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 Sceptre 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.

Preparation for the Neophyte Ceremony

Application to Join a Golden Dawn Temple

The following (taken from an early Golden Dawn document) is an example of a request to join a Golden Dawn Temple. All applicants are expected to sign and return the form for consideration of their eligibility to join the Temple:

Some years since, permission was granted by the Secret Chiefs of the Order to certain Fratres learned in the Occult Sciences to direct the Working of the Esoteric Order of the G.D. in the Outer, with the view of aiding the study of Occultism and the mysteries of Life and Death; further also authorizing them to hold meetings both for the purposes of Study and also for the Initiation and Advancement of any person of either Sex, who should be accepted as a candidate by the Chiefs and who should be prepared and willing to take an Obligation of the most solemn character to maintain Absolute Secrecy regarding all things to the Order; (such Obligation being no worse contrary to either their Civil, Moral, or Religious duties).

Belief in Supreme Being, or Beings, is indispensable. In addition, the candidate, if not a Christian, should be at least prepared to take on an interest in Christian Symbolism.

The Chiefs of the Order do not care to accept as Candidates any persons accustomed to submit[ting] themselves as Mediums to the Experiments of Hypnotism, Mesmerism, or Spiritualism; or who habitually allow themselves to fall into a completely passive condition of will; also they disapprove of the methods made use of as a rule in such Experiments.

This Order is not established for the benefit of those who desire merely a superficial knowledge of Occult Science:

Preliminary Pledge to be signed by Intending Candidate

I the undersigned do hereby solemnly pledge myself

1. That I am over the age of 21 years.
2. That I join this Order of my own free Will and accord.
3. To keep secret this Order, its Name, its members, and its Proceedings, from every person outside its pale; and even from Initiates unless in actual possession of the Pass-Word for the time being. I further promise to keep secret any information relative to this Order which may become known to me before my admission; and I also pledge myself to divulge nothing whatsoever to the outside World concerning this Order in case [of] either my Resignation, Demission or Expulsion therefrom.
4. Undertake to prosecute with zeal the study of Occult Sciences.
5. If accepted as a candidate, I undertake to persevere through the Ceremony of Admission.

(Signature in Full): _____.

Dated this _____ day of _____, 20____.

I select the following for my Motto: _____.

(Latin is preferable.)

I desire that communications may be addressed to me as under:

(Address in Full): _____.

Acceptance of a Candidate

The acceptance of a Candidate for a Golden Dawn, A.O., or Stella Matutina varied to a certain degree. Wherever possible, the candidate was first interviewed by a panel of members. This was followed by an "Astral Investigation," which was performed by a clairvoyant member of the Temple. Usually, this person was one of the Chiefs, or a person sufficiently high enough in the Order, and nominated by the Chiefs, to astrally investigate the candidate.

During the later years of the Stella Matutina, this practice fell into abeyance. A good documented example of this is shown in *The Sword of Wisdom* where Ithell Colquhoun tried to become a member of an A.O. Temple (which I assume was in the early 1930s) under the Chieftainship of Mrs. Weir. A few nights after applying to join the Temple, Ms. Colquhoun underwent an experience that she termed an "invasion" where she experienced an impersonal force coming into contact with her and which she termed the "Power of the Y." After this experience, she was refused membership to the A.O. Temple.

To most people, who understand any type of psychic activity, this is relatively straightforward enough. Consider the psychic experiments allegedly undertaken by the C.I.A., where those that were psychic enough drew maps of secret missile installations in Russia. It would be fair comment to say that if one has the psychic ability, they can drop in and investigate anybody. The exception to this is a trained Adept who has the ability to recognize and neutralize this force (though I doubt the C.I.A. has studied this type of research). Ithell Colquhoun also mentioned that this force may have been the "Secret Chiefs" (as opposed to the elderly matrons who took the Office of Chiefs at the time).

It has been my experience that not one, but two, types of psychic investigations can take place. The first, an investigation by an Order clairvoyant, cannot always be deemed accurate unless it is done by someone who has a proven ability in that field. The second is when people, who have applied to join the Order, experience the same symptoms quoted by Ms. Colquhoun. This must be done on an entirely involuntary basis. It has been described as a cloud or energy field descending on one. By "involuntary," I mean that it was not done on any conscious level by any Temple Officer. The latter form of investigation has been noted more than once at Whare Ra, and also by a number of initiates in the Thoth-Hermes Temple. Whether it is an effect of the "Secret Chiefs" or not I cannot say but, according to what I have seen, this type of investigation generally occurs to people who are deemed unqualified to advance far into the Order, and in the view of hindsight, would generally be considered unsuitable as Second Order material.

If this type of examination of candidates was available, some people may wonder why did the Golden Dawn undergo so much turmoil? The answer is simple enough. This type of investigation can only be applied to the Outer Order (for reasons mentioned above) where people are not in a position to dictate terms to the Inner Order. Jack Taylor pointed out to me a number of cases at Whare Ra where some members were perfect Outer Order members and put all their efforts behind the Order. But once admitted to the Inner Order, things changed to the opposite. I know of one American Temple Chief, a trained psychologist, who uses her training and her ability to be able to read the horoscopes of prospective members to see if they are suitable before they are admitted. However, going on the track record of this Temple and the turmoil within it, and from those who have left it, this method is not any more successful than the astral examinations of the earlier Temples.

Preparation of the Candidate

The preparation of the Candidate differed to a certain extent from Temple to Temple within the Golden Dawn, and later in the Stella Matutina. The following description is an example of what is undergone in the New Zealand Order.

Once it is decided that a Candidate is suitable for initiation by the Chiefs, the Hierophant then obtains a natal birth chart from the aspirant. From this, an electional chart is made up. The two are joined together so that a suitable time for the ritual can be worked out.

Once this is done a Temple member, or one of the Temple Officers of the oncoming ceremony, instructs the Candidate to:

1. Fast at least four hours before the ritual. This is done to ensure an empty stomach which makes the psychic channels more open and receptive to stimulation.
2. Bathe in herbs of the liliaceae family, which relate to Malkuth. These herbs penetrate the aura and leave a residue in it that makes it receptive to the auric manipulation which is conducted during the ceremony.
3. Meditate on a suitable name for at least twenty minutes before the ceremony. Generally this form of meditation uses the Hebrew name of the Order (ChBRH ZRCh BQR AWR—Society of the Shining Light of Dawn), which the Candidate is told to repeat continuously until he is blindfolded by the Sentinel. The theory behind this meditation is that constant repetition of the name, by the aspirant, helps break down the astral sheaths between himself and the Order.

Preparation of the Hall

The Temple layout is shown in Figure 1. The first Officer to enter the Hall, before the ceremony is the Kerux, whose duties are to set up the Temple furniture. This Officer is followed by the Stolistes who attends to the placing of the Holy Water, and oversees that all robes and insignias are ready. (Temples, like Whare Ra, usually supplied the robes, but in smaller Temples the individual Officers generally had their own. Regardless, it is still the duty of the Stolistes to check with each member to be sure that everything is in order). The Dadouchos is the last of the junior Officers to enter the Temple. It is his or her duty to attend to the lamps, censers and candles.

Once the physical Temple props are in place, the Officers leave and the Hierophant then creates the astral shells of the God-forms. Once he has completed this task (which can take from 30 to 40 minutes to perform correctly) the Dadouchos is then brought back into the Temple and performs the candle lighting ceremony, watched by the seated Hierophant. It is important to remember that a candle is placed in each of the four quarters it represents. The Yellow candle for the east, however, is placed between the pillars and slightly behind the chair of the Hegemon.

The ceremony of candle lighting is always started at the east, going in a clockwise spiral, until the final candle on the Altar is lit. Two main things occur during this exercise. The first is that the Hierophant extends his Ruach to the fire of the Dadouchos. The second is that the aura of the Dadouchos gives the flame its link which, controlled by the Hierophant, brings the first active element into the floor plan, for Fire is the first manifested element.

During this ceremony, the Hierophant must have the ability to “cradle the aura of the Dadouchos.” By this I mean he must reach out and control the actions of the Dadouchos on the Astral through a process of auric manipulation. (This is later manipulated by the Hegemon.)

After this, the rest of the Temple Officers are then admitted. They go to their respective stations and await the Kerux, the final Officer to enter the Hall, after he has attended to the Candidate.

Each Officer now takes their positions, and link their Ruach with the Nephesch of the God-form created by the Hierophant. Again, this is God-form assumption in a group format. The Dais Officers usually enter with the rest of the Officers after the candles are lit by the Dadouchos. Once seated on their Thrones, they also link their Ruach with the Nephesch shells created by the Hierophant. They can be considered as a type of blind force at a low vibrational pitch. They are, in fact, not fully activated and could be described as the Nephesch of themselves.

Commentary on the Neophyte Ceremony

General Symbolism of the Temple

The Hall of the Neophytes is called “The Hall of the Dual Manifestation of Truth,” that is, “The Hall of the Goddess Thmaa-est (Maat).” Her name has three forms according to the nature of her operation. This is based on Chapters from the *Egyptian Book of the Dead*, modified for Golden Dawn usage.

The second set of major symbolism, in the 0°=0° blueprint, is Kabbalistic and considers an arrangement in the manner of the Sephiroth. The Temple is placed looking towards the YH of YHVH in Malkuth of Assiah. That is, as Y and H answer to the Sephiroth of Chokmah and Binah in the Tree of Life (and also to Abba and Aima, through whose knowledge Kether may be obtained). The Sacred Rites of the Temple should gradually lead the Neophyte into the knowledge of his or her Higher Self. Like the other Sephiroth, Malkuth has also its subsidiary Sephiroth and Paths. Of these Ten Sephiroth, the Temple, as arranged in the Neophyte Grade, includes only the lower Sephiroth in the Tree of Life, viz.: Malkuth, Yesod, Hod, and Netzach, and the Outer side of Paroketh, the Veil. Paroketh forms the east of the Temple. The symbolism of the east is of primary importance here.

The bases of the two Pillars are respectively placed in Netzach and Hod; the White Pillar is in Netzach; the Black Pillar is in Hod. They represent the Two Pillars of Mercy and Severity. The bases are cubical, and black, to represent the Earth element in Malkuth. The columns are respectively black and white to represent the manifestation of the eternal balance of the Scales of Justice. Upon them should be represented, in counter-changed color, any appropriate Egyptian designs emblematic of the soul.

The scarlet tetrahedron capitals represent the Fire of Test and Trial. Between the Pillars is the porch way of the Region Immeasurable. The twin lights, which burn on their summits, are “The Declarers of the Eternal Truth.” The bases of the tetrahedrons are triangular. The base of the White Pillar points east, while that of the Black Pillar points west. They thus complete the hexagram of Tiphareth—though separate, as is fitting, in “The Hall of the Dual Manifestation of Truth.”

The Altar, whose form is that of a black double cube, is placed in the eastern part of Malkuth—as far as the Neophyte is concerned. But to the Adeptus Minor, its blackness will veil on the east, citron, on the south, olive, and on the north, russet, while on the west side, and the base, will be black, while the summit is a Brilliant Whiteness.

The symbols on the Altar represent the Forces and the manifestation of the Divine Light. These are concentrated in the White Triangle of the Three Supernals as the synthesis. Upon this sacred and sublime Symbol, the Obligation of the Neophyte is taken. It calls to witness the Forces of the Divine Light.

The Red Cross of Tiphareth (to which the Grade of 5°=6° is referred) is placed above the White Triangle, not as dominating it, but as bringing it down and manifesting it unto the Outer Order. It is as though the Crucified One, having raised the symbol of self-sacrifice, had thus touched and brought into action in matter the Divine Triad of Light.

Around the Cross are the symbols of the Four Letters of the Name Jehovah—the Shin of Yeheshuah being only implied and not expressed in the Outer Order. At the east is the Mystical Rose, aligned by its scent to the element Air. At the south is the Red Lamp, aligned by its Flame with the Element of Fire. At the west is the Cup of Wine, aligned by its fluid form to the Element of Water. At the north are Bread and Salt, aligned by their substance to the Element of Earth. The Elements are placed on the Altar according to the Four Winds.

For Osiris on-Nophiris who is found perfect before the Gods, hath said:
These are Elements of my Body, Perfected through Suffering, and Glorified through Trial.

For the scent of the Dying Rose is as the repressed sigh of my suffering:
And the flame-red Fire as the Energy of Undaunted Will.

And the Cup of Wine is pouring out the Blood of my Heart:
Sacrificed unto Regeneration, unto the Newer Life:

And this bread and salt are as the foundations of my body,
Which I destroy in order that they may be renewed.

For I am Osiris Triumphant, even Osiris on-Nophris, the Justified:

I am He, who is clothed with the Body of Flesh,

Yet in whom is the Spirit of the Great Gods:

I am the Lord of Life, triumphant over Death.

He who partaketh with me shall rise with me:

I am Manifestor in Matter of Those whose Abode is in the Invisible:

I am purified, I stand upon the Universe:

I am its reconciler with the Eternal Gods:

I am the Perfector of Matter:

And without me, the Universe is not.

Technically, the Door of the Hall is supposed to be situated behind the seat of the Hiereus in the west. However, it may be in any part of the Hall, seeing that the walls represent the barrier to the exterior. But this is not always the case, for the barrier is also called the Portal, and can be situated within the Hall, usually shaped in an oval fashion.

The corners of the Hall, which are deemed as exterior to the Portal, and still within the confines of the Four Children of Horus, is the place where all members of the Temple, who wish to view the ceremony, are located. They may partake in the circumambulation, and the Eucharist. The members should sit according to their Grades, *viz.*: Neophyte 0°=0° in northwest, Zelator 1°=10° in northeast, Theoricus 2°=9° in west, Practicus 3°=8° in southwest, and Philosophus 4°=7° in southeast; no seating is behind the Dais for Outer Order members, but those of the Inner Order can be seated there. When the Hall is small the Portal may exceed to the physical barriers of the walls. "The Gate of the Declarers of Judgment" is the name of the Door—its symbolic form is that of a straight and narrow doorway, between the two Mighty Pylons. "The Watcher against the Evil Ones" is the name of the Sentinel who guards and his form is the symbolic one of Anubis.

The Enochian system, and its association to the 0°=0° ritual, has been, for many years, something of an enigma since in the drawing of the Temple diagram no such tablets are shown or mentioned. However, within the Inner Order, a number of papers have survived that tie the Elemental associations which compose the Enochian pyramid squares to the God-forms that rule them, and their associations to the Temple Officers with the Cancellarius, Hegemon, Stolistes, and Dadouchos being the exceptions. What a number of students do not realize is that while there are no Enochian Tablets indicated in the 0°=0° ritual, in the permanent Temples, such as Isis-Urania, Bristol-Hermes, Whare Ra, *etc.*, the four Tablets were left on the Temple walls, covered by a curtain the color of the element that they represented. When the Elemental grade ceremonies were done, the curtain of the particular tablet required was drawn back for the duration of the ceremony.

The curtains stifled the corporeal energies of the tablets. Their incorporeal form positively affected the ceremony, and it is this etheric energy that the Temple Officers

drew upon. Whether Mathers originally intended this to happen is anyone's guess. Most of the early rituals were done in drawing rooms, *etc.*, and more than likely, if he had so intended, the tablets would have been indicated. However, in the permanent Temples, people like Jack Taylor, who held the Office of Hierophant on and off for over 35 years at Whare Ra, noticed that the curtains barely stopped the etheric energies of the tablets from emanating during the 0°=0° ceremony. They emanated even more so during the elemental ceremonies when the incorporeal and corporeal energies had to be correctly balanced for the ritual to be a success.

It is not my intention to involve myself deeply with Enochian semantics in the 0°=0°. However, since this book is for both Adept and Neophyte alike, it is impossible to separate one from the other. I would suggest that any reader who is not familiar with the Golden Dawn's version of the Enochian system, to refer to the works of Crowley and Regardie who have covered this subject more than adequately.

The following breakdown gives the Enochian Square association to the 0°=0° Officers:

<i>Elements of Pyramid Square</i>	<i>God-form</i>	<i>0°=0° Officers</i>
SPIRIT or one triangle of each element	Osiris	Hierophant
WATER: or 3 out of 4 Water	Isis	Praemonstrator
EARTH: or 3 out of 4 Earth	Nephthys	Imperator
FIRE: or 3 out of 4 Fire	Horus	Hiereus
AIR: or 3 out of 4 Air	Aroueris	Past-Hierophant
2 Water, 2 Earth	Athor	Invisible Station Kerub of the East
2 Fire, 2 Water	Sothis	Invisible Station Kerub of the West
2 Air, 2 Water	Harpocrates	Invisible Station between Altar and Hegemon
2 Fire, 2 Earth	Apis	Invisible Station Kerub of the North
2 Air, 2 Earth	Anubis	Kerux
2 Fire, 2 Air	Pasht	Invisible Station Kerub of the South
Fire/Water/Earth	Ameshet	Invisible Station Northeast Child of Horus
Fire/Water/Air	Ahephi	Invisible Station Southwest Child of Horus
Earth/Water/Air	Tmooathpah	Invisible Station Southeast Child of Horus
Earth/Air/Fire	Kabexnuv	Invisible Station Northwest Child of Horus

The Officers and Regalia of the Neophyte Ceremony

Hierophant

The Hierophant is placed in the east of the Temple, on the outer side of the Veil of Paroketh (this is shown in the ritual as a transparent curtain) to rule under the presidency of the chiefs. He is placed in the east because that is where the Sun, ruler of Life, rises. From this position he governs the Hall. In the ancient Mysteries he was the Officer who taught the Rites of Sacrifice and Worship, and he was the Chief Initiating Priest at Eleusis, and the equivalent to the Roman, *Pontiffs Maximum*, or High Priest. The word *Hierophantos* is derived from *Hieros*, and *Phaino* which means "to show forth," "expound," or "teach." He was the head of the ancient Eleusian cult and chosen for life from the

hieratic family of the *Eumolpidae*. Since he was the Expounder of the Mysteries, it was necessary that a man of impressionable voice should be chosen. This was an Office of great responsibility. It is on record that any ancient Hierophant who had shown himself in his ceremonial robes suffered death as a penalty for his indiscretion.

The Hierophant fills the place of a Lord of the Paths of the Portal of the Vault of the Adepts, acting as inductor to the Sacred Mysteries. The Insignia and symbols of the Hierophant are:

1. The Throne of the East in the Path of Samekh, outside the Veil.
2. The mantle of bright flame scarlet, bearing a white cross on the left breast and the Robe of scarlet.
3. The lamén suspended from a white Collar. The Sceptre of Power.
4. The Banner of the East.
5. The scarlet and white striped nemyss.



Figure 2
The Mantle or Cloak of the Hierophant

1. The position of the Throne on the Path of Samekh is fitting for the Inductor to the Mysteries. It is placed in that balanced and central position of that Path by which alone is safe entrance to the mystical knowledge of the Light in Tiphareth. It is placed before Paroketh at the point of its rending. There it marks the shining forth of the Light through the Veil. The translation of the Three Supernals to the Outer Order is represented by the Red Calvary Cross and the White Triangle upon the Altar. Thus the station of the Hierophant's Throne fittingly represents the rising of the Sun of Life and Light upon our Order.

2. The Mantle or cloak, plus the robe of scarlet, represents the flaming energy of the Divine Light, shining forth through infinite worlds. Upon the left breast of the cloak is a white cross to represent the purification unto the Light. The white cross on the Mantle is a Calvary Cross which alluded to the Four Rivers as well as suffering to bring about redemption. In the Z.1 document there is some confusion as to the terms, "robe" and "mantle," and to the color of them. The statement that all members of the Dais wore white robes, contradicts earlier statements that robe colors were varied to the color of the Office. In the New Zealand Order, the robes are the same color as the mantle for the Officers of the Dais. One version of the Z.1, at Whare Ra, that was reputedly copied from Wynn Westcott's copy, had the reference to the Officers of the Dais wearing white robes crossed out with the note "refer to the above—"S.A." "S.A." was Westcott's Order motto. Taylor was of the opinion that those on the Dais functioned a lot better through total colors rather than partial ones.

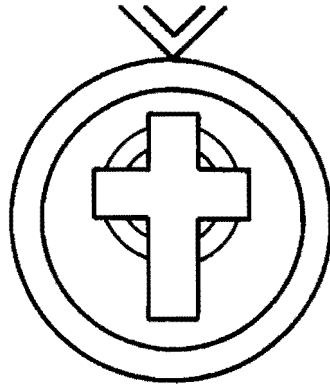


Figure 3
The Lamen of the Hierophant

3. The lamen of the Hierophant is partially explained in the Portal Ceremony thus:

The Hierophant's Lamen is a synthesis of Tiphareth, to which the Calvary Cross of the six squares, forming the cube opened out, is fittingly referred. The two colors, red and green, the most active and the most passive, whose conjunction points out the most practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water. For the reconciling yellow unites with blue in green, which is the complementary color to blue. The small inner circle placed upon the Cross alludes to the Rose that is conjoined therewith in the symbolism of the Rose and Cross of our Order.

But in addition to this, it represents the blazing light of the Fire of the Sun, bringing into being the green vegetation of the otherwise barren Earth. And also, the power of self-sacrifice, requisite in one who would essay to initiate into the sacred Mysteries. The Lamen affirms the qualification necessary to him who uses it. Therefore it is suspended from a white collar, to represent the purity of the White Brilliance from Kether. Hence it should always be worn by the Hierophant.

4. The Sceptre represents the Authority and Power of the Light. It is the smallest of the Sceptres held by those Officers on the Dais; being no more than 20 inches in length. It represents the forces of the Middle Pillar. It is scarlet, in color, with three gold bands on the shaft. These represent the Sephiroth of Daath, Tiphareth, and Yesod. The gold pommel at the base represents Malkuth. The shaft itself represents the Paths of Gimel, Samekh, and Tau. The Grip, by which it is wielded, is the Path of Tau (the lowest portion of the shaft), representing the Universe governed by, and attracting the forces, of the Light.

The Names of the Sephiroth and Paths are not marked thereon, but the Hierophant Initiate of the Second Order should remember the sublimity of the symbolism while he wields it. It represents touching the Divine Light of Kether and attracting it through the Middle Path to Malkuth. It is called the "Sceptre of Power" and invests him with the power of declaring the Temple Open or Closed in any Grade of the Outer Order. If time is short, then this is done by saying: "By the Power in me vested by this Sceptre, I declare this Temple duly Opened (or Closed)." This method of Opening and Closing, by Sceptre, should be only used in great emergencies—when time is pressed. It should not be used in a Ceremony where Elemental Spirits have been invoked.

The use of the Sceptre during ritual is not merely a vacant gesture of pointing it at the desired object for an effect. The Sceptre becomes an extension of the link between the Hierophant and the Second Order. It represents the power of Osiris, even when he takes the form of Aroueris. Once he has assumed the Astral Shell of Osiris, he then invokes this power to act through the Sceptre. It becomes a living extension and fusion

of Osiris. When the Sceptre is pointed or directed during the $0^{\circ}=0^{\circ}$, the power is directed through the Sephirah of Malkuth (at the base of the shaft); this then rises through the shaft, emitting the 12 rays through the Mitre-headed top of 12 points. These are in the color of the Queen Scale of Briah; which when united form a White Brilliant Light.

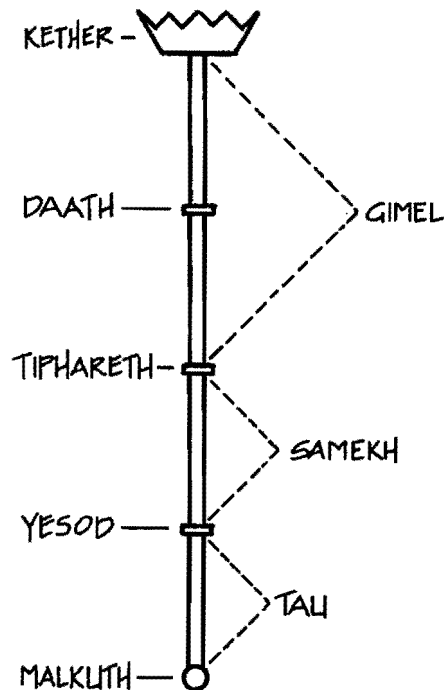


Figure 4
The Sceptre of the Hierophant

In some Temples, this Sceptre had a crown of ten points, each representing a Sephirah. However, the rays they emitted were not considered balanced enough, and though powerful, it was found by clairvoyant members that they were somewhat erratic. It sometimes took a great deal of effort for the Hierophant to control them. By using a 12-pointed mitre, a definite change was felt and the power of the Sceptre was definitely increased to a higher and more directional level. Brodie-Innes wrote a letter to Felkin, about the imbalance of the ten-pointed Sceptre, in 1896, though no solution was offered. Taylor and others at Whare Ra, made similar comments. After a great deal of experimentation by Thoth-Hermes members, a 12-pointed mitre-head was found to be ideal.

The method, by which the Hierophant utilizes this force, is through his Tiphareth center. To be able to do this correctly his sphere of sensation (aura) must be united (the joining of the Ruach and Neshamah) before the start of the ritual through the Sceptre (this is used to call the power down) from the Second Order. As stated above, it must not be wielded for the invocation of Elemental Spirits. Its main function is to prepare a way through for the Light. Its action is literally based on a magnetic charge (hence the magnetized rod up through its shaft—like the Elemental Wand of the Adepti) to blast a path. Using this for Elemental invocations would be disastrous as the ceremonies form an entirely different function to an Invocation through the Pentagram Ritual.

To give an example, the misuse of a Sceptre was witnessed during the visit of a Chief, from another country in 1983, who performed Regardie's brilliant "Opening of the Watch Tower Ceremony" (which was based on the Consecration of the Vault of the Adepti Ceremony). In this instance, I had a First Order Weapon being used through a Second Order Framework of Elemental Invocations, through the Invoking Ritual of the Pentagram—the very thing the original Z.1 warns against (the correct weapons to use during the Watch Tower Ceremony are the Elemental Weapons or the Second Order Wand of the Chief Adepti).

The result of this ceremony was that the power of the Sceptre did little but inflate or falsify the Ego, having little or no effect on the actual result. A clairvoyant description of this was to have red rays of energy emitting from the Sceptre, directly from the Chiefs own auric charge, and not from the Divine Light. This Sceptre, through repeated use, would be as disastrous (for the wielder) as playing with an atomic pile without protection—with a direct effect to the health of the wielder. When viewing the correct use of the Sceptre, by clairvoyance, one can see the colored rays form into a white light. Order clairvoyants, such as Jack Taylor, often informed me that the power of the ceremony can be judged on the effect generated through the use of the Sceptre.

When colors, such as red, occur, it is because the wielders magnetic emanations are not coming through the Second Order. (This is not to be confused with the red ray of Tiphareth which is sometimes emitted from this center, but this ray also undergoes a change in color when worked through the Sceptre.)

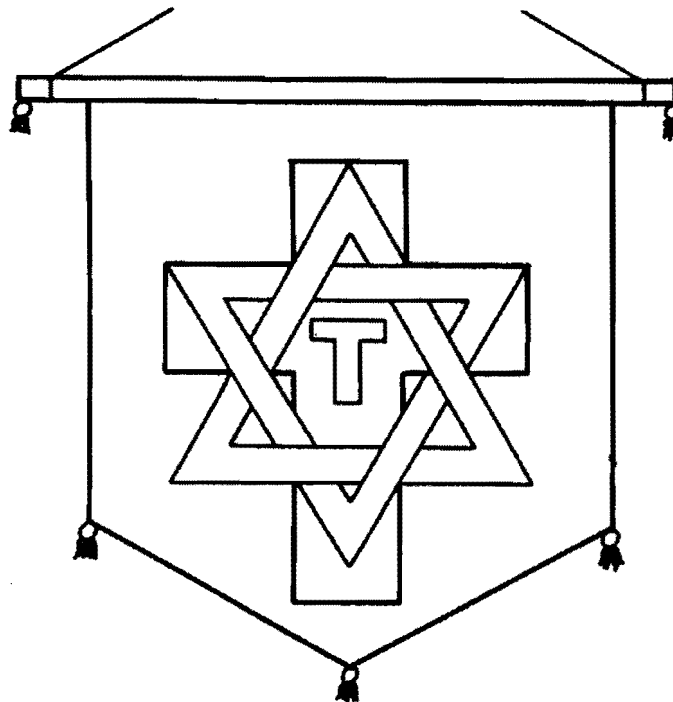


Figure 5
The Banner of the East

5. The Banner of the East is partly explained in the portal:

The field of the Banner of the East is White, the color of light and purity. As in the previous case, the Calvary Cross of six squares is the number six of Tiphareth, the yellow Cross of Solar Gold, and the cubical stone, bearing in its center the sacred Tau of Life, and having bound together upon it the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water—the Ruach Elohim and the Waters of Creation.

In addition to this explanation, it affirms the Mode of Action employed by the Divine Light in its operation by the Forces of Nature. Upon it is the symbol of the Macrocosm. This is colored to affirm the action of the Fire of the Spirit, through the Waters of Creation, under the harmony of the Gold Cross of the reconciler. Within the center of the Hexagram is a Cross in White to represent its action as a Trio. The whole is placed on a white field representing the ocean of the Ain Soph Aur.

The Banner, is suspended from a gold-colored bar by red cords. The pole and base should be white. The base represents the purity of the foundation—the shaft, the Purified

Will directed to the Higher. The golden cross-bar is that whereon the manifested Law of Perfection rests; the banner itself, the perfect Law of the Universe, the red cords and tassels of the Divine self-renunciation, whose trials and sufferings form, as it were, the ornament of the Completed Work. The whole represents the ascent of the initiate into Perfect Knowledge of the Light. Therefore, in the address of the Hiererus, the Neophyte hears "Even the Banner of the East sinks in Adoration before Him." As though that symbol, great and potent though it be, were yet but an inferior presentment of the Higher, fitted to your comprehension.

In simple terms, the Banner of the East helps fuse the link of the Hierophant to the Candidate. It also helps prevent obstruction to this link, by its use as a shield that is desired to cast out the negative aspects before it by absorbing them into it. Since only the perfected work can be absorbed, the negative influences are left aside. Again, this is not done through the mere action of holding the Banner in front of one, but is done through the use of the Ruach of the Hierophant who activates it (by AHIH) to bring the light through and blind the negative forces. It helps the Candidate go deeper into his or her self and get more benefit out of the ceremony. As a mere symbol, though, it still has quite an effect and helps counterbalance the Banner of the West.

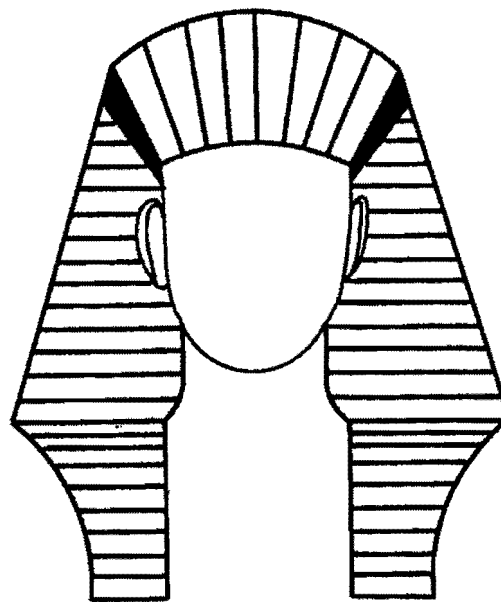


Figure 6
The Nemyss of the Hierophant (front view)

6. The red and white striped nemyss worn by the Hierophant is colored in a mixture of the Divine Flame through the Divine White Brilliance, both an equal mixture (see below). This covers the head of the Hierophant and the Kabbalistic Supernal (the three Sephiroth of Kether, Chokmah, and Binah) in man the Microcosm. The nemyss becomes the Hierophant's link with his Ruach to the Astral Shell of Horus and Aroueris that he had created. The covering of the Three Higher Sephiroth of Kether, Chokmah, and Binah, prevents this activated shell from taking over totally the personality of the Hierophant during God-form linkage, yet it does so without repelling it. Normally, this influx of energy would boost up the etheric centers to the point that the Hierophant's own Chakras, on his back, would be linked directly to that of the God-form but the nemyss prevents this. The long tail of the nemyss which goes to just below the base of the spine, and wide enough to cover the chakra vortex, also acts as a type of protection against possession during the ceremony, and prevents the Kundalini from rising up this path.

Some Adepts of both the Golden Dawn and the Stella Matutina had a fear of possession so strong that they had talismans sown into the lining of the nemyss, at the base of

the tail, to prevent this. Though the Golden Dawn recognized the Western Tradition, its members were still very much aware of the effect of the Chakras. Felkin notes show that this type of teaching was taught as early as 1897 to Golden Dawn Adepts.

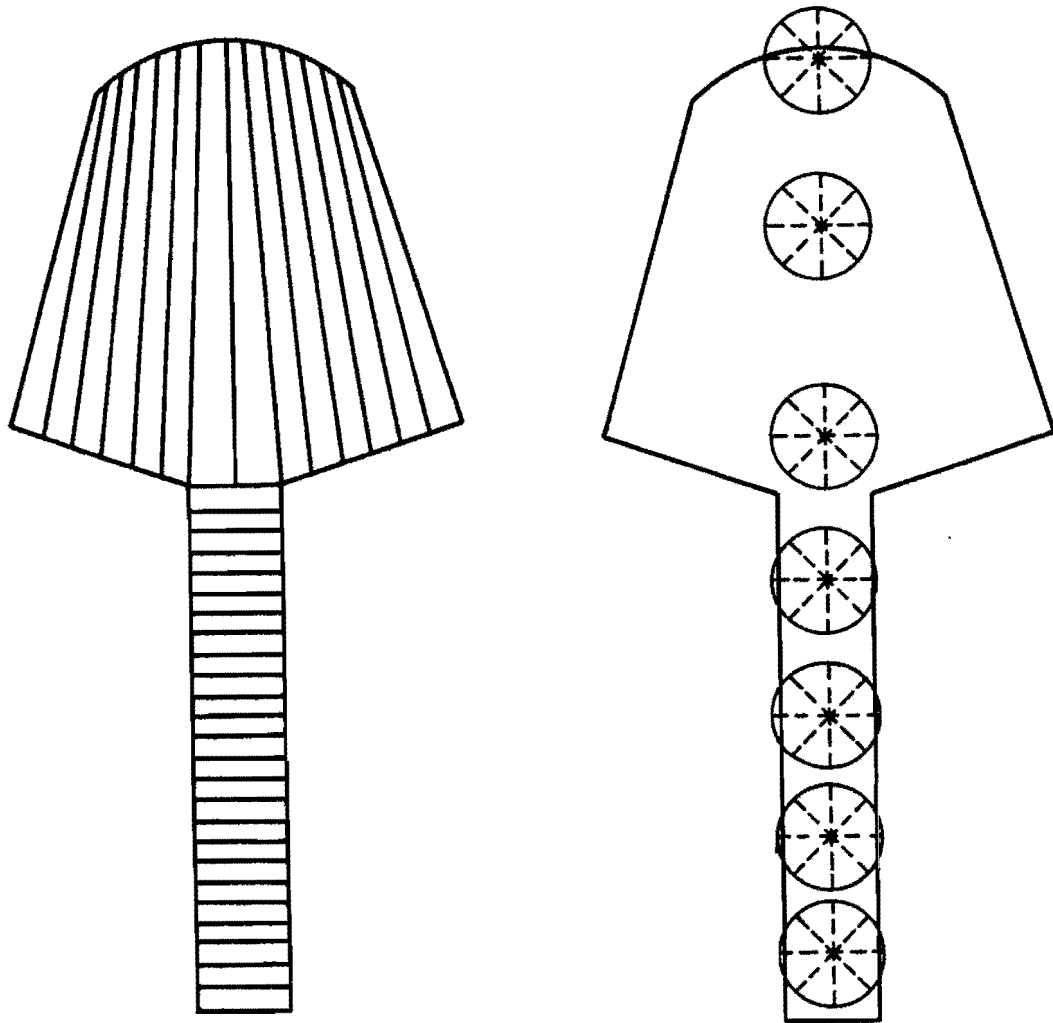


Figure 7
The Nemyss of the Hierophant (rear view)

When the God-forms link to the Hierophant it is done so at the front of the body, and not the back, through the lamén which also acts against possession, through the Rose Cross symbols, and has control over the Hierophant faculties. At Whare Ra, the Hierophant's lamén was sometimes colored white, instead of green, which, according to Taylor, helped keep the link to the astral God-form pure, and prevented obsession better than green, though still retaining its function while making the link and the God-form more powerful. The use of white or green on the lamén depended entirely on the Hierophant and both were used for many years.

The Hierophant and the Current of Osiris

The Osirian Current, within the Neophyte Ritual, is represented in the Outer Order by the Hierophant. It is essentially a current of death and rebirth. The Osirian influence was one of the first major cultures to elevate man to God status. He was the ruler of all eternity. In ancient Egypt, Osiris's main center of worship was in Abydos (Upper Egypt).

Osiris was "Lord of Abydos" and "Lord of Tuat." The latter title referring to that place of limbo which the dead go before they are judged. The description of this is shown in *The Book of the Dead* in the "Coming Forth by Day" chapters. From this, it can be

seen that the Current of Osiris is Initiatory. The various stops and lessons given by the Hierophant are the Golden Dawn version of the "Coming Forth by Day" chapters.

Within the ancient Heliopolitan system, Osiris was placed in a subordinate position to Ra, the Sun God. However, in the $0^{\circ}=0^{\circ}$ ceremony he is analogous to Ra, in much the same way as Christ was subordinate to his Father in Heaven. The Osirian influence, in the $0^{\circ}=0^{\circ}$ ceremony, is like the "Book of Pylons" which was considered by Budge as a companion to the "Coming Forth by Day" chapters of *The Book of the Dead*.

The Osirian Current is used to establish a Portal, or mini-universe, within the $0^{\circ}=0^{\circ}$ ceremony. It is used to show the Higher Self, through a virtual mass attack on the psyche, during this ritual. Furthermore, it shows the "Way" or correct Path which should be taken. The Osirian Current also shows the reverence of magical secrets.¹

The Solar influence of Osiris is one which is imitated in the circumambulation of the Candidate around the Altar. Here, it acts out the passage of the sun as seen from the Earth. The Higher Self of the Candidate unconsciously identifies with this and it solidifies the *Kavanah* (intention) of the Candidate. The Divine Light from this circumambulation focuses the Candidate's energy on the Higher Self, in the macrocosmic sense, of the Solar System. The Higher Self then activates a similar current within the body of the Candidate. This phase of the Osirian Current is a form of realization of this current's existence within the Self which then tries to imitate it. Also, the Osirian influence allows the Candidate to "wash himself clean" which, in Golden Dawn terms, relates to the consecration of the Candidate.

According to tradition the body of Osiris was cut into 16 pieces. Each of his 16 parts relates to the Golden Dawn system of the 16 elemental sub-divisions. These become parts of the body of the Candidate which are later purified in the four elemental rituals (after the $0^{\circ}=0^{\circ}$).

Within the Neophyte Ceremony, we are given a glimpse of what will happen in the "Partaking of the Eucharist" when the four implements on the altar (rose, lamp, wine, bread and salt) are felt through the physical senses of the Candidate to give him or her a sense of unity.

The Osirian Current affects the Ruach of the Candidate during the $0^{\circ}=0^{\circ}$. Though it does not, at this point, precipitate the linking with the Nephesh, it does bring about an awakening through one's individual unconscious desire—the impetus for linking with the Ruach that is brought about in the $5^{\circ}=6^{\circ}$ ritual. The stimulation of the Osirian Current affects the Candidate through the faculties of the Ruach: memory, will, imagination, desire, and reason. All of these parts of the self are stimulated equally. This is the "balancing process of the $0^{\circ}=0^{\circ}$," so often described by Golden Dawn Adepts.

Praemonstrator

The Praemonstrator is the most senior Officer on the Dais and represents Chesed and the Grade of $7^{\circ}=4^{\circ}$. The actual word Praemonstrator is from the Latin, *Praemonstrare*, "to show forth." This Chief teaches the members of the Outer Order, either personally or through appointed Senior members. The Office of the Praemonstrator may be identified by the following:

1. Throne.
2. Mantle or Cloak.
3. Lamen.
4. Sceptre.
5. Nemyss.

1. The Blue throne of the Praemonstrator is situated on the Path of Kaph. This Path passes through the Veil on the side of the Pillar of Mercy, and as such, relates to the title of "Intelligence of Conciliation." It is here that the passive energies must be balanced by the Praemonstrator, otherwise the receptivity would absorb too much of this type of energy. The Power of Chesed must be formulated and directed by the Praemonstrator, who represents its influence below the Veil. The exaltation of consciousness, that this energy represents, is here given form. The Throne is said to both absorb and conciliate into a governable mass or form.

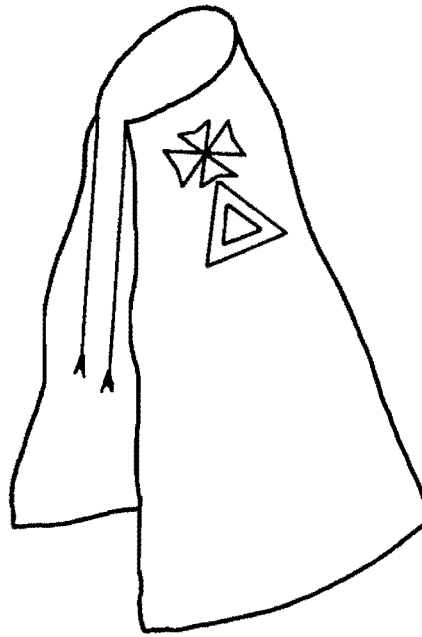


Figure 8
The Mantle of the Praemonstrator

2. The proper mantle of Office of the Praemonstrator is the Bright Blue cloak of Water, representing the reflection of Wisdom and Knowledge of Chesed. The White Cross and triangle represent the purification of the Outer Order by Water. The Cross on the Mantle of the Praemonstrator is actually a Pyramidal Cross which is the cross of the elements representing the descent of the Divine and Angelic Forces into the Pyramid symbol (this sits above the Triangle—representing the symbol of the Golden Dawn). This action relates to the “Higher Forces” working through an Elemental Symbolism. Beneath this cloth the Praemonstrator wears a blue robe.

3. The Praemonstrator may wear a Lamen like that of the Hierophant, but it is blue upon an orange field and it hangs from a blue collar. The link the Praemonstrator forms to the God-form Isis is done through his Tiphareth center. The Rose Cross symbol tapers the power so that the link is formed through certain conditions. Its color attracts Isis, and the complimentary orange creates the flashing effect that will make the link on two distinct levels.

4. The Sceptre of the Praemonstrator has a blue shaft with a single gold band one quarter of the way up the shaft, and one at its base (see left). Upon this is mounted a Maltese Cross in the colors of the Elemental Tablets, from north going clockwise: Yellow, Blue, Black, and Red. The first yellow band on the base of the Sceptre represents Malkuth. The next, Netzach, and the shaft above Netzach, is Kaph. The rest of the shaft represents Qoph. The grip is on the Path of Kaph which shows the influence above the Veil, and represents the power of the “Wheel” and the cyclic nature of its existence. Since the power of this Office is above Malkuth, the lower grip is never used lest it interfere with the actions of the Hierophant. The Pyramidal Cross, mounted on top of the Sceptre, shows the elements consolidating the Water influence (with Earth, the densest element touching the shaft) so that it can be controlled and directed.

Since the Hierophant’s Sceptre works through Malkuth, the Praemonstrator’s works through Netzach (from Kaph). The Sceptre’s use is mainly for receiving power from the Veil, and to activate the Praemonstrator’s Sphere of Chesed on the Dais. It also activates that of Netzach which is the Pillar of Mercy on the Temple Floor, and keep the power flowing through so that the Temple is properly balanced.

5. The Nemyss of the Praemonstrator is Blue with complementary orange stripes. The function of this is the same as the Hierophant’s Nemyss, save that the colors represent the blue of water balanced with its flashing color from the astral plane.

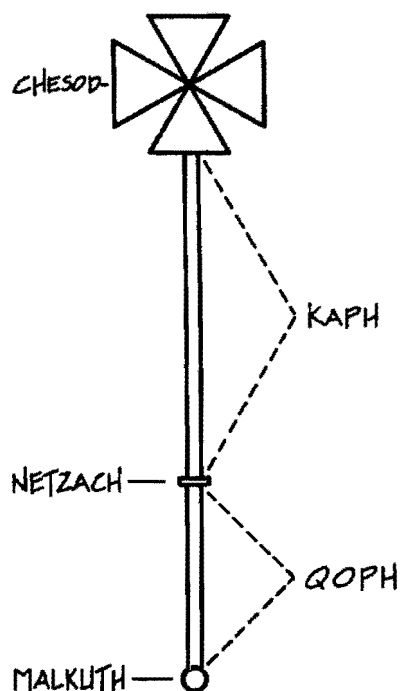


Figure 9
The Sceptre of the Praemonstrator

The Praemonstrator and the Current of Isis

The Current of Isis is activated by the Praemonstrator. On the floor of the Temple, her influence is in the shape of the Pillar of Mercy in the station of Netzach. Isis was the epitome of motherhood to the ancient Egyptians. She was the sister/wife of Osiris. She used her magical formula to give life to her dead husband. Her function was to prepare the way for her deceased husband through prayer. Apart from her general functions, Isis's specialty was vibration. It was she who said the words to rescue Osiris, and bring him back to life. Isis represents Wisdom and Knowledge which are given out in the speeches of the Temple Officers during the $0^\circ=0^\circ$ ceremony. Within the Neophyte ceremony the energies of Isis are Jupiterian by nature. She instills in the Candidate the cause of his own ignorance of the Sacred Mysteries. In this, she gives him direction and motivation. This relates directly to Soul growth, and provides the attunement to the Candidate's Ruach to blend in with the other energies directed down during the ceremony. Her function is to bind together, with the Candidate, the energy of the group Soul of the Order. She does this by linking the Ruach of the Candidate within the Ruach of the ritual so that the macrocosmic plan gradually starts to be revealed to him. The particular faculty she works through, in the Candidate, is memory—the most binding factor associated to the Ruach. She imprints on the unconscious mind of the Candidate the key points of the ceremony that will prepare him for the next level.

The Isis Current allows the Candidate's Ruach to have access to the occult symbology of the Universal Unconscious, for Isis makes the Candidate "feel" part of the Order. It is her duty to link together all of the basic $0^\circ=0^\circ$ ceremonies into a cohesive labyrinth that adds to the foundation of the basic Order itself. The Isis Current acts to make the individual lose the quality of the "I" for the "we" to participate in the overall plan. She is also the instigator to unleash the Candidate's "creative abilities" within the Order framework.

The Egyptian *Book of the Dead* says of Isis: "O Isis, Thou Goddess, Thou glorious one, who hath knowledge how to use Thy mouth." This specifically relates to the intent and aspirations of the invocation. She must supply each of the Officers on the Temple floor with enough of this type of energy so that they reach deep within themselves so that they can give true statements, i.e., statements which are both meant and felt, and not

merely read as empty words. In other terms, she helps the Officers achieve the correct vibrational pitch so that all may act in unison, and with fervor when speaking during the ceremony. When word fumbles occur during speeches in this ritual the Isis Current is not manifesting correctly.

The Isis energy also assists with the consecration of both the Temple and the Candidate. She re-enforces the Current of Osiris in that function. Also, it is she who instills the solemnity of the occasion when the Candidate is stopped and questioned during the ritual. It is also through her efforts that the Candidate is allowed to pass on to the next point.

Within the Golden Dawn, Stella Matutina, and Smaragdum Thalasses, the words “dead air” was used to refer to a ritual when nothing seemed to happen. This relates directly back to the duties of the Praemonstrator whose function is to activate and outwardly direct the Current of Isis during ritual. When this Officer is not performing his function correctly, “dead air” creeps into the ritual. To direct and use the Isis Current requires a great deal of work from the Praemonstrator, for he or she must reinforce the Hierophant at all times (through the Ruach).

Imperator

The Imperator is the Chief who holds the IMPERIUM, the rule, command, or charge over the Outer Order. It is he who is in charge of the Temple. He conducts the ceremonies and is responsible for the general discipline of the Order.

The Imperator relates to the Sephirah of Geburah, the God-form of Horus, and the rank of 6°=5° within the Order. This Officer may be identified by the following:

1. Throne.
2. Mantle or Cloak.
3. Lamén.
4. Sword.
5. Nemyss.

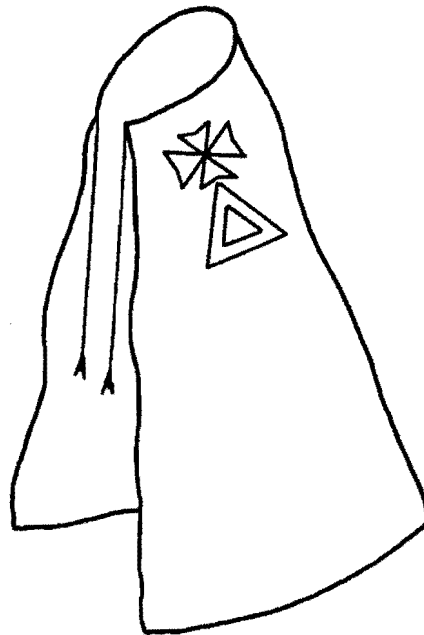


Figure 10
The Mantle of the Imperator

1. The red Throne of the Imperator sits on the Path of Mem, has the title of “Stable Intelligence,” and relates to growth through, a given framework. His or her position is at the far left of the Temple. As such, it represents the Pillar of Severity which directly relates to the martial qualities of masculine force. It is here that one comes through the suffering of Spiritual Initiation—the first step on the path to illumination. This path is the opposite of Kaph, as here one is virtually on trial—while in Kaph one transcended this state. The Imperator’s Throne is the place where one’s competence is tested.

2. The mantle of the Imperator is colored flame scarlet—the cloak of Fire and Severity. The energy and stability of the Temple depend on the Imperator. The cloak and robe

are the symbols of unflinching Authority, compelling the obedience of the Temple to all commands issued by the Second Order. Upon the left breast, of the cloak is the Maltese Cross above a triangle. The Maltese Cross, of four arrowheads represents the keen and swift impact of the Light coming from behind the Veil. Beneath this cloth the Imperator wears a red robe.

3. The Lamén of the Imperator is similar to that of the Hierophant (and performs the same functions) save it is hung from a green collar. This shows that he takes a commanding, but passive, role compared to that of the Hierophant.

4. The Sword of the Imperator has a red grip with a gold guard. The grip represents the Path of Shin, while the Gold is Tiphareth, and the blade is Mem with Geburah as the tip. Wielding from the power of Shin shows the power of "Perpetual Intelligence" for this is a weapon used blade-on only. The Imperator sits with the Sword partly turned so the edge of the blade faces towards the Temple. It acts as a warning to any elemental, or higher force, that this is the Sword of Judgment that will inflict retribution on anything that interferes with the ceremony.

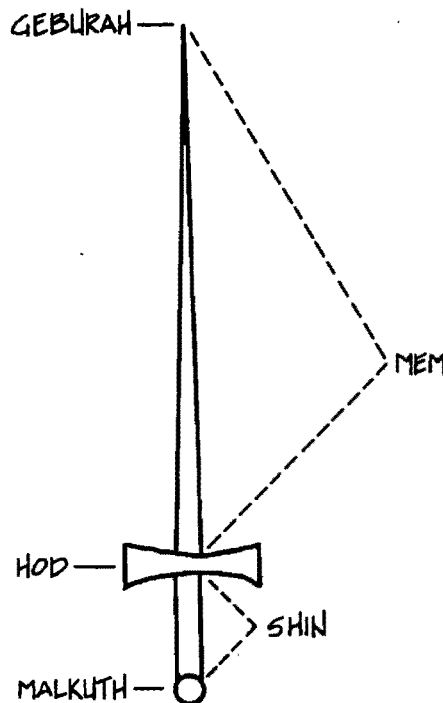


Figure 11
The Sword of the Imperator

5. The nemyss is red, with green stripes, and has the similar function to that of the Hierophant.

The Imperator and the Current of Nephthys

On the Dais, the Goddess Nephthys is represented by the Imperator, and on the Temple floor, by the Black Pillar in the Station of Hod. In Egyptian mythology, Nephthys was the sister to both Isis and Osiris, and was considered by many as the shadow of Isis, always in the background—ready to be counted on if needed. It was Nephthys who helped Isis reconstruct the body of Osiris. It was she who was instrumental in helping Horus after he was stung by the scorpion. Her main centers of worship were at Senu, Hebet, Per-mert, and Re-nefert. Her functions are described in the *Book of the Dead* where she says, "I go round behind Osiris. I have come that I may protect Thee, and my strength which protecteth shall be behind Thee forever." Nephthys was considered the extremity of things—which referred namely to boundaries. She was also associated with death and rebirth.

The function of Nephthys, in the 0°=0° ceremony, is to stabilize the currents from north to south, and east to west. As such, it has an influence on the Altar, the point where all these meet. She also has control of the Canopic Gods (or Four Children of Horus as they are sometimes called) situated at each corner of the Temple. With the Emperor as the tool, the Nephthys current is one of power in working at the Altar, in which she assists the Osirian Current. While initiating a current in the Temple is one thing, maintaining it is yet another. To balance these currents, in an even flow, is the responsibility of the Emperor and the Current of Nephthys.

During the 0°=0° ceremony, when the Higher Self of the Neophyte is placed between the Pillars, it is the function of the Nephthys Current to hold it, or bind it to this position, so that it does not wander off during the ritual. If Nephthys were to relax her vigilance, Typhon would then try to seize the Ruach of the Neophyte. Every position of every God-form owes its stability to the Current of Nephthys. If She were not present, the Portal, or boundary of the ritual, would be opened. One of the major functions of Nephthys is to contain the limits of the Portal during the ceremony. She accomplishes this through the Emperor. She binds the God-forms so they remain in their correct stations, through the power emanating from the Altar and the Osirian Current.

When the God-forms move around the Temple floor, Nephthys has to maintain the correct balance of energy which she works through the Pillars. It is Nephthys who holds and conceals the Ruach of the Neophyte from Typhon in the place of Harpocrates. When Typhon tries to move out, Nephthys assists Horus/Aroueris to keep him at bay. When the Neophyte enters the Temple, it is Nephthys who keeps him from straying from the allotted path during the ritual. In the final part of the ceremony, when members partake in the Eucharist, to help ground the varying energies into their auras, the Nephthys Current is responsible for seeing that no negative energies are taken in with the good.

It is the duty of the Nephthys Current to prevent any negative influence on the ability of the Emperor to create and assume a God-form. If this is not done properly, the Portal remains weak and can be penetrated. At the conclusion of the ceremony it is She who must dissolve the Portal and any forms in it and ensure that no trace of residue remains.

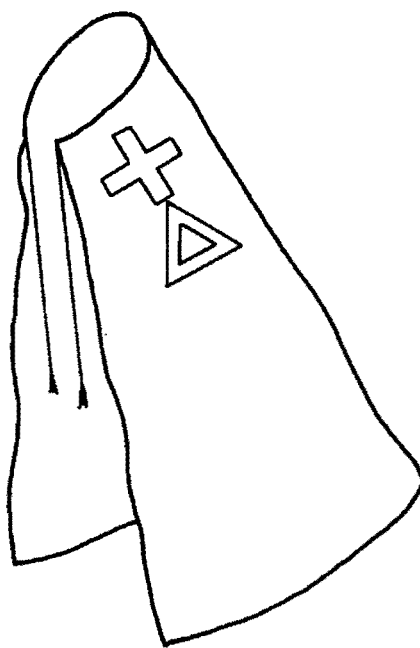


Figure 12
The Mantle of the Cancellarius

Cancellarius

The Cancellarius is the Officer who represents the Sphere of Tiphareth. The actual etymology of the word, Cancellarius, is derived from the (late) Latin word meaning, "porter," "doorkeeper," or "secretary." It is the origin of the English word, Chancellor; originally an usher in a law court, then a keeper of the records, a secretary (in which sense it is used in Shakespeare). In later years, this word referred specifically to the King's secretary, the Officer to whom petitions for the mitigation of the rigor of the Common Law were referred. He became the "Keeper of the King's Conscience," and acquired judicial functions which developed into the Court of Chancery. Until about the end of the 16th century, he was ecclesiastic, afterwards a lawyer.

The generally accepted derivation of his name is from the position of his seat near the *Cancelli* or lattice-work partition surrounding the Judgment Seat. Others have suggested that it is derived (like the word, cancel) from crossing our words with a lattice-like line. The Roman numeral, X, for "ten," originated in the practice of crossing every tenth stroke, the upper half of the X being taken to represent half of this, the Roman V, which stands for "five."

In the Order, the Cancellarius is the Secretary of the Temple who keeps the Roll of Membership, who is in charge of, and-issues, the manuscripts, and keeps a record of the progress of every member. In the event of resignation or expulsion of a member, the Cancellarius cancels his name in the official records of the Temple. He is more immediately, than either of the proceeding Chiefs, the Representative of the executive authority of the Second Order over the Outer. The Cancellarius is identified by the following:

1. Throne.
2. Mantle or Cloak.
3. Lamen.
4. Sceptre.
5. Nemyss.

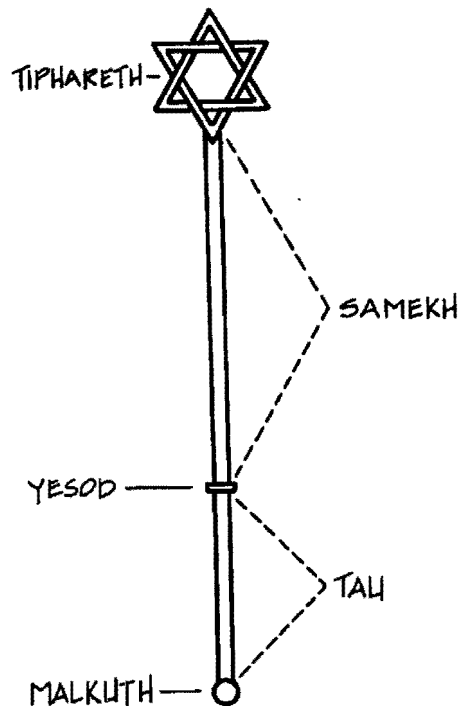


Figure 13
The Scepter of the Cancellarius

1. The Yellow-Gold Throne of the Cancellarius represents the Sephirah of Tiphareth, and sits on the Path of Samekh, through Hod, and the Path of Resh, which leads to Yesod, the Sephiroth of Air.

2. The mantle and robe of the Cancellarius are colored in the yellow gold of Air and the Sephirah of Tiphareth. The White Cross (situated above the triangle) on the mantle

is an Equilateral one which represents the Cross of the Elements, symbolizing their purification through the Light of the four-lettered name, YHVH, in Tiphareth. The Cross, above the Triangle, relates to the purification of the Outer Order by Air.

3. The Cancellarius wears a lamen like that of the Hierophant, but of yellow on a purple field, and hanging from a purple collar. The function of this is exactly the same as the lamen of the other Officers on the Dais.

4. The Sceptre of the Cancellarius is surmounted by a hexagram of amber and gold. The hexagram relates to Tiphareth, the main shaft of the Sceptre to Samekh, while the white ring, above the grip, relates to Yesod, and the grip to Resh, with the pommel as Malkuth. By working through the path of Resh, through Yesod, the Cancellarius is able to use the Solar energy by bringing through the Divine Light of Thoth, the Enterer, without whom no connection to the Second Order can be made.

5. The nemyss is gold, with mauve or purple stripes, and has the same function as that of other nemysses.

The Cancellarius and the Current of Thoth

The God-form of Thoth is represented by the Cancellarius on the Dais. Thoth was always considered the Scribe of the Gods. It was on his records that the fate of the deceased depended. Thoth was self-created. He taught the sciences and gave the world divine speech. It is said that his name was derived from the word "weight." In ancient Egypt the main form of worship was in Khemennu.

Within the 0°=0° ritual, Thoth holds a very unique position for he is the personal representative of the Second Order. It is he that makes sure that the Current of Thoth (from the Second Order) is given to the right person. Also, it is he who makes judgment if this current is to be instilled in the Candidate. All the invocations in the world will not work unless the God-form of Thoth is formulated correctly by the Cancellarius so that the powers may find the correct resting place. It is he who must judge the past performance of the Candidate before admittance to the Order.

If the Candidate is considered unsuitable by this God-form, then the energy impregnated into his aura is merely nothing but residue of the ritual's other currents. If the individual going through the 0°=0° is found unsuitable by Thoth, then any future gestures will only produce some psychological effect (this includes Inner Order positions as well). Thoth is representative of the Inner Order while the Hierophant merely acts on their behalf. Thoth must be correctly formulated, and his energies directed at the Candidate, by the actions of the Ruach of the Cancellarius, for without this the ritual cannot function.

Past Hierophant

The duties of the Past Hierophant, or Previous Hierophant, in the 0°=0° ceremony are mainly of a support role. He wears the same costume as the Hierophant (in some Temples the Past Hierophant wears a pure scarlet nemyss to distinguish his Office from that of the Hierophant). He usually carries the Hierophant's Sceptre while the new Hierophant is "learning the ropes." He is there to support and train the new Hierophant and, if the former makes an error in judgment, the Past Hierophant is ready to step in and help. He may, from time to time, give some advice to the Hierophant during the ritual as well. When the Hierophant leaves the Dais, to work on the Temple floor, the Past Hierophant then assumes the vacant slot and takes over during the Hierophant's absence.

The Past Hierophant and the Current of Aroueris

The God-form of Aroueris, in its Golden Dawn context, represents Horus the Elder. He was analogous to the "Light of the Day," the one who fought Set (as Night). His seat of power, in ancient Egypt, was at Makenut and Sakhemat. In the 0°=0° ritual, he is represented by the station of the Past Hierophant whose function is to activate this God-form on the Dais when the Hierophant is on the Temple floor.

His or her actual duty, on the Temple floor, is to protect the Higher Self of the Candidate from being taken over at critical points of the ceremony. He faces his old adversary Typhon when he tries to leave his station of the Evil One to do damage and

cause havoc in the ritual. This type of protective duty, that Aroueris performs, is also shared slightly with the God-form of Harpocrates whose Invisible Station prevents the Evil One from taking the power of the Circumambulation. Aroueris is very much the guardian on the floor, and protects not only the Candidate but the Officers as well.

While he functions on the Temple floor, Aroueris has the duty to control the power or current which the Hierophant has initiated in the east as well. He does not actually create this current, but guards it to make sure that it functions correctly. In modern terms, his duty on the Dais is like that of a maintenance man; while on the floor, he is a type of shock trooper. While the Current of Aroueris comes from the Hierophant's Throne, Aroueris' astral form gives it an additional boost both in strength and direction. The Past Hierophant must control the power from his own station (beside the Hierophant) through his Ruach which is linked to the Ruach of the ceremony itself. When the Hierophant uses the power, on the Temple floor, it is through the form of Aroueris on the Dais, and the astral form of Aroueris then envelopes him.

Because of Aroueris' martial like position, on the Temple floor, his position of power in the $0^{\circ}=0^{\circ}$ is one of extremes. From one viewpoint, he upholds the power of the Hierophant, and in other areas he treads on Typhon, thus containing him. He is very much the warring priest combination. The Current of Aroueris is one of sudden transformations and changes. It is one that takes the subtle centers of the Candidate to the limit of his or her abilities (within the $0^{\circ}=0^{\circ}$ terms of reference) and it also speeds up the vibration of the Candidate so that he can assimilate the data, that is received more rapidly, in a complete upheaval by a revolutionary attitude. The Candidate then becomes the focal point for Universal Consciousness of the Order to flow into. If this touch by Aroueris is not reciprocated by the Candidate he will simply withdraw it. It is then that he implants a radical sense of change in the Candidate, through the Ruach.

Hiereus

The Station of the Hiereus is at the extreme west of the Temple, and the lowest point of Malkuth, where he is enthroned in its darkest part, in the quarter represented black in the figure of the Minutum Mundum. Representing a terrible and avenging God at the confines of matter, at the borders of the Qlipboth, he is enthroned upon matter and robed in Darkness, and about his feet are thunder and lightning—the impact of the Paths of Shin and Qoph, Fire and Water, terminating respectively in the russet and olive quarters of Malkuth. There, therefore, is he placed as a mighty and avenging guardian to the Sacred Mysteries. The symbols and insignia of Hiereus are:

1. The Throne of the West in the Black of Malkuth, where it borders on the Kingdom of Shells.
2. The Black Mantle of Darkness, bearing a White Cross on the left breast.
3. The Sword of Strength and Severity.
4. The Lamén suspended from a scarlet collar.
5. The Banner of the West.

Note: The nemysses, of the Officers on the floor are black with white stripes, the exception being the Hegemon whose nemyss is pure white. These perform the same functions as the nemysses of the Officers on the Dais.

1. The position of the Throne of the West, at the Limits of Malkuth, is fitting for the Avenger of the Gods, for he is placed there in eternal affirmation against the Evil One—"Hitherto shall yea come and no further." The Throne is also placed there as a seat of witness and of punishment decreed against Evil. Basically, the Throne has two functions: to prevent the Qlipboth from entering, and to prevent anyone lingering outside this area from entering through curiosity.

The position of the Throne is the easiest access for any negative traits—for this is the area where the Sun, or Light of Day, sinks into oblivion. The Throne of the Hiereus contains this by keeping the forces of Light (directly from the Hierophant) focused on the locked gateway of the West.

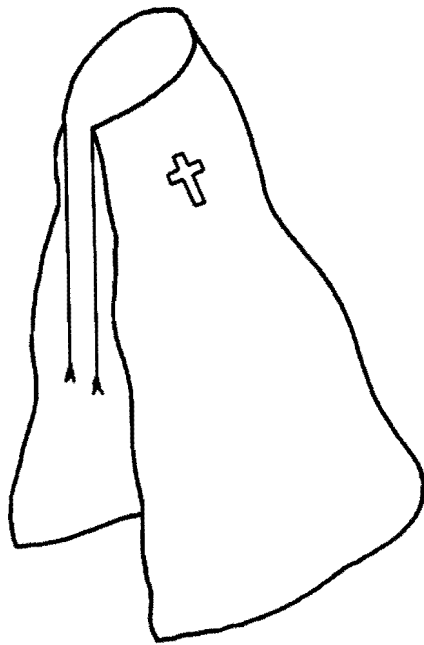


Figure 14
The Mantle of the Hieres

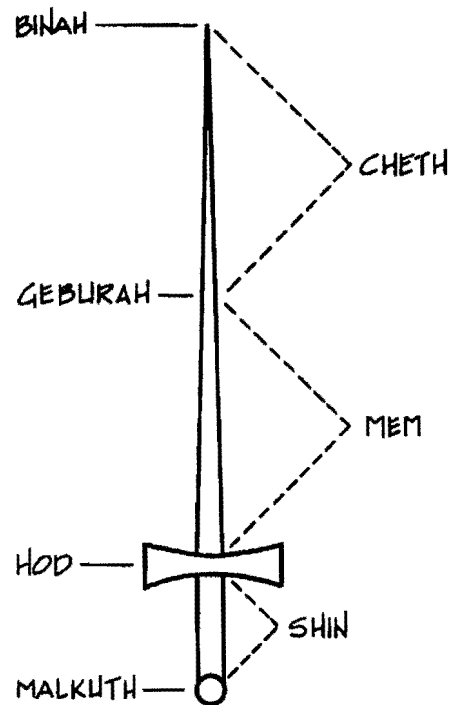


Figure 15
The Sword of the Hieres

2. The mantle and robe of the Hieres symbolizes Darkness, threatening and terrible to the Outer, as concealing an avenging force ever ready to break forth against the Evil Ones. On the left breast of the cloak is a White Cross to represent the Purification of Matter unto the Light. Taylor always taught that though the robe and mantle were the same color and worked on different principles. The mantle or cloak was the active part of the Hieres while the robe, like all those Officers on the Temple floor (save Hegemon), was black because of its absorption principle. The black restricts the growth of negativity which bogs it down by condensing it. Before any negativity can work on the Temple Officers, it must try to take over the God-form the Officer represents, and the black robe prevents this by absorbing all its energy and restricting it—which is usually held in check by the God-form above it. Though not an Earth Grade, the robes of the Temple Officers draw from the densest part of Malkuth for their strength. Taylor likened the principle to being caught in a bog with no escape to any negative force that did not manage to penetrate the Portal of the Temple. There are of course checks and counter checks with the influence of other energies, so that there are overlap safety factors should one or more forces fail to uphold their function of protection during the ritual.

3. The Sword represents the forces of the Pillar of Severity as a whole. The Guard represents Hod and is usually made of Brass; the grip is the Path of Shin which represents the Universe governed by the flaming forces of Severity, and represents Hieres as wielding the forces of Divine Severity. "The Sword of Vengeance is its Name." The blade shows this concept from Hod to Binah, encompassing Geburah through the paths of Mem and Cheth.

4. The Lamén is particularly explained in the Portal Ceremony:

The Outer Circle includes the four Sephiroth, Tiphareth, Netzach, Hod, and Yesod; of which the first three marks the angles of the triangle inscribed within, while the connecting Paths Nun, Ayin, and Peh form its sides. In the extreme center is the Path of Samekh through which is the passage for the Rendering of the Veil. It is therefore a fitting Lamén for the Hieres as representing the connecting link between the First and Second Orders, while the White Triangle established in the surrounding Darkness is circumscribed in its turn by the circle of Light.

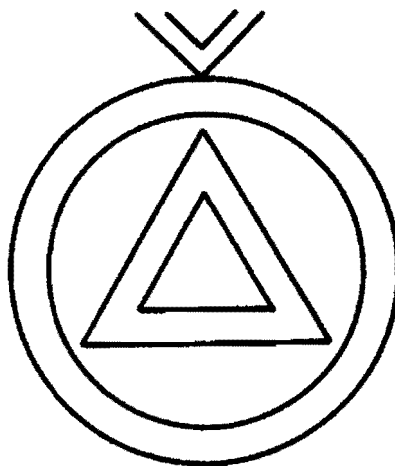


Figure 16
The Lamen of the Hieres

In addition to this explanation, the Lamen represents "The Light that shineth in Darkness though the darkness comprehendeth it not." It affirms the possible Redemption from Evil and even that of Evil itself, through self sacrifices. It is suspended from a scarlet collar, as representing its dependence on the Forces of Divine Severity over-awing the evil. It is a symbol of tremendous Strength and Fortitude, and it is a synthesis of the Office of the Hieres, as regards the Temple, as opposed to his Office as regards the Outer World. For these reasons it should always be worn by the Hieres.

Note: All lamens of Outer Order Officers are in black and white.

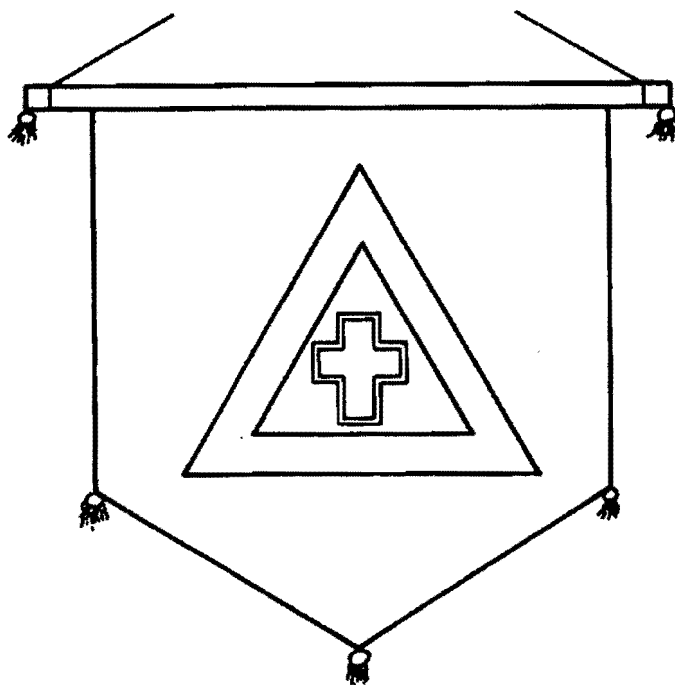


Figure 17
The Banner of the West

5. The Banner of the West completes the symbols of Hieres. It is thus explained in the Zelator Grade:

The White Triangle refers to the three Paths connecting Malkuth with the other Sephiroth; while the red cross is the Hidden Knowledge of the Divine Name which is to be obtained through their aid. The Cross and Triangle together represent life and Light.

In addition to this explanation, from the Zelator Grade, it represents eternally the possibility of Rescuing the Evil; but in it, the Tiphareth cross is placed within the White Triangle of the Supernals, as thereby representing the Sacrifice as made only unto the Higher. The red Cross may be boarded with gold, in this instance, to represent the Perfect metal obtained in and through the Darkness of Putrefaction. Black is its field which thus represents the Darkness and Ignorance of the Outer, while the White Triangle is again the Light which shineth in the Darkness but which is not understood. Therefore is the Banner of the West the symbol of Twilight—as it were the equation of Light and Darkness. The pole and base are black, to represent that even in the depths of Evil can that symbol stand. The cord is black, but the transverse bar and lance-point may be golden or brass, and the tassels scarlet as in the case of the Banner of the East and for the same reasons.

The Banner of the West, when it changes its position in the Temple, represents that which bars and threatens and demands (a symbolic) fresh sacrifice so that the path leading to the Higher can be attained. “Avenger of the Gods” is the name of Hiereus, and he is “Horus in the Abode of Blindness unto, and ignorance of, the Higher.” Hoor is his name.

Hegemon

The Hegemon is one of the three Chief Officers of the Temple. He comes without the Portal and instructs the Candidate to hold himself in readiness for the Ceremony of Admission—and also superintends his preparation for this by the Sentinel. The name of this Officer is simply a translation from the Greek which means “a leader” or “guide”—“one who has authority over others,” and “one who shows the way,” “a person who does something first”—“a Commander.” It is also found with feminine adjectives from very early times. If you take the verb Ago from the root AG it means, “to carry,” “to convey” and “to bring” (mostly with living creatures and objects), “to take with one,” “to lead.” Also this word relates to “train” or “educate” and to “weigh in a balance.” In its adjectival form, *Ho Hegemononios* has a meaning of guiding and was an epithet of Hermes as the Guide of the Departed Souls (in which capacity this God was known as *Pompaaios* or *Pychopompos*). As one can see, its etymological base is highly complex—the guiding of living creatures towards a desired object, at the same time training and weighing it in the balance.

The Station of the Hegemon is between the two Pillars whose bases are in Netzach and Hod, at the intersection of the Paths of Peh, and Samekh, in the symbolic gateway of Occult Sciences—as it were, at the Base of Balance, at the Equilibrium of the Scales of Justice; at the point of intersection of the lowest reciprocal Path with that of Samekh, which forms part of the Middle Pillar.

This is one position where the feminine passive energies usually were handled better by a woman than a man. At Whare Ra, this position was usually taken by a woman and I believe it was the same in the Golden Dawn. He is placed there as the Guardian of the Threshold of Entrance and the Preparer of the Way of the Enterer—therefore the reconciler between the Light and Darkness, and the mediator between the Stations of the Hierophant and the Hiereus.

The Hegemon has in fact three Coptic forms:

1. Thma-As-St (This as regards the Middle Pillar and the influence from Kether)
2. Thma-aesh (This is her more Fiery influence and relates to the Pillar of Severity)
3. Thmaa-ett (This is, more Fluidic with regard to her influence with respect to the Pillar of Mercy).

The symbols and insignia of the Hegemon are:

1. The Robe, Nemyss and Mantle of Pure Whiteness, bearing on the left breast a Red Cross.
2. The Miter-Headed Sceptre.
3. The Lamén suspended from a black collar.

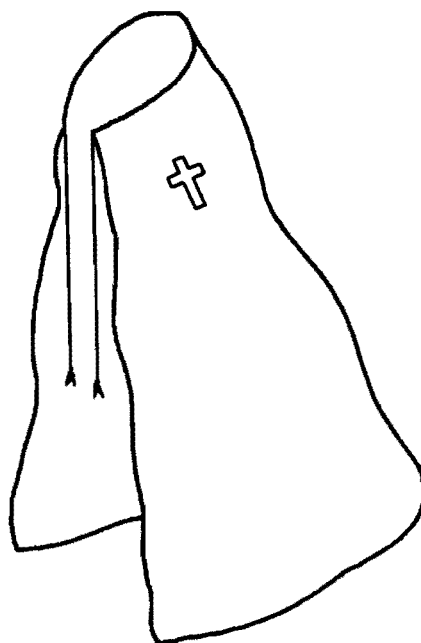


Figure 18

The Mantle of the Hegemon

1. The robe, nemyss, and mantle represent the color of spiritual purity which is required in the aspirant to the Mysteries and without which qualification none can pass between the Eternal Pillars. It represents the Divine Light, which is attracted thereby, and brought to the aid of the Candidate. It symbolizes the self-sacrifice that is offered for another—to aid him in the attainment of the Light. It also signifies the atonement of error, the Preparer of the Pathway unto the Divine. Upon the left breast is a Cross, usually the Calvary Cross, of red to represent the energy of the lower Will, purified and subjected to that which is Higher—and thus is the Office of Hegemon especially that of the Reconciler.

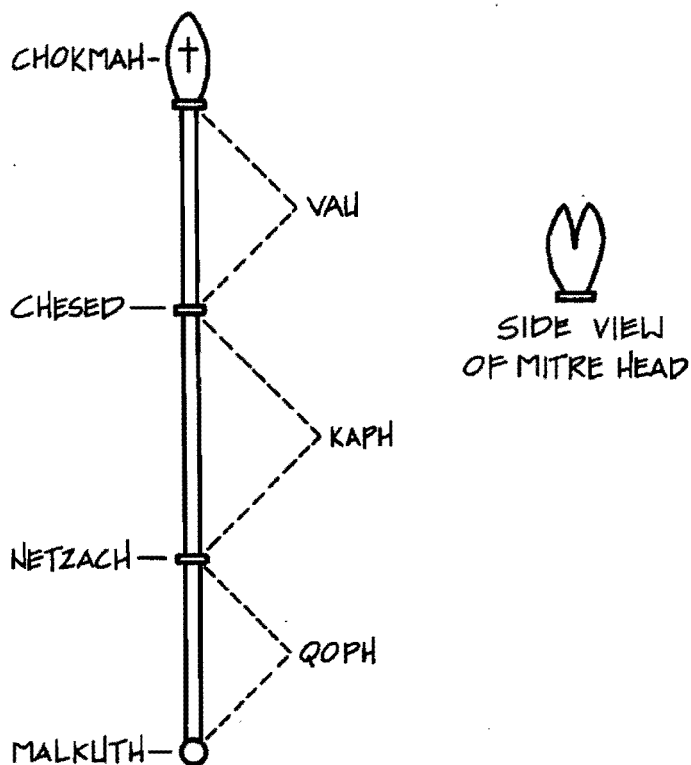


Figure 19

The Sceptre of the Hegemon

2. The Miter-Headed Sceptre is the distinctive ensign of the Office of Hegemon. On the Tree of Life it represents the forces of the Pillar of Mercy. It should be of scarlet with gold bands and a pommel. The two bands represent Chesed and Netzach—the shaft being formed by the Paths of Vau, Kaph, and Qoph, and the grip with the pommel in Malkuth. The Miter is gold with red mountings and each point terminates in a ball. The Miter is charged with a red Calvary Cross of six squares. This Miter represents the wisdom of Chokmah as a duplicated aspect of Kether, attracted by the symbol of self-sacrifice. The Sceptre is wielded by the forces of Flux and Reflux, shown by the grip being referred to the Path of Qoph, and it represents the attraction into the Universe of the Forces of Divine Mercy. The Sephiroth and Paths are marked only as bands, and owing to its meaning, should be carried by Hegemon in all conducting of the Candidate, as representing to the latter the attraction of the forces of his Higher Self. It is called the “Sceptre of Wisdom.” Since the Hegemon is the wielder of the Sceptre of Dual Wisdom from Chokmah, and therefore, the Miter-head is split in two, and not closed, to indicate the Dual Manifestation of Wisdom and Truth; even as the Hall of the Neophyte is called “The Hall of the Dual Manifestation of the Goddess of Truth.”

3. The Lamén of the Hegemon is explained in part in the Grade of Philosophus:

The peculiar emblem of the Hegemon is the Calvary Cross of Six Squares within a Circle. This Cross embraces Tiphareth, Netzach, Hod, and Yesod, and rests upon Malkuth. Also the Calvary Cross of Six Squares forms the cube and is thus referred to the Six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Hod, and Yesod.

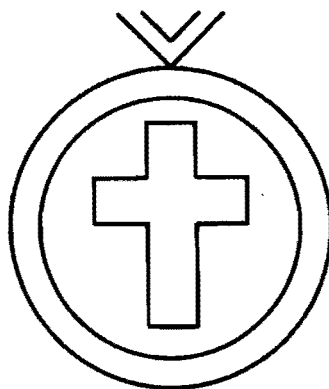


Figure 20
The Lamén of the Hegemon

In addition to this explanation, it represents the black Calvary Cross of Suffering as the Initiator, by Trial and Self-Abnegation, and the Opener of the Way into Comprehension of the Forces of the Divine Light. It is, therefore, suspended from a black Collar to show that suffering is in the Purgation of Evil.

The next three inferior Officers do not wear cloaks or mantles, but only Laméns suspended from black collars. The designs are in white on a black field to show that they are Administrators of the Forces of Light acting through the darkness, under the Presidency of the Superior Officers.

Kerux

The Kerux is stationed within the Portal of the Hall, and his duties are to see that the furniture of the Hall is properly arranged before the opening, and guards the Inner Side of the Portal. The symbolism of this Officer will, as in the case of the others, gradually unfold itself to the Neophyte as he passes from grade to grade. At the command of the Hierophant, the Kerux admits the Fratres and Sorores and assists in the reception of the Candidate, and he is the Herald or Messenger of the Hierophant. The Greek word, *Kerux*, means “a Herald,” “Pursuivant” or “Public messenger,” and was equivalent to the Latin word, *Caduceator* (bearer of the Caduceus) for Hermes was a Herald of the Gods.

Their function in ancient Greece was to summon the Assembly (Gr. *Ecclesia*), which was originally political and only later became a religious assembly, or church) and keep order therein. They were in charge of the arrangements at sacrifices and carried their wands of Office (*skeptron*, from which came "Sceptre" or *Kerukeion*, the latter being usually like the Caduceus). Their persons were sacred and under the protection of Zeus and also were messengers between enemies in war.

The verb, *Kerusso*, meant "to officiate as a Herald," hence, "to proclaim" (in various senses—e.g., of news of a person's name as a criminal, as winner of a contest, etc.) to summon a person and then, to invoke the Gods or spiritual powers. The Kerux of the Order wears on his breast a lamen (from the Latin *Lamina*, "a plate" or "thin piece of metal") on which is depicted the Caduceus of Hermes which relates back to its original Greek meaning. The Kerux is the Herald, the Guardian and Watcher within the Temple, as Sentinel is Watcher without—and therefore in his charge is the proper disposition of the furniture and stations of the Temple. He is also the proclaimer.

The peculiar ensigns of Office are:

1. Red Lamp. 2. Wand. 3. Lamen.

1. The Red Lamp signifies the Hidden Fire over which he watches. The lamp also represents the center of the Ruach, Tiphareth, which the Neophyte aspires to unite with so that the Hidden Knowledge beyond the veil can be revealed.

2. The Magic Staff of Power represents a ray of the Divine Light which kindles the Hidden Fire. In its Outer Order form, this small (un-winged) staff resembles a teacher's pointer and is colored in the three colors (from the top to the point) red, yellow, and blue which represent the three Mother Letters. In its Inner Order form, this is the Wand of the Chief Adept and is then shown as a Winged Caduceus, for placed on the Tree of Life the upper wings touch Chokmah and Binah—the three Supernals. The Seven lower Sephiroth are embraced by the twin serpents whose heads rest upon Chesed and Geburah. When wielded by the Kerux, the staff is gripped in the yellow color of Aleph and its association to Air which is analogous to the Kerux's nature.

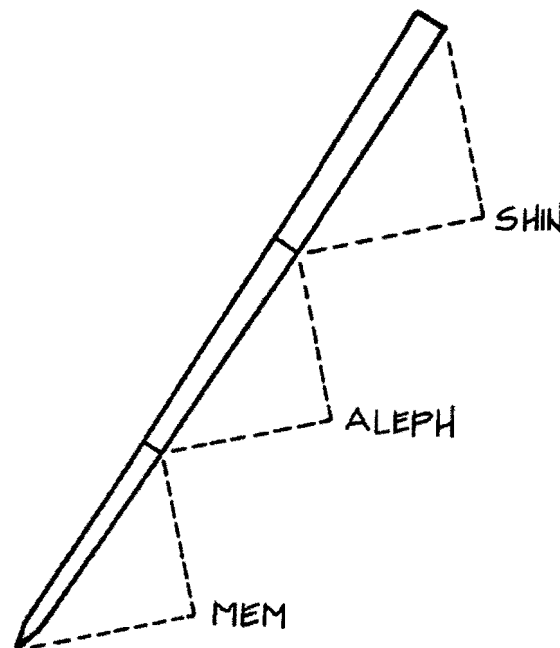


Figure 21
The Wand of the Kerux

3. The lamen of the Kerux has on it the symbol of the Winged Caduceus (whose historical significance has been already explained) whose wings symbolize the transcendence or rising of the spirit while the double serpent shows the dualism of

opposites which the Neophyte has to overcome, for the serpent is the obstacle of man. For it is here in the $0^{\circ}=0^{\circ}$ that the Kerux must guide the Neophyte through the Mystical Circumambulation past the various guards, checks, and balances contained therein.



Figure 22
The Lamén of the Kerux

Stolistes

The Stolistes is the one who equips or clothes, and is a late Greek word equivalent to *Hierostolos*—an Egyptian Priest who had charge of the sacred vestments. Neither form of this word is found in the Classical Greek period or in connection with Greek Mysteries. Both belong to the first century A.D. The verb, *Styello*, and its derivative *Stolizo*, means “to put in train,” “to equip” or “dress.” *Stolis* signifies “a garment” or “robe,” while *Stole* (from the same root) means “to equip” or “fit out with clothes,” (originally “an army”) hence, “a garment,” or “robe.” This is the origin of the English word, *stole*, in the sense of an ecclesiastical vestment (compare with the German word, *Bestellen*) though the word *Stolisterion* was the vestry of a Temple.

The Stolistes is stationed in the northern part of the Hall, to the northwest of the Black Pillar, whose base is in Hod. It is there as an Affirmer of the Powers of Moisture or Water reflected through the Tree into Hod. This Office is identified by the following insignia: 1. Cup. 2. Lamén.

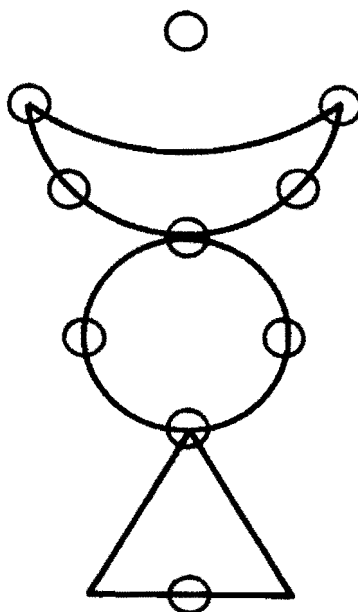


Figure 23
The Cup of the Stolistes

1. The Cup is the Receptacle filled with the Water from Hod so as to transmit its forces into Malkuth, restoring and purifying the vital forces therein by cold and moisture. "Goddess of the Scale of the Balance at the Black Pillar" is the name and she is "The Light Shining through the Waters of the Earth." In the 3°=8° Grade it says:

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

2. On the Lamén is the symbol of the Cup.

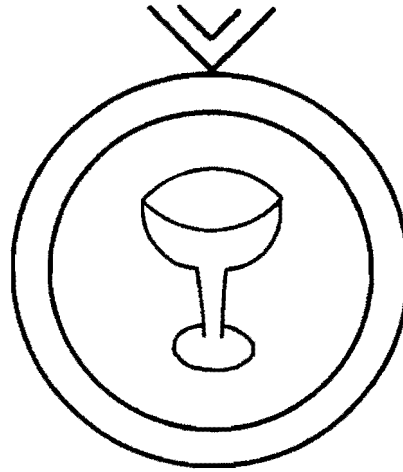


Figure 24
The Lamén of the Stolistes

Dadouchos

The Dadouchos, meaning a "torch bearer," was a hereditary Officer at the Mysteries of the Eleusinian Demeter whose torch symbolized her search for her daughter Persephone, the Spirit of Youth and Spring. The verb, *Daio*, means "to kindle," and the word, *Dadouchos*, is compounded of *Dais* (or in Attic Greek, *Das*, accusative *Dada*) "a torch," especially a pine torch; and *Echo*, "to hold" or "to carry." The Dadouchos, therefore, is posted in the south and symbolizes heat and dryness. He attends to the censer and the incense, and consecrates and Hall, the members and the Candidate with Fire. It is an important part of his duties to get ready and attend to all lights, fire, and incense used in the ceremonies.

The Dadouchos is stationed towards the midst of the southern part of the Hall, to the southwest of the White Pillar, whose base is in Netzach, and is there as an Affirmer of the Powers of Fire, reflected down the Tree to Netzach. This Officer is identified by the following: 1. The Censer. 2. Lamén.

1. The Censer of the Dadouchos is "the Receptacle of the Powers of Fire," and "the transmitter of the Fire of Netzach to Malkuth," restoring and purifying the vital force therein by heat and dryness. "Goddess of the Scale of the Balance of the White Pillar" is the name of Dadouchos.

2. The Lamén of the Dadouchos is explained in the 1°=10° Zelator grade:

The Hermetic Cross, which is also known as the Fylfot, Hammer of Thor, and Swastika, is formed of 17 squares taken from a square of 25 lesser squares. These 17 fittingly squares represent the Sun, the four elements and the Twelve Signs of the Zodiac.

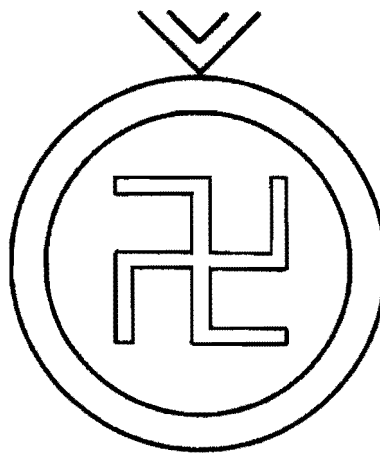


Figure 25
The Lamen of the Dadouchos

Sentinel

The last, and final Officer, is the Sentinel, or *Phylax* as he is sometimes called. His name is thought to have been derived from the French, *Scentinelle*, or the Italian, *Sentinella*. Some have even thought that it came from the French, *Sentier*, "a footpath," which in turn is derived from the Latin, *Semita*—"a narrow way." This Officer stands in charge of the Candidate at the Portal, or outer opening of the straight and narrow way he is about to enter. The Greek word, *Phylax*, signifies "a Watcher," "guard" or "sentinel"—"guardian" or "keeper." A fuller form of the word is *Naophulax*, meaning "keeper of the Temple." The verb, *Phulasso*, means "to keep watch and ward," especially by night—and you may think of the Phylax as "the watchman," armed with a lethal weapon to keep out intruders, and to prepare the Candidate as he stands in the outer darkness.

The Greek word, *Phulacterion*, means "a guarded place," "a fort" or, in its secondary meaning, "a safeguard" or "preservative," "an amulet," for protection, and is familiar to you from the Phylacteries of the Jews which were strips of parchment, inscribed with texts from the Law, and worn as amulets on the forehead while praying. The Latin word corresponding to the Greek, *Phylax*, in a general sense is *Custos*. The Officer is distinguished by the following: 1. Sword. 2. Lamen.

1. The Sword of the Sentinel had a black grip and gold guard. The black represents the darkest part of matter while the gold guard was a reflection of the Hidden Mysteries of the Order. At all times, the Sword is drawn and held upright in the left hand (for the duration of the ceremony) as a reminder of the seriousness of the occasion. Even when the Sentinel remains seated beside the door (and outside the Portal, but still inside the Hall), the Sword is still drawn.

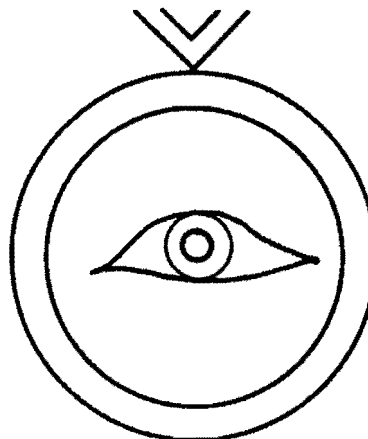


Figure 26
The Lamen of the Sentinel

2. The symbol of the Eye on the Lamen is that of the Watcher and is quite simplistic compared to some of the Golden Dawn Symbolism.

Commentary on the Neophyte Ceremony

General Symbolism of the Ceremony

General Exordium

Within the Z.1 document, the General Exordium says:

1. The Speech in the Silence:
2. The Words against the Son of Night:
3. The Voice of Thoth before the Universe in the presence of the Eternal Gods:
4. The Formulas of Knowledge:
5. The Wisdom of Breath:
6. The Radix of Vibration;
7. The Shaking of the Invisible:
8. The Rolling Asunder of the Darkness:
9. The Becoming Visible of Matter:
10. The Piercing of the Coils of the Stooping Dragon:
11. The Breaking forth of the Light:

All these are in the Knowledge of Thoth.

For some, the above verse may appear incomprehensible, but it is a codex for the breaking down of the Opening Part of the 0°=0° Ceremony. The general meaning of the above verse relates to the Great Thoth, the highest aspect of the Hermes of the most ancient Egyptian Mysteries, and corresponds almost to the Great Angel Metatron. It is the Archangel of Kether in the Briatic World. The Mercury of the Romans must not be confused with this Great Hermes. The doctrine of Gnosticism and of Valentinus approached those of the pure Kabbalah. In them you find the Speech and Silence. Across the Abyss of Silence comes the Primal Speech. The Divine Ones here referred to are the Aeons of the Atziluthic World. These formulae of knowledge are designed in terms cognizable to you in the lower world. Taking as an example you have Eheieh, an implicit and explicit sound. "Every being pronounces its existence, the Name of the Lord of Life, by inspiration and expiration."

The Macroprosopus is Aima and Abba, Mother and Father. The two nostrils pass up and down the two breaths, as though two Great Pillars. These throw all things into vibration; compare the Rashith ha-Gilgalim. Piercing of the Dragon's Coils suggests the freeing of Malkuth which is also referred to as the Washing of the Garments of the Queen, the inferior Mother. Then comes the Breaking Forth of the Light. Over Malkuth, as Guardians, are Metatron and Sandalphon, as the Two Pillars, and Nephesch ha-Messiah, the animal soul of Messiah, the Shekinah or Presence between the Kerubim.

Commentary on the General Exordium

1. *The Speech in the Silence.*

This relates to the knock that the Hierophant gives to start the ceremony and to announce the commencement of a vibration in the Sphere of Sensation (aura) of the Candidate. This knock can be done with a stamp of the foot. Some Hierophants use the base of the Sceptre against the Throne.

2. *The Words Against the Son of Night.*

Here you have the Cry of the Kerux, the Watcher Within, with the words "Hekas, Hekas, Este Bebeloi," (which roughly means that anyone who should not be present should get out). The Kerux utters these words when he goes to the right of the Hierophant and raises high his Wand. This is a symbol of the Ray of the Divine Light from the White Triangle of the Three Supernals which then descends into the Darkness, and warns the Evil and uninitiated to retire so that the White Triangle may be formulated upon the Altar through the combined effect of the formula of the Opening Ceremony.

3. *The Voice of Thoth before the Universe in the presence of the Eternal Gods.*

This is analogous to the opening speech of the Hierophant where he asks the Kerux to check that the Hall is properly guarded, for this assures that the Portal is secure, and that the energy from the current of Thoth had now manifested into the ceremony.

4. *The Formulas of Knowledge.*

In this instance, the Hierophant calls to the Hiereus to test the members present by the "Signs of Knowledge" which shows that they, though in the Land of Blindness and Ignorance, have yet seen that the Triangle of Divine Light from the Three Supernals that is formulated in Darkness. You will note that the Hierophant gives the Sign of Silence towards the west, and it is not immediately followed by the Sign of Silence. For here the Hierophant has sent the current of Light through to the Hiereus, but he cannot release it (through the Sign of Silence) until it links directly to the Hiereus Throne—for then the central axis is established through Samekh and Tau. Once he gives the words to reawaken the images or shells of the God-forms, he then releases his current with the Sign of Silence; otherwise he would expend it and exhaust himself.

5. *The Wisdom of Breath.*

It is noted that the names of the three chief Officers begin with the Coptic letter "ϣ" the letter of Breath. This letter relates to its Coptic meaning which to a certain extent is the letter "H" in English, and can only convey its meaning in part. In the name of Osiris the "ϣ" is mute and silent, and concealed, as it were, by "H," the Greek capital letter *Eta*. In the name Horus it is manifest and violently aspirated, while in the name Thmaest it is partly one and partly the other for it is compounded with the letter "T" in the Greek letter *theta*, Θ (H, "Ae" is attributed to Chesed—"ϣ" to Aries, and "Θ" to Earth and Saturn. This is intended to affirm the Unknown Life which is inspired from the Beyond, send out to Aries, the commencement of the spring of the year, the life which after being inspired, is breathed forth again. It is also the possible use of that breath, between the inspiration and the expiration, in combination between it and the forces of the microcosm.)

6. *The Radix of Vibration.*

The whole is rehearsal of the properties of the reflection of the element Air down through the Middle Pillar of the Sephiroth. It represents the reflection of Air; from Kether, through Tiphareth, to Yesod, and even to the citron part of Malkuth. For the subtle Aethyr is, in Kether, inspired from the Divine Light beyond; thence reflected into Tiphareth, wherein it is combined with the reflexes from the alchemical principles in that great receptacle of the forces of the Tree. In Yesod, it affirms the foundation of a formula, and from Malkuth it is breathed forth or reflected back. These formulae can be used by the Adept. Standing in his Sphere of Sensation he can, by his knowledge of the sacred rites, raise himself unto the contemplation of his Yechidah and from thence aspire (in the sense of the Aspire, i.e., to attract towards you in breathing) downwards to himself the Lower Genius as though temporarily to inhabit himself as its Temple.²

Another formula of vibration is hidden here. Let the Adept, standing upright, his arms stretched out in the form of a Calvary Cross, vibrate a Divine Name, bringing with the formula there of a deep inspiration into his lungs. Let him retain the breath, mentally, pronouncing the Name in his heart so as to combine it with the forces he desired to awake thereby; thence sending it downwards through his body past Yesod, but not resting there, but taking his physical life for a material basis, send it on into his feet. There he shall momentarily formulate the Name—then, bringing it rushing upward into the lungs, thence shall he breathe it forth strongly while vibrating that Divine Name. He will send his breath steadily forward into the Universe so as to awake the corresponding forces of the Name in the Outer World. Standing with arms out in the form of a cross, when the breath had been imaginatively sent to the feet and back, bring the arms forward in "the Sign of the Enterer" while vibrating the Name out into the Universe. On completing this, make the "Sign of Silence" and remain still, contemplating the force he invoked.

This is the secret, traditional mode of pronouncing the Divine Names by vibration,

but let the Adept beware that he applies it only to the Divine Names of the Gods. If he does this thing ignorantly, in working with the Elemental or Demonic Names, he may bring into himself terrible forces of Evil and Obsession. The method described is called "The Vibratory Formula of the Middle Pillar."

7. *The Shaking of the Invisible.*

This refers to the "Awakening of the Images—the Invisible Stations." Here the Temple Officers must link their Sphere of Sensations with the Invisible Images of the God-forms through the Vibratory formula.

8. *The Rolling Asunder of the Darkness.*

This particular phrase, of the General Exordium, relates to the symbolism of the Mystical Circumambulation in the Outer Temple—the Macrocosm. Here you have the Procession of Officers forming in the north in readiness for the "Mystic Circumambulation in the Path of Light." This is formed in the north, beginning from the Station of Stolistes, the symbol of the Waters of Creation attracting the Divine Spirit, and therefore alluding to the Creation of the World by the Spirit and the Waters. The Order of the Mystic Circumambulation is as follows: First comes Anubis, the Watcher within. Next comes Thmaest, the Goddess of the Hall of Truth. Then comes Horus. Then comes the Goddess of the Scales of Balance. Then come the members if the Hall be large enough, and at the end the Watcher Without, the Sentinel. It is as though a gigantic Wheel was revolving, and expanding as it is said: "One Wheel upon Earth beside the Kerub." The name of the Sphere of the Primum Mobile, Rashith ha-Gilgalim, signifies the heads or beginnings of whirling motions or revolutions. Of this wheel in the Mystic Circumambulation the ascending side begins from below the Pillar of Nephthys, and the descending side from the Pillar of Isis.

9. *The Becoming Visible of Matter.*

The above phrase still refers to the Mystic Circumambulation, but especially to the effect of the Rise of Light in the individual. These, of course, occur simultaneously with 8, but is placed here to affirm that the subtle body centers awaken within the Officers and the Candidate.³ Here, the auras of the Officers flood with the light and power of the ceremony which to many are quite visible. The axis of this wheel is about the Invisible Station of Harpocrates—as though that God, in the Sign of Silence, were there placed affirming the Concealment of the central Atom of the Wheel, which alone revolves not.

10. *The Piercing of the Coils of the Stooping Dragon.*

This is best explained by referring to the Golden Dawn Lecture "The Law of the Convolution Revolution of the Forces Symbolized by the Four Aces Round the Northern Pole" which in turn can be related to the "Stooping Dragon Formula." This is extremely complex, and was originally reserved for the Theoricus Adeptus Minor Grade, but the formula referred to above applies to the Microcosm. The Mystic Circumambulation is symbolic of the Rise of Light, and from it is drawn another formula for the circulation of the breath. It is the Formula of the Four Revolutions of the Breath.⁴ This formula should be preceded by that of the Middle Pillar. By this method, having invoked the Power you wish to awaken in yourself, and contemplated it, begin its circumambulation thus: Fill the lungs and imagine the Name vibrating in the contained air. Imagine this vibration going down the left leg to the sole of the left foot—thence passing over to the soul of the right foot—up the right leg to the lungs again where it is breathed out. Do this four times to the rhythm of the Fourfold Breath.

11. *The Breaking forth of the Light.*

The object of the Mystic Circumambulation is to attract and make the connection between the Divine Light above and the Temple. Therefore, the Hierophant does not quit his post to take part therein, but remains there to attract by his Sceptre, the Light from beyond the Veil. Each member, in passing, gives the Sign of the Enterer, thus

projecting the Light forward on his Path from east to west, as he receives it from the Hierophant's Throne. Horus passes only once, for he is the Son of Osiris and inherits the Light by birthright from him. Therefore, he goes at once to his station to fix the Light there. Thmaest, the Goddess of Truth, passes twice because her rule is of the Balance of the Two Scales, and she retires to her station between the Pillars there to complete the reflex of the Middle Column. The Watcher Within, and the rest, circumambulate thrice, as affirming the completion of the reflection of perfecting of the White Triangle of the Three Supernals upon the Altar.

Then follows the Adoration of the God, the Vast One, the Lord of the Universe—at which again all give the Sign of the Enterer, the Sign of the Projection of the Force of Light. Only then does the Watcher declare that the Sun has arisen and that the Light shineth in darkness. Now comes the battery of the $0^{\circ}=0^{\circ}$ Grade—the single knock by the Hierophant which is repeated by the Hiereus and Hegemon. This affirms the establishment of the White Triangle and therefore the Completion of the Opening Ceremony. The mystic words “Khabs Am Pekht” which accompany the knocks seal the image of the Light. Their significance implies, by various Kabbalistic methods of analysis, as well as by certain reading of the Coptic and Egyptian hieroglyphics, “Light In Extension” or “May Light be extended in Abundance upon you.” Konx Om Pax is the Greek corrupted pronunciation of this, put here to link to the right origin.

Particular Exordium

In the Z.1 Document the Particular Exordium states:

1. At the Ending of the Night: At the Limits of the Light: Tho-oth stood before the Unborn Ones of Time!
2. Then was formulated the Universe:
3. Then came forth the Gods thereof:
4. The Aeons of the Bornless beyond:
5. Then was the Voice vibrated:
6. Then was the Name declared.
7. At the Threshold of the Entrance,
8. Between the Universe and the Infinite,
9. In the Sign of the Enterer, stood Tho-oth,
10. As before him were the Aeons proclaimed.
11. In Breath did he vibrate them:
12. In symbols did he record them:
13. For betwixt the Light and the Darkness did he stand.

Symbolism of the Opening

From the first knock a current is activated in the Hierophant. This is drawn to the Hiereus, through Hegemon, then from the Dadouchos to the Stolistes in the form of a cross with the Altar as the center. This is a combination of the energy of all four crosses worn by those Officers on the Dais. The Kerux, you will note, is not the recipient of any of the arms of the cross due to the fact that his position is not a fixed but a fluid one.

The Consecration

The consecration is an extremely precise movement pattern where, once the Officers have linked the Light between them, they move in unison, like the minute hand of a clock. Each stops and starts together. You will also note that, at each position in which they consecrate, it is done in a triad which represents the Kabbalistic Supernals of the un-manifested. The use of the first two fingers by the Stolistes, when consecrating, was something passed on to me from Whare Ra. It was considered quite important. The two fingers were said (by one Whare Ra Adept of $8^{\circ}=3^{\circ}$ rank) to represent the Horns of the Evil One which present a mirror image to any negativity lurking about. It is thought to nullify and confound anything of evil intent. The Dadouchos also uses these same two fingers to work the chain on the censer. Much of this, though, was a variation of the old church theme of banishment or excommunication. However, if one projects with the

fingers, through the Ruach, it had a more effective outcome while silently vibrating the appropriate Name in each quarter, and can clear the air very quickly. This effectiveness is based on the power of the God-form one has assumed for the duration of the ceremony.

One of the things I was taught was that, whenever possible, try to get two people, who are harmonious, to play the part of Stolistes and Dadouchos. When antagonism exists it will ultimately come out, and usually it will play havoc with the ceremony. These two Officers are controlled by the Hegemon as the tip of the triad. It is his duty (generally speaking the part of Hegemon was played by a woman to help identify more quickly with the Maat principle) to link his aura with that of the Pillars, then from them to the Stolistes and Dadouchos while they link themselves. He must draw from one and give to the other (in terms of empathic energy) through the power of the Pillars. Some years ago, a friend of mine, who held the Office of Hegemon, gave me an example of a married couple who held the Offices of Stolistes and Dadouchos, and who attended a ceremony just after a bitter argument. My friend, as Hegemon, had to try and balance their energies, which proved to be quite a formidable task for the duration of the ceremony. It has also been my experience that checking the elemental positions from a person's natal chart to see if they are suited for positions such as Stolistes and Dadouchos is very important. The pivot of Stolistes and Dadouchos is like the half-hour position of a clock—the two Officers must be directly opposite each other during the movement. The one who finishes the consecration first waits for the other to finish before moving. The published papers of Regardie show a quarter-hour position. This was changed by those at Bristol Temple.

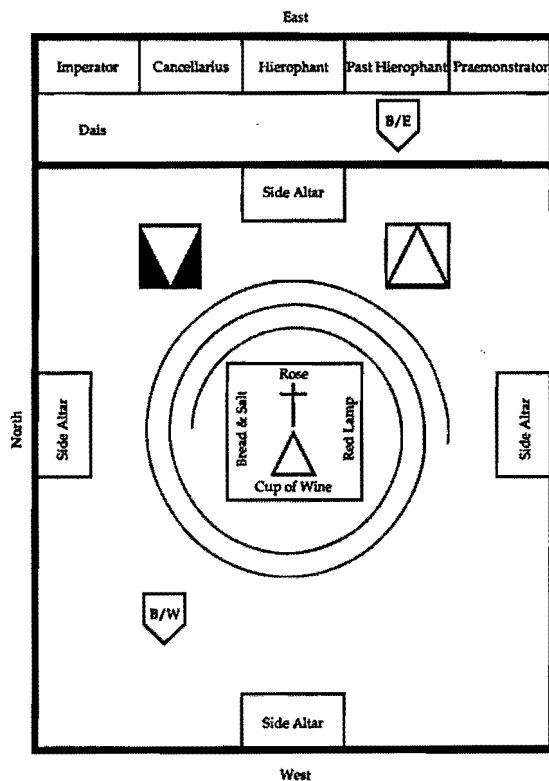


Figure 27
The Circumambulation

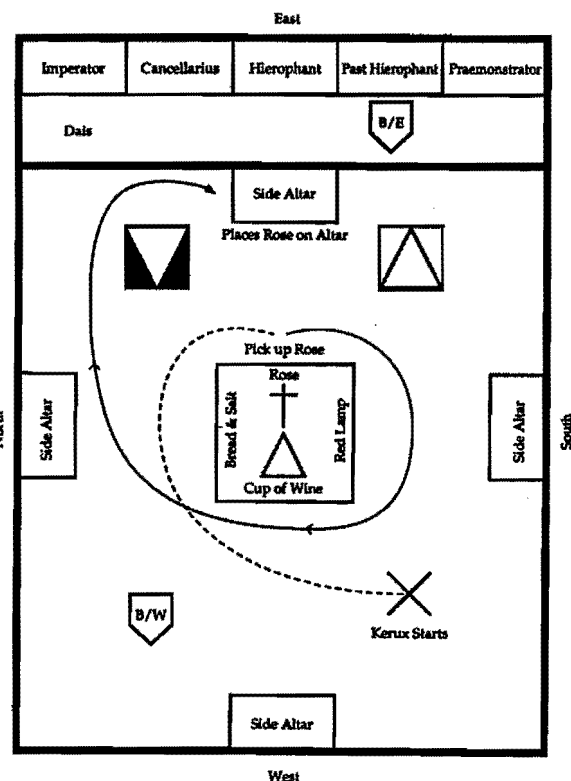


Figure 28
Circumambulation of the Kerux—Beginning

The Circumambulation

When the Golden Dawn rituals were first penned by Mathers, the circumambulation of the Rise of Light was always circular and around the outside of the Pillars. However, as the ritual expertise developed within the Stella Matutina, a number of Adepts became aware of rings or spirals of energy emanating from the Altar. While it is true that the initiating power comes from the Hierophant's Throne in the east, the Altar also generates power as well. This is one of the reasons why it is situated where it is, and not in the

east. By analogy, the Hierophant's Throne is linked to a light to turn the current on while the Altar is analogous to the light bulb situated in the center of the room to spread light to all areas equally.

Though Adepts in the Stella Matutina (among whom were Dion Fortune, according to Regardie) were aware of these energy rings during ritual, very little was explained in the Z documents as to why they existed when the Portal was opened in the $0^{\circ}=0^{\circ}$. In New Zealand, I started experiments by tracing these patterns of energy. I found that they were not "rings" as originally thought, but spirals of exactly three and a half turns, the same number of turns as in the circumambulation. The outward reach of the spirals went as far as the Pillars, then ceased. It occurred to me to do the circumambulation within the Pillars, instead of without, and this brought an immediate change in tempo for the whole ceremony.

The members would start off very close to the Altar, then gradually work their way outward with each turn. Some members became very adept at detecting the spiral, by tracing the energy patterns with their knee, which felt like a warm current of air or heat sensation. This was the largest modern change in the rituals by Thoth-Hermes members, though I do suggest to those readers, who are active in Golden Dawn ritual, to try this method for themselves and see what the result brings. The spiral, of course, in no way interferes with the basic essence of its origins but rather compliments and even transcends it.

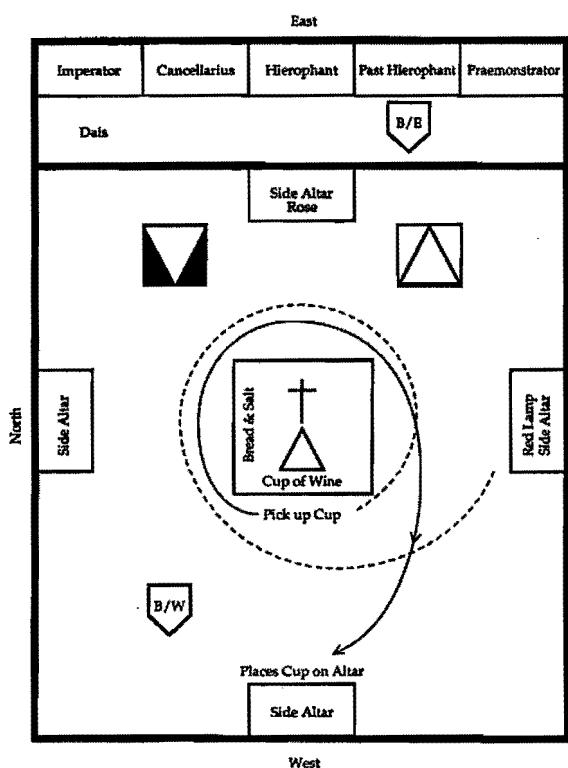


Figure 29

Circumambulation of Kerux from East to South

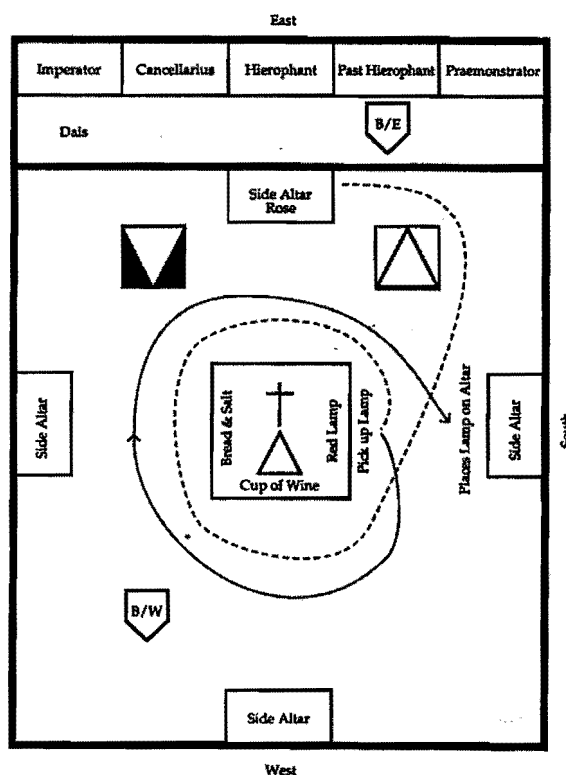


Figure 30

Circumambulation of Kerux from South to West

One of the main ritual problems that Adepts of the Stella Matutina, and later in the Smaragdum Thalasses, complained about was the "dead air" during the old circumambulation, as sometimes they would connect and sometimes they would not. It was found that in the original circumambulation, the Officers picked up and tried to use the last circle of the spiral. The Pillar positions became of prime importance because, at Temples like Whare Ra, a little closer to the Altar than normal allowed for the final spiral from the Altar to encompass them. In cases when the Pillars were placed in the outer ring, this distorted the spirals from the Altar. Two things now became apparent. The first was that the altar size generated different size spirals. The second was that the

Pillars stopped or interfered with the spirals which were completely spent after three and a half circumambulations. If the Pillars were placed too close to the Altar, then the spirals or even the old form of the circumambulation became lop-sided, and emanated very erratic forms of energy. Another point of note is that the spirals took one directly over the station of the Evil One which gave the circumambulation more control and power.

The Bornless Ones of Time referred to are those coruscations of the Divine Light which are above Kether of Atziluth. In such Supernal realms, the Ain Soph, though negative to you, is there intensely positive. Thence came forth the Gods, the Voice, the Aeons, and the Name. The Egyptian Gods were generally differentiated by their Crown: Amen-Ra by the feathers, Mo-oth (Maat) has the same headdress as Horus. She corresponds to the Aima Elohim. The high Hermes-Tho-oth has the same headdress as Amoun Kneph, the Sacred Spirit. Tho-oth, Truth, has two aspects—the higher and the lower. The higher is absolute, the lower is suitable to human comprehension. To tell the higher form of truth, to one who cannot understand it, is to lie to him because, though correctly formulated, it will not be correctly received.

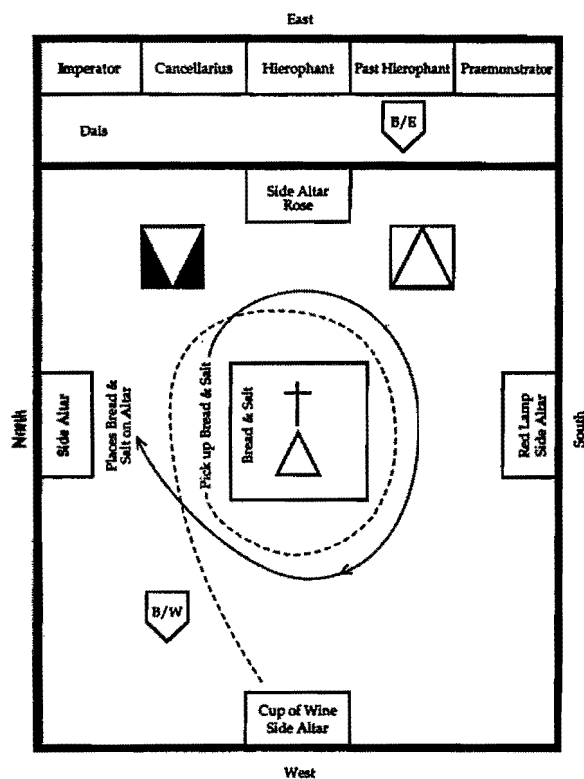


Figure 31

Circumambulation of Kerux from West to North

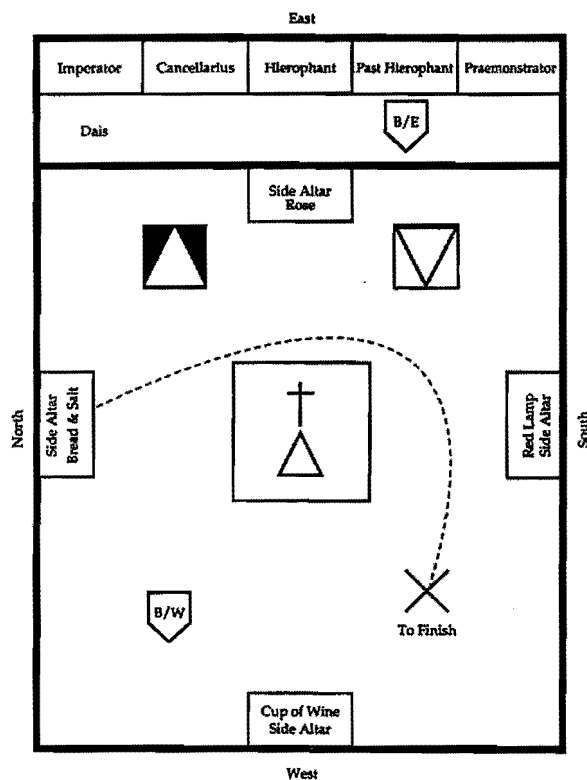


Figure 32

Circumambulation of Kerux—Finish

Applied directly to the $0^{\circ}=0^{\circ}$, the Particular Exordium is the form of the Adoration:

Holy art Thou, Lord of the Universe! (lines 1-2)
 Holy are Thou, Whom Nature hast not Formed! (lines 3-6)
 Holy art Thou, the Vast and the Mighty One! (lines 7-12)
 Lord of the Light and of the Darkness. (line 13)

The Adoration is done immediately after the circumambulation. There are three Signs of the Enterer and a Sign of Silence and these are directed towards the throne of the Hierophant. The object of this was for the Hierophant to push the Veil of Paroketh asunder with the self-contained energy in the Temple, now firmly linking itself to the energy of the Second Order through the Hierophant. The Temple actually takes three phases to open correctly. The first is the knock and exchanges by the Officers. The second is the circumambulation and the third is the Adoration. At this point the Altar is the focal

point of energy, but the Adoration links the portal firmly with the powers beyond the Veil. In this instance there are three Signs of the Enterer before the final Sign of Silence. With the Sign of the Enterer the energy is directed at the Throne of the Hierophant, who, as Osiris, absorbs this energy which comes to him from a balance of all Officers. In this instance he is just like an electrical conductor. The energy links to the Officers on the floor, through the Hierophant, to the points beyond the Veil. The reason for the three Signs of the Enterer is that they emulate the power of the Supernals shown by the triangle on the Altar.⁵

The final Sign of Silence acts as a form of protection against any backlash of the current, pushed by the Hierophant. This prevents a residue from coming back which could destroy the created portal.

With the words, "Khabs Am Pekht, Konx Om Pax, Light In Extension" the Hierophant then seals the link to the portal which the Adoration broke through to receive. As each Officer knocks, the energy comes back through the Hierophant and links to them. The Kerux, Dadouchos, and Stolistes, as lesser Officers, are not included. The Hegemon, for example, handles the energy of Stolistes, Dadouchos, and Kerux, as the Hegemon must regulate the energy to the other three.

To finalize this part of the ceremony, the Kerux removes the Lamp, Rose, Cup, and Paten of Bread and Salt from the Altar. Starting at the east, and moving in a clockwise direction, together these items work on many different levels. In their more basic form, they represent the organs of the body of the deceased, and are placed in the four directions with the organs of the Alimentary system (the most material and earthy) in the north, those of the circulatory system in the south, the receptive system in the east (the Source of Life and Light), and the organs that cast out in the west (which borders on the Qlippoth). The relationship to these bodily organs may appear at first glance to be symbolic, but they are actually worked on through the magnetized process of ritual. Dion Fortune, in her book *Psychic Self Defense*, claimed that the 0°=0° ritual she experienced actually repaired her vitality. Many others have made similar claims here in New Zealand and in England. When the implements are taken from the Altar, the corresponding process taking part in the Candidate is fundamentally one of removal—of the etheric blockages in the aura, so that it becomes attuned to that of the ceremony for the Candidate is controlled by the Temple Officers long before he or she enters the Hall. The current that they work under is the Osirian one, through the imagery of the Hall, of the Two Truths, for this allows the Order access to the Higher Self, who must stand apart from the Candidate, during part of the ceremony. Taylor often stated that the placement of the implements is vital to the success or failure of the ceremony. Not only must they be placed in their respective directions, but they must link correctly to the God-forms that they represent as well. Though the Canopic Gods are in the corners of the Hall, it must be remembered that they cover an entire area, between each Cardinal Point, and thus, are placed centrally between the two.

The spirals, initiated by the Kerux are extremely important, for, when done correctly, they draw the power from the central Altar, and link it to the Cardinal Points. This is not to be confused with the actions of the circumambulation which gives the Rise of Light. This is distinctly different, as the circumambulation allows the Light, or the current vibrational pitch, to enter the body of the Officers, stimulate the etheric body of the Candidate, and help open the Temple. The spirals expand the consciousness of the Candidate through the Osirian current or influence so that the symbolic parts of the Candidate can be removed correctly and without damage. Taylor quoted a case where the Kerux, during one 0°=0° ceremony, accidentally dropped the Paten in the south. After the ceremony, the Neophyte had an inflamed intestinal disorder that was a mystery to the doctors. When Felkin heard of this, he did a small ceremony involving the replacement of the Paten, and within an hour after the ceremony, the intestinal pain and disorder ceased.

Apart from the etheric influences directly on the body of the Candidate, the implements on the Altar represent the component parts of the Ruach, analogous to the Will (Rose), Memory (Cup), Reason (Paten), Desire (Lamp), and Imagination as the component part (the

Altar) which holds it all together. This is the start of the dismantling of the bondage that the Ruach has over the Candidate, and allows the Light of the Neshamah to illuminate the mind.

The Symbolism of the Admission of the Candidate

Preparation of the Candidate

The Candidate is waiting without the Portal under the care of the Sentinel—"The Watcher Without"—that is, under the care of the form of Anubis of the West, symbolically called that, he may keep off the "Dog-Faced Demons," the opposers of Anubis, who rise from the confines where matter ends, to deceive and drag down the soul. The Ritual of the 31st Path says:

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.

The real link of the Candidate with the Order comes through his or her application to join the Order. This fine etheric thread becomes the link with the Candidate that enables the subtle centers to be manipulated by the ceremony going on within the main Hall.

The Hegemon, the representative of the Goddess of Truth and Justice, superintends the preparation and symbolism. He is the Presider of the Equilibrium, and administers the process of equilibrium, in the Candidate himself, through the symbols of rectitude and self-control.

The actual preparation of the Candidate should be performed by the Sentinel to insure that this preparation is accomplished, so that the establishment of equilibrium can occur. Therefore, the Hegemon superintends the preparation, rather than actually perform it.

A triple cord is bound around the body of the Neophyte, symbolizing the binding and restriction of the lower nature. It is triple in reference to the White Triangle of the Three Supernals. The eyes are bandaged to symbolize that the light of the material world is but darkness and illusion compared with the radiance of the Divine Light. The preparation also represents a certain temporary binding and restriction of the natural body.

The Candidate's Entrance Into the Hall

The single knock, given by the Hegemon, outside the door represents the consenting will of the natural human to receive the force formulated by the Hierophant. It is answered by the Kerux, inside, as if a witness were confirming the same. This being done, the Kerux, as a witness, demands authority from the Hierophant to admit the Candidate into the Hall of Truth and Justice. The Hierophant, granting permission, seals the Candidate's aura with a new name given to the physical body of the outward man, but signifying the aspirations of its soul.

When the Candidate enters the Hall (normally from the west) he becomes a cornerstone of a triangle. The Hegemon is opposite and level with him. The Sentinel is behind them, making up the tip of the triangle. At this juncture, it is important to remember that the Portal of the ceremony does not stretch to the four walls of the Hall, but rather, resembles a spherical shape. The exact size of it depends on the Hall, but there is normally quite a few feet around the edge where other members, not those taking part, sit and view the ceremony. In front of the triangle, without the Portal, an identical triangle just inside the Portal is formed by the Kerux, Stolistes, and Dadouchos.

The Portal becomes the separating point between the two triangles. Particular attention must be made to the rim of the Portal, for no Officer is to go outside it. To breach the Portal during the ceremony opens it to negative influences. Crossing over, from one side to the other, must be done correctly. The Hegemon is the only one who can do this during the ceremony because he is another one of the forms of Maat, part of the basic essence of the formulation of the Hall itself. One can only ascertain exactly where the Portal is through experience, though in practice it is easily found and detected by a heat

sensation that usually is about 12 inches in diameter.

To bring the Candidate over the Portal, the Hegemon must first have him consecrated while he stands on the band of the Portal itself. This alters his already attuned aura so that it will balance with the energy within the Portal.

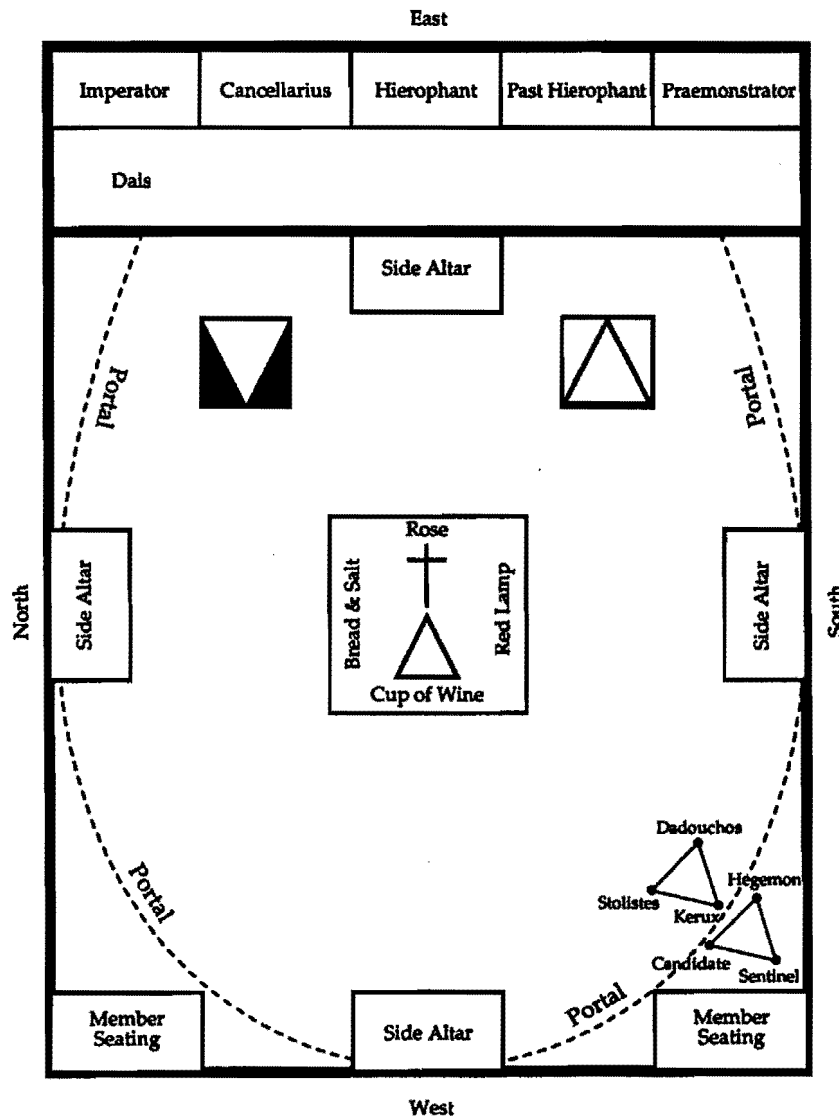


Figure 33
Entrance of the Candidate

The Kerux instantly bars the Candidate's passage to mark that, though he had been admitted, the natural human of unpurified desires cannot be a dweller in the Hall of Truth. The consecration immediately calls into action the Pillars of the Candidate's own sphere of sensation. This is the first of four consecutive consecrations because, when the Pillars of the Tree are projected onto the Sphere of Sensation, there are four Pillars, of which the Middle Pillar is the axis. The external Pillars represent the boundaries of the aura. The central Pillar represents the subtle body centers, or the minor Chakras, situated on the front of the body (these are grouped Kabbalistically) but the main seven Chakras are not directly stimulated.

The Hegemon uses his Ruach to stimulate that of the Candidate's. At this point in the ceremony, the astral appearance of the Candidate is that of a form wrapped in darkness, as if extinguished thereby, and having unto his right, and unto his left, the faint semblance of the two Great Pillars of Fire and of Cloud, from which issues faint rays into the Darkness which cover him.

Immediately above his sphere of sensation there will appear a ray of bright light, as

if preparing to penetrate the darkness covering him. The result of this will be that the Candidate, during the whole Ceremony of Admission, will usually appear to be somewhat automatic and vague. This is not unlike the Indian Guru helping a student by giving him some energy so that certain blockages can be removed, but on a much lower scale.

The break in the Portal, caused as both the Candidate and the Hegemon cross over, is held in check by the Kerux with the help of the Stolistes and Dadouchos who use their energy to focus on closing the opening after the crossing.

Another point of significance is also made apparent by the Candidate, dressed in black, representing the dark untrodden Path, and the Hegemon, in white, representing the illuminated way. The Candidate and the Hegemon enter the darkest part of Malkuth and they walk to the lightest part, citron. This doctrine is that in Malkuth there are four Kabbalistic Trees of Life, each related to a letter of YHVH or simply the Four Worlds applied to Malkuth. The Candidate must go from the Malkuth of Assiah (Heh) to Malkuth of Atziluth (Yod).

Now, the Hegemon, throughout the ceremony, acts as a guide, prompter, and answerer for the Candidate. His Office, toward the Candidate, is analogous to that of Higher Soul—wherefore also the Hegemon holds in his hand the mitre-headed Sceptre to attract, since it is the Sceptre of Wisdom, the Higher Self of the Candidate.

At this moment, as the Candidate stands before the Altar, as the simulacrum of the Higher Self is attracted, so also arises the form of the Evil Persona of the Candidate—and were it not for the power of the 42 lettered name, in the Palaces of Yetzirah, (the Gods of which name are usually called the "Great Assessors of Judgment") the actual Evil Persona would at once formulate, and be able to obsess the Ruach of the Candidate. For seeing that at this time the simulacrum, of the Higher Soul, is attracting the Neschamah of the Candidate. The human will is not as powerful in the Ruach, for the moment, because the Aspirant of the Mysteries is now divided. That is, his Neschamah is directed to the contemplation of his Higher Self, attracted by the Hegemon. His natural body is bound and blinded, higher Ruach threatened by the simulacrum of the Evil Persona, attracted by Omoo-Sathan, and a species of shadow of himself, thrown onward to the place of the Pillars where the Scales of Judgment are set. At the same time, the first consecration establishes a semblance to the Pillars, on his right and left. It also has drawn forth from him a semblance of himself to the place vacated by the Hegemon between the Pillars.

Here, then, stands the shadow of the Candidate while the Scales of Balance oscillates unseen. Unseen and colossal, there is imaged before him Tho-oth, as Metatron, in the Sign of the Enterer of the Threshold. He is ready, according to the decision of the human will, to permit or withhold the descent of the Lower Genius of the Candidate.

The Obligation of the Candidate

The Obligation of the Candidate has three major functions. The most obvious one is towards the preservation of the Order's magnanimity through secrecy. The next level is the binding process that submits the Candidate as part of the new-found Order, which in many ways is a form of esoteric discipline. The final, and deepest phase, is the action or effect the Obligation has on the Candidate through the actions of the Ruach.

When the right hand is placed within the triangle on the Altar, the Ruach is then controlled by the Will—through the operation of Geburah (through Elohim Gibor and the Archangel Kamael), and the vibration of this Sephirah within the Candidate. The Will, under this Archangel's direction, then helps with the force the Candidate had bound him or herself to. In simple terms, the Will acts as a type of subconscious police force.

Now a great deal has been said of the Golden Dawn Neophyte Obligation. Taylor taught me that an Oath such as this was in reality up to the dictates of one's own conscience. Some have considered the obligation as a symbol of the Lightning Flash coming down the Tree of Life, which descends into the aura, but in effect no such thing happens. The obligation binds the Candidate to his Higher Self. As Crowley put it, the Obligation affirms the very existence of the devotee, and that is inherent in our survival instincts; i.e., is not to put ourselves at anyone's mercy whether the person is in the Order or not. The Obligation activates man's affirmation of his existence, as linked with a form that

is beyond the sense of the self to fully comprehend, thus pushing it deep into the layers of the self.

Clairvoyant observation of the Candidate, during the Oath, shows a red ray of Geburah is produced in the Sphere of Sensation of the Candidate. This is a combination of fear and martial discipline. The Obligation of the Neophyte uses the will, through the faculty of the imagination, to link other parts of the Ruach together. Also, when the Obligation is taken, the Higher Self stands in the Station of Harpocrates, the God of Silence, whose form is to protect the Candidate from the Evil One in front of him. Once this silence is broken, the Evil One can then take over as the protection of Harpocrates is withdrawn.

Meanwhile, the Great Assessors of Judgment examine the truth of the accusations formulated by the evil and averse antithesis. The Assessors of Judgment come not under the head of the Invisible Stations, but during the Obligation and Circumambulation of the Candidate. Until he is brought to the light, they hover immediately about the limits of the Portal with their evil antithesis immediately below. Therefore, when the Candidate stands before the Altar, prior to the Obligation, the decision is actually taken by the human will of the Candidate. He sees a disintegration of his component parts. The process of symbolic judgment takes place during the speech of the Hierophant to the Candidate, the answer of the Hegemon, and his consent to take the Obligation.

The moment the Candidate consents the Hierophant advances between the Pillars, as if to assert that the judgment is concluded. He advances, by the Invisible Station of Harpocrates, to that of the Evil Triad. He symbolically stomps down so that, as Aroueris, he stands upon the opposer. He then comes to the east of the Altar, interposing between the place of the Evil Triad and the Candidate. At the same time, the Hierophant advances to the Candidate's left. The Hegemon, on his right, formulates about him the symbol of the Higher Triad before he places his hand upon the symbol of the Three Supernals lying upon the Altar. Again, before doing so, he has been bidden to kneel in adoration of that symbol, as if the natural man abrogated his will before the Divine Consciousness.

As he kneels in the presence of the Triad of Aroueris, Thmaa-est, and Horus, he places his left hand in that of his initiator to affirm his passive reception of the ritual. His right hand is on the white triangle as a symbol of higher passive aspiration towards his Higher Self. His head is bowed to represent the voluntary submission of the human will to the divine—and for this latter reason he repeats in the Obligation his name in the Outer World.

A very important part of the Obligation is the use of the Sword by the Hiereus. In the hands of an untrained Officer more harm than good can be caused. This is yet another reason for the Temple Officers on the floor to be all Inner Order members.

There were at least three people at Whare Ra Temple that had their clairvoyant ability removed after the Sword touched the nape of the neck. One person, who could see auras to a high degree, lost this ability immediately and was told by his Seniors that it would come back better than before—something which did not happen. Twenty years later, another identical case occurred. Taylor recalled it happening a number of times. Since the discipline at Whare Ra regarding excellence was quite strict, one can only come to the conclusion that the Officer of Hiereus had not performed his function correctly in the field of magnetic manipulation at this vital moment in the ceremony. While a few lost clairvoyant abilities, quite a number gained it, and as the Sword of the Hiereus was placed at the nape of the neck, a distinct click could be heard by those around the Candidate. This was usually considered a sign that this part of the ceremony was done well.

Taylor maintained that a good Hierophant should always meet the Candidate informally, and study his aura to see if there are any abnormalities in it so that incidents of lost clairvoyance could be avoided. In one incident, recalled by Taylor, he actually refused to do a 0°=0° ceremony because he read in the Candidate's aura indicators of mental unbalance (which caused quite a stir at the time). The individual was put through some time later by another Hierophant, and Taylor's predictions proved correct, some

months later, when the individual was placed in psychiatric care. When individuals showed natural clairvoyant abilities during the Obligation, Taylor would always reinforce the Candidate's aura with his own magnetism to prevent the incorrect use of the Sword in the hands of an inexperienced Hiererus.

The Hierophant gives one knock, affirming that the submission unto the Higher Self is perfect. Only at this moment, does the invisible and colossal figure of Tho-oth cease to be in the Sign of the Enterer, and give the Sign of Silence, permitting the first real descent of the Genius of the Candidate, who descends to the Invisible Station of Harpocrates as a witness of the Obligation.

The Hiererus and the Hierophant return to their thrones, and therefore it is not Aroueris, but Osiris himself, that addresses the speech to the Candidate—"The Voice of My Higher Self," *etc.*, which confirms the link established between the Neschamah and the Genius by formulating the conception thereof into the Ruach. For this, Osiris speaks in the character of the Higher Soul, the symbolic form of which is standing between the columns before him. The affirmation of the Higher Soul, as the God of the human, does not mean that this is the only God. Rather, it indicates that it is the only presentment of him which the natural human can grasp at all. Neither is it just to say that the Higher Soul is one with God, seeing that the part is by no means the whole; nor can the whole be accurately and sufficiently described as an assemblage of parts. Let not the reverence for the God of thy self cause thee by a misconception to lose thy reverence for the Gods who live forever—the Aeons of Infinite Years. Herein is a great error, and one which may, in its ultimate, bring about the fall of the genius. This is a sin which entails none the less terrible consequences because it is a sign of the Higher Plane where the choice is not between good and evil, but between the lower and higher forms of good.

The Circumambulation of the Candidate

In the first spiral of the circumambulation, knocks are given in the east and west only. The concept here is to instill in the Candidate a sense of equilibrium, for those knocks which signify the Middle Pillar of balance represent the central axis of the Tree of Life in the ceremony. More importantly though, it activates the realization of the Middle Pillar within the body of the Candidate himself. This subtlety teaches the Candidate focalization (this form of awareness was never intended to be instantaneous but should develop over the ensuing months between the Neophyte and the Zelator grade). Therefore, the Mystic Circumambulation, in the Path of Darkness led by the Kerux with symbolic light, formulates the Higher Soul which is not only Divine Light, but rather a spark from the Ineffable Flame. The Kerux, in his turn, is but the Watcher of the Gods.

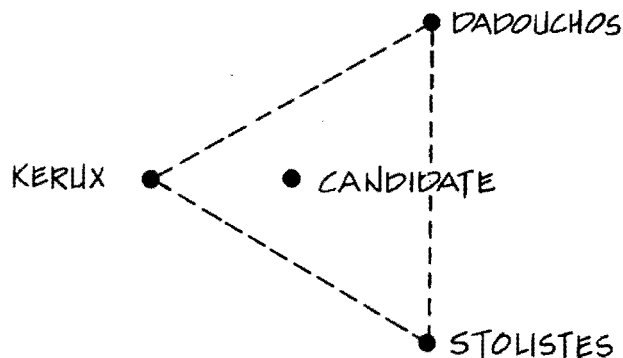


Figure 34
The Barring of the Candidate

After the Kerux comes the Hegemon, the translator of the Higher Self, leading the Candidate. Then come the Goddesses of the Scales of the Balance, the Stolistes and the Dadouchos. They move once round; the formation in the darkness of Binah angles of the White Triangle of the Three Supernals. The Hierophant knocks once, as they

pass him, in affirmation of Mercy—the Hiereus in affirmation of severity. The invisible Assessors each give the Sign of the Enterer as the Candidate passes on his way. At the second passing of the Hierophant the knock affirms the commencement of the angle of Chokmah.

The first barring of the Candidate on the second spiral, by the Kerux, is extremely important, for while he bars the Gateway to the West he actually does so in the South. This represents a further division of the spiral. The red (Shin) part of the Kerux's Wand is placed firmly in the Candidate's Tiphareth center, working directly through his Ruach to stimulate and attract the current of the Chiah into direct operation. To perform this function correctly, it cannot be done by someone in the Outer Order (yet another argument for Inner Order members for Temple floor Officers). The Kerux, according to the Z.3, uses his Magic Staff of Power to represent a ray of Divine Light which kindles the Hidden Fire. The Red Ray of the Kerux, through his Ruach, goes through directly to the Ruach of the Candidate by the power of the fiery part of the Wand. The Kerux grips the Wand in the yellow (airy) band. This shows he is in control of his own Ruach, then direct it to the Chiah by the power of the Secret Fire.

The Caduceus Lamen that he wears also has a part to play which goes beyond mere symbolism. Its function is to balance the energy directed by the Kerux, and is placed directly over the Kerux's Tiphareth center, analogous to his Ruach. Any emotive force of a disruptive nature is held in check by this. Also, it controls the amount of energy which the Candidate is stimulated with. The consecration by Water and Fire is more than a simple consecration. The positioning of these Officers, in relationship to the Candidate, is always in the form of a triangle.

The Kerux retains his position while the Stolistes and Dadouchos move up together so they are both alongside the Candidate. Then they turn 180 degrees, to face him, while still maintaining the triangular position around him. During the purification by Water the Stolistes slightly turns the Candidate towards him, but not enough to disrupt the pressure of the Kerux's Wand. The Dadouchos then repeats a similar action when consecrating by Fire. Apart from the practical considerations, this slight turning is also to instill the concept that no matter which way the Candidate is turned, the pressure of resistance is still applied to him. Realizing that he has no way to go but ahead, the Candidate must surrender himself to his guides who represent, by reflection, the White Triangle of the Supernals on the Altar. They represent the three phases of his Soul to guide him on the Pathway of Light.

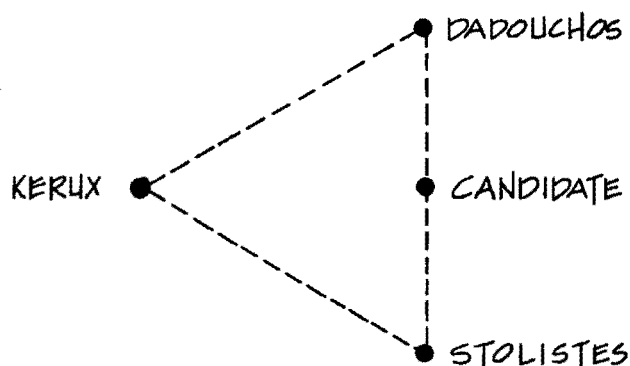


Figure 35
Purification and Consecration by Water and Fire

When the Candidate reaches the Throne of the Hiereus, he is then barred a second time. The regular challenge is part of the Current of Horus (note that the central line from the Temple floor is mainly under the influence of Horus, east to west). Here, the Hiereus confronts the soul of the Candidate with the negative forces present within the self. These are Qliphothic in origin, and must be faced by recognizing their existence, for not to do so allows them to take over aspects of our own natures. What has happened

here is that the Hiereus, in this instance, represents the archetype of these forces. His Sword is placed about 6 inches in front of the Candidate's Tiphareth center, and as such threatens his higher Ruach. The Hiereus projects at the Candidate an image of foreboding. The flat of the Sword being held in this barring position, the Hiereus vibrates the energy of the Qliphothic force (which he guards) and which the Candidate is able to recognize so when he encounters this force again he can withdraw from it.

The second consecration is designed to rid the Candidate of the Qliphothic forces he was exposed to. The Hiereus must try and project fear of these elements to the Candidate which frankly takes a good deal of effort. This is done through the Will of the Ruach, directed through the red (Geburah) part of the Sword, centralized with the Tiphareth center of the Hiereus.

There are a number of ways to do this, but the simplest way is for the Hiereus to encase his aura with the red ray of Geburah by vibrating "Elohim Gibor." This is generally done when the Candidate is barred at the South. As the Candidate is ushered towards the west, he directs the energy through the Sword, and vibrates **"YHVH ALOAH VE-DAATH,"** so that a red (Geburah) and gold (Tiphareth) magnetic power are present. It is this combination that emanates to the Ruach of the Candidate so that the Qliphothic forces can be sensed by the Candidate in the future.

The next barring of the Candidate is at the north—the Gateway to the East. At this point the Kerux does not initially touch the Candidate, but is halted by the Hegemon, using arm pressure. The Kerux merely waves his Wand in front of the Candidate by the center band. This also lightly touches the Ruach of the Candidate before the final post in the east is reached. Here, the Candidate has reached the point analogous to Binah, which in itself relates to the Neshamah, which is then stimulated through the Mem part of the Wand of the Kerux.

The next barring and consecration of the Candidate is an extension of the previous one, and the commencement of the formulation of the angle of Kether. The hood-wink is again slipped up, giving a still further glimpse of the nature of the Divine Light, though to the mind of the Candidate, an imperfect one. Therefore it is to him, as expressed in the answer of the Hegemon, as a light dimly seen through the darkness, yet heralding a glory beyond the speech of the Hierophant which formulates the forces of the hidden central pillar.

The Sealing of the Candidate's Aura

After the circumambulation the Candidate passes to the Altar of the Universe which receives the influences of the three Pillars. It should be as though the ray from the Divine would descend into the darkness of the mind, for then, and not until then, is he ready to realize what is necessary for the "Search of the Shining Light."

As the Hierophant advances, along the Path of Samekh, he represents the Divine Light coming through the Ruach of the Candidate. He pauses briefly, between the Pillars, and his form is stabilized by the Goddess of Scales as he also represents the Holy Guardian Angel (a title sometimes analogous to the Tarot Trump "Temperance" in its archetypal representation), the perfected man. When the Hierophant reaches Yesod, he again pauses. Here the Hierophant, as the descending Light of the Order, enters the Candidate's Nephesh through a direct magnetic link. As he stands on the station of the Evil One he then takes control of the Nephesh, and pushes aside any negativity so that there is room for light from above to enter the Candidate, while the Banner of the East reflects it in the Temple.

The form of Harpocrates now formulates a protective envelope around the Candidate, which draws forth the Higher Self of the Candidate, for the negative influences (now under the control of the Hierophant) cannot harm it. The Hierophant gives a single knock to seal the matter and then invokes the Lord of the Universe. Then only is the hood-wink removed. The Hierophant, Hiereus, and Hegemon join Sceptres and Sword above the Candidate's head, thus formulating the Supernal Triad, and assert his reception into the Order. They then recite the mystic words to seal the current of the Flowing Light. This is the point where the magnetic influence of the three Officers work together, and

they direct their influence to the aura of the Candidate. The energy of each implement vibrates so that, at this point, a triangle of light can be seen (clairvoyantly) above the Candidate's head. This is brought to a fine point with the words "KHABS AM PEKHT, KONX OM PAX, and LIGHT IN EXTENSION."

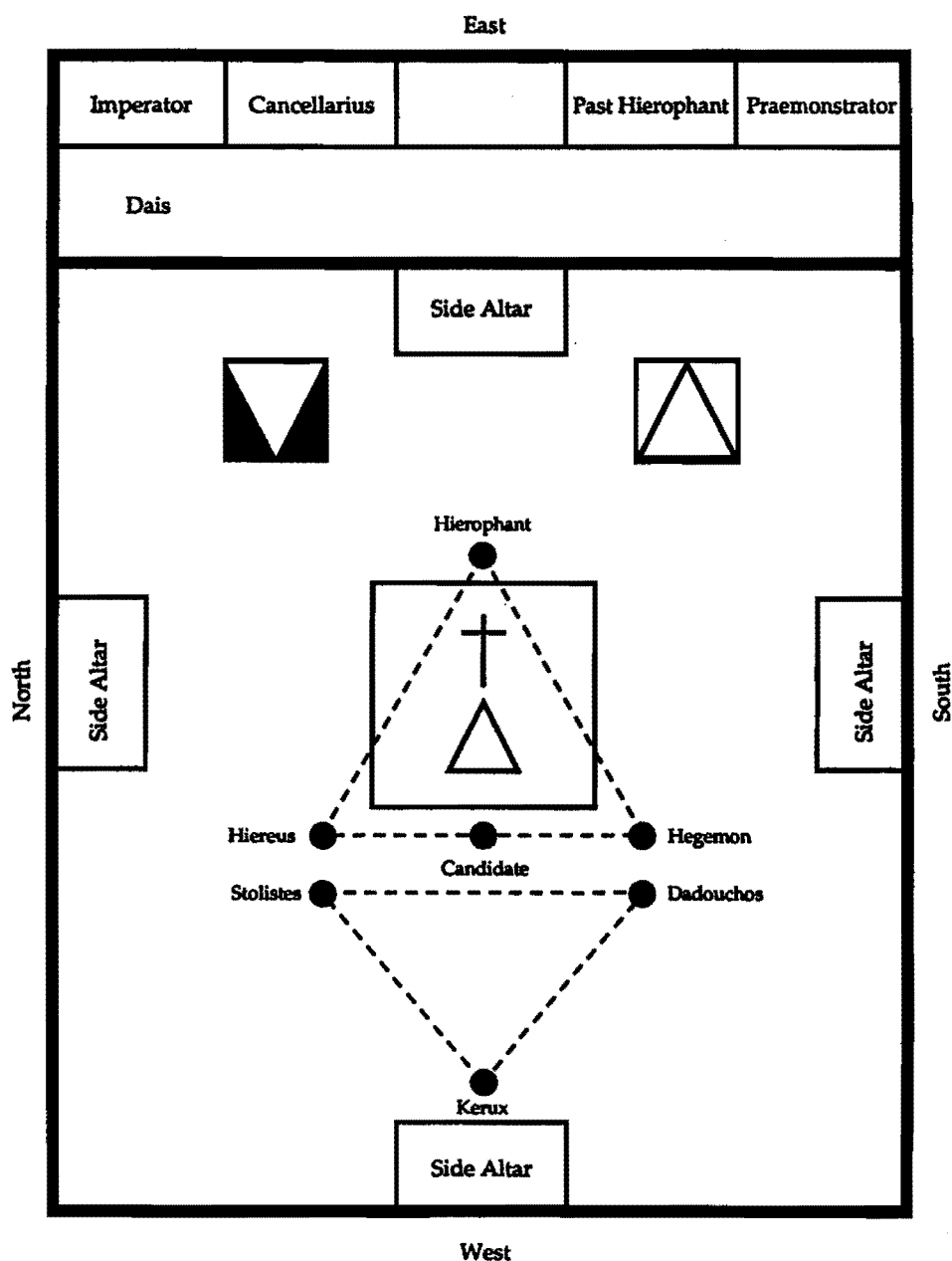


Figure 36
Sealing the Aura of the Candidate

The Hierophant now calls forward the Kerux, cautioning the Candidate that the light has preceded him without his knowledge. It represents to him here a vague formulation of ideas which as yet he can neither grasp nor analyze. This light is not a symbol of the Higher Self, but a ray from the Guardians of the Order themselves.

Only after having thus been brought to the light is the Candidate led to the east of the Altar—the place of the Station of the Evil Triad—to affirm that with this light he will be able to cast out, and trample on his Evil Persona which when it has been put in its place will then become a support to him. It is to the Hiereus, "Avenger of the Gods," therefore, that the duty of entrusting the Candidate with the Secret Signs, *etc.*, is delegated. It is he who places him for the first time between the Pillars, and superintends his final consecration—thus bringing the peculiar force, handled by the Hiereus, to the aid of

the Candidate so that he may more safely and resolutely combat the temptations of the Evil Persona.

The Hierophant has returned to his Throne, while the Hegemon holds the insignia of the Hiereus, while he confers the Signs, *etc.* He thus affirms to the candidate the necessity of the force represented by the Hiereus of the Black Pillar. The Hegemon, east of the White Pillar, again forms a Triad which here represents the reflection of the Three Supernals. The Higher Soul is formulated between the Pillars in the Place of Equilibrium. The Candidate is in the place of the Evil Triad and the Hiereus now advances to the place of Harpocrates between the Pillars to give the words.

The Instruction of the Candidate

The symbolism and meaning of the Step, Signs, Grip, or Token, and the Words have a three-fold interpretation:

1. Apparent meaning.
2. Spiritual or mystical reference.
3. Practical application.

Each is therefore considered under three headings.

The Step

1. The left foot is advanced about 6 inches. This represents the foot, on the side of Chesed, being put forward and taking a hesitating step in darkness. The left foot is used to represent the power of Isis, or the beginning of action, rather than Nephthys as the end thereof. The distance of "6 inches" is employed here only to render it more intelligible to English initiates. It means a convenient measure of 6, and preferably 6 times the measure of the Phalanx of the thumb—the Spirit and Will.

2. The Step symbolizes the beginning of the stamping down of the Evil Persona. The foot is advanced 6 metrical distances, answering to the number 6 of Tiphareth—Osiris, alluding therefore to the self-sacrificing necessary to accomplish this.

3. The Step represents the practical application of the beginning of a magical force. Let the Adept, in using the Sign of the Enterer, give the step as he commences the Sign, and let him take that step as if he stamped upon the Earth, and the Earth quaked and rocked beneath him. As it is said, "Clouds of Darkness are round about Him—Lightning and thunders the Habitation of His feet." Its secret name is the "Step of the Avenger."

Saluting Sign

1. That of groping forward in search of truth.
2. It represents the involution, and bringing forward of the light into the material to aid the will of the Candidate in his search for and aspiration towards the Higher.
3. Standing as before described, in the form of the God, and elevating the mind to the contemplation of Kether, take the step like a stroke with the foot, bring the arms up above the head as if touching the Kether, and as the step is completed bring the hands over the head forward. Thrust them out directly and horizontally from the level of the eyes—arms extended, fingers straight, palms downwards, the hands directed towards the object it is wished to charge or to effect. At the same time sink the head till the eyes look exactly between the thumbs. In this way, the rays from the eyes, from each finger, and from the thumb and eyes, must all converge upon the object attacked. If any of them disperse it is a weakness.

Thus performed, this Sign is a symbol of tremendous attacking force and of projection of will power, and it should be employed in all cases where force of attack is required—especially of charging talismans and the like. Generally, it is best to have the thumbs and all the fingers extended—but if a particular effect is desired you may extend only the fingers appropriate thereto, and keeping the rest folded back in the hand. Herewith also may be combined the attribution of the planets to head; (Mars to the right nostril, Mercury to the mouth, *etc.*, as explained in the Microcosm lecture) sending at the same

time an imaginary ray of color of the planet desired from the part of the head attributed to it. But, when finished, be careful to withdraw the rays again or they will remain like so many outlets of astral force and thus exhaust you. The best way to protect yourself against this is to give the Sign of Silence immediately. For the first Sign should always be answered by the second. The secret names of the Saluting Sign are "the Attacking Sign" or "the Sign of the Enterer of the Threshold."

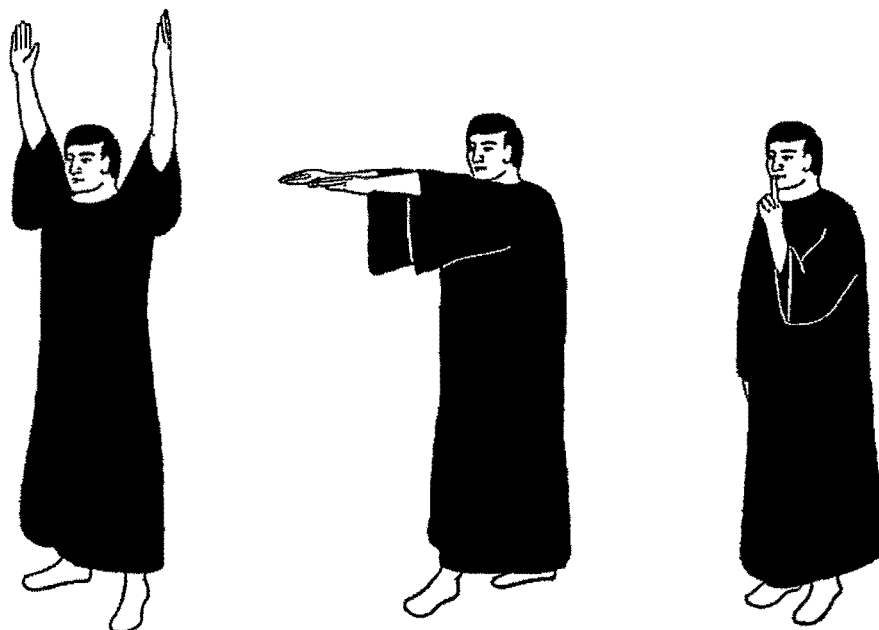


Figure 37

The Sign of the Enterer

The Sign of Silence

The Sign of Silence

1. This is simply that of secrecy regarding the Mysteries.
2. It is the affirmation of the station of Harpocrates wherein the Higher Soul of the Candidate is formulated in part of the admission ceremony. It is the symbol of the center and of the "Voice of the Silence" which answers in secret the thought of the heart.
3. The Sign of Silence withdraws the force put out by the Sign of the Enterer. "Take upon thyself as before" taught the colossal figure of the God, Harpocrates. Bring the left foot sharply back, both heels together. Beat the ground once with the left foot as it is placed beside the right. Bring the left hand to the mouth, and touch the center of the lower lip with the left forefinger. Close the other fingers and thumb, drop the right hand to the side. Imagine a watery vapor encircles you. This is the reflux of the current.

This Sign is also used as protection against attack. The Sign represents a concentration of astral light about the person. Having given the Sign as above, it is a protection against all attack and danger of obsession. To make it stronger, the form of the God should be taken. If spiritual force is required, formulate as if standing on a lotus or rising from it. For force in contemplation and mediation, formulate as if seated upon a lotus. But for more material force, imagine standing upon a dragon or a serpent like some statues of Harpocrates. As a defense and protection, the Sign is as strong as the Banishing Pentagram, though different in nature. And as the Sign of the Enterer represents attack, so does this Sign represent defense thereto, as a Shield is a defense against the Sword. From this Sign is a formula of invisibility derived.

There is a story told by Dr. Berridge, who was a prominent member of the Golden Dawn:

A few years ago I noticed that invariably after a prolonged interview with a certain person I felt exhausted. At first I thought it only the natural result of a long conversation with a prosy, fidgety old gentleman, but later it dawned upon me that being a man of exhausted nervous vitality, he was really preying upon me. I

don't suppose that he was at all externally conscious that he possessed a vampire organism, for he was a benevolent, kind-hearted old man who would have shrunk in horror from such a suggestion. Nevertheless, he was, in his inner personality, an intentional vampire, for he acknowledged that he was to marry a young wife in order, if possible, to recuperate his exhausted system. The next time, therefore, that he was announced, I closed myself to him before he was admitted. I imagined that I had formed round myself a complete investiture of odic fluid, surrounding me on all sides but not touching me, and impenetrable to any hostile currents. This magical process was immediately and permanently successful—I never had to repeat it.

The "odic fluid," which Dr. Berridge mentions, is the same as "an encircling and enclosing watery vapor." This may be done effectively in the astral as well as physically. The Secret Names of this Sign are: "The Sign of the God of Silence" or the "Sign of Defense or Protection." It may be performed with any finger of either hand, but it is most protective when the left forefinger is used, the Water of Chesed, for the fingers of the right hand represent more violent action, and those of the left more watery action. With regard to taking on mentally the forms of the Gods it may be here noted that the process is of great assistance, and use in all magical workings, whether of invocation or evocation, contemplation, meditation, skrying in the spirit vision, alchemy, and so on. For the forms of the Gods do here represent a certain symbolic material action of the divine forces.

The Sign of the Silence is done after the Sign of the Enterer because it stops the force one had activated with the initial Sign. The reason that three Signs are done is to build up more power, but they are always stopped when the Sign of Silence is given.

During the circumambulation, when the Sign of the Enterer is given, it is to a certain extent a blind force, for here the energy is expended out only to fortify the outward spiral, (under the old regime, when it was the circle going outside the Pillars, the same principle was applied) and the energy expended here it is emanating through the aura as the individual goes around the Altar but is not given a boost or directed until one arrives at the Throne of the Hierophant. The Sign of Harpocrates, given straight after it, seals this force back into your aura so no leakages can occur. This is done a number of different ways, though the Invisible Station of Harpocrates is its power source. For this is where the first circumambulation is done, nearest the Altar, and expands out with every turn.

In my own training, in the Sign of Silence and its uses, Taylor gave me an example of an individual who did the Sign of the Enterer, and during the circumambulation, had energy leaking out of him like a sieve (which Taylor observed through his remarkable clairvoyant ability). This was only rectified when the Sign of Silence was done. Taylor later found that the individual had suffered a personal loss that same day, but had decided to do the ceremony to gain strength from it.

It should be pointed out here that the Temple members observing the ceremony, but not taking part in it, could join in the circumambulation of the Temple Officers. The Sign of Silence is done in the Astral Form of Harpocrates from its original position. The power of this God-form draws out towards the east, pulled there by the *kavanah*, or "intent," of the first circumambulation. The other times it is done, this God-form expands and pushes along the spiral of the circumambulation. The energy from this is from the Altar, for this is where the power comes from (within the circumambulation that is). The Throne and Dais of the Hierophant and other seated Officers is limited here. Their power has already charged the Temple and activated the Altar. The whole concept is an example of the current of Horus working with that of Osiris.

The Grip

1. The steps are taken and the Grip exchanged simultaneously. Together, this means seeking guidance in the darkness and silence of the Mysteries.

2. It shows that a steady and resolute will, acting in union with good, will accomplish what it desires, no matter how often it fails at first. It indicates the necessity for harmony

and brotherly love—of doing away with pettiness and too much self concentration—for allowances for the weaknesses of others within limits—of shunning resolutely anything in the nature of slander. So that in the grip of the Neophyte the Initiates meet hand to hand and foot to foot, in the true greeting of brother and sister, and not in the veiled hostility of an enemy. For, in the working of the Inner where all invoke the same forces in the same manner, if he becomes unsympathetic with the rest, and so separates himself from them, though he weakens the combination of working he still more certainly attracts upon himself a reflex current from the Avengers of Evil.

The name of Silence, which is the Grand Word of this Grade, also represents the Silence of the Sacred Mysteries to be observed towards the Outer Order. It shows also the necessity for respect towards the secrets of any Frater or Soror committed to your care, not endeavoring to search them out for the purpose of curiosity, not repeating them when discovered, nor in any way referring to them as a means of causing humiliation, but to keep them as sacred trust and not to deflect them from acting justly and harmoniously together.

3. In any magical ceremony, or other working, if more than one member be taking part, all present putting themselves into the form of the God as taught should exchange Sign, Grip, and Words to establish a current of harmony and the affirmation of a mutual direction of will towards the same object.

The Password

1. The password merely guards the Secrets of the Order against any member's resigned or not working; hence it is changed each Equinox.

2. It is an affirmation of the different spiritual, as well as the different physical, constitutions of the Candidates—that all nature cannot be the same without evil and injury resulting thereby—but all natures should be brought to its own Kether—the best of its kind. This too may be done in all things. It is the basis of Alchemy.

3. It should be pronounced as if attracting the solar force, the Light of Nature, during the 6 months following the Equinox at which time it is issued as a link with the solar force, between that and the Order. This password, therefore, may also be used in a magical ceremony as attracting the support of the Light of Nature acting upon natural forces.

After giving the words and signs the Hiereus draws the Candidate forward, between the Pillars, and for the second time in the Ceremony the Higher Soul stands near and ready to touch him. The Hiereus returns to his place east of the Black Pillar so that the three chief Officers may formulate and draw down to the Candidate, by their insignia, and other influences of their symbols, the forces of the Supernal Triad. It is important, therefore, that at this point they should be in these places.

The Candidate now stands between the Pillars, bound with a rope like the mummified form of Osiris, between Isis and Nephthys. The final consecration now takes place by the Goddess of the Scales of Balance. The Candidate now stands, for the first time during the ceremony, at the point representing the equilibrium of balance. Meanwhile, the Kerux goes to the north ready for the circumambulation so as to link that with the final consecration of the Candidate.

The final consecration is also demanded by the Hiereus—Horus the powerful Avenger of Osiris as still menacing the Evil Persona of the Candidate. Its effect is to seal finally, in balanced formation, the four Pillars in the Sphere of Sensation of the Candidate. This does not imply that they were not naturally there before. But in the natural human, the symbols are unbalanced in strength—some being weaker and some stronger. The effect of the ceremony is to strengthen the weak, purify the strong, and so begin to equilibrate them, and at the same time make a link between them, and the corresponding forces of the Macrocosm.

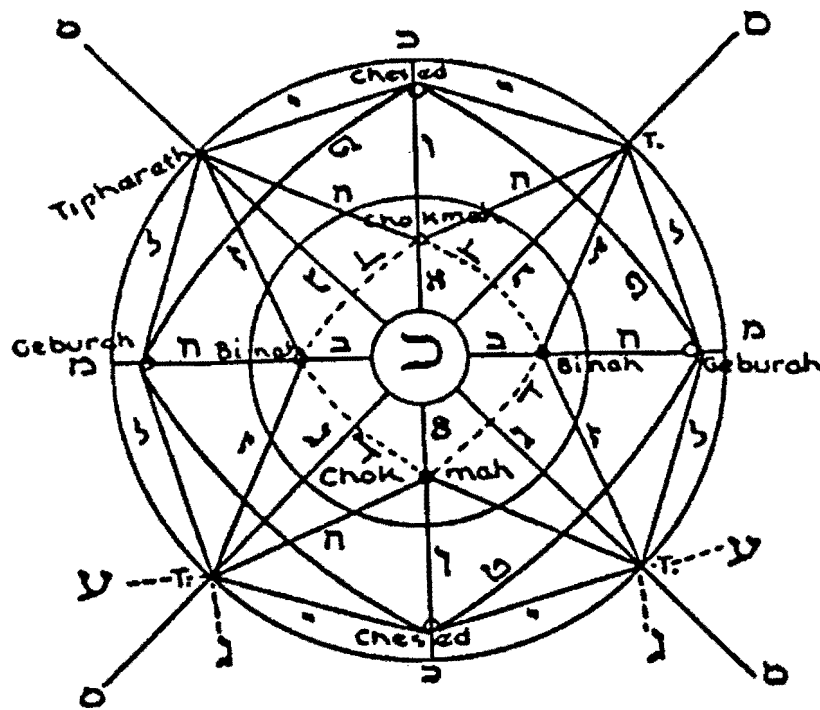


Figure 38
The Tree of Life in the Sphere of Sensation

The Effect of the Ceremony on the Sphere of Sensation

Previously I had briefly touched upon this subject, when dealing with the removal of the implements from the Altar, and the Admission of the Candidate. The four Pillars thus referred to must at this point be distinguished from the Middle Pillar of the Candidate—which relates to the subtle body centers in the front of the body (which, for the purposes of a simple explanation, could be described as groups of minor Chakras which have been grouped Kabbalistically) not to be confused with the major Chakras which are along the spine. The four Pillars represent the Aura of the Candidate.

Taylor always taught me that this is what is most effected (the exception being the throat chakra which is touched directly by the Sword of the Hieres, at the back of the neck, during the Obligation).

The Golden Dawn, according to Taylor, in its "word of mouth" teachings considered that the body had 7 basic auras and each grade stimulated each aura. The Neophyte affects mainly the physical aura which is also called the etheric double. It also must be remembered though, that various parts of the soul are also affected as well which are considered distinct from the auras.

The Hierophant then commands the removal of the rope which hitherto has been purposely retained. Symbolically, the rope restrains the actions of the natural human whose temptations are toward the Evil Persona.

The Candidate is invested with the badge of the White Triangle of the Three Supernals formulating in Darkness after the four Pillars have been firmly established. The Higher Self is enabled to also consent. The free will of the natural human is never obsessed, either by the Higher Soul or by the ceremony, but the will consenting, the whole of the ceremony is directed toward strengthening its actions. As the badge is placed upon him, it is as if the two Great Goddesses, Isis and Nephthys, stretch forth their wings over Osiris to restore him to life again.

The badge referred to is not a physical badge, but a symbolically placed symbol in the aura of the Candidate, on his forehead.

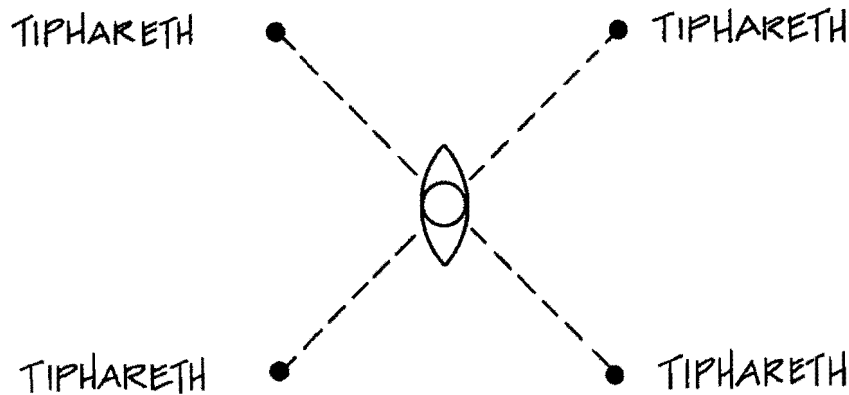


Figure 39
The Four Tiphareth Points

The Final Circumambulation in the Path of Light

The Mystic Circumambulation follows in the Path of Light to represent the rising light in the Candidate through the operation of self-sacrifice. As he passes the Hierophant's throne, the red Calvary Cross is astrally formed above the astral white triangle on his forehead, so that so long as he belongs to the Order, he may bear the potent and sublime symbol as a link with his Higher Self, and as an aid in searching out the forces of the Divine Light—if he will.

The Replacement of the Implements to the Altar

The manner of replacing these is the opposite of the figures 27-32 above showing how they were taken off the Altar by the Kerux. This represents the component parts of the Candidate which have now been purified, and his Sphere of Sensation which has now been equilibrated.

The Address to the Candidate

The Higher Soul or Genius now returns to the invisible station of Harpocrates, the place of the Hidden Center, while continuing to retain the link formed with the Candidate. The Address of the Hierophant is intended simply to effect the distinct formulation of the symbols of the 0°=0° Grade of Neophyte in the Candidate, and it is therefore only when this is finished that the Watcher Anubis announces that the Candidate has been duly admitted as the initiated Neophyte.

The Hieres is charged with a warning address, as again confirming the will of the Candidate, and addressing the final menace to the Evil Persona. The Hierophant states clearly that the symbols must be equilibrated in the Sphere of Sensation before a link can be formulated between them and the forces of the macrocosm. The necessity of examination is insisted upon so that this may be completely done.

Mixing of the Fluids

The Kerux pours out the two fluids to make the semblance of blood. This is to fix, in the Candidate's sphere, the symbols of the forces of transmutation in nature, and also to make an astral link between these, and the Candidate's physical life, as a guard of secrecy of the Mysteries. This particular form of transmutation is used, as showing the effect of a mixture of forcing, as producing a third appearance totally different from them. The red color is symbolic of the blood of the Candidate.

In the ancient Mysteries, the Candidate's blood was actually drawn, at this time, and preserved as an avenging fink in case of his proving unworthy (consider the modern theory of Radionics and its effect on a blood sample). Transmutation effects matter quite well, seeing that the astral link is formally established.

The final speech of the Hierophant is further intended, beside its apparent meaning, to affirm that a person only partially initiated is neither fitted to teach nor to instruct even the outer and more ignorant Sublime Knowledge. He is certain, through misunderstanding the principles, to formulate error instead of truth.

The Symbolism of the Closing

With the knock of the Hierophant does the generating current he created, to keep the Light through the Portal, start to close. The Cry of "Hekas, Hekas, Este Bebeloi" announces to all forces present, in the Portal, to leave. The four knocks of the Officers then withdraw the Light, which then withdraws through the Hierophant—the second stage of the withdrawal.

At this point, the Kerux must be ever watchful for any elemental force, created during the ceremony, which might linger. There have been a number of instances in the past where there has been this type of residue left which if noticed should be immediately banished by the Hiereus with the Sword. The purification ceremony makes doubly sure that no negative side effects remain within the Hall.

The Reverse Circumambulation

The reverse circumambulation is intended to formulate the withdrawal of the Light of the Supernal Triad from the Altar, so that it may not be profaned by abiding without due guard. Not that the Divine Light would suffer thereby, but because it might initiate an Avenging Current of profaned. This is what is implied by the Law of Moses, in the prohibition about offering unconsecrated Fire, either before or within the Veil of the Tabernacle. As a Vibratory formula, the reverse circumambulation represents the reversal of the current, and the restoration of the operator to the ordinary condition. The Mystic reverse circumambulation forms its procession in the South, beginning from the Station of Dadouchos, as symbolic of the Ending Judgment of the World by Fire.

Partaking of the Eucharist

The Mystic Repast is communion in the body of Osiris. Its Mystic Name is "The Formula of the Justified One." The important point to remember is that through the process of the ceremony both the Paten and the Wine and Salt, were magically transmuted through the magnetic influence of the ritual itself. This is done through the Osirian concept which is directed by the Hierophant. The Kerux, in finishing, inverts the Cup, as the Watcher of the God, to show that the symbols of self-sacrifice and of regeneration are accomplished. The proclamation is confirmed by the Hierophant, and the chief Officers giving three strokes, emblematic of the Mystic Triad, repeat the Mystic Words. The Hierophant, in his final speech, seals the link first formulated between the members of the Supernal Triad, for each one present, that it may prove to him or her a guide for the ultimate attainment of the supreme initiation—if he will.

Notes:

1. See *Papyrus of Chester Beatty* No. S in the British Library
2. See Regardie's *The Middle Pillar*, Llewellyn, 1985, for a fuller explanation of this.
3. The subtle body centers are the Chakras of the East and the Sephiroth of the West.
4. This of course does not mean the actual air inhaled can be circulated, but only the subtle Aether, which may be drawn thence, and of which it is the vehicle. Aether is also known as Prana of the Hindu yogis, and the Chi of the Chinese yogis, and Ruach to the Kabbalists.
5. The Supernals are the top three Sephiroth on the Tree of Life, viz.: Kether, Chokmah, and Binah.

The Pillars

by S.R.M.D. (S.L. Mathers)

In the explanation of the symbols of the Grade of Neophyte, your attention has been directed to the general mystical meaning of the Two Pillars that are called in the ritual, the "Pillars of Hermes" of "Seth" and of "Solomon." In the 9th Chapter of the *Ritual of the Dead* they are referred to as the "Pillars of Shu," the "Pillars of the Gods of the Dawning Light," and also as the "North and Southern Columns of the Gate of the Hall of Truth." In the 125th Chapter they are represented by the sacred gateway, the door to which the aspirant is brought when he has completed the negative confession. The archaic pictures on one Pillar are painted in black upon a white background, and those on the other are white upon a black background, in order to express the interchange and reconciliation of opposing forces and the eternal balance of light and darkness which gave force to visible nature.

The black cubical bases represent darkness and matter wherein the Spirit, the *Ruach Elohim*, began to formulate the Ineffable NAME, that Name before which the ancient Rabbis have said, "rushes through the universe," that Name which the Darkness rolls back at the birth of time. The flaming red triangular capitals which crown the summit of the Pillars represent the triune manifestation of the Spirit of Life, the Three Mothers of the *Sepher Yetzirah*, the Three Alchemical Principles of Nature, the Sulfur, the Mercury, and the Salt.

Each Pillar is surmounted by its own light-bearer veiled from the material world. At the base of both Pillars rise the lotus flowers, symbols of regeneration and metempsychosis. The archaic illustrations are taken from the vignettes of the 17th and 125th Chapters of the *Ritual of the Dead*, the Egyptian Book of the "Per-em-Hru" or the "Book of Coming Forth into the Day," the oldest book in the world as yet discovered. The Recession of the Priests of ON is to be found in the walls of the pyramids of the kings of the 5th and 6th Dynasties at Sakarah, the recession of the 11th and 12th Dynasties on the sarcophagi of that period, and the Thebian recession of the 18th Dynasty and onward is found on the papyri, both plain and illuminated. No satisfactory translation of these books is available, none having been yet attempted by a scholar having the qualifications of a mystic as well as Egyptologist.

The *Ritual of the Dead*, generally speaking, is a collection of hymns and prayers in the form of a series of ceremonial rituals to enable a person to unite himself with Osiris the Redeemer. After this union he is no longer called the man, but Osiris, with whom he is now symbolically identified. "That they also may be One of us," said the Christ of the New Testament. "I am Osiris" said the purified and justified person, his soul luminous and washed from sin in the immortal and uncreated light, united to Osiris, and thereby justified, and the son of God; purified by suffering, strengthened by opposition, regenerate through self-sacrifice. Such is the subject of the great Egyptian Ritual.

The 17th Chapter of the Thebian recession consists of a very ancient text with several commentaries, also extremely old, and some prayers, none of which come into the scheme of the original text. It has, together with the 12th Chapter, been very carefully translated for the purpose of this lecture by the V.H. Frater M.W.T. [Blackden], and V.H. Soror S.S.D.D. [Farr], both of whom have made many valuable suggestions with regard to the interpretation. The title and preface of the 17th Chapter reads:

Concerning the exaltation of the Glorified Ones, of Coming and Going Forth in the Divine Domain, of Genies of the Beautiful Land of Amentet. Of Coming Forth in the Light of Day in any form desired, of hearing the Forces of Nature by being enshrined as a living Bai.

And the Rubric is:

The united with Osiris shall recite it when he has entered the Harbor. May glorious things be done thereby upon earth. May all the words of the Adept be fulfilled.

Owing to the complex use of symbols, the ritual translation of the Chapter can only be understood by perpetual reference to the ancient Egyptian commentaries, and therefore the following paraphrase has been put together to convey to modern minds, as near as is possible, the ideas conceived by the old Egyptians in this glorious triumphal song of the Soul of Man made one with Osiris, the Redeemer.

I am Tum made One with all things.

I have become Nu. I am RA in his rising ruling by right of his Power. I am the Great God self-begotten, even NU, who pronounced His Names, and thus the Circle of the Gods was created.

I am Yesterday and know tomorrow. I can never more be overcome. I know the secret of Osiris, whose being is perpetually revered of RA. I have finished the work which was planned at the Beginning. I am the Spirit made manifest, and armed with two vast eagle's plumes. Isis and Nephthys are their names, made One with Osiris.

I claim my inheritance. My sins have been uprooted and my passions overcome. I am Pure White. I dwell in time. I live through Eternity, when initiates make offerings to the Everlasting Gods. I have passed along the Pathway. I know the Northern and the Southern Pillars, the Two Columns at the gateway of the Hall of Truth.

Stretch unto me your hands, O ye dwellers in the center. For I am transformed to a God in your midst. Made One with Osiris, I have filled the eye socket in the day of the morning when Good and Evil, fought together. I have lifted up the cloud veil in the Sky of the Storm. Till I saw RA born again from out of the Great Waters. His strength is my strength and my strength is his strength. Homage to you, Lords of Truth, chiefs who Osiris rules. Granting release from sin, followers of Ma where rest is Glorious. Whose throne Anubis built in the day when Osiris said:

"Lo! A man wins his way to Amentet. I come before you, to drive away my faults. As ye did to the Seven Glorious Ones who follow their Lord Osiris. I am that Spirit of Earth and Sun."

Between the Two Pillars of Flame. I am RA when he fought beneath the Ashad tree, destroying the enemies of the Ancient of Days. I am the Dweller in the Egg. I am he who turns in the Disc. I shine forth from the Horizon, as the gold from the mine. I float through the Pillars of SHU in the ether. Without a peer among the Gods. The breath in my mouth is as a flame. I light upon the Earth with my glory. Eyes cannot gaze on my darting beams, as they reach through the heavens and lick up the Nile with Tongues of Flame. I am strong upon Earth with the Strength of Ra. I have come into Harbor as Osiris made perfect. Let priestly offerings be made to me as one in the train of the Ancient of Days. I brood as the Divine Spirit. I move in the firmness of my strength. I undulate as the waves that vibrate through Eternity. Osiris has been claimed with acclamation, and ordained to rule among the Gods. Enthroned in the Domain of Horus where the spirit and the body are united in the presence of the Ancient of Days. Blotted out are the sins of his body in passion. He has passed the Eternal Gate, and has received the New Year Feast with incense, at the marriage of Earth with Heaven.

TUM has built his bridal chamber. RURURET has founded his shrine. The procession is completed. HORUS has purified, SET has consecrated, SHU has made one with OSIRIS, has entered his heritage.

As TUM he has entered the kingdom to complete union with the invisible. Thy Bride, O Osiris, is Isis, who mourned Thee when she found Thee slain. In Isis, Thou art born again. From Nephthys is Thy nourishment. They cleansed Thee in Thy Heavenly Both. Youth waits upon Thee, ardor is ready at Thy hand. And their arms shall uphold Thee for millions of years. Initiates surround Thee and Thine enemies are cast down. The Powers of Darkness are destroyed. The Companions of Thy Joys are with Thee.

Thy Victories in the Battle await their reward in the Pillar. The Forces of nature obey Thee. Thy Power is exceeding great. The Gods curse him that curseth Thee. Thine aspirations are fulfilled. Thou art the Mistress of Splendor. They are destroyed who barred Thy way.

The 125th Chapter is concerned with the entry of the Initiate into the Hall of the Two Columns of Justice, and commences with a most beautiful and symbolic description of Death as a journey from the barren wilderness of Earth, to the Glorious land which lies beyond. The literal translation of the opening lines is as follows:

I have come from afar to look upon thy beauties. My hands salute Thy Name of Justice. I have come from afar, where the Acacia tree grew not. Where the tree thick with leaves is not born. Where there come not beams from herb or grass. I have entered the Place of Mystery. I have communed with Set. Sleep came upon me, I was wrapped therein, bowing down before the hidden things. I was ushered into the House of Osiris. I saw the marvels that were there. The Princes of the Gates in their Glory.

The illustrations in this section represent the Hall of Truth as seen through the open leaves of its door. The Hall is presided over by a God who holds his right hand over the cage of a hawk, and his left hand over the food of eternity. On each side of the God is a cornice crowned by a row of alternate feathers and Uraei symbolizing justice and fiery power. The door leaf at the end of a stall is called "Possessor of strength, binding the male and female animals."

The 42 Judges of the Dead are represented as seated in a long row, and each of them has to be named, and the sin over which he presides has been denied. This chapter describes the introduction of the initiate into the Hall of Truth by ANUBIS, who, having questioned the aspirant receives from him an account of his initiation, and is satisfied by his right to enter. He states that he had been taken into the ante-chamber of the Temple and there stripped and blindfolded, he has to grope for the entrance of the Hall, and having found it, he was reclothed and anointed in the presence of the initiated. He is asked for the passwords and demands that his soul [Ba] should be weighed in the Great Balance of the Hall of Truth, whereupon ANUBIS again interrogates him concerning the symbolism of the door of the Hall, and his answers being found correct, ANUBIS says "Pass on, thou knowest it."

Among other things, the initiate states that he has been purified four times, the same number of times the Neophyte is purified and consecrated in the ceremony of the Neophyte. He then makes the long Negative Confession, stating to each Judge in turn that he is innocent of that form of sin over which he judges. Then he invokes the Judges to do him justice, and afterwards describes how he washed in the washing place of the South, and rested in the north in the place called "Son of the Deliverers" and he becomes the dweller under the Olive Tree of Peace, and how he was given a tall flame of fire and a Sceptre of cloud which he preserved in the salting tank in which mummies were swathed. And, he found there another Sceptre called "Giver of Breath" and with that he extinguished the flame and shattered the Sceptre of Cloud, and made a lake of it. The initiate is then brought under the symbol of the Scales of Balance. He also has to name the Guardian of the Gateway, who prevents his passage, and when all these are propitiated the plea of the Hall itself cries out against his steps saying "Because I am silent, because I am pure," and it must know that his aspirations are pure enough and high enough for him to be allowed to tread upon it. He is then allowed to announce to Thoth that he is clean from all evil, and has overcome the influence of the planets, and THOTH says to him: "Who is He whose Pylons are of Flame, whose walls of Living Uraei, and the flames of whose House are streams of Water?" And the initiate replies "Osiris" And it is immediately proclaimed: "Thy meat shall be from the Infinite, and thy drink from the Infinite. Thou art able to go forth to the sepulchral feasts on Earth, for thou hast overcome." Thus these two chapters which are represented by their illustrations upon the Pillars represent the advance and purification of the soul and its union with Osiris, the Redeemer, in the Golden Dawn of the Infinite Light, in which the soul is transfigured, knows all, and can do all, for it is made One with the Eternal God.

KHABS AM PEKHT
KONX OM PAX
LIGHT IN EXTENSION

Commentary on the Pillars

The Z.1 document states, "Upon them [the Pillars] should be represented in counter-changing color *any* appropriate Egyptian designs emblematic of the Soul." The bottom line was that most Temples had their own Egyptian designs on the Pillars. In many ways these were similar to the Vaults of various Temples who chose their own version of the color schemes yet still retained the basic design.

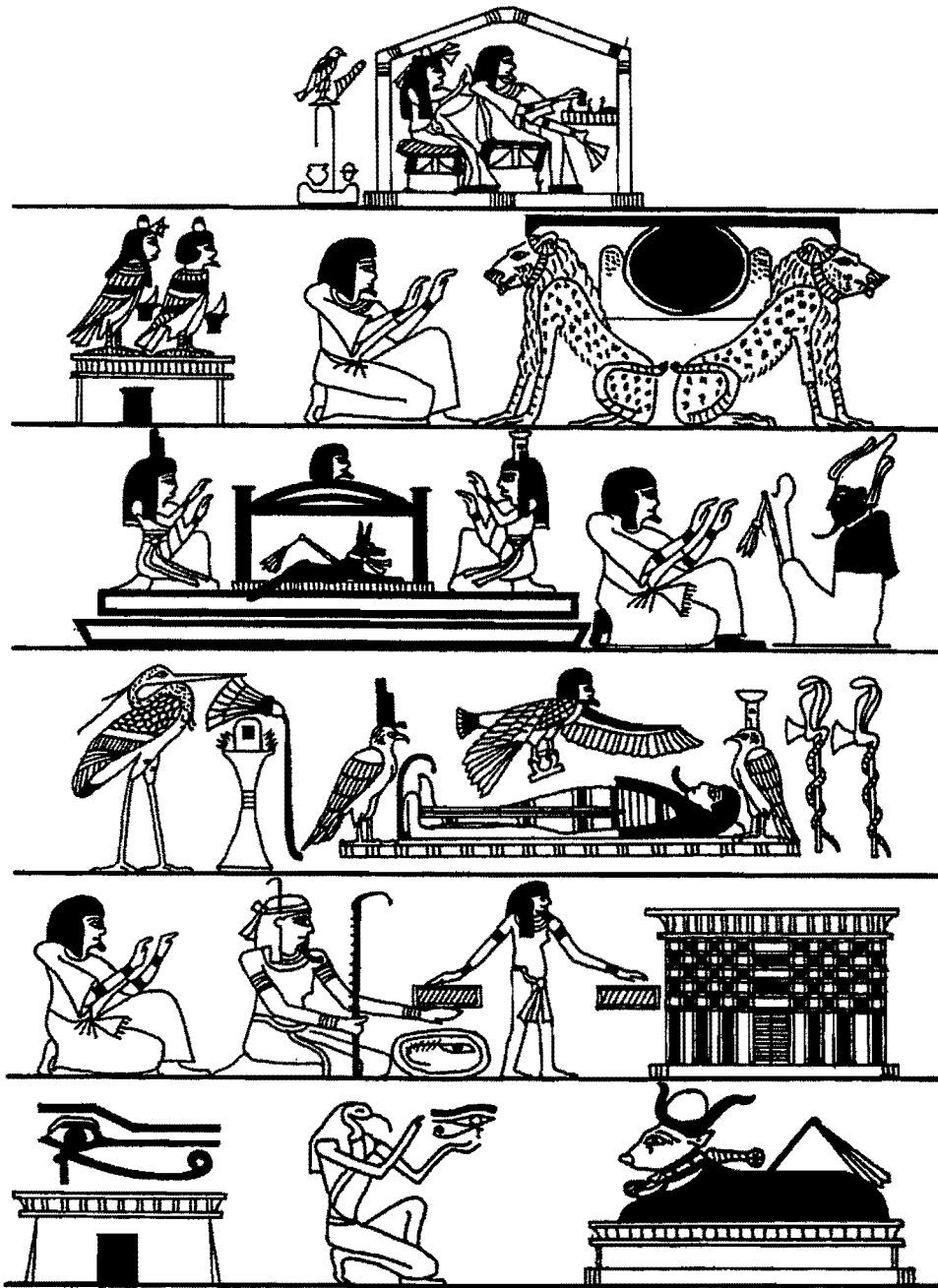


Figure 40
Upper Panels of the White Pillars

There has been a misconception that the Pillar drawings published by Wang in *The Secret Temple* and also in *The Complete Golden Dawn System of Magic* were the *only* ones utilized by the Golden Dawn. The object of the Pillar drawings was to show the procession of the soul in the afterlife, and yet try and relate them to the journey of the Candidate in the 0°=0° ritual. What had never been discussed in print is that only the White Pillar relates to the 0°=0° ritual. The Black Pillar relates to the Inner Order and, as such, only the White Pillar will be discussed here and the Black Pillar will be elaborated on in a separate volume.¹

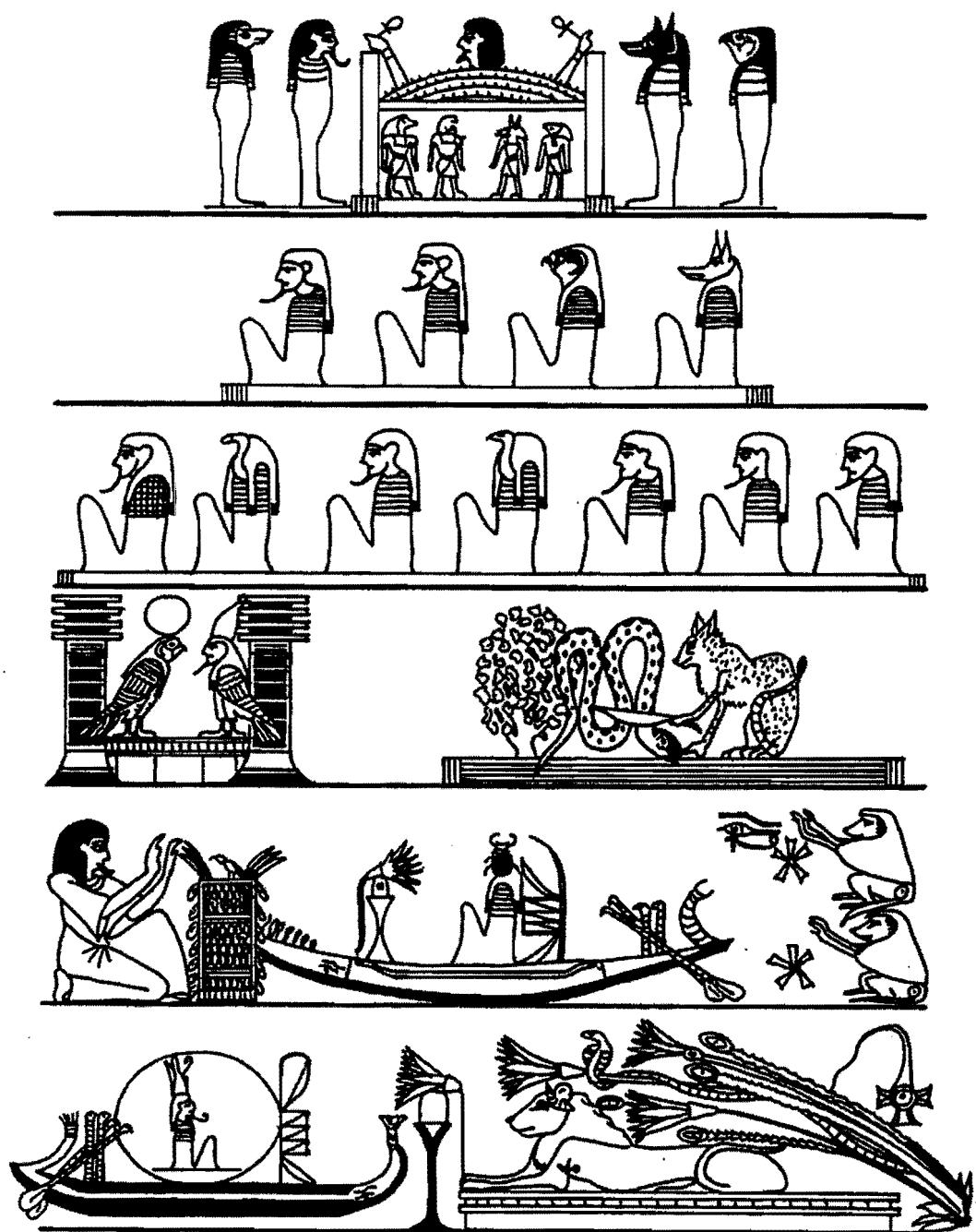


Figure 41
Lower Panels of the White Pillars

The designs shown in Figures 40 through 43 are taken from the two Pillars of the New Zealand Thoth-Hermes Temple which are a little more full than other previous designs (including Whare Ra's which is slightly more expansive than those designs previously published). Figures 40 and 41 show 12 panels of the White Pillar, while Figures 42 and 43 show 7 panels of the Black Pillar. A number of Golden Dawn students have asked why the original plates of the Papyrus of Ani were not left intact on those designs of the English Temple's Pillars. Both Jack Taylor and Israel Regardie were of the opinion that when the plates of the designs, from the Egyptian *Book of the Dead*, were matched with the $0^{\circ}=0^{\circ}$, parts were left out because, in the opinion of the chiefs, they did not fully match the $0^{\circ}=0^{\circ}$ in pertinent points. Figure 40, for example, is taken from a Thoth-Hermes lecture.

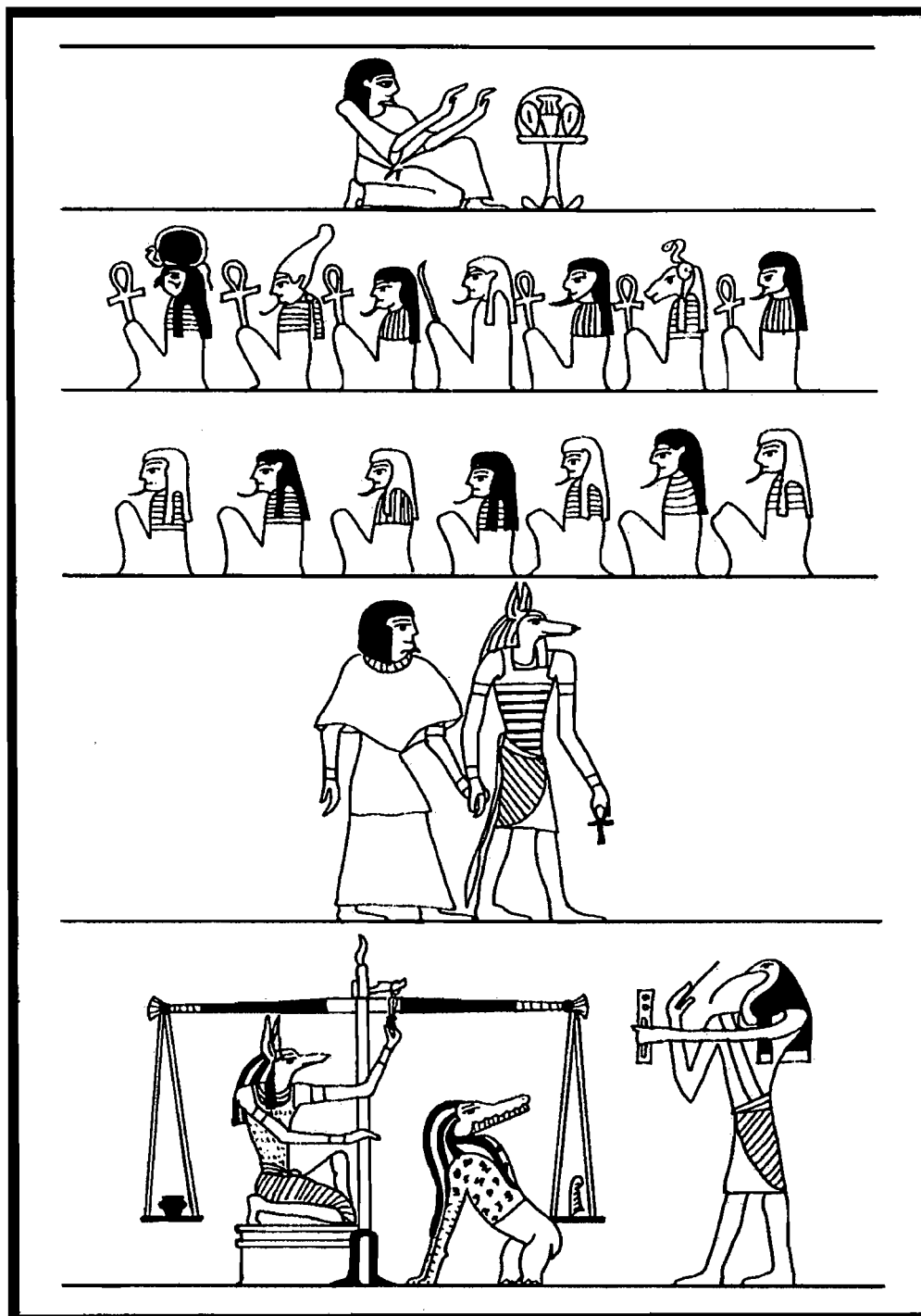


Figure 42
Upper Panels of the Black Pillars

Panel 1. This plate shows both men and women as candidates (which are analogous to Ani and his wife) waiting in the ante-chamber of the Temple before entering. They are shown playing chess, for this meaning is a subtle hidden one. Chess is a game of strategy and thinking, hence the couple have carefully thought out the moves of deciding to enter the Order. The hawk and feather seated outside the ante-room represents Ament (Amentet) a Goddess of the West, the place of the setting sun and entrance way to the Hall of the Neophytes which is synonymous with the Dwelling Place of the Dead. Ament was considered the welcomer of the dead. This whole concept, related back to the Order, shows the candidate leaving behind the old values. The bread and beer also shows that nourishment will be provided on the journey of the candidate.

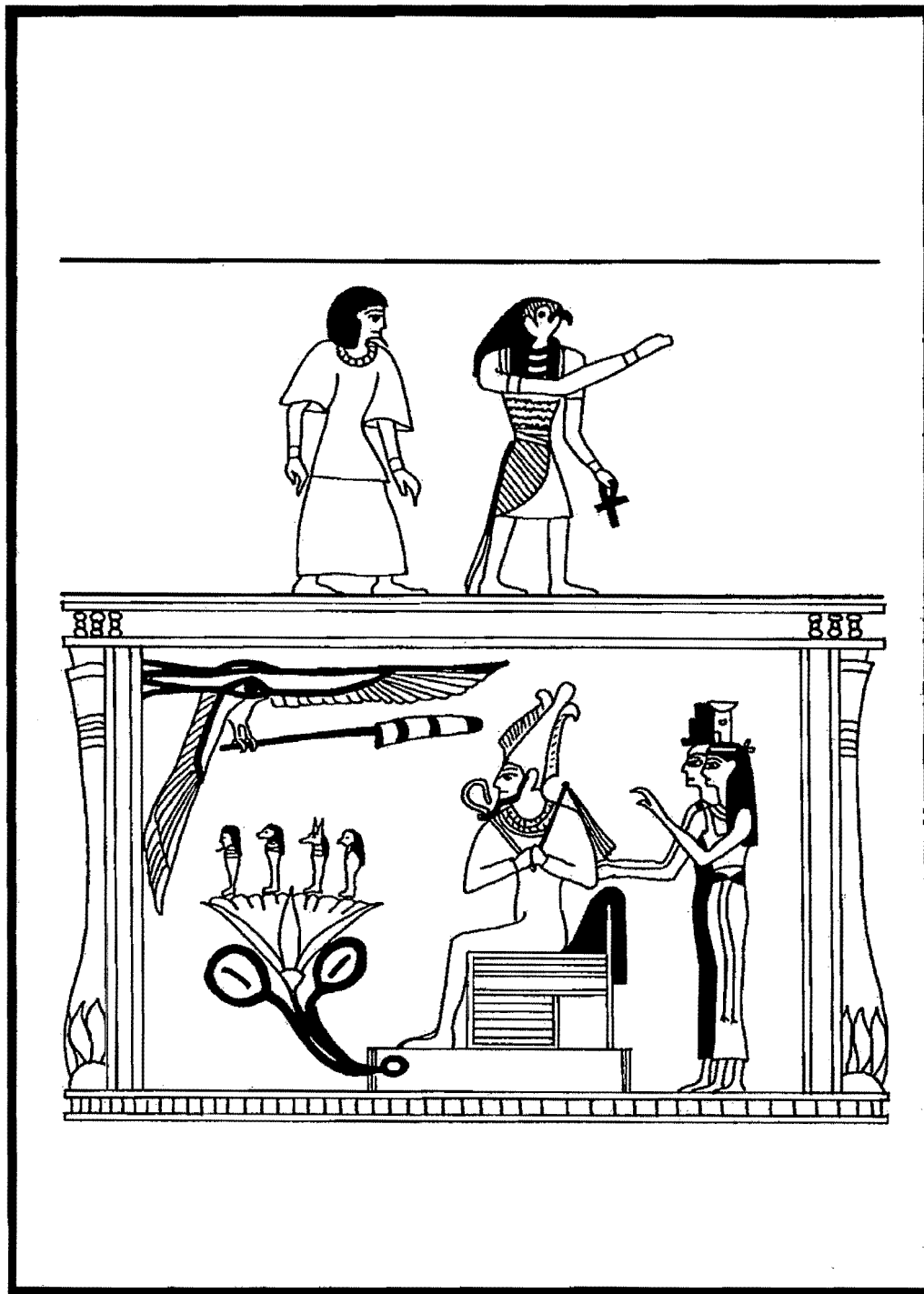


Figure 43
Lower Panels of the Black Pillars

Panel 2. The human-headed hawks seated on the roof of the tomb relates to the two Higher Selves of the Candidates who take their appropriate place in the Hall of the Neophytes. The figure praying beside them represents Ani (from this point on I will follow a single individual on the journey) and show that the correct rites of initiation are being applied. The two lions, back to back, are Set and Tau who support the horizon and these relate back to the two Pillars of the Temple, the entrance way to the Abode of the Blessed which relates to the Order concept of the Unification of Osiris—our Higher Self.

Panel 3. Here you have the body of Ani with Nephthys at the left and Isis at the right hand side of the funeral bier, guarded by Anubis. This was called the Abode of the west. It is the point in the circumambulation where the Hiererus bars the way of the Candidate

and informs him of the thin line he walks between Light and Darkness. On the far right of this plate, Ani (as the Candidate) is before Osiris (as the Hierophant) and it is his reception in the east, the first major part of the transformation, his revelation.

Panel 4. In this plate the body of Osiris has been transformed into the Bennu Bird through the purification process and shows the Candidate's acceptance into the Order through "Khabs Am Pekht, Konx Om Pax, Light in Extension." The lotus, libation vase, and offerings on the altar represent further symbols of the transformation process as represented in Order symbology by the cross above the triangle which the Candidate must swear by to fully transform himself. The next aspect of this plate shows Ani lying on the bier with the forms of Nephthys and Isis (in hawk form) at each end of him while his Soul hovers above him with two ankhs of power. The two Uraei Goddesses are also present (representing north and south). This refers to the Speech of the Hierophant and the placement of the Neophyte between the Pillars where he is instructed in the secret signs, *etc.*, and is readied for his final consecration. The soul above him is the Higher Self advancing upwards.

Panel 5. In this place you have Ani approaching the Water God or the final consecration of the Neophyte. The staff held by the Water God is the symbol of the year which is the Pass-Word of the Equinox. The whole process is a continuation of the soul, or Higher Self, of the Neophyte which has soared upwards, passed the watchful Eye of Horus, to its reception in Pools of the Two Truths which are held together by Uatch-ura. The right-hand lake is the "Pool of Natron" while the left-hand lake is the "Pool of Salt".² This shows the actions of the Higher Self in the ritual, though the Neophyte has not moved from the previous diagram, in the physical and the actions are all on a Higher Plane. The final drawing on this plate is the Rasta, the South Gate of Anrutef, part of Herakleopolis, and Northern Entrance to the Land of the Dead which the Neophyte passes through in the circumambulation.

Panel 6. The Eye of Ra, as Osiris, over the funerary building shows the affect sunrise brought about in the $0^{\circ}=0^{\circ}$ ritual by the Mystical Circumambulation in the Pathway of Light. Here the sun has appeared (which is also the soul of the Neophyte) who petitions the Guardian to give it access and strength because it is of the same substance of the Gods themselves—Immortal. The next figure is Thoth raising the Eye of Osiris, showing that the soul, or Higher Self of the Neophyte, is without blemish.³ The inference is that the Higher Self of the Neophyte has returned to its proper place, like the story of Thoth who overtook Set, and restored the Eye to its correct place in the sky—shown as the Sky Goddess, Mehurt, Daughter of Ra and symbolic of the Heaven.

Panel 7. This shows a funeral chest with the Head of Ra, and holding twin ankhs emerging from the pastos. It relates to Osiris as Ra partaking of himself—death and resurrection, with the four children of Horus standing by. This is the proclamation of the Motto, by which the Neophyte will now be known among the Order members, which relates to a rebirth.

Panel 8. The Four Canopic Gods relate to the four Officers on the Dais (excluding the Hierophant), the Chiefs behind Osiris, who control the $0^{\circ}=0^{\circ}$ from their thrones. Their actions have been explained previously which was never before given to the grades of the $5^{\circ}=6^{\circ}$ or below.

Panel 9. The seven Gods (which are formed from the ones above) relate to the Officers of the Temple floor (excluding the Sentinel).

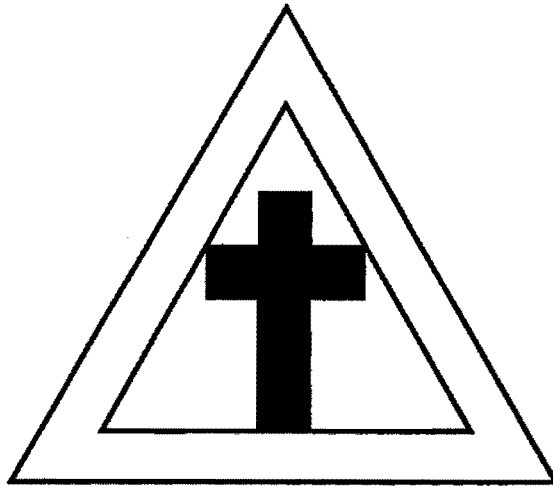
Panel 10. This plate has Two Pillars with two hawk forms between them. The hawk with the Solar Disk is Ra, while the other is Osiris, while the Pillars themselves represent Tet or human sacrifice (from the cult of Tetu). Within the $0^{\circ}=0^{\circ}$ this is shown when the blood is shown to the Neophyte to remind him of his oath. The next symbol, of a cat severing a snake near an Acacia tree, relates to the victory of the forces of Osiris over Typhon-Set (the snake) as the last vestiges of impurity have been removed. This relates to the reverse circumambulation in the $0^{\circ}=0^{\circ}$ ritual.

Panel 11. This plate shows Osiris-Ani, in adoration before the God Kephera, going by in his Solar Boat. This relates to the Final Adoration in the Ritual. Kephera is a symbol of the Creato to whom the Adoration was made.

Panel 12. This shows Tem in his boat and the God Rehu in lion form. Though this plate is hard to explain, at the best of times, the Order considers it the reunification with Osiris and the following of his doctrine shown by the Partaking of the Eucharist Ceremony, at the end of the 0°=0° ritual, where his essence is received and united with.

Notes:

1. The designs for the White Pillar were commonly accepted as for the 0°=0° Grade. It appears that when Mathers wrote the Portal Ritual, he had a change of heart and equated the White and Black Pillars with the Order sashes. At Whare Ra, they solved the problem by placing the drawing of Ani entering the Hall of Maat on the Black Pillar—a reversal of what some have written, such as J.W. Brodie-Innes. However, I have am presenting it the Brodie-Innes way because it fits in with early teachings. I have been informed that it did not matter to those of the first G.D. Temple, Isis-Urania, because no Egyptian figures appeared on them.
2. The two Pools are another concept of the two Pillars.
3. This sentence is omitted in the Brodie-Innes description of the White Pillars.



Chapter 3

The Zelator Ceremony and Commentaries

Introductory Note

This chapter continues with the analysis of the Golden Dawn Grade Rituals and the first of the Elemental Grades which is the Zelator Ceremony. Very little, if anything, has been done on the Elemental Ceremonies in the past because their function has been, for the most part, an obscure one. A careful study of this ceremony will show that it clearly generates just as much power as the original Golden Dawn 1°=10° ritual did.

Most Golden Dawn students seem to consider that exposure to Elemental Tablets is the main pinnacle of these ceremonies, and some have even substituted the "Opening of by Watchtower Ritual" as a substitute for these Grades. To truly understand the function of the Elemental Grades, you must go through the Ceremonies.

The operative word, throughout both the Outer and Inner Order of the Golden Dawn, was "fusion" where all main systems were brought together for a combined usage. While it is true that the Elemental Tablets or Watchtowers, as they are sometimes called, *were* the pinnacle, that hangs various subsystems together, it is also equally true that these tablets are an impetus, or force *behind* the system, and were never envisaged for direct usage within the Outer Order.

This chapter is an analysis of the 1°=10° Grade Ritual, from the New Zealand Whare Ra Temple, which includes many of the "word of mouth" teachings from both the Golden Dawn and, later, the Stella Matutina. The paper titled "Lecture on the 1°=10° Grade Ceremony" is from the Whare Ra Temple, though its actual origin is obscure. The writing style is too erratic to have been written by R.W. Felkin, who founded and headed the Temple, but reminds me very much of Mrs. Felkin. The whole lecture gives a very Christian slant to the ritual. Overall, however, it has quite a few pearls of wisdom in it and should be studied with this concept in mind.

This lecture was usually read to the Zelator(s) directly after the ceremony before any officers had a chance to leave the Temple. Originally, I thought of blending together this analysis with the other one but, due to differences in the writing style, I decided to leave this version intact as it was presented to the newly initiated Zelator that went through Whare Ra.

I cannot over emphasize the importance of participating in, or going through, the Elemental Grade ceremonies. The 1°=10° Ceremony is something of an enigma for it differs a great deal from the other three Elemental rituals in the sense of magical direction. Its main concern is strengthening both the physical and astral body of the Zelator. It is not

associated to any planet except the one we live on. It fuses together a number of very important magical techniques, such as auric alchemy, the magical use of the Biblical Psalms, plus the magical use of the *Sepher Yetzirah* (through the diagrams on the Altar and the walls, it draws from the energy of the ancient Temple of Solomon). This creates an empathy with the Earth Tablet.

The Candidate is introduced to various God-forms on the Tree of Life, and these he will later utilize and command in the higher Grades. These include skrying the Enochian Pyramids, Enochian Chess, Talismanic work, and other aspects of the Z.2 formula that the Adept must utilize in the Inner Order. All of this is absorbed at a base level by the Zelator, either directly or indirectly, but absorbed nevertheless, and resurrected at a later level of the Order's work. It formulates a base on which to work when one begins to work directly with the planetary energies.

In the previous publications of the Golden Dawn Grade rituals there have been a number of diagrams missing from the rituals, as well as many associated commentaries, for each of the Grades even though these rituals were derived from the Golden Dawn.¹ To remedy this, I have written this book on both the ritual and commentaries of the Golden Dawn from the Neophyte to the Adeptus Minor.

It has long been the assumption that the rituals of the Stella Matutina were watered down versions of those of the Golden Dawn. This was mainly due to the papers of the English Temples being altered, though those in the New Zealand Order were, for the most part, identical to the Golden Dawn Temples, and in some instances, have additional information.

The various diagrams, presented to the Candidate as he or she advanced through the Elemental Rituals, have a very specific purpose. When the Whare Ra Temple was first established a number of classes were held by Felkin. These went into specific details on the related histories based on what the diagrams showed from each grade represented. I was told that this was the way of teaching in the Isis-Urania Temple during the heyday of the Order, prior to 1900. So, instead of just seeing a diagram on the wall during the ritual the students were taken by their respective teachers through an entire sequence of related information at a later stage.

This practice, however, fell in abeyance in most temples after 1900, and the diagrams represented a small piece of information that was once an elaborate method of study. Judging by the later unpublished lectures by Mathers, it appears that he intended to include some of the diagrams from the 1°=10° Grade in his Enochian lectures for the Practicus Adeptus Minor Grade.

Both Aleister Crowley and Israel Regardie did not think much of the Elemental rituals.² I have a different opinion on this subject mainly due to the fact that the person who put me through the grades, Jack Taylor, was an esoteric genius who had a magical power and perception I have not perceived in any other person, and knew what he was doing. Crowley told Regardie how unimpressed he was with the Elemental Grades, while Regardie came to the same conclusion, though both had little regard for their respective Hierophants during these rituals.

Taylor, on the other hand, could cradle your aura and introduce you to energies on one level at a time. When he showed a diagram during ritual he would open up even more currents of energy so that one could experience a small manifestation of what it represented. Very few people could do this—virtually none in the Golden Dawn or the Stella Matutina, or if there were any who had this ability, you could probably count their numbers on the fingers of one hand.

Regardie, at dinner one night with an American Temple Chief visiting in New Zealand, argued that on one hand the Elemental Grades were unnecessary, yet, on the other hand, they were effective in opening up the aura, and inflating the ego. To understand his viewpoint, you would have had to know Francis Israel Regardie. Taylor, on the other hand, had such abilities that many held him in awe and others feared him. He had reached the point where, when talking about the effectiveness of the Earth Grade, he would pull these energies out of his own aura, and show what he was talking about by the "show me, don't tell me" principle.

One of the disappointments in the Order was the fact that those who acted as Hierophant did not have the same ability at ritual as those like Taylor, Mathers, Felkin, or Waite. Although following the teachings, many unfortunately could not muster the important internal combination that every Hierophant should possess, and as a result their ritual initiations were far short of what they should have been. Mathers realized this, and while he knew he could show them the way, he could not give them the internal impetus to go with it. It's a pity that Crowley and Regardie did not have adequate Hierophants, for if they had I am sure they would have felt the true power of the Elemental Ceremonies.

Taylor felt that a 5°=6° Adeptus Minor grade was not sufficient enough to be a Hierophant, even though the Adept must undergo training under the Past Hierophant. This was originally done, in some temples, but this practice fell into abeyance. The only remaining training was a mechanical approach to ritual which was nothing more than an empty shell. Training a Hierophant takes many years.

I have often thought that Temples that were large enough should have classes to train prospective Hierophants. The students should be graded on knowledge and ability. Anyone who failed to pass should not be allowed to hold the Hierophant's position.

When people, both within and without of the Order, start talking about short cuts, like skipping the Elemental Grades, I am reminded of the story on the formation of the Golem of Prague. Rabbi Yehuda ben Bezalel (Maharal) could have saved himself a lot of trouble, without using the elements, to bring life to the Golem—or could he?

One of the recent buzzwords, used by Golden Dawn aspirants, and unfortunately some Chiefs, is "Conceptualize"—which should read "Cop-out." This approach is generally advocated by those armchair magicians who talk instead of doing. Some of them would have me change the Golden Dawn system into sitting back and visualizing the whole procedure of ritual. These people are either too lazy, or do not have the ability to perform Golden Dawn ritual. They think that the "Will" alone will suffice, which it will not. The prime ingredient of ritual is to get out there and do it, not just sit back and theorize about it.

Pat Zalewski
Wellington, New Zealand
1988

Notes:

1. The two main publications were: *The Golden Dawn* by Israel Regardie. 4 vols. Aries Press, 1937-40; reprinted by Llewellyn Publications, 1986 and *The Complete Golden Dawn System of Magic* by Israel Regardie. Falcon Press, 1984.
2. See Aleister Crowley's *The Equinox*, Vol. I; No. 2, 1909 & No. 3, 1910, Israel Regardie's *My Rosicrucian Adventure*, Aries Press, 1936 and the two Israel Regardie books listed in the Note above.

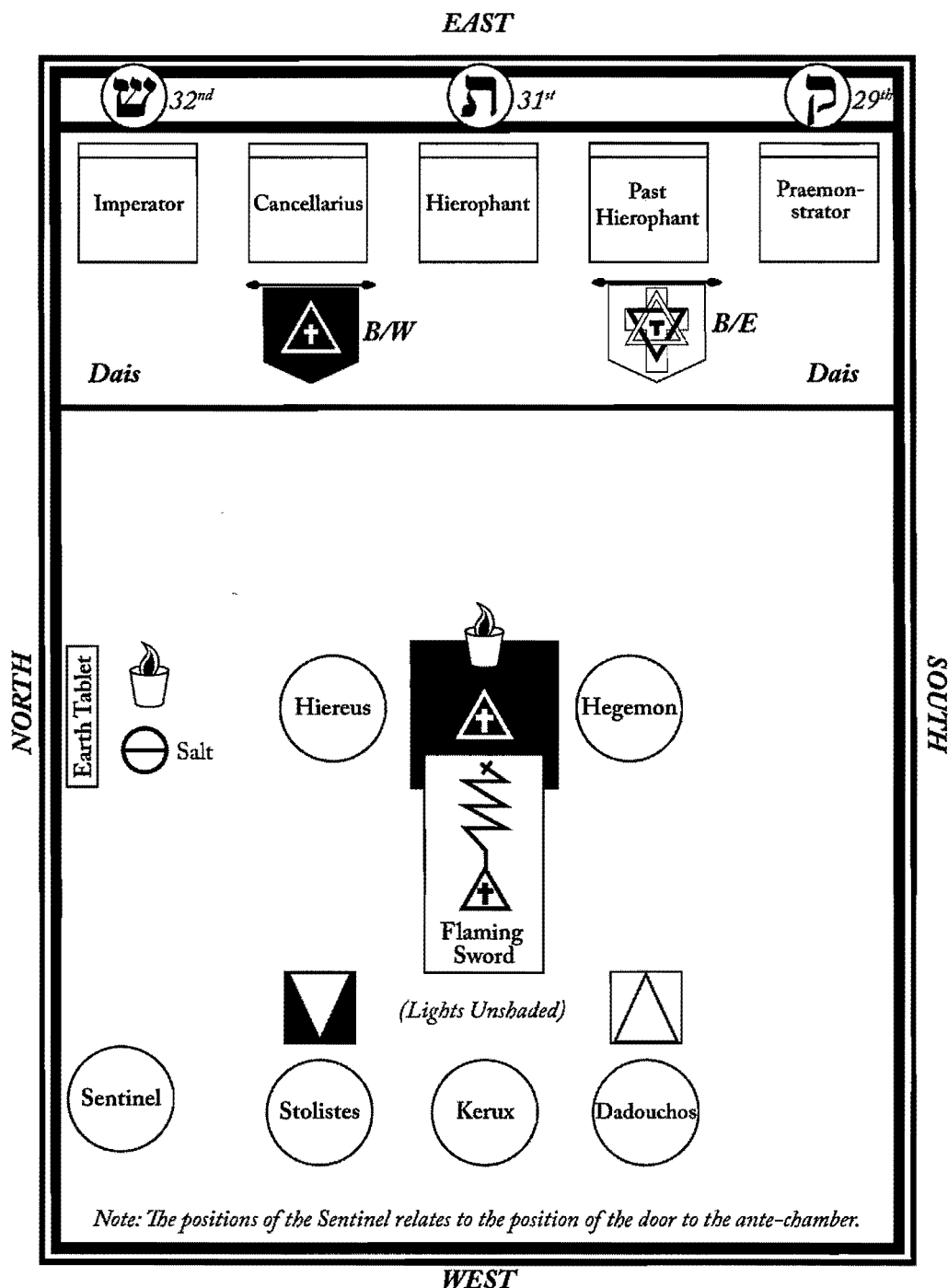


Figure 44
1°=10° Temple Layout—First Part

**The 1°=10° Zelator Ceremony of the Whare Ra Temple
of the First Order of the Stella Matutina**

Officers

On the Dais: ¹

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

In the Hall: ²

Hiereus	(black robe, lamen, Sword.)
Hegemon	(white robe, lamen, mitre-headed Sceptre.)
Kerux	(lamen, Lamp and Wand.)
Stolistes	(lamen, Cup of lustral water.)
Dadouchos	(lamen, Thurible.)
Sentinel	(lamen, Sword.)

Requirements:

Hoodwink, 1°=10° Sash, Fylfot Cross, Three Portals, Earth Tablet, Cross and Triangle.

Diagrams:

Flaming Sword (on Altar), Table of Shewbread, Seven-Branched Candlestick, and Altar of Incense.

(Note: In the following ceremony where "Frater", "him," etc. is stated, this can be replaced by "Soror", "her" where the candidate or officer is female.)

(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.)

Opening of the Zelator Ceremony

(When Members are assembled and robed, and seated in their proper place.)

Hiereus: 1.³ (knocks. Hierophant rises.)

Hierophant: Fratres and Sorores of the Order of the Stella Matutina, assist me to open the Temple in the 1°=10° Grade of Zelator.

(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 closes 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 Hiereus, see that none below the Grade of Zelator is present.

Hiereus: Fratres and Sorores of the Order of the Stella Matutina, give the sign of the 1°=10° Grade.

(Done. Hiereus gives Sign.)

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

(Hierophant gives the Sign towards the west.)

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 return to place with Kerux leading and passing the east.)

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.

Hierophant: ♪. *(knocks. Hierophant rises.)* Let us adore the Lord and King of the Earth.

(All rise and 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 Sceptre 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:)

Kerux: 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 Image, 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 Sceptre to Hiereus, and taking Sword makes the Sign of the Ox 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 Sceptre 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 Sceptre 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 Sceptre from Hiereus, returns to Throne.)

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

(All Members face as usual.)

Hierophant: In the name of **ADONAI HA-ARETZ**, I declare this Temple duly opened in the Grade of Zelator.

Hierophant: ווּוּ, ווּ, ווּ. *(knocks 4, 3, 3.)*

Hiereus: ווּוּ, ווּ, ווּ. *(knocks 4, 3, 3.)*

Hegemon: ווּוּ, ווּ, ווּ. *(knocks 4, 3, 3.)*

Ceremony of Advancement—First Part

(Hierophant sits east of Altar. Hiereus sits north of Altar. Hegemon sits south of Altar.)

Hierophant: Fratres and Sorores, our Frater <_____> 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 takes the Neophyte by the left hand and gives the knocks of the Grade.)

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

Hegemon: Let me enter the Portal of Wisdom.

Kerux: I will.

(Kerux opens door and lets him 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 1°=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, and 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, Grand-word, 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.)

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 <_____> will you pledge yourself to maintain the same secrecy regarding the Mysteries of this Grade as 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 the Sun, stands in front of Neophyte, facing him, and holding the Salt in front of him.)

Hierophant: 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, stands before Neophyte, makes Cross on forehead and 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 0°=0° 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 made 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 Knowledge 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 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 bear that dazzling 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 Sceptre 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 Sceptre, 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 saying:)

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 invests 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, form 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: Qesheth—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 Hiereus and Hegemon symbolize the Two Paths of the Tree of Knowledge of Good and of Evil.

Hiereus: 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.)

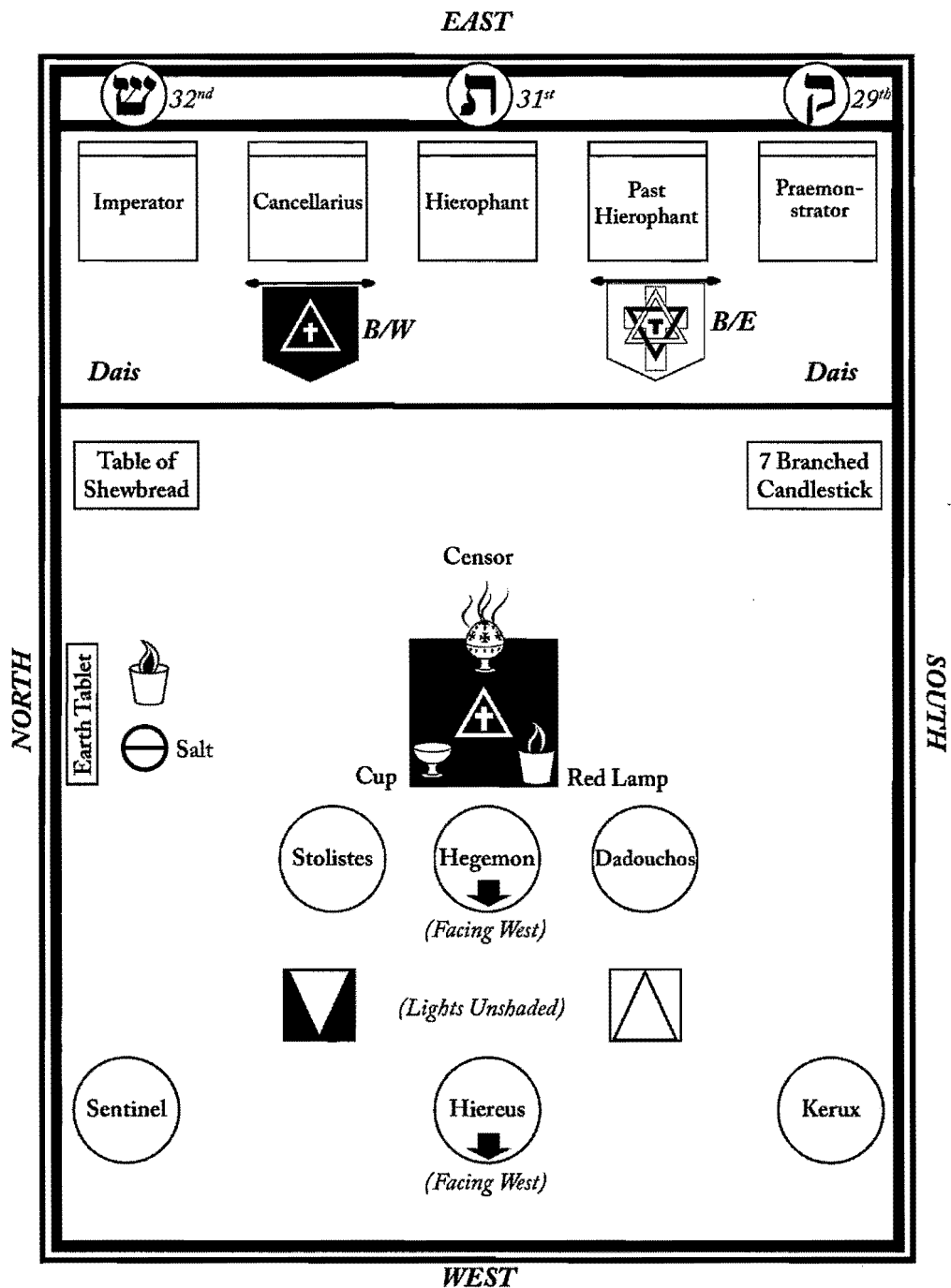


Figure 45
1°=10° Temple Layout—Second Part

Ceremony of Advancement into 1°=10° Grade of Malkuth

Hierophant: Frater Kerux, when the Neophyte gives the proper alarm, you will admit him.

Fratres 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 Qlippoth, or Evil Demons, who inhabit the plane contiguous to, and below, the Material Universe.

(Dadouchos makes a Cross in the Air with Censer, and senses 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, facing Neophyte. 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 gives 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 Sceptre.)

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 Kabbalistic 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, Men, 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°=10° 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 into 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: Frater 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 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 siteth 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 Principles.
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 Qlipboth.
13. The Names of the 10 Houses of Assiah.
14. Names of the 4 Worlds of the Kabbalists.
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 of the Zelator Ceremony

Hierophant: Fratres 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 the Sign. All give the 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, and 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.

O 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 causet 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—O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, unbind and upraise our minds, enlarge our natures.

O Stability and Motion! O Darkness veiled in Brilliance! O Day clothed in Night! O Master who never dost withhold the wages of Thy Workmen! O Silver Whiteness—O Golden Splendor! O 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, unto 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: ווי, ווי, ווי. (knocks 4, 3, 3.)

Hiereus: ווי, ווי, ווי. (knocks 4, 3, 3.)

Hegemon: ווי, ווי, ווי. (knocks 4, 3, 3.)

(Candidate is led out by Hegemon.)

Notes:

1. The first four Officers, Imperator, Praemonstrator, Cancellarius and Past Hierophant, are optional at this point.
2. The Office of Sentinel is not dropped after the Neophyte ceremony. The original Golden Dawn copies, and those from Whare Ra Temple, clearly state this officer is present. The Hiereus holds his Sword upright for the entire ceremony. It is only transferred to his right hand when standing in front of the Tablet of Earth, with the edge of the Sword turned slightly outward. The cutting, edge faces outward, so that no negative influence can penetrate the area the Hiereus guards. The Signs of the Officers are given towards the east, not the Altar. The Hiereus does not put down the Sword, but gives the Grade Sign with his free hand.
3. In the Order of the Golden Dawn and A.O. Zelator Ritual the knock was given by the Hierophant.—D.K.

Preparation for the Zelator Ceremony

The Three Hebrew letters that hang above the Dias represent the untrodden paths to the candidate. They make up the word, *Qesheth*, a Bow. This is said to reflect the rainbow symbol over the Dias. The rainbow symbolism of these letters is, by analogy, a bridge between man's higher and lower natures. These letters, being placed above the Chiefs, signify the power of the Second Order manifesting in the First, or Outer Order, as it is sometimes called. This represents Higher Knowledge given to those who seek it.

The Altar symbolism shows a cross within a triangle which shows spirit in matter (a reflection of the topic as discussed in the previous paragraph)—a symbol also for mankind. This is also a symbol of both rejection and knowledge attained. The inference of this symbol is that knowledge can be attained—if the cause of a person's ignorance can be discovered through the teachings of the Order. The symbolism on the Altar is the same as that on the Banner of the West which is explained in the Zelator Grade:

The White triangle refers to the three Paths connecting Malkuth with the other Sephiroth; while the Red Cross is the Hidden Knowledge of the Divine name which is to be obtained through their aid. The Cross and Triangle together represent Life and Light.

Within the *Golden Dawn Cipher Manuscript*, the Red Cross is also referred to as the Cross of the Kerubim. This is because of their placement in the Cardinal Points which resemble a cross. The Red Cross becomes a cross in the Microcosm because of this fact. The red lamp, situated on the Altar, shows the hidden knowledge. Its position at the apex of the white triangle shows that this must be attained before the Red Cross can enter the Triangle of Spirit, and becomes the symbolic goal of the candidate.

The symbolism of the Flaming Sword, placed on the western side of the Altar, relates to the paths of both ascent and descent. Descent of the divine knowledge into mankind, represented by the Candidate, and mankind's aspirations to climb the "Path of Higher Learning" through *Kavanah*—devotion. The Black and White Pillars represent the Stations of Chesed and Geburah. Placed in the position below the Altar they create the void between light and darkness called "the Immeasurable Region" which the Higher Self of the Candidate must advance through.

The Unveiled Enochian Tablet, in the north, represents the forces of the Earth Element and the hierarchies that the Candidate must be exposed to during the ritual. These forces are the ones that control the Earth Element. The salt, on the side of the Altar, directly in front of the Tablet, *shows* the tangible form that the Tablet represents. The Earth Tablet is the only one of the four present that is unveiled. These are covered with a cloth that has the color of their respective elements.

b	O	a	Z	a	R	o	p	h	a	R	a
v	N	n	a	x	o	P	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	S	O	n	i	Z	i	r	l	e	m	u
i	Z	i	n	r	C	Z	i	a	M	h	l
M	O	r	d	i	a	l	h	C	t	G	a
O	C	a	n	c	h	i	a	s	o	m	t
A	r	b	i	z	m	i	i	l	p	i	z
O	p	a	n	a	L	a	m	S	m	a	P
d	O	l	o	P	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	l	i	r	V	a	s	t	r	i	m

Figure 46
Enochian Earth Tablet (Watchtower of the North)

The lamp, in front of the Earth Tablet, relates to the “Ever Burning Lamps” of the Rosicrucian Mysteries, which suggests that once alight, the lamps were never extinguished until an intruder entered the tomb where they were usually still burning. In this ceremony it relates to the ever present offering to the Earth Element. The following Egyptian invocation was given to me by Taylor to say before the Earth Tablet before the start of the ritual:

Souls of Tuat, that he that knoweth their name shall be with them. This Great God will give him fields, the situation of which shall be in the country of Ur-Ness. He shall stand up with the Gods who stand up, and he shall follow after this Great God. He shall trample the eater of the Ass, and after the division of the Unoccupied Land has been made, he shall eat bread in the Boat of the Earth.

The Banners of the East and West are both placed on the Dias. This time, instead of guarding against the Qliploth, the Banner of the West prevents the energies of the Paths from entering into the ceremony.

Preparation of the Candidate

1. Obtain an astrological natal chart of the birth time, or approximate birth time of the candidate.
2. Prepare an electional chart and marry with the natal chart to decide an appropriate date and time for the ritual.
3. Once the time has been established (which is never on the dark side of the Moon's influence) the candidate is to fast 12 hours, taking nothing except water.
4. Before the ceremony, the candidate should bathe in herbs of the Composite family (which are too numerous to list).
5. For meditation purposes the candidate is given a small handful of rock salt crystals some 30 minutes before the ceremony. The candidate is to extend his aura to link with the nature of the salt. The candidate is then given a yellow square on a card. He should meditate on the card for about 15 minutes before the start of the ceremony.

Preparation of the Hall

1. The Temple props are put into place, by the Dadouchos, about two hours before the ceremony.
2. The Hierophant enters the Hall, once the Dadouchos has left, and performs the Banishing Ritual of the Pentagram with the Sword of the Hieres (which should be in its correct station).
3. The Hierophant creates the God-forms of the Visible Stations and, the Invisible Stations. He also invokes the power of Earth through the Egyptian invocation.
4. Once the above is complete, the Chiefs on the Dias should enter the temple and create their respective God-forms. If they cannot be present, then it is the Hierophant's duty to create these God-forms.
5. The remaining Officers should enter the Hall (on a cue from the Hierophant).
6. The Candle Lighting Ceremony begins when all officers are present.
7. When the candles and lamps are lit in the Temple, the Officers should assume their respective God-forms previously created by the Hierophant.

Commentary on the Zelator Ceremony

General Symbolism of the Ceremony

The Zelator Grade of the Golden Dawn relates to the element of Earth and the Kabbalistic Sephirah of Malkuth. It is the second of the Golden Dawn initiations. The state produced by the 0°=0° Ritual has been described by some occult authors as being similar to an alchemical dissolution state. The effect of this first Ceremony is vital to the state of the ensuing Elemental Grades. The 1°=10° Grade lays the ground for further then auric manipulations the candidate must go through.

The Zelator Grade is more than just an introduction to the ray or power of the Element of Earth. It is a means by which many things, analogous to Earth in nature, are introduced to the advancing Neophyte. This is done on a level that the candidate would not have previously recognized, before the initiation, due to the subjective influence of the Order itself. The candidate undergoes changes, or transmutations, within his psychological makeup after exposure to the auric manipulations of the ritual. This can manifest during, or after, the initiatory process.

In layman's terms, the Earth Grade of Zelator is said to "ground" the student's aura by giving him a sense of proportion. This will manifest itself on both the etheric levels of the body, and on a day to day basis.

Some Golden Dawn people consider the elemental grades to be unimportant. They have substituted ceremonies such as the "Opening by Watchtower" instead of going through the elemental grades. Jack Taylor, however, was very adamant that every student should go through the elemental grades. He felt the grades exerted a positive influence on many levels of the student's life.

Using the "Opening by Watchtower" ritual as a replacement for the Elemental Grades can cause unexpected problems. When doing this type of ceremony as an initiation, the aura becomes impregnated with one or more of the Elements. The aura of a novice is not given adequate time to adjust to the vibrational rate. Mass confusion can develop because the individual Elements do not have a chance to strengthen and balance each other in correct sequence. The subtle stops and prompts within the Zelator Ritual do not appear in the "Opening by Watchtower" ritual, and these have a very real place in the Earth Ritual.

The Zelator Grade is the first of the four main filtration processes of the Outer Order of the Golden Dawn. This ceremony is supposed to try and make the student, who seeks to join the Order as a means of escape from reality, face up to his or her obligations in the Outer World rather than retreat from them. Before any firm development can be undertaken this must be faced head on, or otherwise it will manifest repeatedly while the student goes onto the next levels. If the Zelator Ritual has been performed correctly, then many of those who attain this level as a form of escapism drop out due to the influence of this ceremony. Also, sometimes the influence of it will over-spill into the other grade levels—if the student has had insufficient time for this process to manifest itself.

For those people who are earthy by nature this ceremony will reinforce their strengths without hindering their progress into the next level. There are some who have an earthly nature and a narrow outlook. This grade is designed to widen their field of vision and to show them the practical aspects of their natures. It is done without undue constriction of their intellectual pursuits by committing themselves to the ideals set by the Order's framework.

The Zelator Grade is also directly related to the Guph or physical body of the aspirant. For when the Candidate goes through the ritual, the etheric energies impregnate the aura. This is done to prepare the body (by strengthening it) for the trials and turbulations it will undergo as the pressure of the Order's teachings and magnetic manipulations start to bear their toll. By this, I do not mean that the ritual will cause ill health. Rather, like homeopathy and natural health systems of healing it may cause dormant illnesses to come to the surface. One of the bodily systems, that this level seems to work best on, is the alimentary system whose function is to expel waste products and poisons from the body. Any dormant illness revealed by the ritual should be confronted, and hopefully healed, before further advancement through the Grades.

In the Golden Dawn paper "Microcosm—Man" a very technical description of the actions of the Kabbalistic Soul, as applied to the lowest Sephiroth Malkuth, is given. This is worth repeating because it shows in detail some of what the Candidate will experience:

From Malkuth is formed the whole of the physical body under the command and presidency of the Nephesch. The Nephesch is the subtle body of refined astral light upon which, as on an invisible pattern, the physical body is extended. The physical body is permeated throughout by the rays of the Ruach of which it is the material completion. The Nephesch shineth through the material body and formeth the Magical Mirror or Sphere of Sensation which is an imitation or copy of the Sphere of the Universe. The space between the physical body and the boundary of the Sphere of Sensation is occupied by the ether of the astral world, that is to say, the container or recipient of the Astral Rays of the Microcosm.

The Nephesch is divided into its seven Palaces, combining the Sephirotic influences in their most material forms. That is, the world of passions dominated by the Ruach or by the world which is beyond. That is, its Sephiroth are passionate, expressing a passionate dominion. Thus, its three Supernal Sephiroth, Kether, Chokmah, and Binah, are united in a sense of feeling and comprehending impressions. Its Chesed is expressed by laxity of action. Its Geburah by violence of action.

Its Tiphareth is expressed by more or less sensual contemplation of beauty and love of vital sensation. Its Hod and Netzach by physical well-being and health. Its Yesod by physical desires and gratifications. Its Malkuth by absolute increase and domination of matter in the material body.

The Nephesch is real, the actual body, of which the material body is only the result through the action of the Ruach, which by the aid of the Nephesch, formeth the material

body by the rays of Ruach which do not ordinarily proceed beyond the limits of the physical body. That is to say, in the ordinary man the rays of Ruach rarely penetrate into the Sphere of Sensation.

Shining through infinite worlds, and darting its rays through the confines of space, in this Sphere of Sensation is a faculty placed as a light is placed within a lantern. This is a certain sense placed in an aperture of the upper part of the Ruach wherein act the rays from Chokmah and Binah which govern the reason—*Daath*. This faculty can be thrown downwards into the Ruach, thence it can radiate into the Nephesh. It consists of seven manifestations answering to the Hexagram, and is like the Soul of the Microprosopus or the Elohim of the human Tetragrammaton. Therefore in the head, which is its natural and chief seat, are formed the seven apertures of the head. This is the Spiritual Consciousness as distinct from the human consciousness. It is manifested in 7 as just said or in 8 if *Daath* is to be included. The Father is the Sun (Chokmah). The Mother is the Moon (Binah). The Wind beareth it in its bosom (Ruach). Its Nurse is the Earth (Nephesh). The power is manifested when it can be vibrated through the Earth.

Of the Temple in Reference to the Sephiroth

The Temple, as arranged in the First Part of the 1°=10° Grade of Zelator, shows the Tree of Life in Malkuth, a complete Tree of Assiah. The Three paths of Shin, Tau, and Qoph, as illustrated by Hebrew letters above the Dias, show the connection to Malkuth from the Greater Tree. Kether is shown for the first time in the Outer Order rituals, and relates to Kether of Assiah, the Higher Self. The Candidate sees this, in his limited comprehension Kether must be attained and linked to the physical body at the eastern part of the Altar, and under the guardianship of Sandalphon. The Stations relating to the Tree are as follows:

Officers on the Dias	God-form
Cancellarius	Thoth
Praemonstrator	Isis
Imperator	Nephthys
Hierophant	Osiris

I have amended the original Where Ra ritual to include these four Officers.¹

The Elemental King is also the main coordinator for the Tablet. He directs what forces go where. During the ceremony, through the temple officers, the Elemental King enters the etheric aura of the candidate through the chakra centers. His energies are linked to the diversification factor. He raises the vibrational pitch of the candidate's aura so that it corresponds to that Elemental Plane related to the Earth Element.

The three sets of knocks relate to the number of the Sephirah of Malkuth, for here the Sephirah is then invoked where previously the Earth Element was invoked. This is a good example of the multifaceted principle of Golden Dawn ritual.

Symbolism of the Opening

The Hieres knocks to ask permission of the Hierophant to advance the candidate to the Elemental Grades. This knock is done with the base of the Sword, on the edge of the chair, and becomes a bridge for the first link with the Altar.²

With the Opening Speech of the Hierophant he sends forth the Ray of Light, through his Ruach, to the Altar, then to the station of Kerux, thus activating directly the Kerux station and Sphere of Sensation. After this, the Kerux sees that the entrance of the Temple is properly guarded. The Hieres, commanded by the Hierophant, tests those present to insure that they are of 1°=10° grade or higher. This testing procedure is not really for those Officers working in the ceremony, but for those present in the Hall outside the portal watching the ceremony. All those within the Hall have to reply to the signs at the order of the Hieres. When all these signs are done in unison, towards east, it activates the Spheres of Sensation (auras) of the Temple Officers with the God-forms on the Temple floor.³

The next phase of operation is the Consecration of the Temple with Water and Fire. Now at this point, the command of the Hierophant specifically states that the Temple is to be consecrated with Water first, and Fire second, yet the reverse is then done. The Water and Fire Purifications, used both in the Inner and Outer Order of the Golden Dawn, relate directly back to nature. Both the Christian and Hermetic viewpoint applies here equally: the dissolution of the body; after death, through water, with the rising of the Spirit as fire. Now, in only two rituals of the Golden Dawn are the Water and Fire Consecrations reversed: the 1°=10° Ceremony and the Consecration of the Vault. I believe they both are in error, a point Regardie agreed with.

The firm rule of thumb given to all those in the Inner Order was that when consecrating an inanimate object use Water then Fire. When consecrating a person with Earth the reverse occurs and this should be the only exception. In the *Golden Dawn Cipher Manuscript* Fire and Water are given in consecrating the Candidate.⁴ Mathers suggested that the Consecration of the Temple follow the same pattern.

There is a good reason in the 1°=10° for the Candidate to be purified with Fire first. He has just completed the 0°=0° Grade. He is at a level where Fire and Salt (representing the Earth Element) are analogous to each other, and that the next alchemical step is dissolution to water again. Overall, the author(s) of the *Golden Dawn Cipher Manuscript* had a marvelous understanding of nature by injecting the reversal principle.⁵

However, no matter which way it is viewed, the initial Consecration of the Temple should be by Water then Fire, with the reverse occurring later in the ceremony for the Candidate. In the New Zealand Order, we have amended our ritual papers so that the Stolistes purifies first. Also note, the Purification by Water is done from the Pillars, in the order of the ascent of the Lightning Flash, which fits in with the overall picture. This aspect is destroyed when fire is utilized as the first consecration.

The actual consecration is done slightly above the Stations of the Pillar in order to help clear a path to the Ruach of the Ceremony. This helps clear the way for the Breath of Life to be received, not only from the east, but from the north of the Temple as well.

With the speech of the Hierophant, "Let the Element of this grade be named that it may be awakened in the Spheres of those present and in the Sphere of the Order," all of the officers present activate the earthly part of their auras, charged in previous rituals by the Enochian Tablets. This is done through the visualization process of the yellow square that the Candidate was asked to meditate on before the ceremony.

Before this is done the officers do the Adoration to Earth which gives them their initial connecting link. The Kabbalistic Cross unites both the Macrocosm and the Microcosm of the Earth Element which is necessary before one links to the Tablets as they also have a dual link to Earth.

The movement by the Hierophant, when doing the cross with the Sceptre, is directed slightly upward to the Sign of Tau hanging above the Dias. All those present have previously traveled this path during their own initiations into the Earth Element. The following is from an unpublished Golden Dawn document by Mathers dated 1897:

Let the Officers formulate the Yellow Cube of Earth around them and let their Sphere of Sensation filleth with every expression of Earth so that their very being is enflamed with Salt of the Earth when the Hierophant linketh with Tau through Cross and Circle.

The Hierophant then goes clockwise to the north and places himself in a position approximately six feet in front of the Earth Tablet with the following officers forming in behind him.

What occurs here is almost a complete pivot of the Temple, with the Kerux remaining at his original station to maintain the Stream of Light, directed by the Hierophant earlier. This helps stabilize the Altar for its fusion with the direct energy from the Earth Tablet.⁶

The speech by the Hierophant in front of the Tablet is a method where the power of the Earth is made to be formulated like humans (even in the Macrocosm) so that it is subjected to the same rules as all living creatures, whether spiritual or otherwise, and can be controlled by the Temple Officers.⁷

In other words, the Hierophant formulates an archetypal figure of the Archangel Auriel when invoking with Spirit. When one directly invokes with the Earth Pentagram this figure can be reduced in size.⁸

The Hierophant takes the Sword of the Hieres. He formulates the Sign of the Ox which represents the Kerub of Earth, who is also invoked, in turn. At this juncture the outermost reaches of the element have now been brought under control. An unpublished Golden Dawn paper by Mathers on the subject says:

Create the Blue Circle in the astral then project it through the Tablet to the very quarter where the Great Archangel Auriel standeth. The Pentagrams of Spirit and Earth shall blindeth him with their Brilliance while the force of the Sword will commandeth the Ox, the Great Kerub of Earth who standeth before Auriel though he be somewhat smaller in stature.

This is part of the technique taught in the training of the Hierophant. The Hierophant's Sceptre acts as a type of long range blasting rod used to open, close, and connect to the Sword. It is used for invocation and evocation.⁹

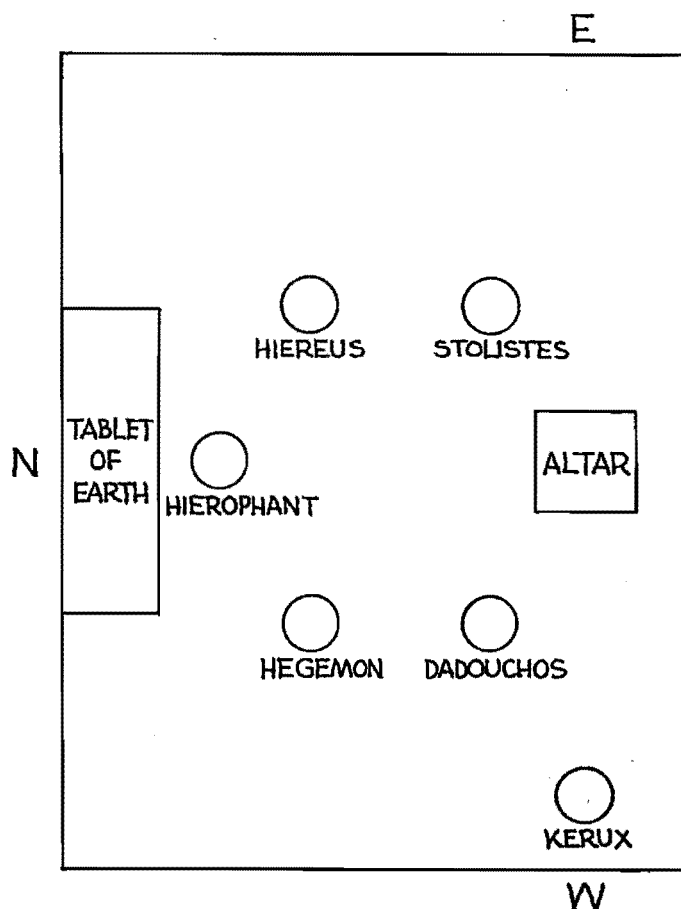


Figure 47
Hierophant and Officers Before Earth Tablet

In this Elemental Ceremony the Invoking Pentagram reacts through the Tablets, and not at them, as this is its direction. The use of the Ox is one example where the Kerub, and not the Tablet, is invoked. In the Watch Tower Ceremony one only invokes the Tablet when the Three Holy Names, applicable to the Tablet, are called as part of the Invoking Pentagram. The Invoking Wand, during the Watchtower Ceremony, is not the Hierophant's Sceptre, but the Cross, Chain, Cup, and Dagger, which are analogous to the Elemental Weapons, and are Second Order Instruments. All further actions in front of the Tablet are passive gestures, such as the cross, to establish an empathy with the ceremony only—not to take the full brunt of its power and inject them into the candidate.

Once the Hegemon's Wand is used to do the cross in front of the Tablet, it brings the energy of the Tablet into life through the Earth Element. This is done through the Kerub of Earth, by the power of Adonai. With the Cup of Stolistes, a cross is drawn in the air in front of the Tablet. With the most passive weapon available empathy is created with the Three Holy Names of EMOR DIAL HECTEGA. The Three Holy Names are the keys to tapping the power of the Earth Tablet.¹⁰

The Hierophant makes a cross with the Censer, and calls forth the name of the Elemental King, IC ZOD HE CHAL. Under normal circumstances the calling of the Three Holy Names would automatically awaken these names but when called on directly, by the Hierophant, they are done so for a specific purpose—to direct the power of the Tablet.

In consecrations and grading ceremonies, the Elemental King is the first ray that impregnates the aura of the respective object. The Hierophant creates a vital Etheric Link by melting his aura with that of the Tablet, and then to the object in question, during pertinent parts of the ceremony. When this force is withdrawn at the close of the ceremony the vibration, in empathy, continues apart from the Etheric Link. The Elemental King is also the main coordinator for the Tablet, and directs which forces go where.

During the ceremony, through the Temple Officers, the Elemental King enters the Etheric aura of the candidate through the Chakra centers. His energies are linked to the diversification factor. He raises the vibrational pitch of the candidate's aura so that it corresponds to the Elemental Plane related to the Earth Element.

The 3 sets of knocks relates to the Sephirah of Malkuth on the Tree of Life. As the Earth Element was invoked at the beginning of the Ceremony now the Sephirah is invoked which opens another layer to the Golden Dawn ritual.

Ceremony of Advancement—First Part

The Hierophant announces that a dispensation has been given to admit the Candidate and orders the Hegemon to give the customary alarm.¹¹

The Hegemon goes clockwise to the ante-chamber where the Candidate is blindfolded and given the Flyflot Cross. The Hegemon instructs the Candidate in the correct knocks to gain entrance to the Hall. The Kerux holds the door ajar, and by doing so, creates a gap in the Portal of the ceremony which in the 1°=10° should extend to the door of the ante-chamber. With the door open, the portal is kept slightly open. The Hegemon and Sentinel form a triangle with the Kerux.

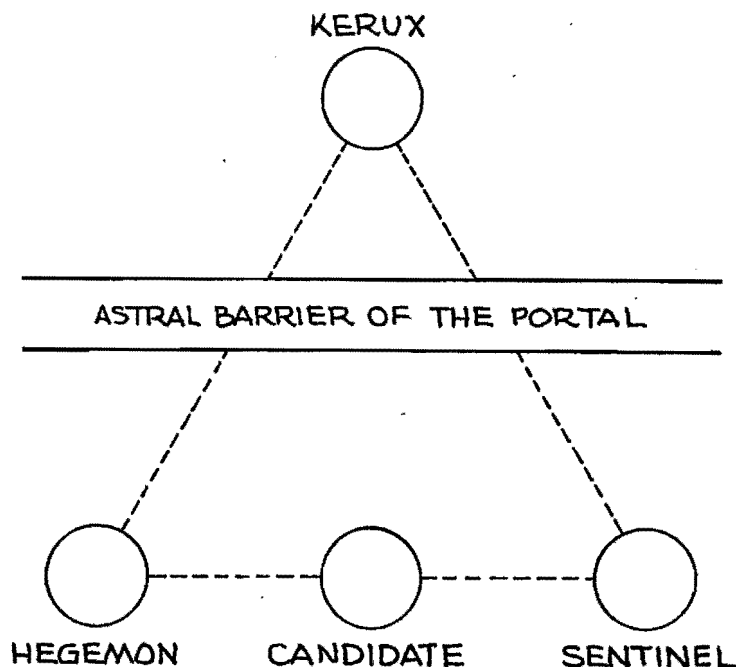


Figure 48
A Temporary Break in the Portal

This triangle shows the temporary break, or gap in the Portal, and is balanced on the outside by the Hegemon and Sentinel. If a Sentinel is not present, then the Hegemon controls the opening and closing of the Portal. The symbology of the Kerux dimming the lights is two-fold. The first is, the Candidate enters a new area to him, the blackness of the Void. The second is, with the symbolic lowering of the lights, the Hierophant lowers the vibrational pitch of the Portal and allows *the* candidate to breach it while the Kerux and Hegemon hold the Vortex together.

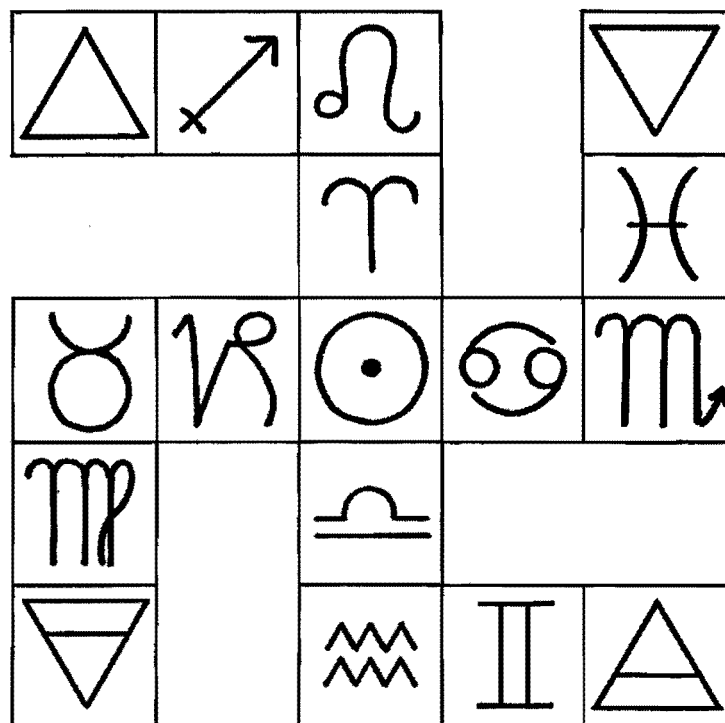


Figure 49
The Fylfot Cross

The Candidate gives the Signs, Word, Grip, *etc.*, of the Neophyte Grade to show he has passed the previous initiation. He carries the Fylfót Cross in his right hand which is taken from him by the Kerux who holds it tight up to the time the Cross is explained to the Candidate. He is then placed between the Pillars. His Higher Self is held in check, not only by the current of the Neophyte, but also by the Goddess Het-Hert, Guardian of the Immeasurable Region. As the Candidate kneels, with his right hand on the earth, and with his left hand throws salt to the north, he utilizes the "As is above and so is below" principle. For the element he touches with his left hand, the Microcosm and the Macrocosm of the Earth Element in Nature, which extends not only in the soil but to the stars as well.

The next phase of the operation is the purification of the Candidate by Fire and then Water.¹² In the next phase of the operation, the Hierophant describes the fundamental floor of the Temple (one level of it that is) which is the Tree of Life of Malkuth of Assiah. In doing so, the Immeasurable Region becomes measurable, for the Candidate has been provided with a blueprint of the Tree of Life (which he learned in the previous grade). The controlling power on the floor, at this time, is the God-form of Het-Hert. She has formed a cocoon, or Astral Station, around the Candidate as a form of protection, and also as a guide. The Kerux, as Anubis, leads the Candidate towards the Station of Samael, where he is challenged by the Hiereus, telling him of the area he cannot enter. Here, the God-form of Het-Hert has saved the Candidate from certain oblivion, and now draws him back along the way he came, guided by Anubis.

At the command of the Hierophant, the Candidate goes towards the Pathway of Good. The God-form of Metatron, in the form of the Hegemon, dazzles the candidate with his brilliance. Once again he is protected by Het-Hert who softens the glaze, and

protects him from the glory of the reflected god-head. Upon returning to the station, from which he started, the Candidate has learned that there are no short cuts to the Hidden Knowledge lest he be blinded by the brightness of what he will find, or corrupted by the darkness that could engulf him. This is also the first lesson in patience. So now he enters, at the command of the Hierophant, the Middle Path. At this point the Candidate is conducted to the foot of the Altar, guided by Anubis in the form of the Kerux.

When the candidate is at a point, a foot in front of the Altar, he is barred by the Hiereus and Hegemon who cross their elemental weapons before the Altar.¹³ This baring is done by the Lower Sephiroth of the Supernal of the Tree of Assiah. When the Hierophant comes forward, he uses the Light from his Sceptre to unblock the energies of the higher Supernal.

At this juncture the energies start to change the aura of the Candidate, concentrating indirectly on the lower Chakra center on the back, through the Kabbalistic Sephiroth of Malkuth, around the feet of the Candidate. The Hierophant opens up the energies of the Tree. As he comes forward, he assumes the form of Sandalphon desiring to link with Metatron in Kether. Guided by Sandalphon, the Candidate is then shown the drawing at the base of the Altar.¹⁴

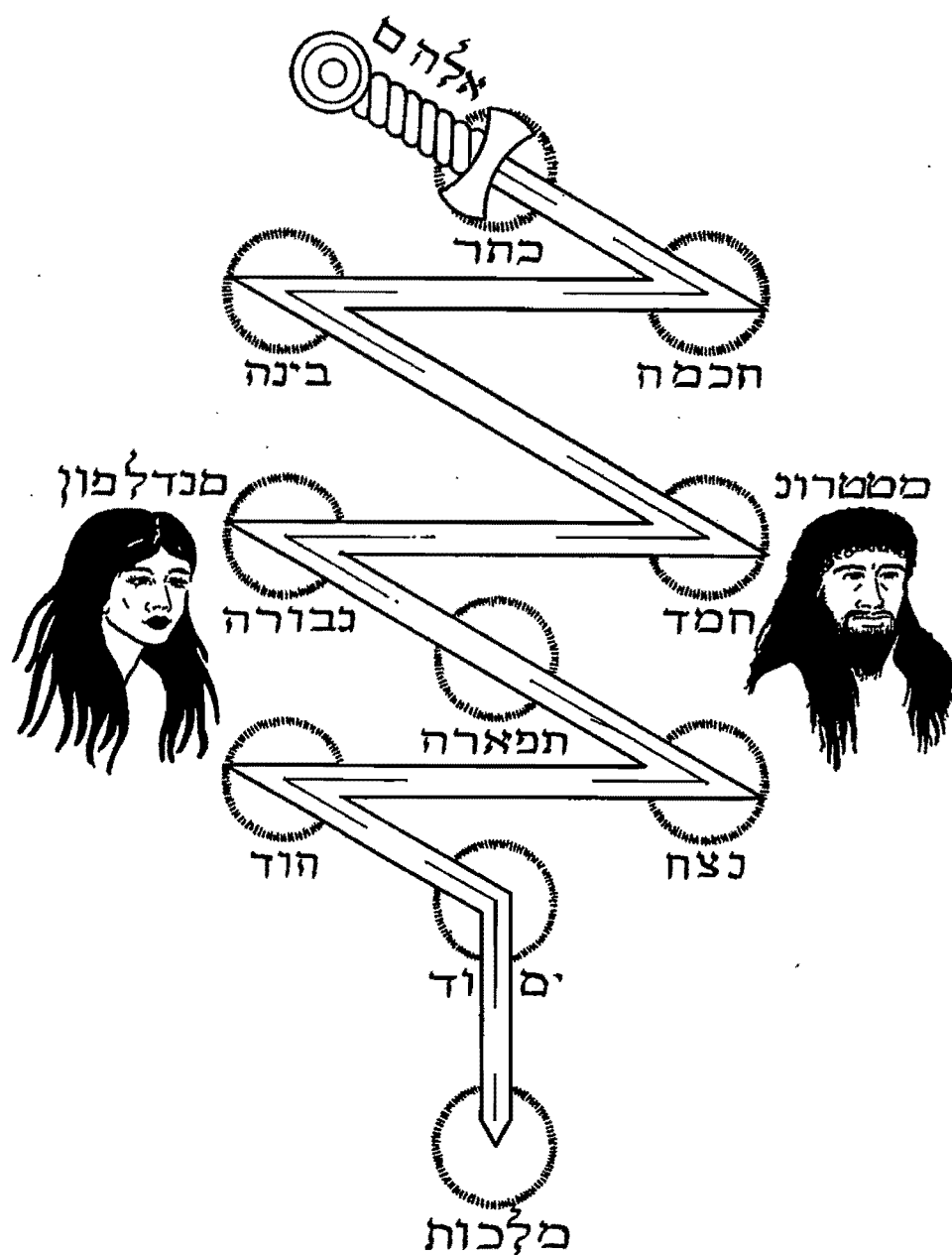


Figure 50
The Flashing Sword

The diagram of the Flaming Sword shows the descent of the energy through the Tree from Kether to Malkuth. An unpublished Golden Dawn document states: "The Hierophant, as the Great Sandalphon, sheweth his power through the grasp which giveth the power of Metatron to the Neophyte." What Mathers was trying to show here was that the Hierophant should draw the power of Metatron through his Sceptre, from the Altar, and then directly inject this into the aura of the Candidate, through the grip with which he holds the Candidate. The Hierophant actually points in the general direction of the Altar, or to be more precise, the top of it where the inter-connecting currents of energy cross. He draws directly from this juncture.¹⁵

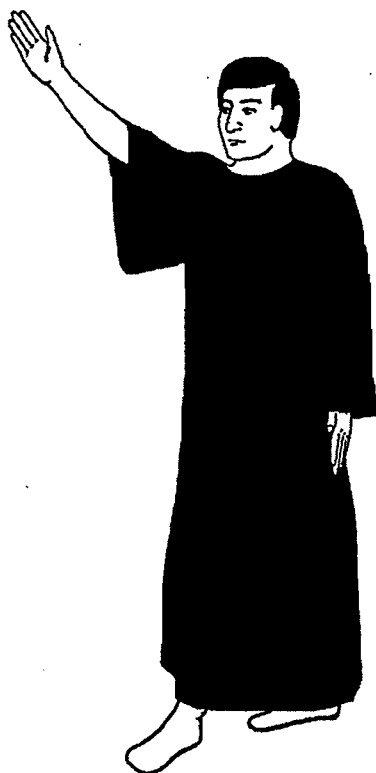


Figure 51
The Zelator Grade Sign

The Candidate is invested with the Step, the Sign, the Word, the Number, and the Password. Of this, the most important is the Sign which is given by raising the right hand to a 45 degree angle. The higher teachings of this Sign relate it to the power of the Earth for during any astral contact, with any entity, this Sign may be given as a Sign of its Earth nature.¹⁶

The Hegemon draws the Candidate's attention to the Flaming Sword, and explains its symbolism which the Candidate experienced directly at the hands of the Hierophant. The symbolism of the Cross in the Triangle is in essence much the same as the Flaming Sword principle—Spirit descending into matter.

The general meaning of the Enochian Tablet of Earth is given and related back to the Angel, Ave, and the biblical *Book of Enoch*.¹⁷

The Fylfot Cross is handed to the Candidate by the Kerux, and is explained as pertaining to the solar system in general with the Sun, 4 Elements, and 12 signs of the Zodiac given.¹⁸ The Kerux then leads the Candidate out.

The next gesture by the Hierophant is something that was dropped in many Golden Dawn temples, including Whare Ra, except when Jack Taylor was Hierophant. He continued to teach the way of his teacher, who was a protégé of Felkin. In order to close the Hall of the First Part of the ceremony, without due disruption to the next part of the ritual, the Hierophant grasps the uppermost grip of the Sceptre, the Path of Gimel,

and with a movement of the cross, temporarily closes the ceremony. The wording on this was left up the individual Hierophant, but the gesture and purpose had to be clear. The use of the Gimel part of the Sceptre effectively cuts off the power from the Supernal of the Tree as the grip is above *Daath*. The God-forms and stations will only exist for a short period of time. The initial current of power will still come through, but be held in abeyance.

EAST

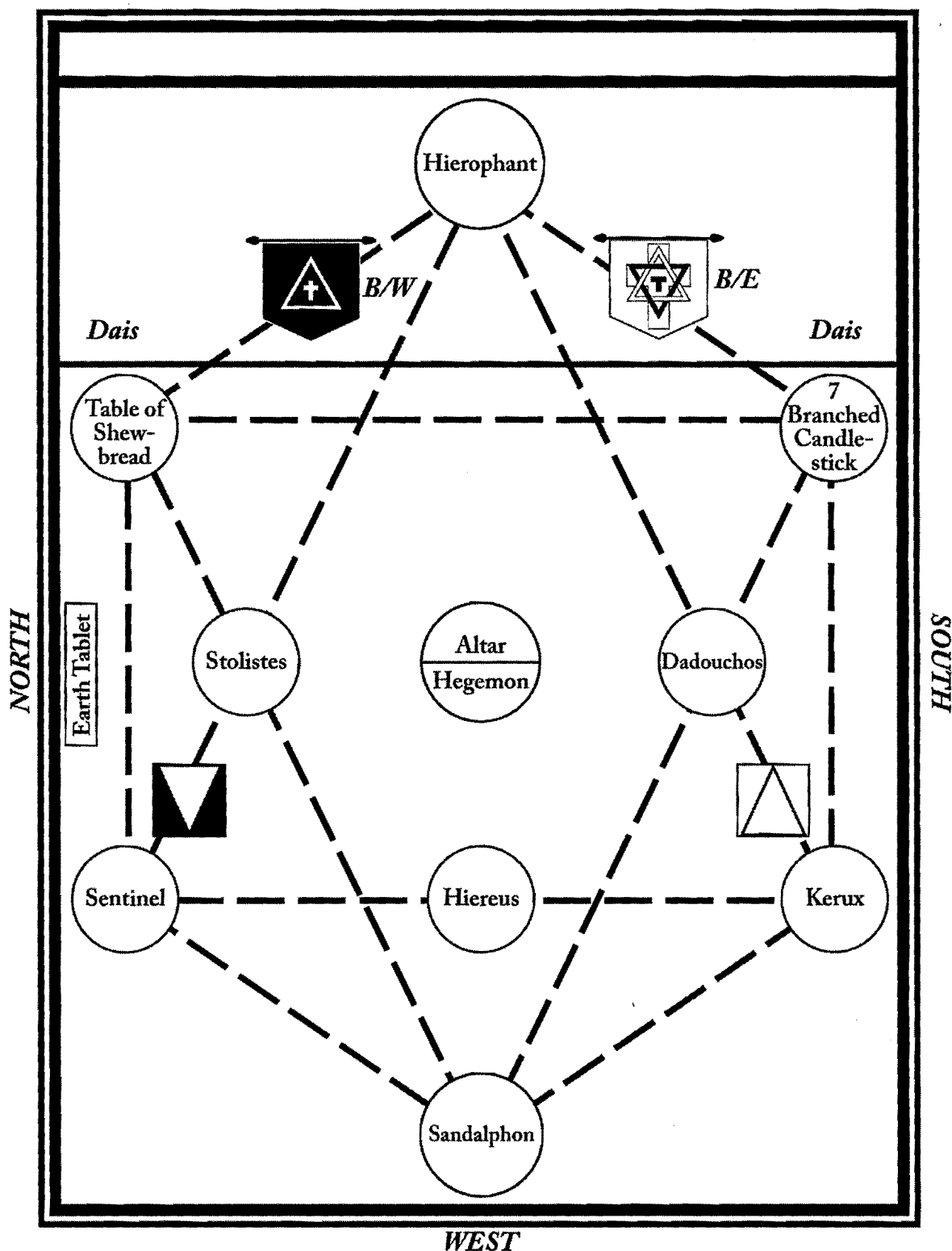


Figure 52
Temple of Jerusalem
(Zelator Ceremony—Second Part)

Ceremony of Advancement—Second Part¹⁹

When all Officers are seated the Hierophant will, by the Gimel grip of the Sceptre, open the ceremony in exactly the same way as he closed it at the end of the previous session, with only the wording being altered slightly. He then instructs the Kerux to admit the Candidate once the alarm has been given. The position of the entry into the hall is exactly the same as in the First Part, though once the door is open the Kerux steps back, and the Candidate steps forward with the Sentinel directly behind him.

They form another triangle, with the apex being the Candidate. The Hierophant tells him where the Symbolic Altar of Sacrifices stood in the Court of the Tabernacle which relates to the Qlippothic, or negative influences, which were left behind during the previous purification. Dadouchos purifies the candidate with a cross, and three swings of the Censer. This forms the Cross in the Triangle symbol (each swing being a point of the triangle) which in itself is the symbol on the Altar. Here, the link is picked up from the First Part. The Stolistes also purifies in a similar manner, giving equal balance to the purification rite.

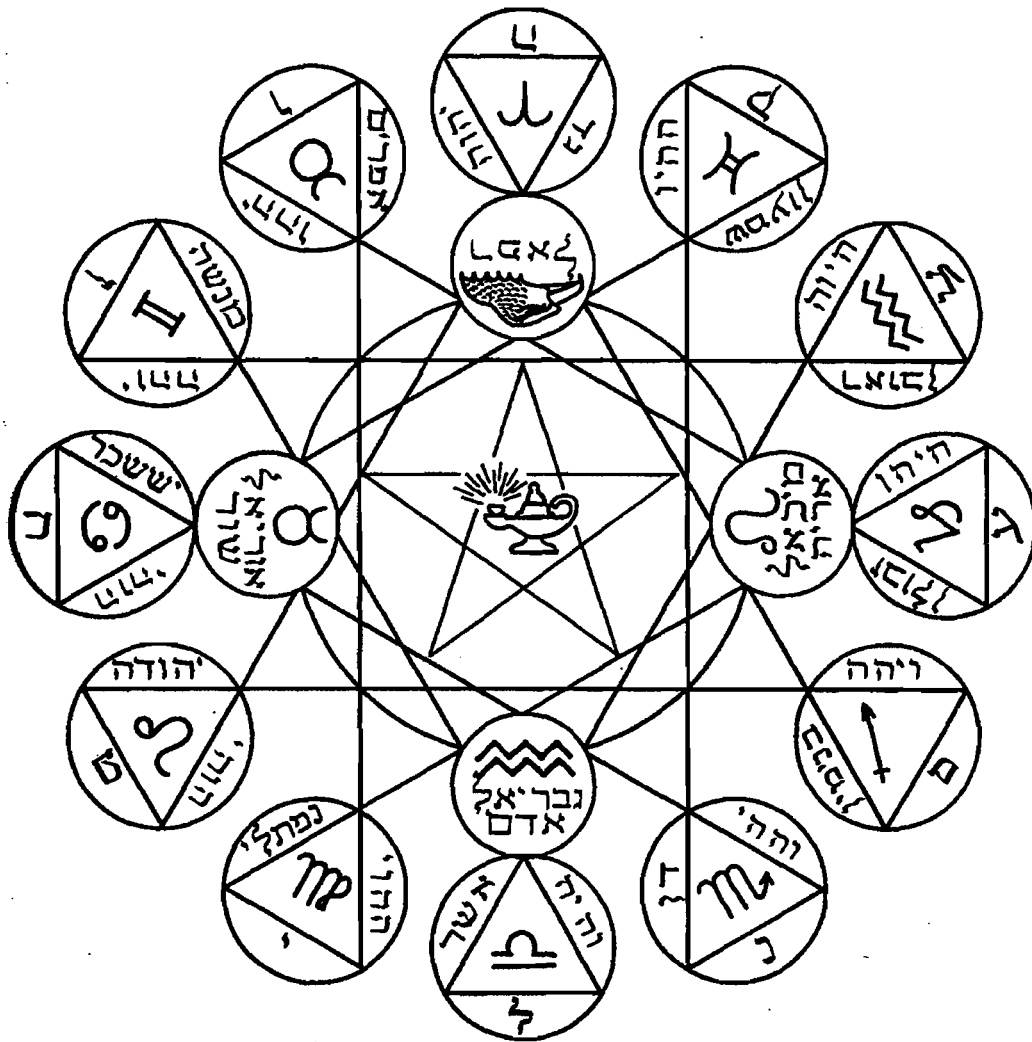


Figure 53
Table of Shewbread

The Hierophant tells the Candidate of the symbolism of the Laver of Brass, and its relationship to purification in the *Old Testament*. The term, "Waters of Creation," had its roots in both Egyptian and Hebrew symbolism for water is the symbol of birth, which in this instance, is analogous to the new beginning of the Candidate, and is to a certain extent, a replica of the magical meaning of Psalm, 127.

The Candidate is taken to the north where he is barred by the Hiereus. On giving the Grip and Signs of the Neophyte he advances to a position between the Pillars while

Hegemon comes forward to face him where he is again challenged. This time he is asked to give the Grip and Signs of the Zelator. Kerux returns to his seat while Hegemon escorts the Candidate to the diagram of the Table of Shewbread, which represents the 12 Zodiac Signs, the 12 Tribes, the 12 Loaves, and the 12 Foundations of the Holy City.²⁰

The pressure of the grip of the Hegemon is increased dramatically while he explains the symbolism of the Table of the Shewbread. This diagram is more than a mere diagram of 12 colored triangles, for it has a station of its own, in this part of the ritual. (Very few of the Golden Dawn diagrams were colored. At Whare Ra, the Adept would often go back and color the diagrams in the colors of his or her choosing. I am unaware of what the temples in England did on this matter.) It is the function of the Hegemon to link the Ruach of the Candidate to the flashing tablet of the Shewbread, for this is exactly what it has become. Its energy is directed by the Hegemon into the aura of the Candidate to make him more aware of the effects of nature on himself.

The Hegemon and Hiereus conduct the Candidate to the diagram of the 7-Branched Candle Stick where its relationship to the number 7 is given. This shows similar influences to that of the preceding diagram but on a more direct mode. Through the Ruach of the Hiereus the Candidate is shown another flashing set of colors. On the Outer Order level it relates heavily to the planets. When this diagram is presented, in the Practicus Adeptus Minor Curriculum of Mathers, it is described as: "The Knowledge of the Secret Ritual of the symbolism of the order of the Days of the Week of Creation, answering to the diagram of the 7-Branched Candlestick". Its roots are in the First Seven Days of Genesis.²¹

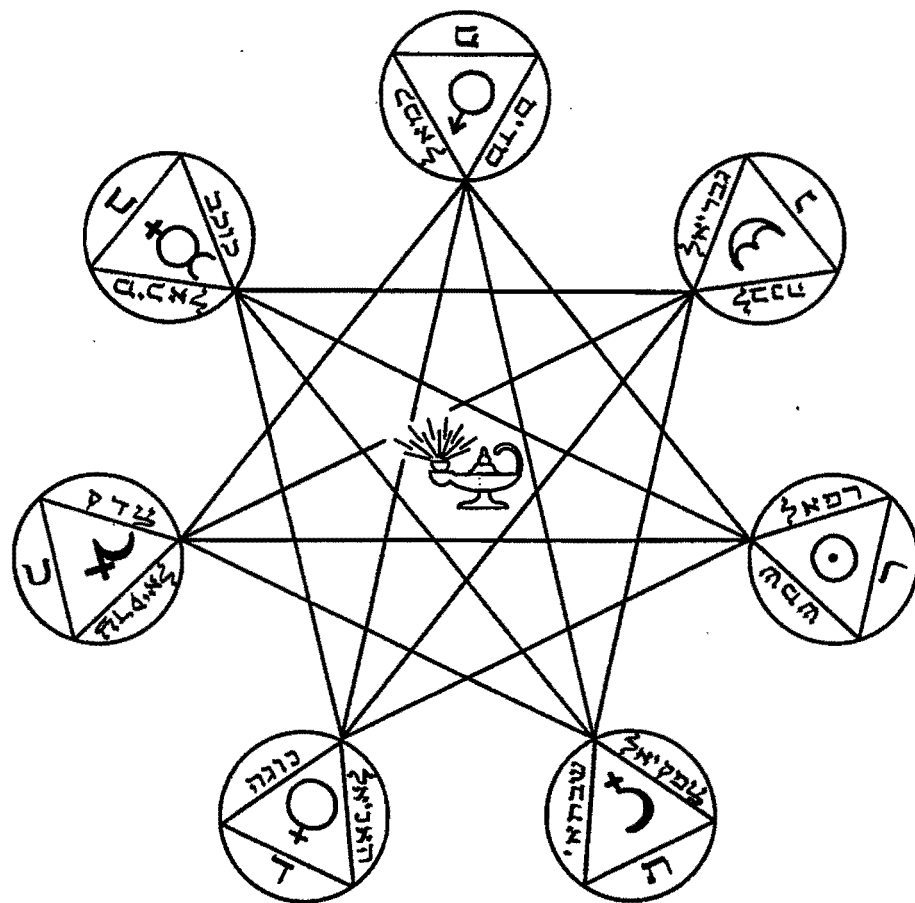


Figure 54
Seven-Branched Candlestick

Up to this point, the Candidate had been taken on the route of the Lightning Flash from the base of the Tree. It is designed to instill in him a concept of learning. The Candidate is led to the west of the Altar where the Hierophant comes forward swinging the censer (in the shape of the cross in the triangle) and gives the speech concerning the Altar of Incense. The Altar of Malkuth is a physical representation of the spiritual Altar of Incense.

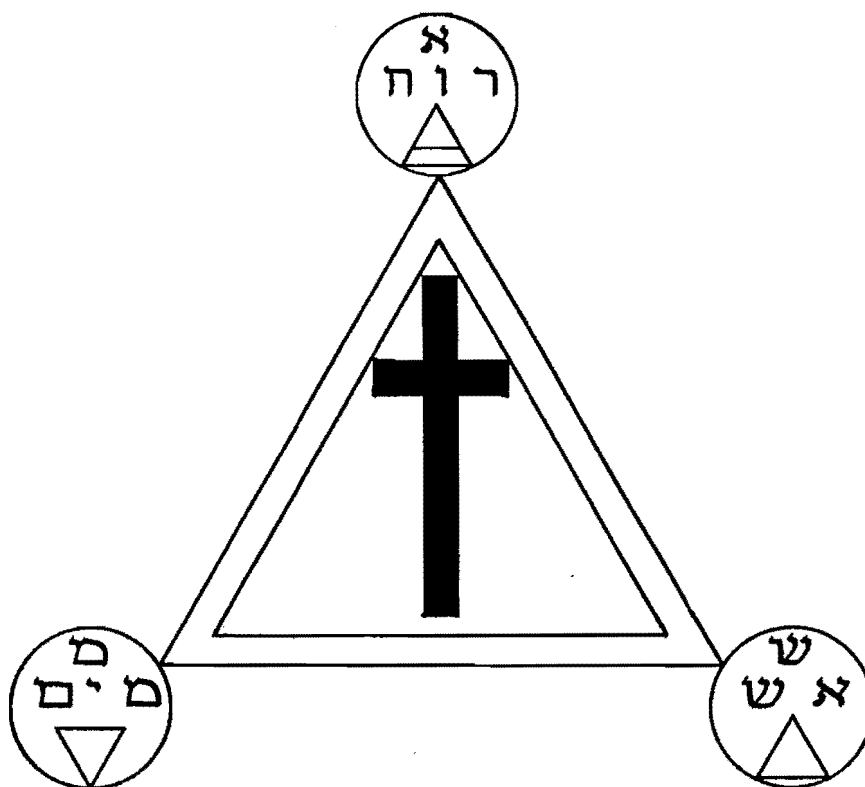


Figure 55
The top of the 1°=10° Altar

The title of Zelator, or *Pereclinus de Faustis*, is bestowed on the Candidate. It is to remind him of the early alchemical theme of the Rosicrucian grades. The Zelator was the stoker for the Athanor of the Alchemist, the most menial of all tasks of which to begin his apprenticeship in Magic. Its vibratory pitch opens up the mysteries of the Earth Element for the student.

The Zelator is led to a seat in the northwest by the Kerux who uses his wand to indicate where he must go. The Kerux institutes the proclamation that the Zelator is now admitted to the mysteries of *Artez*, the Hebrew name for Earth. The *Sepher Yetzirah* calls this the "Path of Resplendent Intelligence." On the path one realizes that one is in Malkuth. By that virtue, one attains the unification with the laminations from Kether because of the Central Pillar of the Tree. The old saying "Kether is Malkuth and Malkuth is Kether" very much applies here. The reference to the "Throne of Binah" by the Hierophant is very complex. It must be remembered that Binah is the first separation of feminine polarity from Chokmah, and gives the first stirrings of a new life, being formed on an as-yet-unmanifested level which relates to an entire Tree before manifesting in a new area of development.²²

Symbolism of the Closing

After the proclamation that the Temple is about to be closed, all Officers face the east and adore the Lord and King of Earth. They form a hexagram in front of the Tablet and say the prayer of the Earth Spirits in front of the Tablet.²³

The Banishing Ritual of the Pentagram is done with the Hierophant's Sceptre after the command to depart in peace. Again, this is done through the Earth Tablet rather than

directly from it. The Grade is closed with the 10 Knocks of Malkuth by the Hierophant, Hiereus, and Hegemon. Once the prayer to the Elements is read out in front of the Tablet, and the Elementals are told to depart, the Earth aspect of the ceremony winds down. The Elemental King of the Tablet of Earth starts to withdraw his energy from the Tablet. The use of the Sceptre here cuts the power from the ceremony and also defuses the God-forms. The God-forms on the Dias dematerialize followed by those of the Temple Officers. By the time those in the Temple leave the hall, their auras will be magnetically charged from the ceremony but the God-forms around them will have ceased to exist.

Note: The allocution is sometimes read out after the ceremony is finished. If so, all members remain seated until it is finished. This aspect of the ceremony depended on how vocal the Hierophant was feeling and it was included in the Candidate's copy of the ritual to study at his or her leisure.

Notes:

1. It has been the assumption that these Officers do not appear in the Elemental Rituals while in fact they can. In the old Golden Dawn the placing of these Officers was optional. In the Stella Matutina these Officers, on the Dais, were generally included or their places taken by the Wardens of the Temple. If they are not present, the Hierophant has to take the responsibility of performing all their functions. This is almost impossible, as the Stella Matutina found out in later years. Though their positions were generally not marked on the $1^{\circ}=10^{\circ}$ Diagram for the rituals it was always accepted that they would be present. It is in areas like this that the experience of members of the Stella Matutina, in working the rituals, discovered the weak areas of early Golden Dawn ritual, and compensated for them. You will note that on the floor is a complete Tree of Life while on the Dias there is a duplication of the Supernals. The Chiefs or Wardens on the Dias reflect the power of the Tree on the floor. If one uses just the Hierophant, then he will do a similar work, but it will be directly through Kether.
2. The Hiereus, and not the Hierophant, knocks here as a form of petition for the Hierophant to open up the Portal to the elemental grades. This is aligned to the Hiereus, acting on behalf of the Candidate, to ask permission for the elemental grades to be opened up to the seeker of the light. It is very important that the Hiereus does this. Taylor put it to me this way: "You do not open the door unless someone seeks admission." No sign is ever done from a seated position.
3. When the Officers link or submerge themselves in the God-form of the station that they represent, during the Candle Lighting Ceremony, they only link to the lower levels of that God-form. The Hierophant, during this first show of signs, completes this by linking the Supernal of the Sphere of Sensation, through the nemysses of the Temple Officers. After this, the only other link with the God-forms is to the element of Earth.
4. See *The Complete Golden Dawn Cipher Manuscript* edited by Darcy Küntz. Holmes Publishing Group, 1996, for a facsimile and translation of the Cipher Manuscript.
5. See Carl Jung's, *Mysterium Coniunctionis* for a full explanation of the Water/Fire combination and discussion of associated alchemical texts. The section on "Personification of Opposites" and the subsections "Regeneration of Sea Water" and "The Interpretation and Meaning of Salt" are of particular interest, as they present the Christian, Pagan, and Hermetic viewpoints.
6. In the 1986 revised edition of Israel Regardie's *The Golden Dawn*, there is a paper entitled "Introduction to the Elemental Grades," which states that the Officers form a hexagram in front of the Earth Tablet. Since the Kerux remains in his station, this is not quite the case. The Altar retains the lowest portion of the Hexagram figure, and from this configuration becomes the recipient of the energy about to be drawn from the tablets.
7. Taken from Genesis 1:26-27.
8. Within the old Golden Dawn, and later the Stella Matutina, both Active and Passive Pentagrams were drawn before the actual Invoking Elemental Pentagram. It is now considered common practice to do either the Active or Passive Pentagram, relating to the element concerned, than the actual Elemental Invoking Pentagram.
9. At this point the reader should refer to Part I of the $0^{\circ}=0^{\circ}$ Ritual which described the misuse of the Hierophants Sceptre as an invoking instrument during the Watch Tower Ceremony, and yet, it appears to be doing the same thing in the Elemental Ceremonies, although the Z.1 wars against such action. This has caused a great deal of confusion.

10. The oral teachings, from Whare Ra Temple, state that each of the Three Holy Names represents an astrological house. During the ceremony, these Names affect the second to fourth houses and directly affect the life of the candidate in the three areas, which are as follows:
 EMOR: Second House. It affects the possessions of the Candidate and is meant to guide and arm him with the necessary values of this life. Taylor called this the "grounding" or "earthing" of the Candidate, which instills a balance, helping him cope with day-to-day activities.
 DIAL: Third House. This affects the communicative ability of the Candidate and helps him strengthen the bond between friends and family as well as helping him to face problems on this level of existence.
 HECTEGA: Fourth House. Here, the inherited tendencies of the Candidate are being helped and directed towards a common good.
 The fundamental philosophy behind this is that, as the Candidate goes through the 4 Elemental Grades, he or she goes through the 12 Astrological Houses. Each one of these is strengthened, in turn, thus helping the Candidate function on the level of mind, body, and spirit.
11. This is taken from Psalm 127, and shows yet another layer of Golden Dawn ritual training—the magical use of the biblical Psalms. Although scholars have written extensively on this subject, I would refer the reader to a work that Mathers was familiar with, and often used. This is *The Magical Use of the Psalms* which was published originally in 1788. There were a number of notations (with Mathers' initials) that referred to the magical uses of the Psalms on a Golden Dawn master copy of the 1°=10° Ritual. This particular Psalm was said to protect a newborn child immediately after birth. The Golden Dawn modified this to protect the Candidate after entrance to the Hall.
12. Here, the Candidate has achieved the status of Salt of Fire. To go on to the next phase, which is a reduction to the watery principle he is purified with Fire, then with Water. The biblical quotations from Matthew, 5:13, "Ye are salt of the earth" and Mark, 9:50, "have salt in yourselves and peace with one another ...," all relates to peace and wisdom being analogous to salt, marking a higher level of understanding.
13. Both Officers turn clockwise to face west, as they generally face east and only turn for specific reasons.
14. Taken from Genesis 2:24, for the speech of the Hierophant. Although Metatron is associated to Chokmah, this is very much the level of reflected glory, toned down, so that the Candidate is able to grasp his energies. Metatron inhabits Kether but works through Chokmah, though at this point, the energies are now directed from Kether, due to the efforts of the Hierophant as Sandalphon.
15. This method of energy transference, by touch, is a very old one. Taylor demonstrated this transference to me. He could project energy into an aura eight feet away, without touching the Candidate and achieve the same result—but without the use of the Sceptre, To do this you need to invoke Metatron, through AHIH. The energy is transferred to the Candidate, by way of Sandalphon. As the energy goes into the Candidate, it manifests itself from top of the head down, much in the same manner as in the diagram.
16. When contacting plant life, one will often find when requesting that the spirit of the plant reveal its nature, that it will give a series of elemental signs which generally is a mixture of more than *one* element. By performing this sign, when one invokes the Element of Earth during the Invoking Pentagram Ritual, additional force is brought to bear which results in more control for the user. It is also used extensively in alchemical operations. The actual lifting of the hand signifies the raising of the veil to allow the forces of Metatron to mingle with that of Sandalphon in the Tree of Assiah.
17. The Inner Order manuscript of the "H" Document of "*Clavicula Tabularum Enochi*," as it is sometimes called, states:

Now as to the general significance of the tables, and of the Officers of the Angels, and other remarkable observations, these tables contain all human knowledge, they stretch to the knowledge of Solomon: for out of it springeth Physic, the knowledge, finding, and use of all metals, the virtues of them, the congelations and virtues of stones (they are all of one matter)—the knowledge of all Elemental Creatures amongst us, how many lands there are, or what they are created. Those that live in the Air, Water, or Earth, by themselves. The property of Fire, which is the secret life of all things—but more particularly, the knowledge of all mechanical craft whatsoever, the secrets of man, the moving from place to place, as in the country, *etc.* The knitting together of Nature, and of things that may perish, as well as the enjoying and knitting them together, *etc.*

18. The Fylfot Cross is a universal symbol, appearing in early American, European, and Oriental cultures. Its two shapes relate to the passive and active principles. The counter-clockwise shape of the Golden Dawn version relates to the inward spiral and Goddesses, such as Artemis and Astarte, who are attributed to the Earth and the feminine attributes. The word of mouth teachings of the Golden Dawn relate the Fylfot to the swirling power of the Sephirah of Malkuth that revolves inward so that the energy then goes back up through the Middle Pillar of the Tree of Kether.
19. The Temple Floor plan relates to the Astral Form of the Temple of New Jerusalem. Dr. Felkin's copy of the book *Cannon* contains a number of sections which ascribe certain parts of the Outer and Inner Order Rituals of the Golden Dawn. The particular passage ascribed to the "Floor Plan of the 1°=10°, Second Part, states:

The name of the Tabernacle in the Hebrew (Ex. XXV:9) is MShKN, and yields 1,060, one less than one length of a vesica, 612 broad, two numbers are found in the names of Apollo and Zeus. The number 1,060 is also the diagonal of a square whose sides are 749.5, and this square is contained within a rhombus ascribed within Saturn's orbit.

(The figure of the enclosed hexagram for the second part helps show exactly where everyone and everything is placed, and why. This has been previously unpublished.)

Saturn is also ascribed to the Element of Earth. The circumference relates to the portal, or edge of the magical aspects of the ceremony. The lines show the main currents of power running through the Temple, while the Hegemon is seated directly in the center of the Temple.

Each Officer has charge over one or more items that are removed and replaced with the necessary props for the Second Part of the ceremony. These generally pertain to his role in the ceremony. The Officers all move silently and efficiently and in a clockwise manner, for although the Supernals are sealed by the Hierophant, the Temple is not closed, for it sits in a state of suspended animation, and no loud, or sudden movements, or unnecessary talk must take place to disrupt the energies.

The Hierophant supervises the Temple transformation, noting that all is in place. A diagram kept hidden, in his clothing, is advisable, as the "high" from the ceremony tends to make people light headed and things can easily be forgotten. It is advisable to keep replacement diagrams and ornamentations, etc., inside the side altars.

Note: No one must cross the Portal throughout the duration of the ceremony except where explicitly stated in the ritual.
20. At this point the Zelator is shown an Outer Order diagram of the Table of Shewbread. Mathers expanded more fully on this diagram in the Practicus Adeptus Minor Grade under the heading of "The Knowledge of the Ritual of the 12 Gates in Skrying and Traveling in the Spirit Vision; answering to the Diagram of the Table of the Shewbread." As one advanced through the 4 Levels of the 5°=6° Grades, the Inner Order explanation of this diagram was then made clear. (See *Secret Inner Order Rituals of the Golden Dawn*, Falcon Press, 1988, page 174.) Part of this previously unpublished lecture is included in *The Golden Dawn Enochian Magic*, Llewellyn, 1990.
21. See *The Golden Dawn Enochian Magic*, Llewellyn, 1990, for full Inner Order explanation of the Diagram.
22. The meaning of the Titles of Malkuth, as given in the speech of the Hierophant, is as follows:
 1. "Gates of the Shadow of Death"—this shows the karmic pattern of lives one lives through in which one never really dies.
 2. "Gate of Justice"—this shows that everything must be balanced before ascension to the next level of existence.
 3. "Gate of Prayer"—this shows the devotional aspect of life.
 4. "Gate of the Daughter of the Mighty Ones"—this relates to the birth of Earth itself, in terms of planetary relationships.
 5. "Gate of the Garden of Eden"—the entrance way to the state of the Divine is through Earth and human incarnations.
23. This prayer is taken from Levi's *Transcendental Magic*, and though there are some differences, they appear to be in that of translation from the French, as this book was not translated into English until 1896—some years after the Elemental Rituals had been written. The Gnomes are the Elemental Spirits of Earth. Their King, Gob, was said to live in the subterranean areas of the Earth, and have control of all metals.

Lecture on the 1°=10° Grade Ceremony Whare Ra Temple

Introduction

Fratres et Sorores:

In order that we may get our ideas thoroughly into form, and be prepared to consider the symbology of the 1°=10° Grade, it might be well just for a moment recall what each of us considers the purpose for which we are all associated together. For unless we have some real earnest purpose behind what we do, and impelling us, these our ceremonies are mere burlesque, and unworthy of the attention of grown men and women.

Now, I think there can be no doubt that for all of us the primary idea is that of self-development in some line or another. It matters not for the present what that line is, but we hope somehow or other to make ourselves nobler, wiser or better men and women than we were when we started. And also we hope to gain a further knowledge of the Inner Secrets of Nature, in that we may know more and be able to use those powers of nature whose existence we are conscious of but whose modes of operation are hidden from the ordinary brain of man, hidden therefore from the man of materialistic science, and therefore called ordinary Occult. We wish to search out nature that thereby we may come more in contact with Nature's GOD.

I think that summarizes the position of all of us, although I suppose that the aim of everyone is to some extent divergent.

Well, now, we believe that in this Order we can obtain a certain amount of help in that great quest. And I think that all we, who have got so far as to pass through the veil that separates the Outer from the Inner, can assure you who are still in the Outer that there is a great deal of help which is given in this Order. One or two ways which are given you may allow me to point out.

One is unknown to you and therefore you must take it on faith, and that is that one of the Chiefs of the Temple primarily, and all the members of the Second Order to an appreciable extent, but in a less degree, do occult-wise bring an influence, a current of Will, to bear upon all members of the Outer from the Neophyte Grade up to the Grade of 4°=7° which, insensibly to themselves, changes their nature, changes their character and their pose of mind towards the material and Outer Universe. You are not conscious of this. Only the most developed natural sensitives can be conscious of it, and only in a very vague and slight degree. Nevertheless, it does exist, and those of the Second Order who are sufficiently trained to develop their spiritual and clairvoyant perceptions, can perceive it. They can perceive the change in you which you yourselves for the time being are unconscious of until you attain some level and are able to look back on your previous course. Then you will see how that change gradually worked in you.

But there is another way in which this Order helps you, and that is by its Ceremonies, and by the symbolism of these Ceremonies, because as you gradually come to understand the symbolism of grade after grade you will see that they are really, as it were, algebraic formulae which teach you how to develop yourselves in the first instance, how to guide, govern and rule your own body, in order that hereafter, when you have learned that lesson you may apply the same formulae precisely to the influencing of the Outer World. First of all you must learn to guide and regulate and govern yourselves and your own bodies. Secondly, you may be allowed to influence material bodies beyond and outside yourselves.

Now, I have spoken, and some of you probably remember it, on the symbolism of the 0°=0° Grade, and in that lecture I pointed out that the temple, as arranged for the 0°=0° Grade, actually represented in a miniature diagram as it were, the whole of existence, that is to say everything that the Creator has breathed forth into being, and that the cubical altar in the centre represented the Material Universe, the Officers representing the various powers by which the Will of the Creator operates upon that Material Universe. And that first teaches you how small in the general scheme of the universal Existence, is what we know as the Material Universe and of the ten squares constituting the Cubical

Altar, only one, and that basal square, the square that it stands upon, represents the utmost part of the material Universe which you can see, handle or hear or know by the five senses, and that from the position of the Altar, is hidden.

From the time, therefore, that you enter this Temple in the $0^{\circ}=0^{\circ}$ Grade, you part with all knowledge which you can attain through the five senses or any reasoning from these, and you seek to penetrate into the domain of the causes which lie beyond—the concealed Majesty of GOD. Now, here in the $0^{\circ}=0^{\circ}$ Grade, you stand as it were, upon the threshold, as you might be standing between the door posts of the doors and looking in. So stand you, in that $0^{\circ}=0^{\circ}$ Grade between the Pillars which are symbolically called the *Immeasurable Region*, which you will remember, in this grade which we have just conferred upon you, the Very Honored Hierophant invites you to enter as you stand between the Pillars.

Now, between the time that you enter the $0^{\circ}=0^{\circ}$ Grade and the time you pass into this Grade you have to study and be examined upon a certain Knowledge Lecture, of that knowledge I spoke somewhat in speaking of the $0^{\circ}=0^{\circ}$ Grade. There is no need to say more about it now, but in that Knowledge Lecture you learned the names and the translation of the names of the Ten Sephiroth, and tenth of these you will remember was Malkuth, and the English translation of Malkuth is the Kingdom. And I dare say a shade of wonderment may have come over you as to why Malkuth, the Kingdom, is the tenth. The natural man says within himself—surely the Kingdom is the highest thing to aspire to? Why is it that when you have “attained” the Kingdom which is everything that can be desired or aimed for, is Malkuth the Tenth Sephirah?

Well consider for a moment what is a *kingdom* without a *king*?—and in the days before there was a king in Israel, there reigned the *Kings of Edom, the Lords of Forces*. Now Malkuth is the kingdom, it is true, but the Kingdom of Hell. It is the lowest of the ten Sephiroth and it represents the material world. It represents the human constitution, the material, the physical, tangible body, which we share with all vertebrate animals. Now, what is the duty of MAN? MAN was created by GOD ALMIGHTY, a living soul, and his duty is to enter into his kingdom as a king, there to sit as a king enthroned in his kingdom.

Now that is precisely the lesson which is taught you in this Grade of $1^{\circ}=10^{\circ}$. You are shown in symbolic language (in algebraic language as I may put it to you) how that process is to be accomplished. You are shown also a synthesis in symbol of the material body and also of all material bodies. Because the Hermetic axiom holds here as it holds everywhere is *as above, so below*, and his process is precisely the same whether it be the entry of a God into a planet, hitherto unoccupied and dead into his kingdom, whether it be the entry of the soul of man to take possession of his body, and to rule there as a King upon his throne, or whether it be man himself (that is afterwards) operating by magical power and taking possession of and influencing and ruling other bodies as a king upon his throne, whether it be the process of Alchemy which takes possession of the base matter and transmutes it into gold, or whether it be the influence of the Thaumaturge entering into the heart of nature and proclaiming changes there, it matters not; the formula is the same, and that formula is given, absolutely given in full in this grade which you have just passed through. Now, to guard against any disappointment that might occur from large promises and larger indications of this kind, I may tell you that it is very little indeed that I can tell you now—it is very little that I know myself—and that little the nature is such that if I might tell it to you it would be wholly unintelligible in your present stage of advance, because while you are yet in the Outer, much of this language must be sealed language to you, and even if I might utter it, it would fall upon absolutely deaf ears.

But what I can do is to call your attention to prominent parts of the Ritual, and show you things which perhaps many of you may have passed over without noticing, and I hope to lead you to search out further matters of thought for yourselves.

Symbolism of the Temple

Now you will notice that the arrangement of the Temple is considerably different in

this Grade from what it was when you were admitted to the $0^{\circ}=0^{\circ}$. The Hegemon no longer sits between the Pillars; the Pillars are no longer placed in the East, but placed to the West of the Altar. The Black Banner of the West no longer stands beside the Hiererus, but it stands beside the Hierophant. And here I may mention one thing that may be of use to you. Always notice whenever the Black Banner changes its position and whenever you find the Black Banner in a different part of the Temple it signifies a bar of some kind.

Now, you have been told that this Grade represents the tenth Sephirah of Malkuth, the Kingdom. You must look upon yourself as the *spirit of man* for the first time entering his body, but that he is the lord and ruler of it, and that if he allows his body in any way to dominate his will he is a king abdicating his throne. Take that conception first, because in the words that were inscribed on the Portal of the Greek temple, *Know Thyself*, in your own self you will find the key to all mysteries. Look therefore upon the temple as an algebraic symbol of your own bodies, and look upon the Neophyte entering the temple as your own Divine Spirit, informed by your own Divine Will, entering to take possession of the Kingdom of which God has given you. Therefore, here, as in the $0^{\circ}=0^{\circ}$, it is Hegemon (the representative of the Pillar of Mercy, the Path of Goodness, and the Synthesis of Equilibrium) who comes to bring you in. It is the equilibrium of the body, the perfect poise which is at peace with the entire World, and therefore the representative of mercy, which brings the Divine Spirit. When the body is as poised, then the Spirit can enter.

Ceremony of Advancement: First Part

So it is the Hegemon who is properly and necessarily our leader, but it is the Sentinel, the Watcher Without, who prepares you to enter. Blindfolded, the King enters upon his Kingdom, blindfolded because he must have faith. By knowledge he can never enter; by pride of Will, by pride of accomplishments or attainments he can never enter; for man may study his whole life, he may attain riches and honor, but never by these means can he attain to the Kingship of his own body, but only by faith. Therefore he enters the Temple blindfolded, and it is not the Hegemon, representing Mercy and Equilibrium, but it is the Sentinel who keeps and guards the door without, who thus prepares him. And as he enters it is the Kerux, the Announcer, who bears the message to the body that the King is coming, who opens the door. So the body, perfectly equipoised and at peace, becomes aware that its King is entering.

Now, the Hierophant and the Chiefs of the Temple, sitting on the Dais, represent to you the power of the recondite and occult, powers beyond anything you can see, know, or conceive at present, they have emerged through the Veil from the concealed Mystery of the Inner, of the Second Order: Therefore within the Body of Man it is the indwelling Spirit of God who is to you as the Chiefs of our Temple, the Chiefs of the temple of your Body. Therefore the human spirit enters upon that Temple of your body, silent in reverence, the Divine Spirit of GOD indwelling and permeating that Temple. Then as you enter the Temple comes the solemn warning of the Hierophant: "Except the ADONAI build the House their labor is but lost that build it: except ADONAI keep the City the Watchman watches but in vain." Another exhortation to faith, because unless the Divine Spirit blesses you and makes you prosper, you may strive forever and you will never attain the smallest step, but if that assistance and blessing be granted, then everyone, no matter how weak, no matter how feeble, how erring, may aspire to the Kingship of the Kingdom of Malkuth.

There again comes the lesson of faith. No matter then how slow be your progress, no matter how frequent be your stumbles and falls, if ADONAI builds the House, the house will be built, and with the blessing of ADONAI your Spirit, informed by human Will, must at length sit upon the Throne of the human body.

Then does the Hierophant ask: "By what aid do you seek admission to this Grade?" The answer is *five-fold*—the Mystic Pentagram again. There are five aids:

First, and almost always by the guidance of ADONAI, for without that you can do nothing.

Secondly, by the possession of the requisite knowledge. The knowledge you must have, but it profits nothing without the guidance of ADONAI.

Thirdly, by dispensation. That shows that not only is it the guidance of ADONAI that you trust to, but a permission which has come from behind the Veil to allow that King to enter upon his Kingdom. And in the human body that dispensation is represented by the Will to succeed in attaining Kingship of the Body.

Fourthly, you seek admission by the Secret Signs, Tokens of the 0°=0° Grade. Something of this you know already and much more you will learn hereafter. You know already on entering the 0°=0° Grade you are as a blind man groping in darkness. You step as one entering a threshold. You place the finger on the lips as vowing Silence and invoke the name of the GOD OF SILENCE, HAR-PAR-KRAT. There is much more in this than you know, but so much is sufficient for the present. By these signs of humility, of groping, of seeking for wisdom, of promised silence, you ask admission.

Fifthly, the symbol of the Hermetic Cross I will speak of a little later on. The Sign of the Hermetic Cross is peculiarly appropriate to this Grade, and there is little more than that may be said about it beside what was said by the Hierophant in explaining this symbol. And of course I must also ask you to remember that although I am taking the symbology of this Grade with reference to your own bodies, this symbology represents also the World, it represents also the Solar System, and you can as easily translate this symbology by imaginary light, and therefore Divine Guidance and planetary Gods coming into a dead planet such as the moon (which is an assumption of Kingship), as you can take the material body and the coming in of a King.

The Hierophant asks for the Step, Sign and Grip of the Neophyte. For the present it is sufficient for you to take that to mean that you must give a visible and tangible evidence of having passed that Grade and it is only then that you are placed between the Pillars. Now, you remember that I told you that the Pillars are the *Portals of Occult Knowledge*—the Mystic Gateway. The Portals are hung up here on the East Wall and I shall come to them presently. But wherever you see those two Pillars you know that there is the Gateway, and you will notice as you go through the other Grades that every time you enter this Temple for a fresh grade the position of the Pillars will vary—sometimes they will be in one corner, sometimes in another, sometimes beside the South Wall. They will be in various places, and you must notice these, particularly with reference to other parts of the Temple, and observe that there is the gateway of Occult Science.

Now, in this particular Grade the Pillars stand to the West of the Altar, and you are placed between them, facing the cubical Altar of the Universe, still blindfolded. In faith, therefore you reach the portal of the *Immeasurable Region*, and from thence as a King surveying his kingdom, you must imagine your spirit, guided by your Will, looking towards the material part of our body, your own material universe in fact, symbolized by the cubical Altar in front of you: and in that position you pledge yourself—a King coming to take possession of his kingdom must indeed take the coronation oath—you pledge yourself to adhere firmly to the same strict secrecy which you have previously vowed to maintain, and you swear by that kingdom which you are coming to take possession of, you swear by the earth on which you kneel.

After taking the Salt you begin to see, when hoodwink is removed, and you see the temple. You see that the lights upon the Altar are unshaded, showing that you have passed from darkness into light. Then you take a few grains of Salt from the platter and scatter them towards the North. The North is the region of cold and darkness and is also the side of the Black Pillar of Severity, and the North is also the side from which the powers of Earth operate upon the Temple. You say, "Let the Powers of Earth witness my Pledge" and then have to be purified again as before. Now the Hierophant speaks directly to you after having tested you and received your path. You are told what this kingdom consists of, under the symbology of the Garden of Eden. "TETRAGRAMMATON ELOHIM planted a garden eastward in Eden," and further than that there were two trees in it: (1) the Tree of Life and (2) the Tree of the Knowledge of Good and Evil, and the last Tree is the one that has two Paths.

The two Paths are symbolized by the Two Pillars, and by the Hieres and Hegemon,

the Guardians of the paths. Now, when the King, the *Spirit of man*, enters into his body, determined to rule there, the two paths are presented to him. He can rule in one way or he can rule in another. He can guide that body voluntarily outward into the outer darkness, away from the Light of GOD into pure matter and separation from GOD. And mind, this is kingship too, it is not the yielding to the body, but it is definitely and by determined design carrying the body along the path of separateness. This is the kingship of the Devil.

Now, the Spirit of Man which enters blindfolded, knowing only good, knowing nothing of the distinction of good and evil, will first Endeavor the path of separateness, that is always, since the fall of Man, the first impulse towards separateness, and towards the kingdom of the Devil. The Hidden Knowledge appears to be best attained in that way because the "Wisdom of the Devil" is that GOD has hidden this knowledge from jealousy so that MAN should become as GOD.

That was the voice of the Tempter in Eden, and it has been the voice of the tempter ever since. But there stands the Great Angel Samael, blocking the way, and from that moment that the Hiererus puts on the form of that Great Angel and stops the soul progressing on the path of Evil when he says, "Return, for thou canst not pass me by." The Neophyte then returns back to the threshold where the journey begins again only this time on the path of good, though here again he is warned back by the angel Metatron, for it is nigh on impossible for the Soul of man to go on by that Light. The wise man gazes upon the material universe and beholdeth therein the luminous image of the Creator. "Not as yet canst thou bear the dazzling radiance of that Light." So, then, you see, before the Soul of Man lie two things, both of which are barred from access. The weak and foolish man gazes upon the face of nature and beholds therein nothing but confusion because he has not the faith in GOD which enables him to see the equilibrium in the apparent disharmony.

The wise man gazes upon the face of nature and beholds GOD through His Outer garments, but that vision is not for the Neophyte yet. Then there is an alternative, and the Hierophant says once more, "Let the Neophyte enter the Straight and Narrow Path which inclineth neither to the right hand nor to the left," the Path of absolute equilibrium. And as he would enter upon this Path, Samael and Metatron, the keepers of the paths of Good and Evil bar his way. The Hierophant steps down, the image of the Divine Spirit which is in him, whose Sceptre draws down from the Eternal Uncreated Light, a ray with which to laminate the darkness of the material universe, and with that Sceptre of Power he strikes asunder the weapons of the two angels who guard the Paths and allows the Neophyte to enter by this pathway, the feminine power and the power of mercy who prepares the pathway into the Light Divine. Only by Sceptre of Power and by the Divine Life, it is possible that the Neophyte can enter the Immeasurable region and only by that Divine Spirit dwelling in him can the Spirit of Man attain to the lordship of the kingdom of his body.

Thus you see the obstacles that intercept your path as you strive to obtain the mastery over the material body. It is a difficult task and the more you meditate upon the symbology of this Temple as it is arranged or this Grade and upon the words which are spoken by the different Officers, the more you will see how your spirit has to get in obtaining mastery over your body, how the King has to obtain his rightful throne.

So the Hierophant, having thus thrust aside the opposing forces and interposed for you, shows the Flaming Sword and the Kerubim which are placed in the Garden of Eden to keep the way to the Tree of Life open. It is the Tree of Life to which you are aspiring, and in the Tree of Life are these ten Sephiroth whose names you in this Zelator Grade have learnt, and whose arrangement you now proceed to learn. You are also told the Signs and secrets of this Grade. As there is a great deal in these Signs, you can be told now some of their significances.

You should always be able to remember the Sign of the Interposer as you give that Sign in remembrance and recognition of the interposition of the Hierophant for you. Therefore you should remember in giving this sign you are recognizing and recalling remembrance of the Sceptre of Power bringing down the Divine ray, the Spirit of GOD

dwelling in you which interposed to allow the King of the Body to approach his rightful throne.

ADONAI HA ARETZ, the Grand Word, means "Lord of the Earth" in your own body, and not allowing the kingdom to dominate the King. The Password *Nun Heh* refers to an "ornament." "I will bind ye for an ornament upon my hand and for frontlets between my eyes," saith the Lord. The Material Body, the temple of the Holy Spirit, is indeed an ornament worthy of God Almighty, when dominated and ruled by the Divine Spirit which is the King of the body. Therefore *Nun Heh*, the ornament, is a very fitting password.

Now you come to the Three Portals. Here you cannot pass (as they did in ancient Egypt) from Temple to Temple through mighty stone Portals, therefore they are symbolically represented, and these Three Portals are the three gates through which successively you will pass to attain any higher grades of this order. Remember therefore that to attain any higher grade or knowledge, always must you return to Malkuth. Whatever knowledge, whatever power you attain yourselves in the world, though you attain to the very highest adeptship that ever yet was gained by man, the commencement is with your own body. Unless you can be lord of that, you are a slave to it. Those Three Portals bear the Hebrew letters of Tau, Shin and Qoph. The purpose of these will be explained later as you study the Tree of Life though for the present remember that these three Hebrew letters make up the word *Qesheth* which means bow, the rainbow of promise. Therefore remember that when the King sits on the throne of the body, before him is the rainbow of promise. There are no heights to which he may not attain when that first step has been attained. In the 0°=0° Grade you did not see these Portals which are now visible to you. In the 0°=0° Grade you were only at the threshold, you looked upon the Kingdom, as it were, which you were hereafter to conquer and rule, you now so promise.

Now symbolically you enter upon to commence to rule your body, so you see the rainbow of promise placed before you, which should be kept in your minds. On the Altar you will see the white triangle which again represents those paths which these Portals communicate, and the red cross is life and life within light, is upon the upper side of the Altar.

One more point is shown to you in the first part of the 1°=10° Grade, and that is the Great Terrestrial Watch Tower or the Tablet of the North. At present it will probably be to all of you who are present, with the exception of those who have passed into the Second Order, an absolute sea of mystery. It appears a curious arrangement of squares and letters in different columns, and perhaps you may wonder to see the English and not the Hebrew Letters upon it, seeing that it is one of the most ancient symbols known in the world. I may tell you, that without betraying any knowledge that is beyond you that these letters are simply transliterated for convenience. I do not think that anyone present in the Temple except myself who read the original language though I may tell you this, that it is a great curiosity, merely from a linguistic point of view, because there is no record of the original characters nor am I aware that this language was ever spoken or these characters used by mortal man. Now that Muller and other great philologists have said that it is impossible that any human being should invent a language, yet here is a language that has existed for as far back as has been traced. One will be able to find traces of it on rock cut Pillars and on Temples apparently as old as the world itself but no trace can be found of it as ever having been used as a living language and some hold the belief that it is the angelic secret language. Only one instance of this I may be allowed to give. The high priest of Jupiter in the early days of Rome was called *Flamen Dialis*. They will tell you that it is ancient Etruscan, but beyond that they can tell you nothing. It is not the generative of any nominative. On that Tablet you will see the Second of the Three Holy Names of God is Dial.

Now, each of the four Enochian Tablets represents the four elements and in the Zelator grade the Enochian Tablet represents the *Earth* Element. The names of the characters upon the Tablets are the key to the power ruling the Elements. They are not placed in the Temple to be understood, they cannot be understood, but they do exercise an occult power that they operate, or rather I should say (because no dead thing ever could exercise occult power) they operate as the focus of the Will brought through the

Inner Order, which is behind the Officers working this Temple.

The Fylfot Cross represents, as you know, the twelve signs of the Zodiac, and if you look at it carefully you will find that the twelve Signs are arranged along the arms in their four Triplicities, and they are put, not in the form of the cross which is stationary, but in the form of the Swastika, which represents whirlings. Therefore the Fylfot Cross represents the whirling of the wheel of the Zodiac around the earth, disposed in its four Triplicities, related to the Four Elements, showing you that the Kingdom, the body which you have come to rule, is not a fixed and solid thing, but is in perpetual motion and it is those motions that you have to rule. You are not expected to find it always the same, but always different. Just as you find the *Wheel of the Zodiac* in the heavens different every moment you gaze upon it, so will you find the elements in your own body different at every moment. Sometimes the fiery elements will be uppermost, sometimes the Water, but whatever it is you carry in your hand, you carry the Spirit of the Immortal Emanation from GOD Almighty for you carry the whirling Elements in your hand, and that is your Badge of Admission to our kingdom. Whatever way they whirl around you, whichever is uppermost, it may be Fire, Water, Earth or Air, no matter, you must rule it. You must carry it in your hand and hold it any way you please as only you can be King of your own body.

Ceremony of Advancement: Second Part

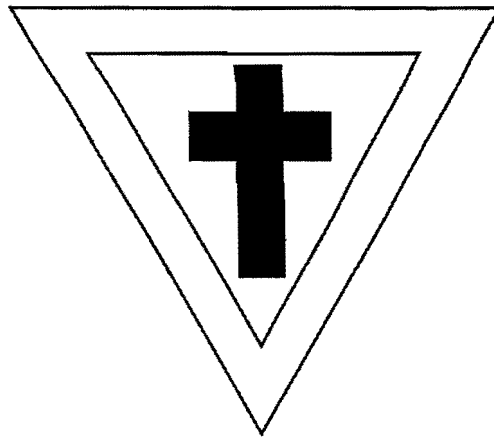
Now, if you have appreciated the symbology so far, the second portion may be very soon dealt with. You have learnt what your body is, what the Kingdom is that you have to enter to rule. Now you have to sit down upon the throne thereof, and the symbology is taken from the Temple of Jerusalem. As Saint Paul said: "Know ye that your bodies are the Temple of the Holy Ghost?" In fact you are the Divine SPIRIT and Keeper of the Temple, pledged to God Almighty not to allow any profanation thereof, pledge to keep that Temple pure and clean and fit for the habitation of the HOLY SPIRIT, whose Temple it is. Therefore you are taught now how to enter the Holy Place as a priest of the Temple. Hereto before as King you enter your Kingdom, now as a priest you enter the Holy Place of your Temple. Outside stood the Altar of Burnt Offerings whereon were sacrificed the various animals. What are these animals? All our evil and animal passions. Everything in our human body which we share with the animals, any desire to eat, to drink, or anything else, must be sacrificed. That means not that the human needs of the body must be neglected. In olden times when these things were better understood, although animals were offered in sacrifice, animals were used in material things. Because the Jew of old offered oxen for burnt offering it did not prevent his ploughing the land with his oxen; he was commanded to do so. So all our material passions must be offered in sacrifice to be sub-service to our material needs so we may rule them and not allow them to rule us.

Then purify with Fire and purify with Water; then again the Signs must be given. You must grope in your darkness and pledge yourselves to silence. You must recall the Divine interposer who admitted you and avow yourself to be an ornament of almighty. Then you may come once more to stand on the threshold of the Holy Palace, and pass through the threshold to the Holy Place in the sign of the Interposer. Now then you see the nature of the Throne you have come to occupy. On the North Side was the Table of Shewbread and there were the twelve loaves upon it, which symbolized the Twelve Signs of the Zodiac, the Wheel of Life which is steady now because you now rule them, offered up on that table for GOD Almighty. And these Signs of the Zodiac refer to every part of the human body, from Aries which is the head, to Pisces which is the feet. Every Sign has its particular location in the human body; therefore the whole human body lies there upon the Table of Shewbread upon the North Side, offered up to the King of Kings. And on the South Side in the Seven Branched Candlestick—the seven Planets, the Wanderers, the Wandering Lights, the Wandering Influences of MAN, which pass from Sign to Sign, from point to point in his body, his mind, his life, his dominating and governing principles, again all placed in the complete circle and offered up to the Lord who governs motion, and Lord of the North. He governs rest and darkness and silence—

only two aspects of the one living God of Heaven. The Seven Planets, Seven Churches, Seven days of the Week, all mystic sevens that are symbolized by the Seven Branched Candlestick, the Seven Light Bearers, are offered here.

Then Eastward of you is the veil which hides the Holy of Holies from which the Priests of the temple have emerged, and from you which the glory of Hod shines upon you. And in front of the Temple veil stands the Altar of Incense hence the incense ascends like a prayer to the Throne of God, as you may imagine the Veil of the Holy of Holies stretched behind us here, and you may imagine our forms as those of Divine persons emerged from behind that Veil, or looking at your own body behind the SPIRIT of Prayer which is upon the *Altar of Incense*, the prayers which you offer to the Divine, you may imagine such manifestations as may be allowed you of the Divine SPIRIT, itself emerged from the Veil which shrouds the *Holy of Holies* from your Soul's gaze. Now, the Altar, as you are told, is black, but the Altar of Incense in the Temple of Solomon was gold. Why black? Because you are in Malkuth, and because black is the color of Earth. And as I told you, no matter how high you rise, you will have to come back to Malkuth of yourself, and the body which is a perishing body. Black is the color of putrefaction, and death must result to this earthly body of ours, therefore is the Altar black. And the Fire and the Water and the Incense are upon it. Receptive you must be as Water, energetic must you be as Fire, and your prayers like smoke of the incense must rise up to the Throne of God.

So you must learn from this to govern your own body. That is the first lesson which is taught to you. And as you progress you will find that by and by the same principle which enabled you to govern your own body enables you to obtain any knowledge you want, to produce and effect want to produce, and the whole thing lies within the compass of this 1°=10° Grade of which I can only give you the very faintest and simplest outline. I have told you nothing new, it is all in the ritual, but perhaps I may have succeeded in calling your attention to some things you may have passed over because inattention is one of the greatest barriers that keep us from self development.



Chapter 4

The Theoricus Ceremony and Commentaries

Introductory Note

For many years the only reference point for the Grade Rituals were in Crowley's *Equinox* in 1909-10 and Regardie's publication of *The Golden Dawn* in 1937-40. Though Regardie was more complete in his publication of Golden Dawn documentation than what Crowley published, a comparison of the rituals between these two publications showed that there were a number of diagrams and explanations missing from Regardie's edition.

Originally, Regardie stated that the rituals of the Stella Matutina were watered down versions of the Golden Dawn. This came from his experiences in the Bristol-Hermes Temple in England in the mid 1930s. In 1983, when Regardie came to visit the Thoth-Hermes Temple in Wellington,¹ he found that the rituals of that temple (which were inherited documents from Where Ra Temple) were identical to those of the Golden Dawn, and to the ones he was adding in his book *Complete Golden Dawn System of Magic*. There were some variations, but in fact, these were minimal and nothing like the mass omission of diagrams that was given in the Bristol-Hermes Temple.

Before I wrote the Commentary on the 2°=9° grade ritual, I had the opportunity to study a number of variations of the 2°=9° ritual from two Golden Dawn Temples and the ritual published in R.G. Torrens' *The Secret Rituals of the Golden Dawn* (Weiser, 1973). The latter contained some drawings that were a real puzzle because they did not resemble any previous works I had seen before. Laura Jennings, co-chief of the Ra Horakhty Temple in Washington State,² drew my attention to a number of differences in the diagrams to those that appear in this text, such as the cubical cross and the letter variations in the Enochian Tablets.

As stated in the previous chapter on the 1°=10° grade, it is rather surprising to discover how many people ignore the Elemental Grades. Not only do the Elemental Rituals expose one to different levels of energy, but also they are an excellent training ground for group ritual and how to handle the power emitted. They also give one a certain degree of confidence that can be built on as one advances through the Outer Order Grades to the Inner Order. On a personal note, I find that I always come back to them; even when I think I know the ceremony backwards, something always turns up that adds a new dimension to the rituals.

In this chapter I have omitted a single explanation of the 21st Key of the Tarot for two reasons. The first is that all the diagrams shown on the 32nd Path relate to the Key in some way, and where this has happened I have pointed out what to look for and given an explanation of the correspondences. The second reason is that a full description of the Golden Dawn Tarot cards will be given in my book *The Magical Tarot of the Golden*

Dawn (Aeon, 2008), which is a companion guide to all the ritual books. However, it must also be for the reader to do his own work in this area and not blindly accept my work or any other work as gospel. Any omission allows the reader to do his own research into this area. The onus is on the individual to make his own connections to the Tarot, as it is part of the fun and the necessity of learning. While I feel I have revealed a great deal, I have still left a little something for others to work out for themselves.

Also given in this chapter is how to make the Magic Squares, Sigils, and Seal of the Moon. While this was never part of the official teaching method at Whare Ra, I was told that many members of that Temple worked very hard on these Squares, though it appears that they kept it to themselves. Since the Luna Seals and Sigils are the hardest to draw, I have included detailed descriptions of how to obtain them. This is, to the best of my knowledge, the first time this has been published. It is about time that this should come out into the open. A number of distinguished occult authors have written books that include the Sigils and Seals of the planets, and we are told it is a simple matter of just tracing lines along certain numbers which is a vast understatement if ever there was one. I feel that few have worked them out, going by some of the published spellings of the Hebrew names, with sigils not matching the names given, and letters conveniently left out or added so that a sigil might fit into place.

One of the main reasons that I have written detailed information on the Golden Dawn Grade rituals is so that this information will be freely available for all those who wish to use it, especially for those who have started Golden Dawn Temples of their own without any prior training. Frankly, too much has been put on lineage these days and not enough on plain hard work.

Recently, I received a letter from a person in Australia who wanted to start up a Golden Dawn Temple but did not how to go about it. My advice to her was to get a group together and start doing the rituals so that all parts will be familiar to them. The secret of all ritual work is to do it, sit back, and contemplate it. Not everyone will be able to be initiated and trained by established Temples, but with these Golden Dawn ritual books coming out, I hope there will be more than enough information to get those Temples started or open up newer levels to established ones.

Pat Zalewski
Wellington, New Zealand
1988

Notes:

1. Jack Taylor, a former Hierophant of Whare Ra Temple, founded the Thoth-Hermes Temple after Whare Ra closed its doors in 1978.
2. This Temple was charted by the Chiefs of the Thoth-Hermes Temple of New Zealand some years ago.

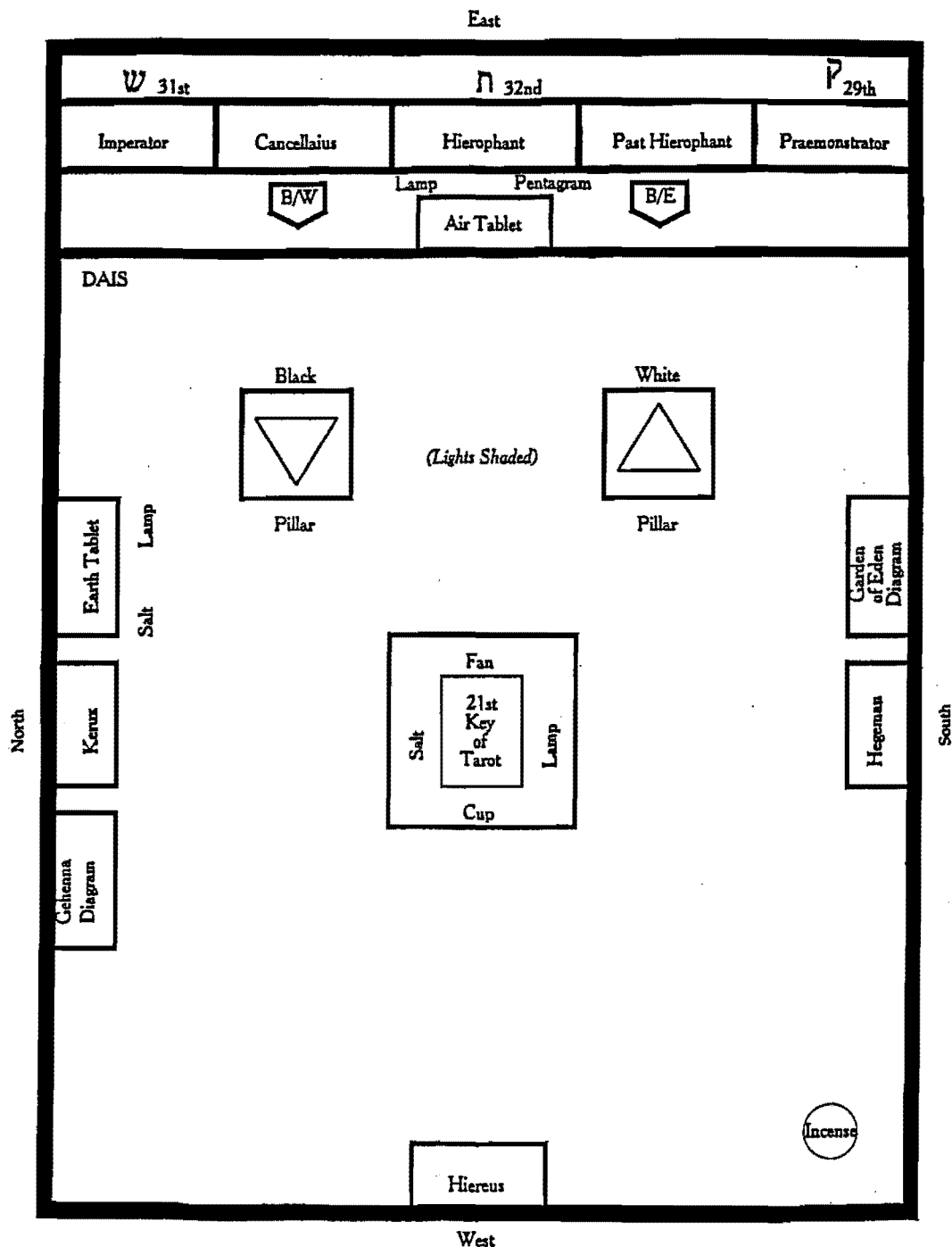


Figure 56
2°=9° Temple Layout—First Part

The 2°=9° Theoricus Ceremony of the Whare Ra Temple

of the First Order of the Stella Matutina

Officers

On the Dais: ¹

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

In the Hall: ²

Hiereus	(black robe, lamen, Sword.)
Hegemon	(white robe, lamen, mitre-headed Sceptre.)
Kerux	(lamen, Lamp and Wand.)
Sentinel	(lamen, Sword.)

Requirements:

Hoodwink, 2°=9° Sash, Solid Cubical Cross, Caduceus of Hermes, Portals, Earth Tablet, Air Enochian Tablet, Pentacle, Fan, Lamp, Salt, Cup, Cross and Triangle.

Diagrams:

21st Tarot Key, Garden of Eden, Gehenna, Serpent of Wisdom, Kamea of Luna, Seals of Luna, Luna on the Tree of Life, Alchemical Sephiroth Trees, Geometrical Lineal Figures, and Geomancy Figures.

(Note: In the following ceremony where "Frater", "him," etc. is stated, this can be replaced by "Soror", "her" where the candidate or officer is female.)

(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.)

Opening of the Theoricus Ceremony

(When Members are assembled and robed, and seated in their proper place.)

Hierophant: 1. *(knocks. Hierophant rises.)*

Hierophant: Fratres and Sorores of the Order of the Stella Matutina, assist me to open the Temple in the 2°=9° Grade of Theoricus.

(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 closes 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 Hiereus, see that none below the Grade of Theoricus is present.

Hiereus: Fratres and Sorores of the Order of the Stella Matutina, give the Sign of the 2°=9° Grade.

(Done. Hiereus gives Sign.)

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

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

Hegemon: To the Element of Air.

Hierophant: Honored Hiereus, 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 Hiereus to what does it allude?

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

Hierophant: ♀. (*knocks. Hierophant rises.*) Let us adore the Lord and King of the Air.

(All rise and face east.)

Hierophant: **Shaddai El Chai!** Almighty and Everlasting! Ever living be Thy Name, ever magnified in the life of All. Amen!

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

(All give Theoricus Sign.)

(Hierophant remains facing east. Hiereus 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 Pentagram of 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 your 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, Adore your Creator!

(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 Holy Secret names of God, born upon the Banners of the East, **ORO IBAH AOZPI**, Spirits of Air Adore your Creator! In the Name of **BATAIVAH**, Great King of the East, Spirits of Air, Adore your Creator!

(Replaces Pentacle.)

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

(All Members face as usual.)

Hierophant: In the name of **SHADDAI EL CHAI**, I declare this Temple duly opened in the 2°=9° Grade of Theoricus.

Hierophant: וו, וו, וו. (knocks 3, 3, 3.)

Hiereus: וו, וו, וו. (knocks 3, 3, 3.)

Hegemon: וו, וו, וו. (knocks 3, 3, 3.)

Ceremony of Advancement to the 32nd Path of Tau

(Lamps are shaded.)

Hierophant: י. (knocks. Hierophant rises.)

Fratres and Sorores, our Frater <_____> 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 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.

Hegemon, superintend the preparation of the Zelator and give the customary alarm.

(Kerux places Fan by Hierophant, Lamp by Hegemon, Cup by Hiereus, 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, and holding the Solid Greek Cubical Cross in the right hand. Hegemon then takes Zelator by the left hand and gives the knocks of the grade—three batteries of three.)

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.

(Done. Zelator is placed between 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 the Password formed there from 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 then prompted by Hegemon if necessary.)

Hierophant: Frater Periclinus (*Pericline*) de Faustis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 32nd Path 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 out your hand holding the Cubical Cross toward Heaven, and say, "I swear by the firmament of Heaven."

(Done. Zelator repeats the words.)

Hierophant: Let the Hoodwink be removed.

(This is done by Hegemon. 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.)

Hierophant: 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 leads Zelator between the Pillars then 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 bars the way with Banner of West.)

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

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 HORMSAKHU Lord of the Eastern Sun.

Hierophant: In what signs and symbols do ye come?

Kerux: 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 by. 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 Hiereus, 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 Hesur, Ruler of Water in thy name; thou art Toum, 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 by. 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: *(For Candidate.)*

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 head of the OX, Child of the Elements, Thou art purified, Pass thou on.

(Hegemon and Kerux conducts the Zelator between the Pillars. Hierophant takes back Banners and replaces them. 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 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. *(He puts Cross aside.)*

The 32nd Path of the *Sepher Yetzirah*, which answers unto MALKUTH 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 Qliploth, 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 Twenty First 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 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 32nd Path, uniting Malkuth to Yesod. The oval of 72 smaller circles refers to the SCHEMPHAMPHORESCH or Seventy two Fold Name of the Deity. The twelve larger circles form the Zodiac. At the angles are the Four Kerubim which are the vivified powers of the Name of YOD HEH VAV 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, but 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 Paradisiacal 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 on the right hand represents the Seven Earths which are:

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

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

1. Shoel.
2. Abaddon.
3. Titahion.
4. Bar Schachath.
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.)

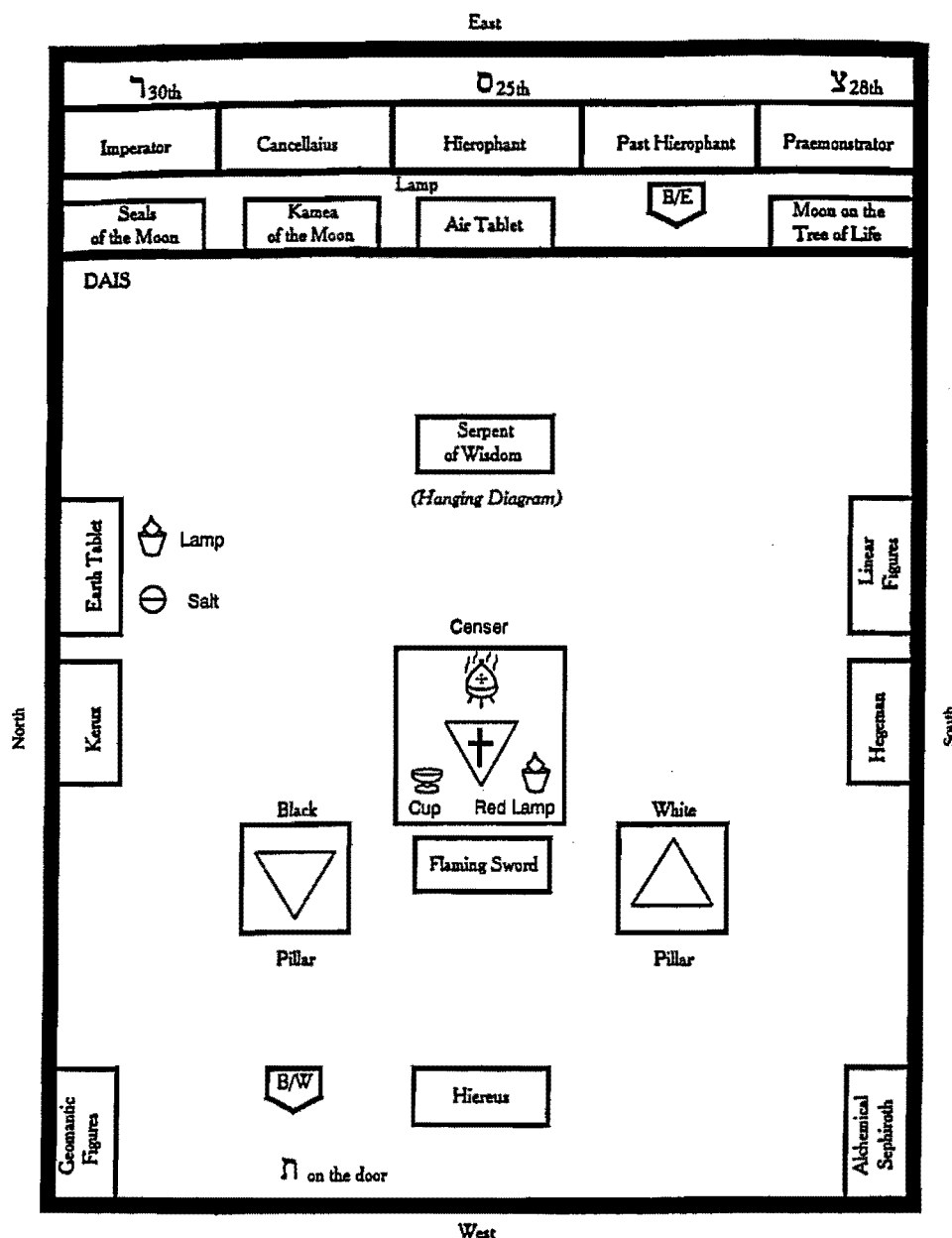


Figure 57
2°=9° Temple Layout—Second Part

Ceremony of Reception into the 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. 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—Three batteries of three knocks each are given.)

(Hegemon opens the door and admits them.)

Hierophant: Frater Periclinus (*Pericline*) 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.

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 from 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 twenty-two in number and are distinguished by the twenty two letters of the Hebrew Alphabet, making with the ten 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 Pillar 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, Grand-word, Mystic Number and Pass-Word 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 Grand-word is a Name of Seven Letters, **SHADDAI EL CHAI**, which means the Almighty Living One. The Mystic Number of this Grade is 45 and from it is formed the Pass-Word which is MEM HEH, 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—and beneath the triangle the number 32 between two narrow purple lines.

(Hierophant proceeds to the east. Hegemon guides Zelator thither.)

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 Portal. This Grade is especially refers to the Element of Air, and therefore the Great Watch-Tower 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 Great Holy 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 squares containing the numbers from one to eighty one, arranged so as to form the same sum each way. Its ruling numbers are 9, 81, 369 and 3,321. 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 a 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 Chasmodai, 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. Thus 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.
 Chokmah – Lead.
 Binah – Tin.
 Chesed – Silver,
 Geburah – Gold.
 Tiphareth – Iron.
 Hod – Hermaphroditical Brass.
 Netzach – Hermaphroditical Brass.
 Yesod – Mercury.
 Malkuth – Medicine of Metals.

In the Second Tree, Mercury, Salt and Sulphur 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 is 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 Mars. Number 8 and the Octagram to Mercury. Number 9 and the Enneagram to the Moon. Of these the Heptagram and the Octagram can be traced in two modes and one Enneagram in three; the first in each case being the most consonant with the nature of the Planet.

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

Kerux: Before are represented the 16 figures of Geomancy which form 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 that 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 (*Lady*) of the 32nd 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 of the Theoricus Ceremony

Hierophant: ⌚. *(knocks.)* Fratres and Sorores, assist me to close the Temple in the 2°=9° Grade of Theoricus.

Frater Kerux, see that the Temple is properly guarded.

(Kerux does this.)

Kerux: Very Honored Hierophant, the Temple is properly guarded.

Hierophant: י. (knocks.) Let us adore the Lord and King of the Air.

(All face east.)

Hierophant: **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 Sylphs 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 vapour 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 drawest in Thy breath and all that cometh from Thee returneth to Thee; Ceaseless Movement in Eternal Stability—Be Thou 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.

(All return to their places.)

(Hierophant returns to Throne. All face as usual.)

Hierophant: In the name of **SHADDAI EL CHAI**, I declare this Temple duly closed in the 2°=9° Grade of Theoricus.

Hierophant: יי, יי, יי. (knocks 3, 3, 3.)

Hiereus: יי, יי, יי. (knocks 3, 3, 3.)

Hegemon: יי, יי, יי. (knocks 3, 3, 3.)

Notes:

1. The first four Officers, Imperator, Praemonstrator, Cancellarius and Past Hierophant, are optional at this point.
2. The Office of Sentinel is not dropped after the Neophyte ceremony. The original Golden Dawn copies, and those from Whare Ra Temple, clearly state this officer is present.

Preparation for the Theoricus Ceremony

The Theoricus Grade of the Golden Dawn relates to the element of Air and the Kabbalistic Sephirah of Yesod. Because the Moon is attributed to Yesod, most would assume that the element related to this grade would be Water. There are a number of reasons for this apparent reversal. When climbing up the Tree of Life, one goes from the densest element to the lightest, for we are climbing the YOD HEH VAU HEH principle in reverse, by working our way back through to YOD, the initiating impetus. Another important reason for this is that the *Golden Dawn Cipher Manuscripts* that Mathers based the Outer Order rituals on clearly state that Yesod is ascribed to Air for the purpose of ritual initiation.¹ Fundamentally, we are dealing not only with overlaps of elemental and planetary natures, but also heavy Kabbalistic symbolism, which in some cases seems to align with neither faculty; nevertheless, it is equally important.

Before the Candidate can enter the Sephirah, he must go through the portal of that grade. For Yesod the portal is the 32nd Path which retains the trappings of the former Earth Grade of Zelator and as such, many of the symbols that appear in the first part of the Theoricus ceremony are Earthy by nature. The Candidate must push forward through the Earthy 32nd Path because it is the only element open so far. This will not change until he enters the Sephirah of Yesod.

The Air grade is important for it is the first elemental grade where a perceivable change occurs. Some years ago Jack Taylor, former Hierophant of the New Zealand Temple Whare Ra, told us that the 2°=9° Grade is where the ego begins to expand and the Aspirant begins to flex the psychic muscles that he has become aware of through ritual. After the Thoth-Hermes Temple was formed, we noticed varying changes at this level that seemed to support Taylor's observations. For many of those who joined the Temple with the greatest intentions, the Theoricus Grade became a stumbling block. To understand from a Kabbalistic viewpoint what happens to the individual when he goes through the Ceremony of the Theoricus Grade, Mathers says in his rather colorful language:

From Yesod are formed the generative and excretory organs, and therein is the seat of the Lower desires, as bearing more on the double nature of, on one hand, the rejection of the Qlipoth, and on the other hand the Simulacrum of the vital forces in Tiphareth. It is the special seat of the automatic consciousness. That is not the Will, but the Simulacrum of the Will in Tiphareth. Yesod is the lowest of the Sephiroth of the Ruach, and representeth "Fundamental Action." It therefore governeth generation. In Yesod is therefore the Automatic Consciousness or Simulacrum of the Will. This Automatic Consciousness is to the Nephesh what the Daath action is to the Ruach. Thus, there being, a Simulacrum or reflection of the heart and vital organs in the parts governed by Yesod, if the consciousness of Tiphareth be given unto this wholly it shall pave the way for disease and death. For this will be a withdrawing of the vital forces of the Name, which are the citadel of Tiphareth, to locate them in Yesod, which is a more easily attacked position. For the Automatic Consciousness is the translator of the Ruach into the Nephesh.²

This may appear profound to some of you, while to others it may appear unintelligible. When dealing with the Kabbalistic Soul in explaining what is happening to the body and spirit during ritual, the limitation placed on it is too narrow a framework for full expression. At Whare Ra, anything like this was explained using both Chakras and Subtle Body anatomy. I feel that this adds rather than subtracts from ritual, and opens up deeper explanations of ritual and its effect. Taylor always used this formula and it is the one I appreciate the most. Now to give a similar explanation through a different framework we have the following.

The four Lower Chakras on the body represent the Lower Nature of the body—the desires. The four Lower Chakras show their seats of power in the Physical, Etheric,³ Astral/Emotional⁴ and Lower Mental⁵ Bodies—which are collectively called the Ego. These bodies die with the physical and leave the three higher bodies—Higher Mental, Causal,⁶ and Spirit—to be the guiding force or Higher Self that instructs us through

successive incarnations. In each of these three upper bodies, there is a blueprint for the Ego, connected by the seven Chakras in each subtle body. If the man or woman continues to seek gratification of the desires for the Ego, the higher self will not send down the Divine that we seek, and the man or woman will not develop. They are doomed to repeat their mistakes, often incurring karmic debts (usually given through disease) until the individual gets back on the correct Path. When the Lower Chakras are in harmony with the Higher three and all the subtle bodies are correctly aligned, then the whole spiritual and physical being become illumined.

Preparation of the Candidate

1. Obtain an astrological natal chart of the birth time or approximate birth time of the Candidate.
2. Prepare an electional astrological chart and marry it with the natal chart to decide an appropriate date and time for the ritual.
3. Once the time is established (which is never during the dark phase of the Moon's influences) the Candidate is to fast for twelve hours before the ceremony, taking nothing but water.
4. Just before the ceremony the Candidate is to bathe in herbs related to Yesod (these are numerous and a list of them is supplied to the Candidate before the ceremony).
5. 15 to 20 minutes before the start of the ceremony, the Candidate is to meditate on the Elemental Symbol for Air while doing the Lunar Breath exercise.

Preparation of the Hall

1. The Kerux puts the temple props into place about two hours before the Ceremony.
2. The Hierophant then enters the Hall (after the Kerux has left) and performs the Banishing Ritual of the Pentagram with the sword of the Hiereus.
3. The Hierophant then creates the astral shells of the God-forms.
4. When the above is completed, the Chiefs or Wardens on the Dais enter the Temple and create their respective God-forms. If they cannot be present, then it is the Hierophant's duty to create these God-forms.
5. The remaining Officers then enter the Hall, on a cue from the Hierophant.
6. The Kerux then does the candle lighting ceremony.
7. When the candle and lamps are lit in the Temple, the Officers assume their respective God-forms that the Hierophant has created.

General Symbolism of the Temple

The three letters of Shin, Samekh, and Qoph hanging above the Dais are the energies the Candidate has yet to experience, though they nevertheless indirectly affect the ceremony. Of this Mathers says:

The shape of the Paths of SHIN, SAMEKH, and QOPH representeth a Fan—a symbol of Air to which this Grade is related. As a fan gives life to the stillness of Air so does it also show forth the approachment of the Ruach through the power of ritual.

The placements of the Banner of the East and the Banner of the West are the same as in the previous Grade, for this is still the Path of Earth. This is also shown by the Pentagram of Earth that hangs above the Dais (this was included as part of the Cipher Manuscripts and was continued by Mathers in the Second Part which I feel is not warranted in the latter).

The Altar has the same meaning as in the previous grade in that it represents the Material Universe with the elements placed upon it representing the forces of the Elements. The concept is that the implements of the Altar can activate the forces of the Elements to serve the Officers in the Temple. In many respects, the Altar and the implements on it are a blank force of power that can be manipulated for either good or evil, as it is the wielder and not the force that may cause problems. This is stated by

showing the Garden of Eden to the right of the Altar (an aspect of the White Pillar of Mercy and its many concepts) and the Gehenna, the Hell of old, on the left side of the Altar.

On top of the Altar is the Trump of the "Universe," which shows stability and order. The lamp on the Dais represents the force coming through the Enochian Tablet while the Lamp in the north represents the Earth Element that is still present through the Path. The incense in the south-west area is governed by the Kerub of Fire.

r	Z	i	l	a	f	A	y	t	l	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
c	z	o	n	S	a	r	o	Y	a	v	b
T	o	i	T	t	z	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
t	N	a	b	r	V	i	x	g	a	s	d
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	o	a	C	v	c	a
N	a	o	c	O	T	t	n	p	r	n	T
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

Figure 58
Enochian Air Tablet (Watchtower of the East)

The Stolistes and the Dadouchos, two Temple Officers of the previous grades, are omitted in this ritual, with their places being taken by the Hegemon and the Kerux. Possibly the main reason for this is that the Cipher Manuscripts chose to do it this way and Mathers simply followed suit. Within the Golden Dawn papers, we are told that the minimum grade for the rank of Stolistes and Dadouchos is 1°=10°. I have often heard the argument that these Officers were dropped because the rank of 2°=9° is above their station of 1°=10°. However, the 1°=10° is a minimum requirement only and many of the Temple Officers on the floor held Inner Order rank. In addition, the Hegemon has to hold the minimum rank of 3°=8°, yet is present in the 4°=7° initiation ritual which shoots this argument down in flames.

My own interpretation of this is that the Stolistes and Dadouchos are omitted because the Purification and Consecration are done not with Water and Fire, but through all Four Elements, portrayed by the symbolism on the Altar. These are its stabilizing influences in much the same way as the Four Kerubs balance the Forces of the Universe as shown in the Trump of the same title.

General Symbolism of the Theoricus Diagrams 32nd Path—First Part

Before going into detailed explanations of the Diagrams in the ritual, I would like to address the effects a diagram has when being presented, as I feel this has never been fully understood. The first aspect to consider is purely psychological in nature, and the theory behind it is that when a diagram is present it acts on the psyche in a subliminal way that sometimes may take weeks or months before its significance can be appreciated. The way in which this is accomplished is that in the ritual, the magnetic currents, energy patterns of the body and subtle bodies are manipulated directly. Symbols have power, and when a symbol is presented to an individual they tend to absorb this symbol into their system. By absorption, I mean that the higher subtle bodies, whether they are Etheric, Astral, or Mental, attune themselves to the symbol with the magnetic manipulation by the Temple Officers as the catalyst.

Over the years, teachers in various religions have often told me that the Inner Self knows all, and when certain symbols strike and are attuned to some hidden recess, that helps other aspects of this knowledge to filter down through the subtle bodies to us where we can perceive the symbol in its actuality.

Quite often one will hear of a scientist who sees a symbol in nature, identifies with it, then after some experimentation finds that the symbol is an important part of our makeup, like the symbol that sparked off the discovery of the Double Helix, as but one example.

This does not mean that every symbol which is seen or read about in every day activities will eventually bring about some form of illumined thought. However, this effect will occur when a person is in ritual or when his subtle bodies are pliable, though it is not always spontaneous and usually depends on the development of the individual. This applies to not only form but also to color and sound as well. Author Francis King once described the Golden Dawn rituals as “a mass attack on the psyche” and I tend to agree with him.

A helpful hint to some Temple Officers and Hierophants: I have found it useful when presenting a diagram to a Candidate during ritual to open up the energies of the heart chakra and guide these into the diagram. The Candidate will pick up and absorb the energies through his same chakra. It took me quite a few years to understand this principle, and longer to be able to use it effectively. It is also an extremely difficult thing to do when reading out a speech during ritual, but it will help the Candidate greatly in this area if the Officers are able to accomplish this.

Kabbalistically speaking, this type of transference is from the Ruach of one person to the Ruach of another. It occurs when a speech or diagram is not understood consciously but accepted at an inner level.

The first diagram shows the application of the letters and the second the translation of the letters to their astrological counterparts. You will note that we have the Zodiac Circle with the planets of Mercury, Mars, Jupiter, and Saturn beside the Fixed Signs with the dual association of the Sun in front of Mercury. With this, however, the planets do not match the Elemental positions. The planets of Venus and the Moon beside the Elements show a direct correspondence to the Trump “Universe”, with the Moon above her and the seven-pointed Star below her and the figure being represented by the Elements. When Taylor first revealed this concept to us, it did not sit well and I have suggested a change here to the following positions.

Now you will note the placing of the Elemental Signs in their respective triplicities with the directions altered to fit in. Also at this point, the God-forms link in very nicely as well, whereas in the original Where Ra drawing they did not. In addition, I noticed that the drawing of the Cubical Cross in *Torrens' Secret Rituals of the Golden Dawn* differs from all the designs I have seen. I put this down to copying errors in the manuscript, or others in the numerous Golden Dawn Temples may have seen the flaws that I did and tried to correct them, as the Chiefs always had a certain amount of autonomy. I also must add that while it is easy to sit back and make corrections, it must have taken Mathers an enormous amount of work to create the rituals and tie them in with the diagrams

and Tarot. If Mathers did not get it right all the time, considering what he did get right, I am sure no one will hold it against him.

In Genesis 2:8-14 the Biblical description of Eden is as follows:

And the Lord God planted a Garden Eastward in Eden; ... and a river went out of Eden to water the garden; and from thence it is divided and became into four heads. The name of the first is Phison: that is it which encompasseth the whole land of Hav'ilah, where there is gold. And the gold of that land is good: there is Bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddikel; that is it which goeth toward the east of Assyria. And the fourth river, that is Euphrates.

When studying this diagram we see the four rivers meet at a central point, attributed to Tiphareth on the Tree of Life, at the center of the Garden. For this was the Tree that gave the Forbidden Fruit with which both Adam and Eve sinned. They took from the Tree of Knowledge, from the higher level. There are six concentric squares surrounding a seventh which contains the Tree of Life. This relates to the Seven Heavenly Mansions.⁷

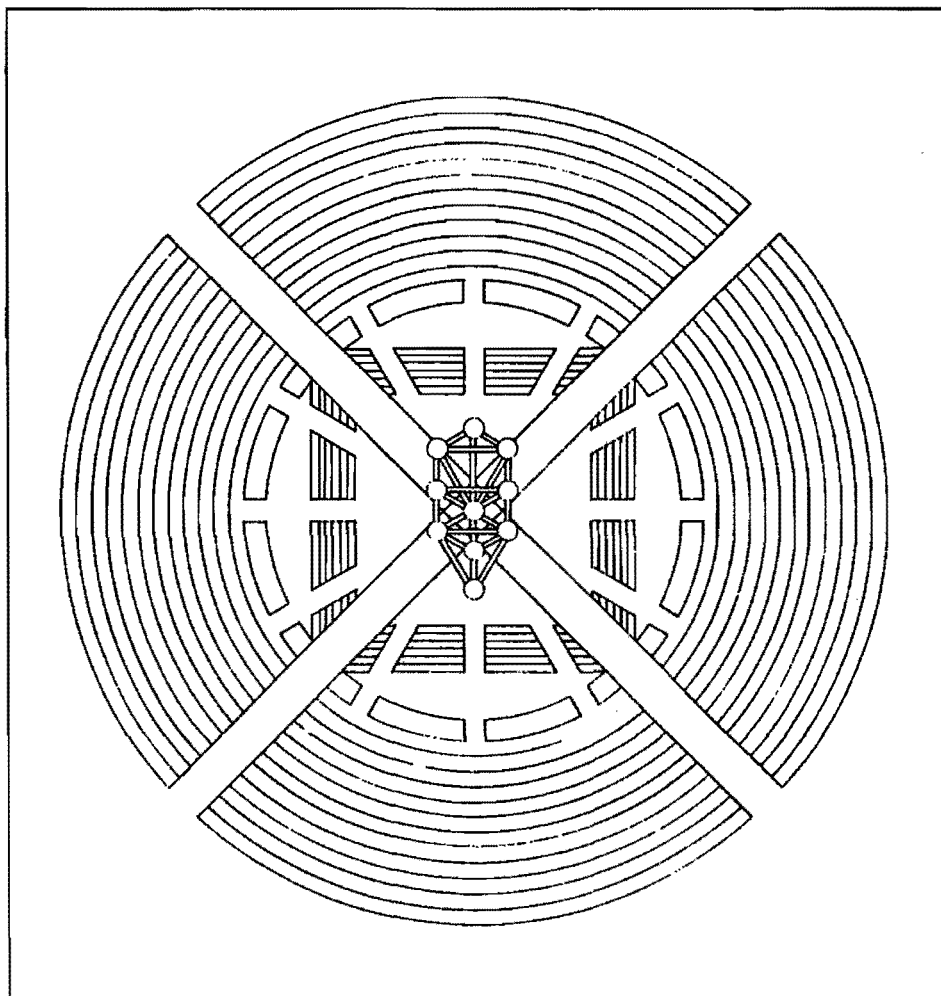


Figure 59
The Garden of Eden

Taylor was convinced that this referred to the Seven Rays and the Seven Subtle Bodies in each which has the seven Chakras. We must remember that within the Golden Dawn the seven Chakras were discussed openly (according to Felkin's notes, by Westcott) and were not to be ignored. If you check both Kether and Malkuth on this diagram you will see that they are joined, and as such, they show the perfection of the beings within the Garden.

It shows all Chakras functioning in harmony with each other. From another Kabbalistic viewpoint, the Qlippoth had not yet reached Malkuth, and were held in check by the wall surrounding the Garden, and hence there was no contamination from the outside.

The wall around Eden shows twelve gates. Each gate represents an astrological house. In the Garden the twelve houses were incorporated in one, but outside the Garden man must come to terms with the twelve houses of Life. Now in the preceding diagram of the Cubical Cross, I drew your attention to the fact that it resembles the 21st Key of the "Universe." The diagram of the Garden of Eden follows in its footsteps and shows that same message. The Tree of Life is now analogous to the figure in the Trump, surrounded by the seven squares (the star) and the twelve gates (the zodiac), which are anchored by the four rivers (the four Kerubics). The same pattern is repeated in three different forms.



Figure 60
Seven Infernal Mansions and the Four Seas

The *Zohar* tells us that while God took six days to create the world, the infernal regions of man were created at night in the mirror image of the world above them. At the point where both day and night merge the elements were mixed and unsettled, forming a division of the waters (on the first day). Due to this imbalance between the first and second day, the third day was created to finish the work of the second day.

In the diagram above the first circle shows the Waters of Tears separated from the night after the fall. It is the cry of Adam at being separated from the first Adam and losing the Shekinah. The second circle shows the Waters of Creation. This represents the creation away from the Light. It is the creation of the shells of the Qlippoth and the creation of man from Adam. The third circle shows the Waters of the Ocean which team with living creatures, both Good and Evil, and it is from this that the Serpent issues forth. The fourth circle is the False Sea and is the Astral World where deception and

reflection are confused. The Four Seas are also reflections of the Four Rivers that issued from the Garden of Eden (and the Four Worlds of the Kabbalists), for it is they who must nourish the Seven Infernal Habitations.

On the right side of the diagram, the lesser circles represent the Seven Earths. Though these circles are referred to as Earths, they should be referred to as States of Awareness or Consciousness that envelop man at different times. They are also reflections of the Sephiroth, and are part of the Garden that man inherited that he could aspire to, for these were left with man when he was banished from the Garden of Eden. In many respects, these were the shells of the Kingdoms of Edom which had been destroyed by their imperfect ability to accept God's Light, and are but shadows of their former glory.

The entire concept here is to show the falsity of Matter over the Spirit. The Earths represent the material side of man, his passions and desires that eventually will crumble with time, as shown by Aretz, the earth furthest away from the present. Some consider the Seven Earths to be periods of time or evolution which start with the present, Thabel, the most perfect of them all, and lead to the less perfect worlds, to the final crumble and decay of Aretz.

Seven Earths

Aretz	Dry Earth, land
Adamah	Red Earth
Gia	Undulating ground such as a plain or valley
Neschiah	Forgetfulness
Tziah	Dry sandy earth
Areqa	Earth
Thebel/Cheled	World/Time

On the left-hand side of the diagram are Seven Infernal Habitations. These are experiences to be expected while passing through the Seven Imperfect Earths, as described above. Some of the names on the left are the angelic guardians (except the last) after whom these experiences have been named. The guardians prevent anyone from leaving their allocated areas before the designated time.⁸

Seven Infernal Mansions

Sheol	Place of askings
Abaddon	Destruction/Perdition
Titahion	Clay of death
Bar Schachath	Pit of Corruption
Tzelmoth	Shadow of death
Shari Moth	Gates of Death
Gehinnon	Hell

If you study the seven-rayed star in the 21st Key you will find that this diagram and the others represent some part of this Trump. The figure is related to both Isis and Venus, and as such represents the earthy nature or Assiah. She holds in balance the seven-rayed Star of the Seven Earths and Unholy Mansions so that it will not spoil the lush greenness of the earth. This shows that this figure creates order through balance or manipulation of the forces as shown by the wands she holds. This can relate also to the seven Chakras of man and woman, which must be counterbalanced with each other, otherwise the Qliphothic elementals can unduly influence the individual.

General Symbolism of the Theoricus Diagrams: Yesod—Second Part

The Diagram of the Caduceus Wand shows the symbolism for this part of the ritual, and its base is the Tree of Life on the Caduceus of Hermes—the Admission Badge to the Sephiroth of Yesod.

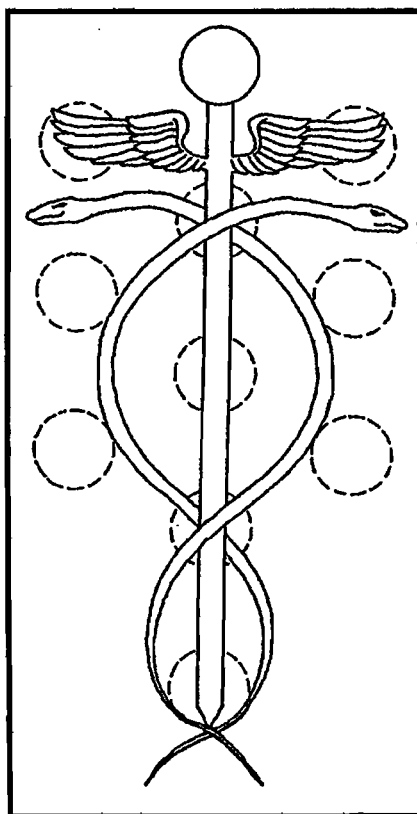


Figure 61
Admission Badge—The Caduceus

In almost every civilization the symbol of the Caduceus appears and seems to have a new meaning each time. There are two constant factors though. The first is the symbol denotes some type of learning. The second is that it shows speed, possibly a message symbol, shown by the wings. Jung's ideas to a certain extent amalgamates these symbols and considers the symbolism of the snakes in balanced disposition, a settled-in situation so that transformation or integration can occur.⁹ Furthermore, he stated that the Caduceus, as the symbol of Mercurius, stands for the Alpha et Omega of the work. Alchemically you have the unification of opposites, the conjunction, the masculine Sulphur and feminine Quicksilver, held in equilibrium at the most crucial and final part of the experiment.

The symbol itself has been around since antiquity and there is no doubt that it copies part of human nature, and is a blueprint for the rising of the Kundalini energy up through the spinal column. Since we have talked about subtle bodies and Chakras it is proper that we discuss this other aspect of Etheric anatomy whose symbol of the crossed serpents the ancients knew through meditation.

Indian Vedic literature, originally obtained through clairvoyant perception, states that in the spine there are three nadis (channels). The left hand channel is called the "Ida-nadi" and is the negative side. This corresponds to the left hand snake of the Caduceus. The right hand channel, called the "Pingala-nadi," is the positive side, and corresponds to the right hand snake. Both of these crisscross along a central channel called the "Sushumna-nadi." The central channel is where the Kundalini energy rises up from the base of the spine. As it does so, it integrates the Chakras and stops when it reaches the main chakra at the top of the head. Both the "Ida" and the "Pingala" help balance and stabilize this energy.¹⁰

If we study the entire effect of the three channels of Indian literature, we come close to the real meaning of the Caduceus symbol. I would stress that the Eastern aspect of this symbolism not be ignored, but accepted as part of a greater truth. We should also note that the Caduceus is associated to Mercury, an Air Planet; there is a certain amount of empathy with this grade.

The tips of the wings in the diagram rest in the two Sephiroth Chokmah and Binah, Understanding and Wisdom, which in physical terms show both lobes of the Medulla. These are separated from the lower Sephiroth by Daath, the shadowy Sephirah that is a gateway or passageway through a type of no man's land. This huge gulf is something that must be crossed, a passage found before the Wisdom and Understanding will become available to the Candidate. The heads of the serpents rest in Chesed and Geburah, Severity and Mercy, the balance that is needed before one transcends into the darkness of Daath.

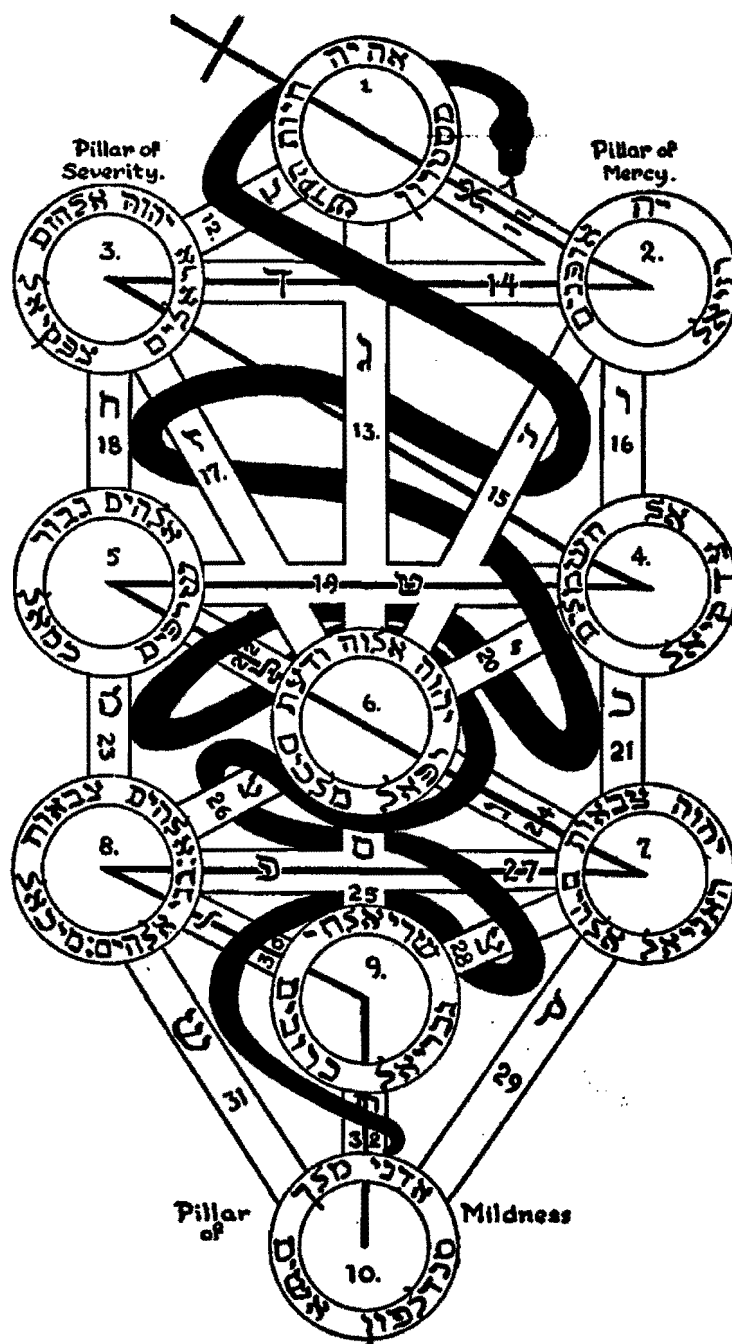


Figure 62
The Serpent of Wisdom¹²

When applying the Kabbalistic Soul, we have the Ruach and Nephesh in the domain of the serpent (the warring aspect of man's nature trying to overcome and understand his true vocation). This represents the part of the Soul that is man. It will cease to exist on his death when the upper part of the Soul withdraws until another period of incarnation.¹¹

In a Whare Ra copy of this diagram the following quote from the *Sepher Yetzirah* was given with the initials of S.R.M.D. 1893:

The Celestial Dragon, T L I, is placed over the Universe like a King upon the Throne; the revolution of the year is as a King over his dominion; the heart of man is the King of warfare. Moreover, he made all things one from other; and the Elohim set good over against evil, and made good things from good, and evil things from evil, and with the evil He did try good. Happiness is reserved for the good and misery is kept for the wicked.

From this it shows the Celestial Dragon (which is analogous to the Serpent) placed over the Universe. If we reduce each path back to its elemental, planetary and zodiac association, then the Serpent on the Tree covers all of these. As in the discussion of the Kundalini energy in Eastern philosophy we have yet another concept to work with. Knowledge is gained through the rising of the Kundalini as it breaks through the seven Chakras on the spine and helps us to transcend the cause of our ignorance.

When I first studied this diagram, I noted how it differed from the published versions of Regardie which had the neck and head of the serpent coming around Kether. The Whare Ra version and those of Mathers, Yeats, and Hyde-Lees (as given in Kathleen Raine's, *Yeats, the Tarot and the Golden Dawn*. Dolmen, 1972) reproduces the original drawings so no doubt is given to the correct way of drawing the Serpent on the Tree. It shows that the serpent does not reach Kether, but its head rests on the first Path, attributed to Aleph.

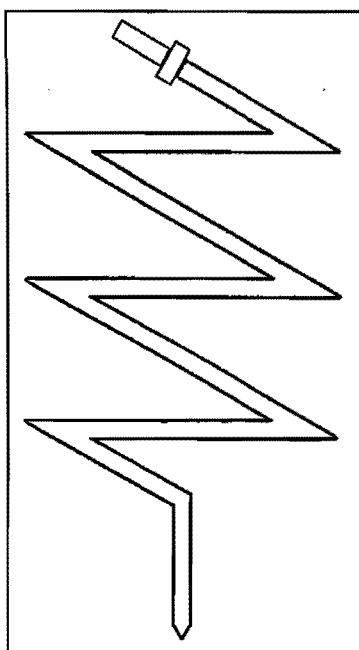


Figure 63
The Lightning Flash (At Base of Altar)

The Flaming Sword in the same diagram shows the power of Kether descending to Malkuth. This is also the Flaming Sword of the Kerubim, who guard the Gates of Eden and descend down to Malkuth to open the way for those who follow the correct path. When combined with the Serpent it is the first real symbol of self-sacrifice in the Outer Order, for it shows the loss of innocence of Man and his expulsion from the Garden of Eden because of it. Man, as Adam, sought the Higher Learning, as shown by the climbing serpent, the Kundalini, yet his spiritual subtle bodies were not yet ready to receive this divine state without the process of experience. This one act sowed the seeds of Karma for all of mankind.

When this diagram is shown to the Candidate, it instills in him the need to reach back and let the serpent rise through a solid framework, the Tree. It shows us that the

rising of the serpent energy will not happen unless one sacrifices the whims of the flesh for the need of the spirit.

This diagram is a small one when compared to the others, and represents the lower reflecting triangle of Netzach, Hod, and Yesod. Hod is called "Splendor" and it shows the Beauty and gives us our sense of aesthetics. This gives us our appreciation of things and places a strong emphasis on form or structure being in uniformity with that around us. Netzach is called "Victory" and shows us the triumph over adversity. The unification at Yesod, "Foundation," shows that the "Victory" must be shaped and formed into something that can be built on. As the Candidate walks into Yesod, he must accept these responsibilities of new growth as the Spirit, the Lightning Flash, descends from this triad into him. The "Foundation" is built here (the formation is in the two previous Grades) and it must be done within a framework acceptable to the Candidate. If it is not, then it will be rejected and this is why the high drop-out rate in the Order is shown at this level.

Like the Children of Israel, the journey of the Candidate is about to begin a new stage and the negative aspects will be left behind, like the armies of Pharaoh of Egypt when he chased the Children of Israel. It is a shedding of the old ways and adopting the rules and order of the march. When I asked Taylor about the meaning of this diagram, his answer was short and to the point:

It shows the Spirit descending and protecting the Theoricus, and in some cases expelling the unworthy. Once you are through this grade, and the Ego starts to expand, then you also have to fight to build a new growth while leaving the old behind.

Anyone who compares this diagram with that given in the *Complete Golden Dawn System of Magic* will find this one more simplistic, and I have given it as it was used at Whare Ra. There are two half crescents showing the waxing and waning aspects of the Moon. These of course correspond with the Pillars of Mercy and Severity on the Tree of Life.

In Isaiah 30:26, we are told, "The Light of the Moon shall be as THE Light." The operative word here is LIGHT which is precisely what this diagram refers to.¹³

Luna in Yesod reflects the Light of the Sun in Tiphareth through the Middle Pillar. This Light is the Astral Light, which the Candidate will first encounter in Yesod. It will appear in small glimpses, and for long periods there will be nothing at all. The twin crescents show the waxing and waning of this Light while the larger circle shows that with TIME the entire Astral will be revealed.

Eliphas Levi in his book *Transcendental Magic* (Rider, 1984) gives the following explanation of the effects of the Astral Light, which is very appropriate for this diagram:

The Astral Light warns us of coming influences by its action on the more or less sensible. Instantaneous sympathies, electric loves, are explosions of the Astral Light which are exactly and mathematically demonstrable as the discharge of the strong magnetic batteries. Thereby we may see what expected dangers threaten the uninitiated person who is perpetually fooling with fire in the neighborhood of unseen powder-magazines. We are saturated with the Astral Light, and we project it unceasingly to make room and to attract fresh supplies.

The above quote stands as strong today as it ever did, and to a certain extent hits the nail on the head concerning the actions of this diagram in particular.¹⁴

In Flying Roll 23, Percy Bullock says of the Astral Light:¹⁵

Yetzirah is the Astral Light, which is especially the medium wherein operates the Ethers of the Elements under the presidency of the planets. I use the expression "Ether of the Elements" in order to convey the significance of the hermetic conception of the "Elements." The Elements of the ancients (Earth, Air, Fire and Water) are not at all the physical elements but the subtle Ethers underlying these—the presence of which is necessary before the gross elements can be manifested.

What Percy Bullock was trying to show was the effect of the Light coming down through the planes as a gradual process of development, not unlike the subtle bodies of man himself. The Light when viewed will be lighter in the higher planes than the lower.

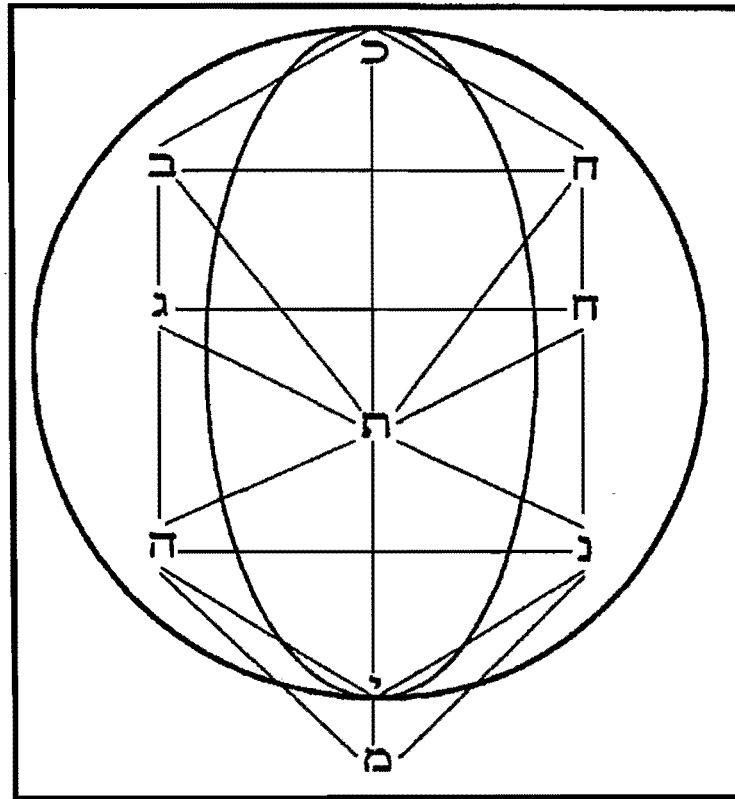


Figure 64
The Symbol of the Moon on the Tree of Life

One title of Yesod is "Pure Intelligence," and it directly relates to this diagram, for it shows the Light of Kether flowing down the Middle Pillar to Tiphareth where it is refined and then moves down to Yesod. However, the duplicate energy of both Hod and Netzach also hold it in a type of limbo state, as shown in the diagram, as it is the only Sephiroth on the Central Pillar apart from Kether that is receptive to and balances the Lunar arcs.

In many respects, it is the Eastern "Yoni" or feminine principle that is receptive to and able to absorb both passive and active influences and hold them in abeyance in a field of perfect equilibrium.

In the past, very little comment has been given to the formation of the Kameas or Magic Squares and the sigils traced thereon; because of this, I will now take an in-depth look at both. They were first drawn to public attention in the works of Agrippa, though even in the many reproductions of his work, there were what can be construed as deliberate mistakes in the formations of the Kameas or Squares and Sigils. The Golden Dawn had these Squares and Seals in its rituals, and if viewed closely, one will find some errata continued. Jack Taylor had this to say:

I was never comfortable with the mistakes I found in the rituals and in some of the Seals and Sigils of the Magic Squares. I approached Mrs. Felkin a number of times about them, but she simply fogged me off and told me that a good student would find them and to let it be. This sort of dalliance is not the way I operate, and I told her so. I was quite surprised to find though the number of high-ranking members who had not bothered to check these things out, or if they did, said little or nothing. I stirred up interest in this with some others and, after a meeting with Mrs. Felkin, the outcome was left hanging as she made no decision to change or correct anything since I had known her. She had in fact a sort of phobia about changing or altering the rituals in any way.

The formation of a Magic Square derives from its Kabbalistic and Planetary associations. Yesod, being the ninth Sephirah, has a Magic Square of 81 cells with the numbers formulated in a way that they represent a certain mathematical formula—the universal blueprint of energy of the planet, which in this instance is the Moon. When the Sigils are traced through or connected with these numbers, they draw part of the power of the planet through the Kabbalistic framework that is then directed to a desired result. The Seal of the Planet is the essence and must pass through every cell in the Kamea. While the Kamea itself is the Power Grid, the Seal itself is the power transformed into a workable geometric force. The Seal in fact is the main Sigil that draws the power from the Kamea to use.

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	3	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Figure 65
Magic Square or Kamea of the Moon

The Lunar Square is simply constructed and the easiest way to explain its construction is through the Bachet system, though the mathematical continuity of each column and rank of the Squares and these mathematical calculations must be considered.¹⁶

1. Construct a square of 81 cells.
 2. On each side of the squares, construct a pyramid.
 3. Starting from the top cell of the top pyramid, write down the numbers on the diagonal from left to right. Skip the next set of diagonal lines and continue in the same pattern, missing one set of diagonals as you work down towards the left side of the square, which will give you the diagram of the Kamea of the Moon.
 4. To fill in the missing numbers, use those in the Pyramid squares. To understand what goes where, draw imaginary borders. The first is the top upper left hand number, 37, and then the whole diagonal set of numbers following it to number 45. The next border is the exact opposite, from number 5 to number 77, one corner to another, which forms an X.
 5. There are four portions of the X; each one receives one of the pyramids.
 6. The top pyramid then transposes on the southern part of the X.
 7. The Right pyramid transposes on the left part of the X.
 8. The Lower pyramid transposes on the Top party of the X.
 9. The Left pyramid transposes on the right part of the X.
- This presents the Luna Square. There are of course many ways to do this, but this is by far the simplest because it involves no calculations at all.

Over the years, I have had a chance to examine a number of Golden Dawn papers on the 2°=9° grade, and the Seals and Sigils on all of them vary. The Golden Dawn uses the Traditional Seals and Sigils and therein lays a few problems. Since the works of Agrippa published these Seals and Sigils and Francis Barrett published them with a slight variation, many have accepted them as correct when in fact they are not. It should also be pointed out that some of the Sigils as published in both Regardie publications on the Golden Dawn differ from those given out in the 2°=9° grade papers of Whare Ra Temple in New Zealand, and are more compressed, while the other are more elongated.

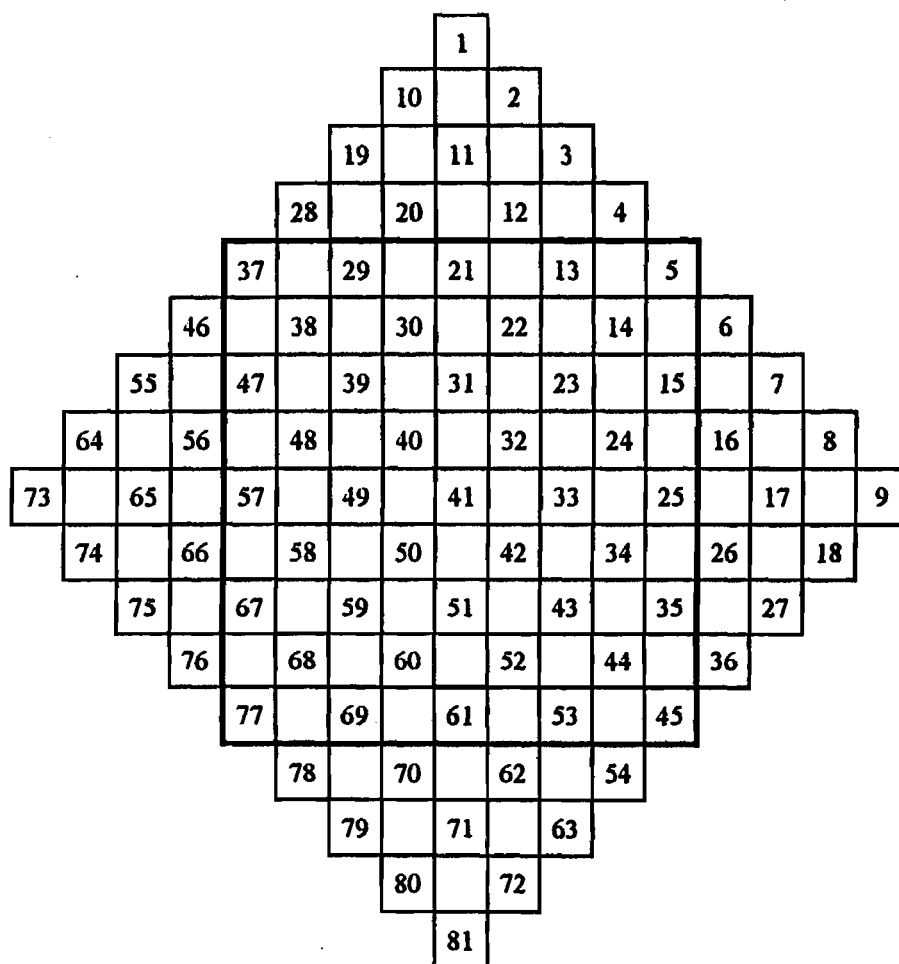


Figure 66
The Lunar Square

The simplest way to check out the Sigils is to draw them over the Kamea of the Moon and then compare them to the Sigils in the published versions based on the Golden Dawn. All Sigils are formulated from the AIQ BEKER system of the Kabbalah which is fully explained in Regardie's *The Golden Dawn*, Llewellyn, Volume 4, page 79.

The numerical valuation of this name is as follows: 8, 300, 40, 6, 4, 1, 10 which when reduced is 8, 30, 40, 6, 4, 1, 10 which gives the closest Sigil to that found in the original Golden Dawn papers and one which I believe is correct. The poetic license undertaken here by Agrippa and those after him is that the Sigil that was bent is straightened out. As we progress through the Sigils, we will find that some Sigils are in fact tacked on to others so that a complete Sigil is formed. A comparison to the version of this Sigil as given in Barrett's *The Magus* (Citadel, 1995) shows that there are some changes made by the Golden Dawn from that, though obviously not enough!

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Figure 67
The Spirit of the Moon—Chashmodai

This Sigil is called SHAD BARSCHEMOTH HA-SCHARTATHAN, which numerically is 300, 4, 2, 200, 300, 40, 70, 400-5, 300, 200, 400, 400, 700 and reduces to 30, 4, 2, 20, 30, 40, 70, 40-5, 30, 20, 40, 40, 70. There are a number of versions, depending on whose spelling one accepts. To obtain the traditional Sigil of Barrett, and of that used within the Golden Dawn, one would have to accept a spelling of the word with an 'H' inserted in a peculiar position. Oddly enough, within the Golden Dawn they spelled the name of the Spirit correctly, but opted not to change the Sigil. The spelling of this Spirit's name in the Mathers & Crowley *Sepher Sephiroth* is not correct in the strictest tradition. This Sigil is broken up into two diagrams.

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Figure 68
The Spirit of the Spirits of the Moon

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	3	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	8	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Figure 69
The Intelligence of the Intelligence of the Moon

This Sigil is MLKA BThRShIShIM AD BRWCh ShChQYM and has a numerical valuation of 40, 30, 20, 1 — 2, 400, 200, 300, 10, 300, 10, 40 — 1, 4, 2, 200, 6, 8 — 300, 8, 100, 10, 600. For reasons of "clarity" this was broken up into two separate parts. The first part is 40, 30, 20, 1 (the 20 and 1 are joined as 21) which is the left hand 90-degree angle in the original. There is what some call the Christmas tree sigil with most of this Sigil being drawn on one vertical column of the Kamea, and is a very difficult one to draw correctly. It reduces to 2, 40, 20, 30, 10, 30, 10, 40, which is traditional. The second part is in three divisions. The first being the numbers 70, 4 then 2, 20, 6, 8 then 30, 8, 10, 10, 60. There are quite a few variations of this, which again relate to different spelling but this version is the traditional one.

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	3	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Figure 70
The Seal of the Moon

This Sigil or Seal is a very tricky one to work out. The lines from 5 to 77 and 37 to 45 are drawn which compartmentalize the Kamea into four equal parts; much the same way as the construction of the numbers of the Seal are begun. Now start with the

number 78 in the upper part of the Seal. We use this number because it is the next number from 77, where the cross line or diagonal line ends. From this, we then select the second number of each square so the line would be 78, 29 then 70 which when reduced to its last digit would be 8, 9 and 10. The 0 being the optimum point and the numbers simply start again 21, 62, 13 and 54 would then be reduced to 1, 2, 3 and 4. Then go to the line below, starting from 54 and go 63, 22, 61, 30 which reduced is 3, 2, 1, 0. Then 78 and 79 are 8 and 9 as the reverse format ends and one then counts in ascending order again. From 78 we then go 79, 80, 31, 72, 63, 54 which reduced is 9, 0, 1, 2, 3, 4. The following quadrant below uses the same principle starting with 4 because it is the number before the diagonal line begins.

The right and left hand quadrants of the square use a system of the last digit in each square but this time alternating numbers are used. For example, take the number 46 which is the number after the diagonal. Trace through the numbers 46, 15, 56, 25, 66, 35, and 76. Now reduced to their last digit one has then 6, 5, 6, 5, 6, 5. Going from 76 into the next vertical column one finds an additional digit added to the pattern. 76, 75, 34, 65, 24, 55 and 46 which reduces to 6, 5, 4, 5, 4, 5, 6. The next vertical column, using the same principle, adds yet another digit and produces 76, 75, 74, 33, 64, 55 and 46 which reduces to 6, 5, 4, 3, 4, 5, 6. The opposite quadrant on the left follows the same pattern. The reason they did not continue with a fourth bend is because it would only apply to two quadrants and the Sigils were supposed to be mirror images of each other. I found the Whare Ra copies of the Sigils and Seal of the Moon so badly copied that tracing them in ritual would have caused a great deal of problems.

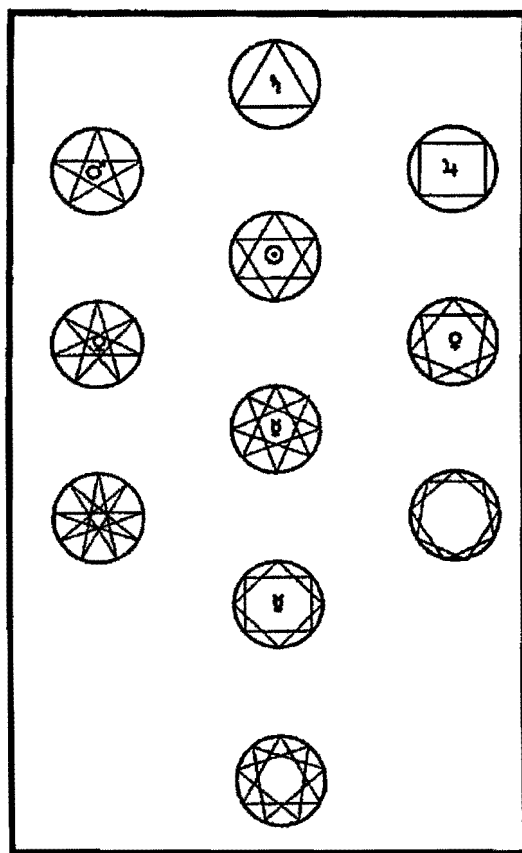


Figure 71
The Lineal Figures Attributed to the Planets

This diagram (sometimes given in two tablets) came under the care of the Hegemon and it was one of the most changeable diagrams in Golden Dawn ritual. I have seen at least five different versions of these dated before 1900. This was mainly because there could be a number of variations or applications to each planet, and what the Candidate was supposed to see was simply the way these diagrams could be applied. As a result,

a number of Temples decided to use their own individual preference as to whether it was either a "Gon" or a "Gram". There were also different ideas as to what level this was supposed to be taught. Originally, it was supposed to have been taught at 5°=6° even though the diagrams had been shown to the Candidate during 2°=9°. Eventually, according to Taylor, those in charge of teachings (called Daemonstrators or Wardens appointed by the Chiefs to teach in certain areas) gave out the following papers on the subject at the 2°=9° level. To give but one example of its application that I have seen over the years, is in Evocation rituals such as the one Allan Bennett did in Crowley's *Equinox*. As Taylor put it to us:

If the mathematics of Magic Squares can produce power, so can geometric forms which also have a mathematical base. These forms placed on talismans can quicken or work in a slow manner to achieve one's aim. They cannot be studied enough for they have a variety of applications.

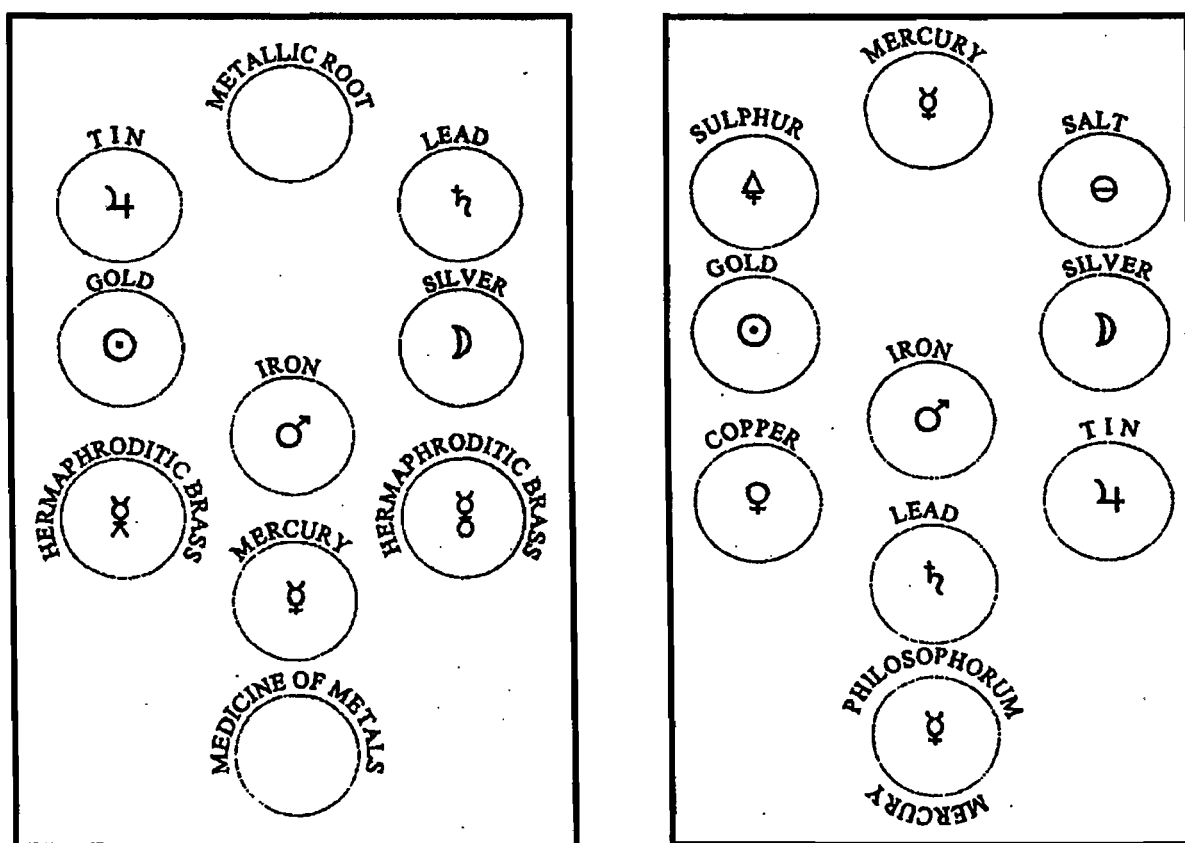


Figure 72
The Alchemical Symbols on the Tree of Life

Alchemical Symbolism

The tablet with the two alchemical Trees is placed in the south-western part of the Hall. Taylor informed us that immediately after the 2°=9° ritual the Daemonstrator or Senior of the Temple would give the Theoricus a copy of Wynn Westcott's manuscript (to copy) called *Aesch Mezareph or Purifying Fire*.¹⁷ The Theoricus was advised to read and study this book plus Westcott's book on Alchemy and this was once again taken from the work of Rosenroth's *Kabbalah Denudata*. Eventually there was so much confusion about this Table of Alchemical Correspondences that a number of Golden Dawn Temples (including Waite's) wrote their own private papers on it. The two diagrams show two stages of the work, hence the conflicting associations to it. When I questioned Taylor on this, he said:

There is no doubt that Mathers or Westcott were trying to show the alchemical dexterity as applied to the Tree; that it is not a rigid system to adhere to. Take the symbol of Hermaphroditical Brass as given for both Hod and Netzach in one of the Trees. Normally Brass is associated to Venus and Netzach. But I refer you to the Altar of Incense as given in the 1°=10° grade where two brass rings are given for both Hod and Netzach. This to my mind shows not a practical side of alchemy but the spiritual side supporting the Body of the Altar in Tiphareth. Chapter Five of Westcott's book "Purifying Fire" also bears this out. I have never been able to make much sense out of the second Tree as associated to the planets and the only reference I know of is in Chapter 7 of Westcott's book, but again this to my mind is not practical but spiritual. Frankly, I think that these two Trees are out of place in the ritual and I would sooner chuck out both of them for something far simpler but Mrs. Felkin would not have a bar of altering it at all. The only benefit I got from them was to study Westcott's book very carefully and perhaps that is the reason they are there in the first place.

PLANET	ELEMENT	FIGURE	NAME AND ZODIACAL SIGN	ELEMENT	FIGURE	NAME AND ZODIACAL SIGN
♄	▽	⋮	CARCER ♏	△	⋮	TRISTITIA ♏
♅	△	⋮	ACQUISITIO ♐	▽	⋮	LAETITIA ♐
♂	△	⋮	PUER ♑	▽	⋮	RUBEUS ♑
☉	△	⋮	FORTUNA MAJOR ♒	△	⋮	FORTUNA MINOR ♒
♀	△	⋮	PUELLA ♓	▽	⋮	AMISSIO ♓
♊	△	⋮	ALBUS ♊	▽	⋮	CONJUNCTIO ♊
♌	▽	⋮	POPULUS ♌	▽	⋮	VIA ♌
♍	▽	⋮	CAPUT DRACONIS ♍	△	⋮	CAUDA DRACONIS ♍

Figure 73
Geomantic Figures

The small Tablet of Geomantic Figures is placed in the north-west part of the Hall.

Commentary on the Theoricus Ceremony

General Symbolism of the Ceremony

Symbolism of the Opening

The actual ground plan of the Temple floor is the one-dimensional diagram of the Admission Badge carried in by the Candidate after the Opening part of the ceremony is completed. In the Whare Ra copy, and one Golden Dawn original that I have seen, the Cubical Cross is given to the Candidate in the following way.

The Candidate waits in the ante-chamber under the guidance of the Sentinel as Anubis. The symbolic light that he will show the Candidate is placed just beyond the door and is a symbol of the eternal flame of the true Soul that the Candidate is trying to aspire to.

The first knock activates the second phase of the opening. The first phase is the meditation and God-form creation exercises initiated by the Hierophant which actually start the ceremony. The first knock is the first part of the joining of the Order's Ruach and the Hierophant's Neshamah. This Elemental Grade differs from the other Grades in the sense that the Hierophant is already seated in front of the Air Tablet. During Temple meditation before the opening, the Hierophant always links with the Tablet before the ceremony starts. By "linking," I mean that the Hierophant's Aura unites with that of the Tablet, through the Hierophant's effort of Will.¹⁸

The Hierophant may do this a number of ways.¹⁹ Taylor worked with me on two of these. The first is the simple use of an invocation in which the Elemental Kings of the Tablets are petitioned directly:²⁰

O Thou great, mighty, and powerful angel of the immortal God BATIVAH, who all by the prime decree of the Highest, ordained and constituted and appointed, and see over the terrestrial angle of the north, as the only King, governor and overseerer, Principal Watchman Protector, and Keeper thereof from malice, misuse or illusion, temptation ...

This is a basic start of an invocation that can be applied to all the Tablets by just changing the names to suit. Some may prefer to use their own. I used this method for a while but gradually opted for the second method. Once the Temple was set up, the Hierophant would enter the Hall and meditate in front of the Air Tablet. Then, using the Etheric Body, the Hierophant would link directly into the energy of the Tablet itself and can draw on it even before the ceremony starts. This is the more difficult method and it requires an ability to know how to use your lower subtle bodies at will. I would point out that when I did this as Hierophant, I always used the God-form of Osiris before I attempted it with the Tablets; this creates a buffer between you and the Tablet if anything goes wrong. No invocations are used here, just a clear direct application of Will in the right direction.

The first knock reinforces this link and brings forth onto the Temple floor, to the Altar, a fresh current of light through the power of the God-form Socharis. Socharis in turn activates all the God-forms on a vertical line beneath the Hierophant, most particularly the God-form of Osiris, who is now the God-form that the Hierophant assumes on the floor when he is not on the Dais.

The first action of the Kerux is to see to the door, the entranceway to the Portal of the Hall. Taking the God-form of Kephera (through the energy of Shu), he crosses the vertical current established by the Hierophant as he goes with Sol (clockwise) to the door, which has a letter Tau inscribed upon it, on which he knocks. This symbolizes that a full cycle of the previous grade has been gone through, shown by his movement away from his station in the north towards the path of Tau, which he now draws attention to and prepares an entranceway for. With the prompt from the Hierophant, the Hiereus as Toum calls for the Grade Signs to be given. Once this is done it seals the link of all the stations and more importantly reinforces the Portal through the strength of the Sign of the Great God Atlas and the Sign of Nu who is stationed at the east.

The next round of questions and answers occurs a great deal on the Astral level. When the Hierophant asks the Hegemon what Grade does this represent, he replies, "to the Element of Air". A ray is then sent forth to the Hegemon's God-form who handles the Elemental aspect of the ceremony. The same procedure then occurs to the Hieres for they both now work on two distinct levels. When the Hegemon mentions the Path of Tau, a third level is then produced, and by analogy is much the same as peeling layers off an onion. On the explanation of what the Path of Tau alludes to, the Hierophant sends a stream of light to the 21st Tarot Key of the Universe on the Altar. The knock then given by the Hierophant concentrates his and the other energies of the God-forms directly on the Current of Air, which is further enhanced by the Hierophant using his sceptre to trace a circle in front of the Air Tablet.

With the name SHADDAI EL CHAI the passive aspect of Air is then brought into the ceremony so that both the Path of Tau, and its point of origin in Yesod, are invoked but through the influence of YOD HEH VAU HEH which centralizes its force and focuses it to the ritual. The formation of the Triad in front of the Air Tablet is mainly twofold. The invoking of the Active and Passive Pentagrams both links the Element to the ceremony and controls through the passive nature of the God-forms the Officers represent.

On a purely practical level, this is also a safeguard to spread the load if the Hierophant cannot handle the energies he is invoking.

The utterance of "Let us make ADAM in our own image, after our likeness, and let them have dominion over the Fowl of the Air," seems to us like the God making man in his image and man returning the compliment. However, it represents both the Macrocosm and Microcosm relating to Elemental aspects of Air. It is at this point that the Astral forms of the Officers expand and link to that same vibration when the ritual is in the Astral.

The contact is made through the station of the Archangel Raphael who stands behind the Tablet of Air, and who is commanded by the Pentagrams, who in Mathers' own words "blindeth him with their Brilliance" at this point in the ritual. The Sign of Aquarius made before the Air Tablet brings an empathy with the Kerub of Air, who stands behind the Tablet of Air but in front of the Archangel Raphael. The cross then establishes an empathy with the hierarchy of the Tablet of Air through the current of the Great Angel AVE.²¹ It is only at this time that the Air Tablet itself is addressed rather than the forces behind it. This is done by holding up the Pentacle in front of the Tablet of Air. The use of the Pentacle shows that while this is the Element of Air, we are on the Path of Tau, which represents both the Earth and Saturn. Therefore the Air Element is contacted through the reflection of the Earth Element, the Pentacle.

With the words ORO IBAH AOZPI and BATAVIAH two currents from the Tablet are initiated. The first connects or links the Hierophant directly with the Tablet (on the Astral level) and formulates a bridge to bring through the other forces of the Tablet. The second, BATAVIAH, reinforces the Elemental aspect through a planetary power which helps speed up the process of linking with the Hierophant and the ritual itself. The Three Secret Names of the Tablet also affect the aura of the Candidate through the following zodiac aspect of House Division.

ORO: 11th House.

This affects the attitude of the Candidate towards others and is prominent in helping the Candidate adjust to fleeting insights or different levels of awareness that he will start to perceive after this ceremony.

IBAH: 12th House.

Here we have a certain amount of secretiveness affecting the Candidate, as he is made aware of his responsibilities within the Order. Also at this point, some people become aware of their karmic ties and consciously work on straightening them out.

AOZPI: 1st House.

Two fundamental things are accomplished here. One is that the possible life direction is changed due to exposure to this God-form; it will try to make the Candidate walk the path he has chosen. The second is that the physical well being of the Candidate should take a turn for the better.

The Candidate has already been exposed to the 2nd, 3rd, and 4th houses in the previous grade. Gradually, as he progresses through the Grades, with the help of the power of the Tablets, he tries to improve these areas of his life.

The Three sets of knocks is the number of the Sephirah of Yesod and its influences.

Advancement—First Part

The 32nd Path of Tau

The knock given by the Hierophant sends a ray of light to the Tablet of the North, for the Path of Tau as a Path of Earth is strengthened by the Earth Tablet, which in effect opens up the Energy of the Path.

The dispensation the Hierophant announces is from those Officers who are present on the Dais. Their function during the ceremony is the same as the Neophyte Grade, though different God-forms perform the tasks. The Praemonstrator governs the power of the speeches during the ritual and helps direct and motivate the Candidate. The Imperator helps to stabilize the power coming through the Altar and the outer reaches of the Temple itself by helping all the God-forms bring their energy through at the correct time. He also protects the Ruach of the Candidate from any negative influence. The Cancellarius must be the one to judge the Candidate and make sure that he is worthy to receive the power of the Grade.

Taking off the Fan, Lamp, Cup and Salt from the Altar is analogous to placing the components of the Candidate's Ruach under the influence of the Four Children of Horus who guard it during the ritual. The Candidate will stop in front of these parts as more is revealed to him at each level when he goes through the circumambulation. It is my opinion that we not only look at the spiritual side of this movement but the auric side as well.

At this juncture, the Hegemon is commanded by the Hierophant to admit the Candidate. This can be a tricky part of the ceremony for the Hegemon has to broach the Portal of the Hall and bring the Candidate through without any energy disruption. It is here that the shell of Imperator is called upon, for this officer controls the limits of the Portal. The Sentinel outside has readied the Candidate (though it is not always written in the ceremonies, every grade ritual had a Sentinel). On entrance to the Hall the Hegemon utters, "Quit the material and seeks the spiritual." This is a very important part of the ceremony and quoting from Jack Taylor's discussion with me on this point:

On entering the Hall the Hegemon gives her speech and at that point the Ruach of the Candidate, placed in the cardinal points in the Hall, begins to pulsate. Felkin taught that a Simulacrum of the Candidate or Higher Self is placed in the northern part of the Hall in front of the Earth Tablet and is guarded by Nephthys who forms a protective shell around it. It was only after the 6°=5°, when I started to learn about the new dimensions of the teachings of the auric bodies, that I understood what he meant by this. What happens is that the Astral or Emotional Body of the Postulant (which is distinct from the Soul of the Kabbalists) separates from the physical at the command of the Hegemon. As the Candidate passes over the Earth Tablet when going towards the Pillars in the east, the Astral/Emotional Body is drawn and held by the Tablet because it is linked to the former Grade of Zelator. The Astral/Emotional Body is now anchored to that spot and he must eventually reach it again through the trials and tribulations of the circumambulations of the Hall. Both he and the Astral/Emotional Body have been bombarded with energy so each is in effect stronger than before under the guidance of the Hierophant. Nancy Hobson (former Late Chief of Whare Ra) used to intellectualize this point too much and usually had the Hegemon a mass of nerves. When I was Hierophant I used to drill them in feeling what went on which is the way I taught you. But still, do not neglect the theory of what goes on for you have to feel it first.

On a side note: With that statement Taylor would spin around abruptly in his wheelchair, giving his words a chance to sink in. He had a habit, when discussing any part of Golden Dawn ritual, of transporting you so that you could visualize what was

happening to such an extent it seemed very real. His ability to do this was simply amazing and I have not met any other individual who could do this to Taylor's level.

On being led to the Hierophant's Throne, the Hierophant, as Osiris, takes the Cross from the Candidate, who surrenders himself to Osiris. Osiris then checks him out on knowing the correct Step, Sign and Word, *etc.* With the swearing of the Oath through the framework of the Cubical Cross, the ground plan of the Temple for the 32nd Path, the Hierophant injects the link to the Path through the Power of Osiris. The Kerux, in his form of Satem, then takes charge of the Candidate, for his Station is also in front of the Earth Tablet.

At this point the Kerux assumes the function of Anubis the Guardian, though still in the form of Satem, for this form is the end of the journey of the Candidate and must be ever-present with him as a guiding light. It is now evident by the Banner of the East and the Cubical Cross, both Solar symbols, that one is going on a Solar journey. After one circumambulation of the Hall the Hierophant stops the Candidate. At this juncture the Candidate is not turned in towards the Throne, but is stopped mid-stride by the Banner of the West and the Fan, subliminal symbols of life and death. The use of the symbology of the Sphinx also should be considered, for the Sphinx, representing the Four Elements synthesized, shows the various Elemental divisions of the Zodiac.

Now we are told that the Priest with the Mask of Osiris spoke. Most have assumed that the Officers donned special masks, but this referred to the God-forms that the Officers assumed. An informant told me that at least one Golden Dawn Temple did use actual masks (done at the Temple's discretion). Nevertheless, for practical reasons Temples did not normally use masks due to the switching back and forth of God-forms by the Hierophant (who is Socharis on the Dais and Osiris on the floor) and the Kerux (being both Satem and Nephthys). Wearing a mask and an Egyptian Headdress together does have its problems, though for dramatic effect it is very effective. On discussing the problems of the masks with Taylor, he said:

You are not there to scare the living daylights out of a person who would probably either run out of the Hall or burst out laughing at someone wearing the mask of Osiris. Your function is to manipulate the auric body with magnetic charges. We are magicians and not on stage, and wear enough elaborate regalia as it is. If you cannot form the God-form around you and project its energy at the Candidate without wearing a mask then you have no right being a Hierophant or a Temple Officer.

The main reason for the inclusions of the masks was that they were included in the *Golden Dawn Cipher Manuscripts*. While the Hierophant reveals himself as Osiris, he questions the Candidate as to what forces he represents, which are the God-forms of Nu and Hormaku, who stand behind the Hierophant and are not immediately visible. The Kerux then replies that he comes in the name of the Letter Aleph. This in fact relates to the *Sepher Yetzirah* or *Book of Formation* where we are told the Universe was created through the Three Mother letters with Aleph, reigning over Air, being the first. The Hierophant then with the Fan gives the Sign of Aquarius, which represents the Holy Spirit, as the face of the Sun instilling the breath of life in the Aura of the Candidate, his first major awakening in this ritual.

The Hiereus, as Isis once again, reads for the Candidate but takes the part of Osiris. This appears complex at first glance with what appears to be a switching of parts mainly due to the Ciphers. However, when Mathers constructed the rituals, he considered that the gateway and barring at the east did not provide enough time to understand what this was about, so he utilized an entire circumambulation of the Temple to experience the full concept of Osiris and what had just transpired. This was done by the Hiereus assuming the function of the KA or the Ego of the God-form and guiding the Soul to be reunified as was done to Osiris.

The Theoricus ritual is the first that deals with the Egyptian Soul and the Kabbalistic Soul together. Taylor informed me that lectures on the Egyptian part of the Soul and its function in ritual were held at Whare Ra and in the Golden Dawn (according to his

teacher); though there were some notes taken, no papers were ever handed out on the subject.²²

For the next lot of circumambulations the Hiereus takes the part of the KA of Horus as Ra when they stop at the south. Isis, through Heka, when they are stopped in the west, and Nephthys, through Satem, as they are stopped in the north. The Higher Forms of the Gods that presided over the Candidate in the two previous Rituals still protect him while he walks the Path of Earth, and they introduce him to other energies.

At each of the four stations the Candidate stops at, he is given back part of the Ruach that was separated from him at the start of the ceremony. By the time the last circumambulation is completed, after the purification in the north, that part of him is much more reachable and stronger than before. This is acknowledged by the Kerux replacing the Fan, Lamp, Cup and Salt on the central Altar.

If you closely study the actions of the Candidate and the speeches at this point, you will find that the Candidate actually is being introduced to the energies in the 21st Tarot Key of the Universe. To understand this properly we must go back to the energy of the Admission Badge of this path on the Temple floor, the Cubical Cross. Unfolded there is yet another energy pattern which is the same as the 21st Key. As the Candidate walks through this pattern, the aura on the floor connects with the Candidate on the Etheric level. The invisible Anubis takes the Candidate first to the Sphinx, which relates to the figure of the 21st Key being in a central position to the Elements, or placed in a balanced manner to them. After this the Candidate is taken around to each of the Kerubs as shown in the corners of the 21st Key, and then is brought back to the three elements at the center of the folded-out Admission Badge, which relates to the figures in yet another manner.

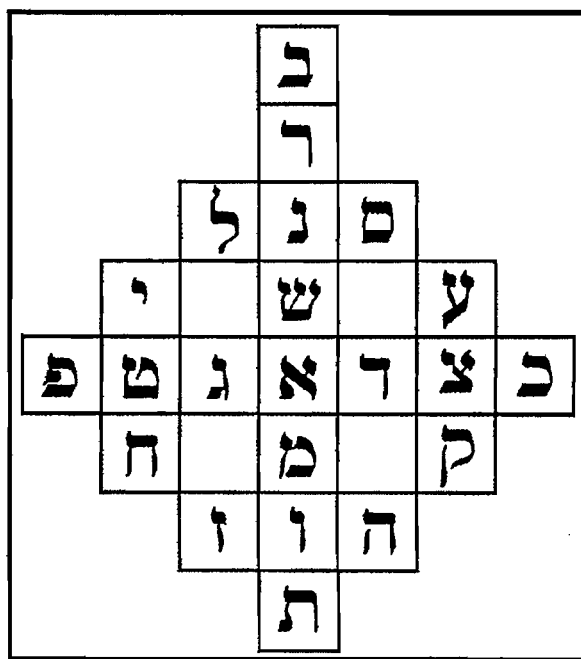


Figure 74
Admission Badge—Cubical Cross

The Astral body is held in check between the Pillars while this is going on. The Etheric Body is the one being directly manipulated. In his *Inner Life* (Quest, 1979), Leadbeater makes the following comment about the Etheric Body:²³

As the consciousness of the ordinary man cannot normally use atomic matter, either physical or astral, there is normally of no possibility of conscious communication between the two planes. As, however, he purifies his vehicles,²⁴ he becomes able to function in the atomic matter and then is then able to carry his consciousness along the direct road from one atomic level to another. In this case the atomic web fully retains its position and activity, permitting the consciousness

to pass from one plane to another, while at the same time fulfilling its purpose of preventing close contact with those lower sub-planes²⁵ from which many kinds of undesirable influences is liable to come.

The energy of the candidate has to be balanced, for that is the key word in this ritual. I would stress here the multi-layered forms of meanings attached to what is happening to the Candidate, and to fully appreciate this, one must be aware of subtle anatomy. I suggest that readers study the works of A.E. Powell and David Tansley so that an appreciation of these energies and their effect in ritual can be considered.

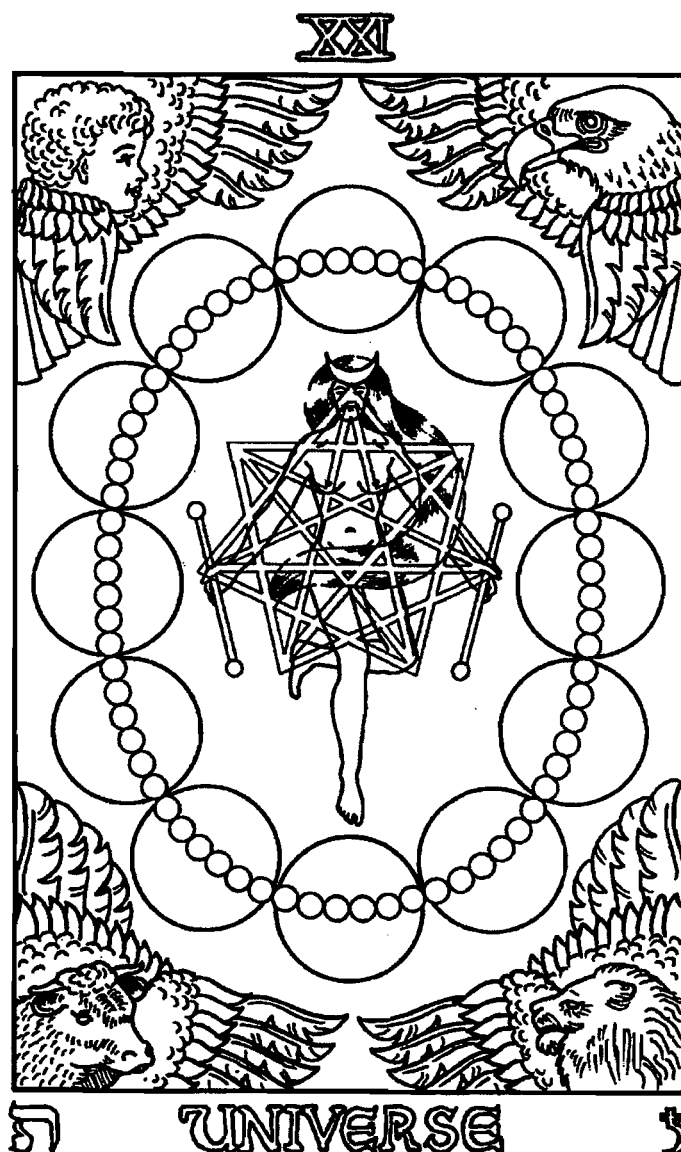


Figure 75
The Golden Dawn Universe Tarot Trump

The Hierophant then gives the explanation of the Cubical Cross, which is the Zodiac wheel, with the four cardinal points having planets beside them, as discussed in an earlier chapter. The Candidate then goes to the west of the Altar where the Hierophant gives a speech concerning the symbolism of the 21st Tarot Trump "Universe". The size of this card is quite larger than a standard card, measuring at least two feet in width and over thirty inches in height so that it is prominent. At Whare Ra, the Tarot Trump sat upon the cross and triangle for each of the Elemental Grades.

A close inspection of both the Cubical Cross and the Trump "Universe" will show that as far as symbolism goes they are identical. The Universe simply takes the formula to an archetypal concept. The symbols of the Moon and Venus in the central portion of the Cubical Cross also appear in the Trump above and below with the figure representing

the Elemental forces, and the planets representing the Kerubic Forces, placed in each corner of the Trump.

The version of the Trump "Universe" given in the ritual itself differs from the Wang version because this is the original Golden Dawn version whereas members of the Bristol-Hermes Temple altered the Wang version. I could not help but notice in the *Complete Golden Dawn System of Magic* that Regardie's copy of the Tarot Trumps had the new version of the Universe whereas my Whare Ra Grade pack had the original. The important difference between this Trump and the Robert Wang Golden Dawn Tarot deck version is that the Seven Rayed Star is drawn over the figure, not under it. My assumption is that the Seven Rayed Star was placed under the feet of the dancing figure because someone in the Bristol-Hermes Temple considered that the Seven Palaces of Assiah relate to the Qliploth and as such should be underfoot or under control.

The original drawing, however, shows something more, for not only does Assiah have Seven Palaces, it has Seven Hells as well. There have been numerous debatable assumptions of the Heavens or the Hells being classed as a Palace, for the seven planets have also been classed in Assiah, as well as Yetzirah.

One thing though that stands out with this drawing is the planetary/chakra link. Along with the Tattwas this was an Eastern concept linked to the Kabbalah, though this may have been done inadvertently as some early Rosicrucian documents have shown the planetary link to the subtle body centers. I believe they were done independently of Eastern Philosophy. A number of works of Lully, Fludd and Boheme certainly have some similarity to the original version of the Universe card.

We now come to a part of the ceremony that was left out of the rituals originally published by Regardie through Aires Press because of tampering by the Chiefs at his former Temple Bristol-Hermes. Since it was a Stella Matutina Temple, it had the erroneous assumption that all Temples did likewise. However, this did not occur at Whare Ra Temple in New Zealand as the ritual shown in the first portion of the book will confirm. In Regardie's book *The Complete Golden Dawn System of Magic* the positioning of the diagrams are omitted from Golden Dawn Rituals for some reason, though the text is identical with the Whare Ra version.

The Flaming Sword diagram in the first part of the 2°=9° ceremony that appears at the base of the Altar in the first Regardie publication and in *The Complete Golden Dawn System of Magic* does not appear on my copy or on another Golden Dawn original copy that I have seen. Since this diagram is not explained until the second part of the ceremony, I can see no reason for it being there, and it looks like the editors of *The Complete Golden Dawn System of Magic* copied it from the Aires Press/Llewellyn Publications edition without checking their original copy, though this is pure speculation on my part.

The Candidate is then led to the southern part of the Hall where the Hegemon shows him the occult symbolism of the Garden of Eden diagram. The Tree of Life in the center is analogous to the figure in the Tarot Trump "Universe", and the elements in the Cubical Cross with the twelve major divisions plus a more detailed set of rings relate to the complete hierarchy of the Schemphamphoresh angels. However, closer inspection shows that this diagram is far more detailed than the other two, while retaining the simplicity of a geometric base.

The Kerux then shows the final diagram, the Seven Hells and Seven Mansions, to the Candidate. In many respects the last diagram is the most negative and is shown here as a type of warning. Like Adam and Eve, the Candidate must go from the Garden to the real world and be prepared for it, since he has now been warned of the existence of Evil, which he did not know before. The title of Lord or Lady of this Path is bestowed and the Kerux leads the Candidate out.

Advancement—Second Part (Sephirah of Yesod)

The first thing of importance to note is that since the Candidate has passed into the Sephirah, the Paths placed above the Dais are changed to Resh, Samekh, and Tzaddi.

One will also notice that the Banner of the West has been removed from the Dais and placed beside the Hiererus in front of the entranceway of the Portal. This of course is the Path of Tau that the Candidate has just trodden, and is placed there because it protects the Portal from the negative energies of this Path from coming higher than they should.

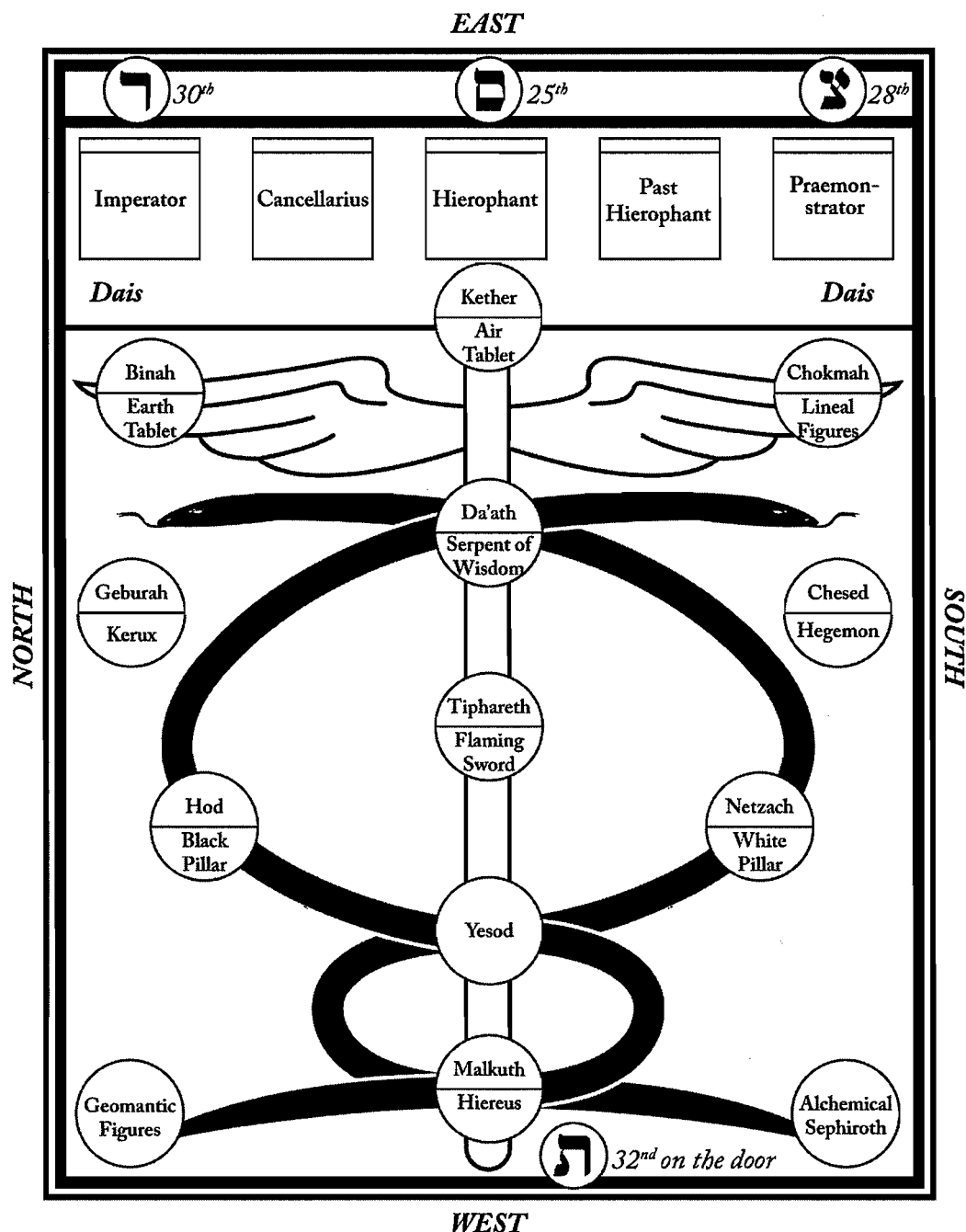


Figure 76
Tree of Life and Admission Badge in Temple
(Theoricus Ceremony—Second Part)

Advancement—Second Part

Once the Kerux has presented the Candidate with his Admission Badge, the blueprint of the ceremony in Yesod, he is instructed in the nine knocks that relate to the number of the Sephirah he is about to enter. At this stage, the Astral Body is again separated from the Candidate and placed between the Pillars. The Candidate is then placed directly on the Portal within the Hall. The Hegemon gives him support and guidance and places him facing the Hierophant.

The entranceway to the Hall was always at the symbolical west or south-west, and it was concluded that the Candidate was thus taken to the station of the Hiereus where the Portal of Tau was placed above him. The reason the Tau was placed here was purely symmetrical and relates to the overview of the Hall placed in the position of the Tree of Life. At Whare Ra and other Temples, the Tau was usually placed on the entrance door in the west, though not necessarily above the position of Hiereus. The placing of Tau anywhere in the west will suffice for it still comes under the domain of the Hiereus.

If the door is in the north-west, then the Candidate is not conducted around the Hall to arrive at the appropriate point, but rather taken straight to the Tau position. This generally means he has to be taken to the point by moving anticlockwise, for a few feet at least. This is one of those times that common sense applies.

An exchange then takes place between the Hiereus and the Hegemon. The Candidate gives the Admission Badge to the Hiereus, who briefly explains its symbolism. Of this part of the ceremony, Jack Taylor recalled an incident that happened in Whare Ra in the 1930s:

We were putting a woman through this grade who was considered highly clairvoyant by those who knew her. I was acting as Hiereus at the time to fill in for the Officer who was very ill and could not attend the ritual. When we were waiting for the Hierophant to come around to us, the Candidate whispered to me that she could see and feel the Caduceus emblem on the floor of the hall. At that time, I had not been introduced to the higher teachings of the Order where Mrs. Felkin revealed the ground plan of this part of the ceremony, so I thought she was referring to the Badge itself. Since I had trusted this woman's judgment before, I decided to open up my own faculties and sure enough on the floor in front of us were the twin serpents. After the ritual, I approached the then Hierophant and told him what we had both seen and was told I was seeing things and not to let my imagination run away with things. Mrs. Felkin heard this and called me to one side. She asked me what I had seen and then called the other person to confirm this. She congratulated me and the other woman on attaining this type of awareness so early, and informed us that "higher teachings were being revealed", then proceeded to take the then Hierophant aside and inform him of something he should have known.

The Candidate is then taken to the station of the Nekhebit and the Hierophant comes to join him. This station is the point of energy where the intersecting serpents join, and which represents the Sephirah of Yesod. By being placed on this position, the energies of the serpents flow through the Etheric Body of the Candidate and is a good example of the effect of the Astral Light that Levi mentioned earlier. When the Sign of the Theoricus grade is given by the Hierophant, part of this magnetic energy is sealed in the aura.

The theory behind this is that once this polarity in the aura has been regulated, it creates a balancing effect and helps strengthen it. In short, the Candidate takes or absorbs a magnetic field. At this point, Nekhebit helps balance these energies in the Candidate through the power of her Uraeus Wand, for she brings forth the power of Toum and Ra and unites them. Some years ago, a friend of mine who is a lot more clairvoyant than I am and well versed in Eastern philosophy pointed out that in this part of the ceremony the Sushumna, Ida, and Pingala go through a type of cleansing process. They are not activated, but this cleansing process helps balance them more.²⁶ Some years later when speaking to an Inner Order member of Whare Ra, I brought up the subject of my Eastern friend's perceptions for this part of the 2°=9°. She was silent for a moment, then went in to another room to get her old 2°=9° diary, and pointed to some notes that she wrote down on the night of the ritual. She had felt the tingling in the spine and a refreshing sensation wash over her at that point in the ceremony. It is also at this point, and not later, that the Physical and Astral Body of the Candidate is reunited.

The previously published rituals of Regardie from the Bristol-Hermes Temple actually differ quite a lot as far as positioning goes. When and how these changes were made is anyone's guess, but the Whare Ra ritual and Golden Dawn rituals are identical on this point. The right or wrong of the Bristol-Hermes changes are difficult to judge, though

going by the floor plan of the Caduceus, we assume that the onus of power is placed on the different God-forms and different sources of energy are drawn from it. Frankly, I feel that whoever made the changes was unaware of the energy pattern of the Caduceus floor plan or was ignorant of the intricate energies of the God-forms.

The Candidate is then taken to the station of Hormaku where further symbolism is explained. The Hegemon then takes the Candidate to the station of Kephera, where the Hiereus explains the symbolism of the Alchemical Sephiroth. The Candidate is then conducted to the tablet of Linear Figures in the station of Heka. The Kerux then guides the Candidate to the north-west and the station of Nephthys where the Tablet of Geomantic Figures is placed. The Kerux then conducts the Candidate to the station of Nu at the base of the Hierophant's Throne where he is given the Magical Title or Name, shown the 2°=9° Signs,²⁷ and declared Theoricus in the power and name of Yesod and Shaddai El Chai.



Figure 77
The Theoricus Grade Sign

At this point in the explanation of the ceremony a fuller description of what this Magical Title entails is required. When an Aspirant takes or is given a Magical Title it becomes, to a certain extent, a persona of the personality. The whole concept of this additional personality and its magical use was rarely discussed within the Golden Dawn, save at the Higher Grades.²⁸

The Name or Mystic Title should be meditated on when one is about to perform ritual or meditation. The persona of the name is a Higher Form of magnetic energy that an individual can draw upon when necessity dictates. These Titles of the Outer Order can also have a distinct purpose in locking one into a specific energy pattern that can reveal a great deal if called upon. Their etymological meanings are numerous but it is the Will of the individual that is the catalyst for their use.

The Title of PORAIOS DE REJECTIS, "Brought from among the rejected," initially alludes to Exodus and the escape of the Jews from slavery in Egypt. When the new Theoricus accepts this Mystical Title, it shows that he is fleeing from the oppression of the material world (analogous to ancient Egypt) by following the High teachings of YHVH. The name also relates to the material possessions the Jews left behind so that they could enter the "Promised Land." They produced an act of faith—as the Theoricus did

when he left behind the Material World of Malkuth and sought the Light of the Hidden Knowledge.

Another important Biblical Analogy is Matthew 21:42, "Jesus saith unto them, Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?" This shows to us that Yesod, as the "Foundation," is ready to be built on with the Order.

Alchemically, the Mystical Title means that something that was once rejected is now recognized. This refers directly to the Prima Materia of the alchemist, the First Matter that the new Theoricus is likened to. To the outside world, there appears nothing outstanding to set it apart from other stones or pieces of earth about to be used in the experiment. Yet, in both the Prima Materia and the Theoricus, the spiritual aspiration is strong, and within the framework of the Tree of Life it can be developed. Like the alchemist who is guided to the Prima Materia, so too is the Astral influence of the Order brought to bear on the Theoricus.

Symbolism of the Closing

The main point of consideration here is the exposure to and invocation of the Elemental Prayers. In Golden Dawn ritual we are given sets of hierarchies but many of us fail to use them, and the Elementals are just one area. At Whare Ra, Taylor encouraged the new Theoricus to meditate morning and night, preferably at Dawn and Dusk, while saying the prayers of the Elements. Each Element would be put aside for prayers to the respective Elementals. From this one attains a sympathy that is evoked through exposure from the Tablets, and most important of all, these forces are there to be drawn on and used, the most essential part of all magic.

Notes:

1. See *The Complete Golden Dawn Cipher Manuscript* edited by Darcy Kuntz. Holmes Publishing Group, 1996 for a facsimile and translation of the Cipher Manuscript.
2. For a full explanation of the technical terminology of the Kabbalistic Soul and its component parts, see *The Middle Pillar* by Israel Regardie, Llewellyn, 1985.
3. The Etheric Body contains the seven Chakras plus the acupuncture meridians. This body is a combination of both semi-solid and inter-dimensional. It controls our whole energy system. Under certain circumstances, it can project away from the physical body.
4. In the east, this is one body fused with another; but in the west, it has separated in certain people. The Emotional Body gives us a sense of stability which in turn allows the Astral Body to function on an easier level. The Astral Body allows us access to a different dimension plus being able to see and hear events in our level of existence. If used correctly, it can show us our past life experience for it is a body that can be projected to almost any given dimension at Will.
5. This Subtle Body is one where the thinking process is screened.
6. This Subtle Body is the linking process to the Collective Unconscious and is the body that works with the Astrological influences.
7. My first assumption was that these were the Seven Heavens of Kabbalistic literature but Taylor would not have it. There is also a great deal of confusion between the words Mansion, Palace, Heaven and Plane in some Biblical texts.
8. I suggest readers to read *Fragments of a Future Scroll* (Rabbi Zalman Schachter, Leaves of Grass Press, 1975) for a concept of the Gehinnon that is more realistic in its appraisal.
9. See *Psychology and Alchemy* (Collected Works of C.G. Jung Vol. 12) by C.G. Jung. Princeton University Press, 1983.

10. See *Serpent Power* by Arthur Avalon for a full discourse on this theory.
11. While I only presented a general viewpoint here, it would be wise to remember that since we are in the Luna Grade of the Tree, it must to a certain extent, influence the explanation of the diagram. I was severely tempted to include some of concepts of the Peter Redgrove's brilliant work *The Black Goddess and the Sixth Sense* to this diagram and suggest that his theories could be explored by some Temples which adds totally new dimensions to the meanings shown here.
12. The use of a serpent in the positive form is extremely rare in Hebrew Mysticism, but the Serpent actually shows the way upward through initiation, and is simply not a matter of starting at the bottom path and working up for it touches every path in a certain order of merit. In the Papyrus of Nesi-ta-neb-ashru, one finds a serpent climbing the throne of Osiris. In Gnosticism the Serpent Phanes, which depicts Light and Knowledge, also shows additional aspects of the Serpent theme in a positive light.
13. One could probably do a book on Lunar symbolism, the Great Mother and sexuality, but the Golden Dawn did not intend to do this for this grade.
14. Levi was widely read in the Golden Dawn, and part of his books were translated into English and quoted often at Whare Ra. I would suggest the student study his work for there are some real Pearls of Wisdom in them. Though dated, they are nevertheless still a valuable contribution to the library.
15. The Flying Rolls were a series of Knowledge lectures that were issued to the Zelator Adeptus Minors. See *Astral Projection, Ritual Magic and Alchemy*, edited by Francis King, Aquarian Press. 1987.
16. See *Problems Plaisans et Delectables* by Bachet, 1642.
17. Westcott's manuscript *Aesch Mezareph or Purifying Fire* was published by the Theosophical Publishing Society in 1894. Westcott used his Adeptus Minor motto: *Sapere Aude* (Dare to be wise) as the author.—D.K.
18. The term aura here is not to be confused with that of the Subtle Bodies. The aura is the end product of biomagnetic energy emitted from the physical body. When the Hierophant makes this connecting link to the magical magnetic field, a type of resonance is established and the Ethereal Fluidium (orgone energy) is increased.
19. It would be a fair comment to say that some Hierophants ignored this, or were never shown it, even at Whare Ra.
20. Taylor passed this on to me, though I also found an identical paper in the papers of the late Carr. P. Collins of Dallas, though there was no additional documentation to say what it was for.
21. This differs from the link formed by the Hierophant at the start of the ceremony. For the whole duration of the ritual, the Hierophant is linked directly to the Tablet with his Etheric Energies. In ritual, the Hierophant uses the Astral Energies, which are on a different level. Taylor explained it this way: "The Etheric Body draws from the Tablet and helps force the Astral Energies through."
22. This lecture that Taylor mentioned was in fact taken from Florence Farr's book *Egyptian Magic*. The paper gave a brief rendition of the Egyptian Soul.
23. I cannot be called a fan of Leadbeater, but if his books are studied carefully, he does show some remarkable clairvoyant insight, and as such is not to be dismissed lightly.
24. The vehicles or subtle bodies.
25. The lower sub-planes or Qliploth.
26. This is also one of the reasons that I opted for linking the Caduceus with the Kundalini process in the explanation at the beginning of this chapter.
27. The Signs of 2°=9° are used on the Etheric and Astral levels, and primarily with those subtle bodies. During this ritual, the Signs function on the Etheric Body of the Theoricus. When performing the Banishing Ritual or Invoking ritual of the Pentagram of Air, then the higher form of the Astral Aspects are utilized. In the Inner Order the signs can be utilized with Astral Projection or skrying with the Air Element. At the 2°=9° level however, there is very little use of them other than for this grade ritual or for personal meditation. By this, I mean doing the Air Sign to bring one to closer empathy with the Air Element or that of the Sephirah of Yesod before meditation begins. A clairvoyant description of the energy the signs show during this ritual is like a shower of blue sparks around the Theoricus. The colors shown like this do not differ with other Elemental Signs but the focus of the Will, plus the shape or geometric pattern of Sign apparently controls the amount of power and its direction.
28. There was an Adeptus Major manuscript circulating (from the Alpha et Omega Temples under Mathers and later Brodie-Innes) giving a full explanation of the Mystic Titles conferred upon Grades in the Outer, which made its way to the Bristol Temple.

Polygons and Polygrams¹

The Point within the Circle represents the operation of Kether if general, and *the Cross within the Circle* that of Chokmah, for therein are the roots of Wisdom. In using these Lineal Figures in the formation of Talismans under the Sephiroth remember that:

The Point with the Circle corresponds to Kether.
The Cross within the Circle corresponds to Chokmah.
The Triangle within the Circle corresponds to Binah.
The Square within the Circle corresponds to Chesed.

The remaining Sephiroth should have the double, triple or quadruple forms of their Lineal Figures bound together in their Talismans. For example, in the Heptangle for Netzach the Heptagon and the two forms of the Heptagram should be united in the same Talisman, the extremities of the angles coinciding.

The Endekangle is attributed to the Qliploth, the Dodekangle to Zodiacal Forces in Malkuth. Kether has the Primum Mobile, Chokmah has the Sphere of the Zodiac in command, and Malkuth, that of the Elements. And many other meanings are bound together in the Lineal Figures besides those that are given in this book. Two or more Lineal Figures may be bound together in the same Talisman.

The Triangle is the only Lineal Figure into which all surfaces can be reduced, for every Polygon can be divided into triangles by drawing lines from its angles to its centre; and the triangle is the first and simplest of all Lineal Figures. It refers to the Triad operating in all things, to the Three Supernal Sephiroth and to Binah, the Third Sephirah, in particular.

Among the Planets it is especially referred to Saturn and among the Elements to Fire, and, as the color of Saturn is black, and that of Fire Red. The black Triangle will represent Saturn, and the red, Fire. The Three Angles also symbolize the Three Alchemical principles of nature: Salt, Sulphur and Mercury.

The Square is the most important Lineal Figure which naturally represents stability and equation. It includes the idea of surface and superficial measurement. It represents to the Quaternary in all things, and to the Tetrad the Holy name of YHVH operating through the Four Elements of Fire, Water, Air and Earth. It is allotted to Chesed, the Fourth Sephirah, and among the Planets to Jupiter. And as representing the Four Elements, it represents their ultimatum in Material Form.

The Pentangle can be traced in two ways: reflected from every second point, when it is called the Pentagon, and reflected from every third point when it is called the Pentagram. The Pentangle as a whole is referred to the Fifth Sephirah, Geburah. The Pentagon naturally represents the power of the Pentad, operating in Nature by the *dispersal* of the Spirit and the four Elements through it.

The Pentagram with a single point upwards is called the "Sign of the Microcosm" and is a good symbol, representing a man with his arms and legs extended adoring his Creator, and especially the dominion of the Spirit over the four Elements, and consequently of reason over matter.

But with the single point downwards it is a very evil symbol. The Head of the Goat, or Demon's Head, representing the abasement of reason beneath the blind forces of matter, the elevation of anarchy above order, and of conflicting forces driven by chance above God. It represents the concentrated force of the Spirit and the Four Elements governed by the five letters of the Name of the Restorer of all things YHSHVH, and it is especially attributed to the Planet Mars. It also shows the Kerubim and the Wheel of the Spirit. It is a symbol of tremendous force, and of HEH, the letter of the Great Supernal Mother AIMA.

The Hexangle can be traced in two ways as a complete symbol, *viz.*: reflected from every second point, when it is called a Hexagon, and reflected from every 3rd point when it is called a Hexagram. The Hexangle as a whole is referred to the 6th Sephirah Tiphareth. The Hexangle naturally represents the powers of the Hexad operating in

Nature, by the dispersal of the rays of the Planets, and of the Zodiac emanating from the Sun. The number of degrees of a great circle cut off between its angles is sixty, forming the astrological sextile, powerful for good. It is not so consonant to the Sun nature as the Hexagram, and remember Thou that *the "Gon" signifieth dispersion, distribution, and radiation of a force; but the "Gram" concentration.* Hence Thou use the "Gon" for spreading, and the "Gram" for concentration and sealing, and when there is need, Thou canst compare, interpose and combine them; but the "Gon" *initiateth the whirl.*

The Hexagram with a single point uppermost is called the Sign of the Macrocosm or greater world, because its six angles fitly represents the six days or periods of Creation evolved from the manifestation of the Triune, while its synthesis forms the Seventh Day, a period of rest, summed up in the Hexagonal centre.

It represents especially the concentrated force of the Planets, acting through the Signs of the Zodiac, and thus sealing the Astral Image of nature under the presidency of the Sephiroth, and also the Seven Palaces of the same. It is especially attributed to the Sun. It is a symbol of great strength and power forming, with the Cross and the Pentagram, a triad of potent and good symbols which are in harmony with each other.

The Heptangle as a whole is referred to the 7th Sephirah, Netzach. The Heptagon naturally represents the dispersal of the powers of the Seven Planets through the week, and through the year. It alludes to the power of the Septenary acting through all things, as exemplified by the seven colors of the rainbow.

The Heptagram reflected from every 3rd point yieldeth 7 triangles at the apices thereof, fitly representing the Triad operating in each planet, and the planets themselves in the week and the year. The Heptagram is the Star of Venus and it is especially applicable to her nature. And as the Heptagram is the Lineal Figure of the Seven Planets, so is Venus as it were their Gate or Entrance, the fitting symbol of the Isis of Nature and the Seven Lower Sephiroth of the Bride.

The Octangle as a whole is referred to the 8th Sephirah, Hod. The Octangle naturally represents the power of the Ogdoad, and the Octagon showeth the Ogdoad operating in Nature by the dispersal of the rays of the Elements in their dual aspect under the presidency of the eight letters of the Name.

The Octagram reflected from every 3rd point yielded 8 triangles at the apices thereof; fitly representing the Triad operating in each element in its dual form, *i.e.*, of Positive and Negative, under the powers of the name YHVH ADONAI or as it is written bound together IAHDONHI. This Octagram reflected from every fourth point is the Star of Mercury, and is especially applicable to his nature. It is further a potent symbol representing the binding together of the concentrated Positive and Negative Forces of the Elements under the name of IAHDONHI. And forget not that ADONAI is the key of YHVH.

The Enneangle as a whole is referred to the 9th Sephirah of Yesod. It naturally representeth the power of the Ennead, and the Enneagon showeth the Ennead operating in Nature by the dispersal of the rays of the seven planets and the Head and Tail of the Dragon of the Moon.

The Enneagram reflected from every 3rd point representeth Triple Ternary of the operating both in the 7 Planets with the Caput and Cauda Draconis of the Moon, with the Alchemical Principles counterchanged and interwoven. It is not so consonant with the nature of Luna as the Enneagram is reflected from every 5th point. The Enneagram is the Star of Luna and is especially applicable to her nature. It represents her as the Administratrix to the Earth of the virtues of the Solar System under the Sephiroth. The Enneagram reflected from every 4th point is composed of three triangles united within a circle, and alludes to the Triple Tenergy of the Three Alchemical Principles themselves. It is not so consonant with the nature of Luna as the next form.

The Dekangle as a whole is referred to the 10th Sephirah of Malkuth. The Dekangle naturally represents the power of the Dekad, and the Dekangle showeth the Dekad operating in nature by the dispersal of the rays of the 10th Sephiroth therein. The number of degrees of a Great Circle cut off between its angles is 36, the half of the Quintile astrological aspect.

The Dekagram reflected from every third point is especially consonant with Malkuth,

and shows the Triad operating through the angle of the two Pentagrams within a circle of which it is composed. It alludes to the combination of the three Alchemical Principles with the Spirit and the Four Elements in their positive and negative form under the Presidency of the ten Sephiroth themselves.

The Dekagram reflected from every 5th point is composed of two Pentagrams within a circle. It shows the operation of the duplicated HEH of the TETRAGRAMMATON, and the concentration of the positive and negative forces of the Spirit and of the Four Elements under the Presidency of the potencies of the Five in Binah; the revolutions of the Forces under Aimah the Great Mother.

The Endekagram as a general rule is referred to the Qlipoth: of its forms however, the one reflected from every fourth point represents their restriction, and therefore it is not altogether to be classed with those that represent their operations in Nature. The Endekangle naturally represents the evil and imperfect nature of the Endekad, and the Endekagon represents the dispersal of the Eleven Curses of Mount Ebal through the Universe (Deut. XXVII) using the Hebrew system of numbering.

The Dodekangle as a general rule is referred to the Zodiac, and naturally represents the power of the Dodekad. The Dodekagon shows the dispersal of the influences of the Zodiac through nature, the Dodekagram its concentration. The number of degrees of a Great Circle cut off between its angles is thirty, forming the weak astrological semi-sextile aspect, good in nature and operation.

Notes:

1. The following lecture on the subject was issued at the Whare Ra Temple which gives an important explanation of what the Polygon and Polygram figures represent.

Notes on the Geomancy¹

Agrippa, in his *Fourth Book on Occult Philosophy*, (Askin, 1978) says of the Science of Geomancy:

Geomancy is the Art of Divination, whereby the judgment 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; notwithstanding this in the first place we are to consider, that whereas this kind of Art can declare or show forth nothing of verity, unless it shall be radical in some sublime virtue, 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 projecting 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.

Within the Ritual of the Theoricus Grade you were shown a Geomantic Tablet with four major divisions, the Planet, Element, Figure, Name and Zodiac Sign. These associations are worth persevering with for they show forth the Geomantic Figures arranged according to the Signs of the Zodiac and the Elements with Cauda and Caput Draconis being associated to Fire and Earth respectively.

Students are often inclined to set aside Geomancy as a thing of little use and small account, a fantastic and empiric mode of divination, merely a species of ultra elaborate tossing up, pure chance in fact, laboriously interpreted. The reasons seem to be that in all books and manuscripts dealing with Geomancy no elementary explanation of it

is ever vouchsafed. This the student is assumed to know, and is given straight away a rule for the erection of figures and elaborate lists of Names and Sigils and Genii until he naturally finds himself bored or wearied.

It is to supply this lack that this paper is written in the hope that some students may find therein what they have been lacking. First then as to the word itself. All words ending in the termination of "mancy" refer to some form of prophesying from Mantis, a prophet. By this I mean not necessarily in fortune telling, though this too may be included, but rather the setting forth of the things that are behind the Veil of Matter. All inspired utterances, in a sense of great poems, are prophesying. The priest is the commissioned executant, and as such is subordinate to the prophet. Now the prophet takes some material manifestation, and at this point lifts a corner of the Veil, disclosing, under the appearance of some material token, the essential Divine truth lying behind. Thus, Chiromancy is prophesying from the hand. Necromancy (which is Black Magic) is prophesying from the corpse (a method favored by Roman Augurs who used the bodies of sacrificial victims).

Geomancy, from "Gaia" the earth, is prophesying from the earth itself. We have then to consider how the veil, that hides while manifesting the mysteries of creation, is lifted to the gaze of the inspired Seer. For this is the Veil of Isis, the penetration of which was the goal and object of the Egyptian Seers.

As above, so below, was the arcanum of the Emerald Tablet of Hermes. We are taught that the eternal ideas of God are revealed as in a picture book by the starry sphere to the eyes of those who can see, and the starry sphere is reflected in the Earth so that every spot is the reflection of some constellation or Star Group, and over these wander the planets in their order. Four great Archangels keep watch and ward over the four quarters. From this knowledge we may see the reason for the characteristics of countries, towns, and places persisting quite independently of the race that inhabits them.

We can see why that it ever in Rome is the imperial Spirit of domination and material power, whether it was inhabited at first by the outcasts and broken men from every race, the great "Asylum" as it was called, or afterwards a homogeneous Republic, then an Empire with world dominion, then a hierarchy with a well nigh universal spiritual domination, but always the same spirit. Or why again, the various races that have come to China have one and all become ultra Chinese. In every case, the spirit of the place is strong enough to dominate all who come in. Or in other cases to produce its own effect. Thus, we may perhaps say that all the forces behind the Veil shine through and can be perceived. If the prophet can catch and translate these, he can give information of high value to his brethren. Obviously to do this he must entirely sink and obliterate his own personality, for his intellect can only perceive and reason about this side of the Veil. While his attention is fixed on this he is necessarily blind to the indications of what lies beyond.

Let us look for a moment at some other terminations. "Nomy" signifies laws—as Astronomy is the law of this starry universe. That is to say (for we can really know nothing of the laws governing this great universe) the methodical synthesis of observation.

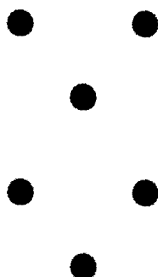
"Ology" is the "word"—the divine messenger drawn from the manifestation—thus Astrology is the message drawn from the stars, the discourse concerning them, as shown by the science of Astronomy. But to the Earth we have geology which signifies the discourse concerning the Earth though as yet this discourse concerns merely the age of the Earth, and the kind of creatures that inhabited it thousand of centuries ago, and the changes that have passed over its surface. There is also Geometry or the measurement of the Earth, which is a more subtle science, for it concerns itself with abstract numbers and figures.

Now at the outset of Geomancy, as set forth in books and manuscripts, we are confronted with the lists and names of the Rulers, Genii, Angels and Intelligences, which have no apparent reason, and with seemingly arbitrary figures called Sigils. The learning of these to some is weariness and seems profitless. But let the student then look on them as the names of personalities with whom he will become acquainted. You know, for example, that your friend's name is John or David. Your enemy's name may

be Hans or Karl. The mention of these names at once brings to your mind the idea of that personality. We could not discuss these friendly or hostile ideas without using these names. We do not know why our friend was christened John but we accept the fact, and just so, we regard the Sigils as we do letters of the Alphabet. We do not know why the letter "J" has the particular power that it has, but if we wish to communicate to another in writing the idea denoted by "John" we employ it, and the children must begin to learn the alphabet before they can begin to read.

Now as to the mechanical method employed by the geomantic diviner. As we have seen he must entirely subordinate his own personality, his reason, his intellect, his human will. He must become completely passive. We have all heard of the process of Automatic Writing where the Seer, as medium, allows his hand to be used by some superhuman or subhuman intelligence so messages may be written through him without his will, often without his consciousness. But herein it is extremely difficult to withdraw the will entirely so that the message is not colored, or even transmuted, or at least modified by his own brain.

The Geomantic method of making a series of dots or strokes on paper without counting ensures as far as it is possible that the intellect has no part therein. What it is that determines whether the number be odd or even? The answer is clear; it is rhythm. Consider then any four-lined verse, with alternate feminine and masculine endings. The rhythm of this will give the Geomantic figure of two dots, one dot, two dots, one dot.

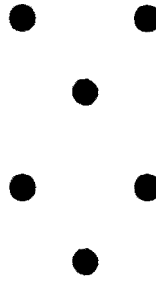


When the brain is entire quiescent the message from behind the veil of physical matter may be perceived in the form of rhythm, not consciously indeed, but affecting the nerves and pulses, affecting the hand. A tune we may say dances through the body, the rhythm of it manifests in the strokes unconsciously made. Whence then comes this tune? The starry sky is the reflex of God's thought of Himself, the Earth is the reflex of the firmament, the aura of man is a reflex of the Earth. The rhythm of the tune then manifests the idea behind the veil. The geomantic figures set down in geometric form the rhythm of the tune and consequently the idea.

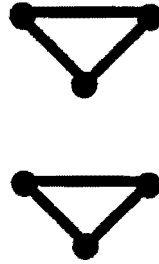
Let us now consider what we mean by an idea. Old John Heydon, the most profound writer in geomancy, defines the idea as an invisible created spirit. This may be more comprehensible if we imagine any manifest object, a man, flower, tree or what you will. Take a sum of all the attributes you know of that object, and then make up the ideal presentment in the ideal thereof. It is invisible, but it is there. So we may say a sculptor has an idea of his statue before he has made the roughest sketch. And a genius he defines as a certain divine spirit that worketh secret things in nature miraculously. So that, he says, there is no great difference between a Genius and a Divine idea.

Now as you stand on a definite spot on the Earth's surface and ask a question the answer is there, involved in your question, if you can but get at it. The question and answer are both the divine idea, and the idea is manifested by the rhythmic movement, the tune, that your spirit catches from behind the veil.

Take then for example a stanza with alternate feminine and masculine endings. Broadly speaking the effect is exhilarating. It goes into a dance rhythm, it is full of hope and joy, it tells of the gaining of something desired, and the geomantic figure we have formed is thus:



and we learn to call it "Acquisitio". We are further taught to make a talismatic figure by joining the dots we have thus set down thus:



This seems at first sight a purely empiric and practically useless thing. But let us look at it in another way. We wish to receive the information we desire, and a natural method is to hold out some receptacle. Our appropriate symbol is a cup to receive the wine of divine grace, and a cup is the natural, symbol of "Acquisitio". The spiritual gift is behind the veil, the material reflex of it is the gift of what we desire on earth. Two cups therefore appropriately symbolize the answer to our question. Now as in Egypt, the picture writing gradually conventionalized into hieroglyphics, so the representation of the two cups may become the hieroglyphic symbol, the dots and angles of "Acquisitio." These indicate a rhythm that has come from behind the veil, bearing to answer to our query.

We now have to consider that every point on the surface of the Earth has its own occult forces, which are here manifested. To a certain extent this will be generally admitted. We know there are sacred places, often in the old days marked with stone circles, and that the influence of them is so strong that in spite of themselves succeeding races and different peoples will involuntarily build their sacred shrines in the same spots. Many believe that ill-luck invariably follows the profaning of such sites. It is commonly said that about certain places there is a special influence for good or evil which any sensitive person who comes can feel. If this is true of certain places it would seem to follow that every place has its special influence and occult forces which can be there manifested. But the forces that manifest in any place are not fixed and invariable.

Imagine then that you stand on a point of the earth's surface, your mind is troubled with some question, and intuition comes to you to seek the solution behind the veil. You are feeling in your mind the Divine influence ruling that particular spot, and unconsciously it may be so. You know that it holds within it the answer, could you but get at it. Perhaps consider no ordinary method of divination, but there comes to you a feeling of hope and joy, of exhilaration, a certain sense that all will be well. Your inner being has caught the rhythm that promises success. Here then Geomancy enables you to set down the rhythm in black and white, and to interpret in detail. But it does more than this. To the vague sense that has permeated your inner being, there is much risk of delusion. It is impossible to exclude the material personality, the outer side of the veil. Modes of exhilaration or depression may come from physical causes.

Geomancy, as we have seen, excludes, so far as possible, the personality, the working of the material brain and enables you to catch the rhythm wherein is the answer to your question. So you ask whether you shall obtain something eagerly desired, and the rhythm sings to the idea of Acquisitio and you set down the geomantic figure, and there

appears to you the hieroglyph of the Cups and you know that you hold forth the material cup, and behind the veil the spiritual cup is held forth to receive the wine of blessing. And now there must be some name by which you shall call that divine spirit which you have perceived. You are taught to give it the name of Hismael.

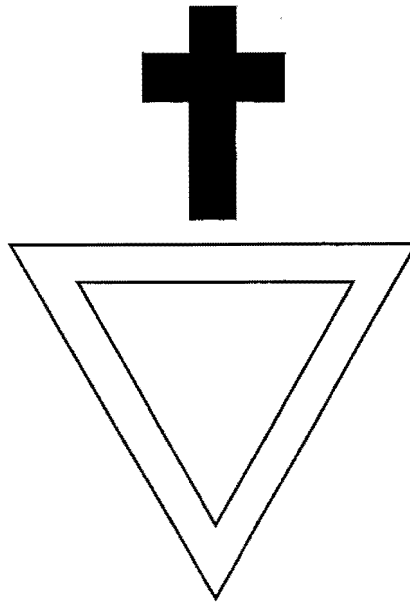
Take this as you wish to be a purely fancy name. While it is the name you are to know, think of that spirit and you know so far that it is a genial generous spirit that gives you what you desire, and as such, you recognize this spirit as the ruler of the idea of "Acquisitio". You learn also the sigil of Hismael. You do not know the meaning of this sign, or why it is employed. Perhaps you never will. It is not very important. You will never probably know the origin of the letter "J", but this does not prevent you knowing that "J" is the initial of John, the name of your friend. To help in the knowledge and recognition of the geomantic figures, the old books give various characteristics describing Hismael. For instance, as noble and generous and affable; a genial and handsome man, laughter loving, a great lover and forgiver. Descriptions are also given of the places he most frequents.

Fruits, plants, and trees are so especially favored by him, precious stones, animals, birds and fishes consonant to his nature, etc., but the student need not be concerned with those at present. They belong to more advanced parts of the subject. The chief points to note are that we have seen that the lines or strokes he makes are not haphazard and meaningless, but reveal to him a certain rhythm, and that rhythm is an expression of an idea. The idea is to answer to the question shown him by the ruler whose name and sigil also he knows somewhat of his character.

Having grasped this much there will be less difficulty in comprehending the meaning of the Genii, Angels, Archangels, etc. We see then how we get a certain result with one figure resulting from four lines of strokes. But there are four quarters of the World and Four Elements. We must inquire four times if we would have a reliable answer. So it is necessary to make 16 lines of strokes resulting in four figures. But the principle of all is the same. We have discovered here only "Acquisitio". Further comments must be reserved for a later lecture.

Notes:

1. The following undated lecture on the subject of Geomancy was generally given out at the 2°=9° level and has only been published before in an abridged format in Regardie's *The Complete Golden Dawn System of Magic*. The version I am reprinting is the unabridged version. There is no authorship assigned to this lecture.



Chapter 5

The Practicus Ceremony and Commentaries

Introductory Note

Within the 3°=8° Grade Ritual and Commentary there are a number of Golden Dawn ritual diagrams that have never been in print before. This ritual, like the others before it, came from the New Zealand Temple, Whare Ra, which closed its doors in 1978. Although this ritual was originally the same as the Golden Dawn version it was later utilised by the Stella Matutina.

In the Falcon Press edition of Regardie's *Complete Golden Dawn System of Magic* the grade rituals are given in full, but many of the diagrams are omitted along with a number of lectures that went with the 3°=8° grade which was a great pity. The version printed here is more complete than those previously published by Israel Regardie, which had whole sections and a number of diagrams omitted from it. This of course was not the publishers fault, nor that of Regardie, but what was pruned from the original rituals by the Chiefs of Regardie's former Temple, Bristol. I must confess the reason they did this is beyond me, when so much valuable information is left out. I am also convinced they either ignored the inner teachings given in this book or they did not have access to it which in many respects does not surprise me.

Also listed are the God-forms on the Dais which are analogous with the Enochian Chess pieces. At Whare Ra, the places of these God-forms could be done by the Hierophant activating the lot, the Wardens taking their place or taken by the Chiefs. The latter only happened on a few occasions, no more than about 5 times in Whare Ra's 60 year history, according to my mentor Jack Taylor, and this was when they considered that someone was important enough for them to attend. I have been informed that in the early American temples, in the smaller ones, the Chiefs attended most of the ceremonies when possible.

People often contact me and ask me what they must do to set up a Golden Dawn temple. My reply is basically the same in all cases. Get a small group together, regularly practise and study the rituals, and the teachings, and then start doing the practical; for this is the main reason that these Golden Dawn books were written. Not for those in existing temples but for those who wish to get started on their own.

Pat Zalewski
Wellington, New Zealand
1991

Requirements:

Nine Portals, Water, Air and Earth Enochian Tablets, Cross and Triangle, Red Lamps, Salt, Pentacle, Cup of Water, Thurible, Lamps, Incense, 20th and 19th Key of the Tarot, and Two Candle stands. Candidate: Hoodwink, 3°=8° Sash, Solid Triangular Pyramid of Fire, Greek Cross of 13 Squares, Cup of Stolistes.

Diagrams:

Sephiroth in Seven Palaces, Attributions of Sephiroth to Letters, 10 Averse Sephiroth, 7 Heavens of Assiah, Planetary Symbols, Tarot Trumps & Hebrew Alphabet, Names and Sigils of Olympics, Geomancy & Talismanic Symbols, Garden of Eden, Kamea of Mercury, Mercury on Tree of Life, Sigils, Numbers and Names of Mercury, 7 Planes on the Tree of Life, 4 Planes of Elements on the Tree of Life, Alchemical Mercury on Sephiroth, and Formation of 7 Planetary symbols.

(Note:— In the following ceremony where “Frater”, “him,” etc. is stated, this can be replaced by “Soror”, “her” where the candidate or officer is female.)

(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.)

Opening of the Practicus Ceremony

(Temple arranged as in diagram. When Members are assembled and robed, and seated in their proper place.)

Hierophant: ♫. *(knocks. Hierophant rises.)*

Hierophant: Fratres and Sorores of the Order of the Stella Matutina, assist me to open the Temple in the 3°=8° Grade of Practicus.

(All rise.)

Honored Hegemon, see that the Hall is properly guarded.

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

Hegemon: Very Honored Hierophant, the Temple is properly guarded.

Hierophant: Honored Hiereus, see that none below the Grade of Practicus is present.

Hiereus: Fratres and Sorores, give the Sign of Practicus.

(Done.)

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

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

Hegemon: To the Element of Water.

Hierophant: Honored Hiereus, to what Planet does this Grade especially refer?

Hiereus: 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 Hiereus, to what does the 31st Path allude?

Hiereus: 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. Hierophant rises.*) Let us adore the Lord and King of Water.

(All rise and face east.)

Hierophant: **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 sunwise to their stations behind the Hierophant. All face west. The Hierophant, standing before the Tablet of Water, makes with his Sceptre 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 **EL** 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 the Tablet.)

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 before the Tablet.)

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 Holy Names of God, borne upon the Banners of the West, **EMPEH ARSEL 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 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: 1, 111, 1, 111. (knocks 1, 3, 1, 3.)

Hiereus: 1, 111, 1, 111. (knocks 1, 3, 1, 3.)

Hegemon: 1, 111, 1, 111. (knocks 1, 3, 1, 3.)

Advancement to the 31st Path of Shin

(Temple in darkness.)

Hierophant: 1. (knocks.) Fratres et Sorores, our Frater <_____> having made such progress in the Path 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, hoodwinked, and with Solid Triangular Pyramid in right hand. Hegemon then takes Theoricus by left hand and gives the alarm.)

Hegemon: 1, 111, 1, 111. (knocks 1, 3, 1, 3.) His Throne was like a fiery flame, and the wheels as burning Fire.

(Hiereus opens door and admits them, then returns to place.)

(Hegemon conducts Theoricus to north-west facing Hiereus, then takes Pyramid and holds it for next movement.)

Hiereus: Give me the Sign, Grip, Grand-Word, Mystic Number, and Pass-Word of the Grade of Theoricus.

(Done.)

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

(Done. Theoricus is turned towards east.)

Hierophant: Poraio de Rejectis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 31st and 32nd 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."

(Theoricus repeats words.)

Hierophant: Let the hoodwink be removed.

(This is done by Hegemon, who then places in the Theoricus' 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, and then Hegemon replaces Cup.)

Conduct the Theoricus to the east and place him between the Mystic Pillars.

(Done by Hegemon, who stands east of White Pillar facing the 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 flashingly 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 Mind, 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 south-west, 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, winding 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 guiders 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 are 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. Labour 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 that 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 Hierophants 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 Malkuth 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.)

Hierophant: 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 Samothracian 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 Proserpine, 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 Hiereus comes forward to explain the 2 diagrams of the Sephiroth, beginning with the Sephiroth in 7 Palaces.)

Hiereus: The diagram before you represents the 10 Sephiroth comprised in seven 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 Malkuth. 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 symbolised 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 Aima, 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 Gagh Shekelah or Breakers in pieces. To Geburah belong the Golahab or Burners. To Tiphareth the Tagariron 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 Signs when passing east.)

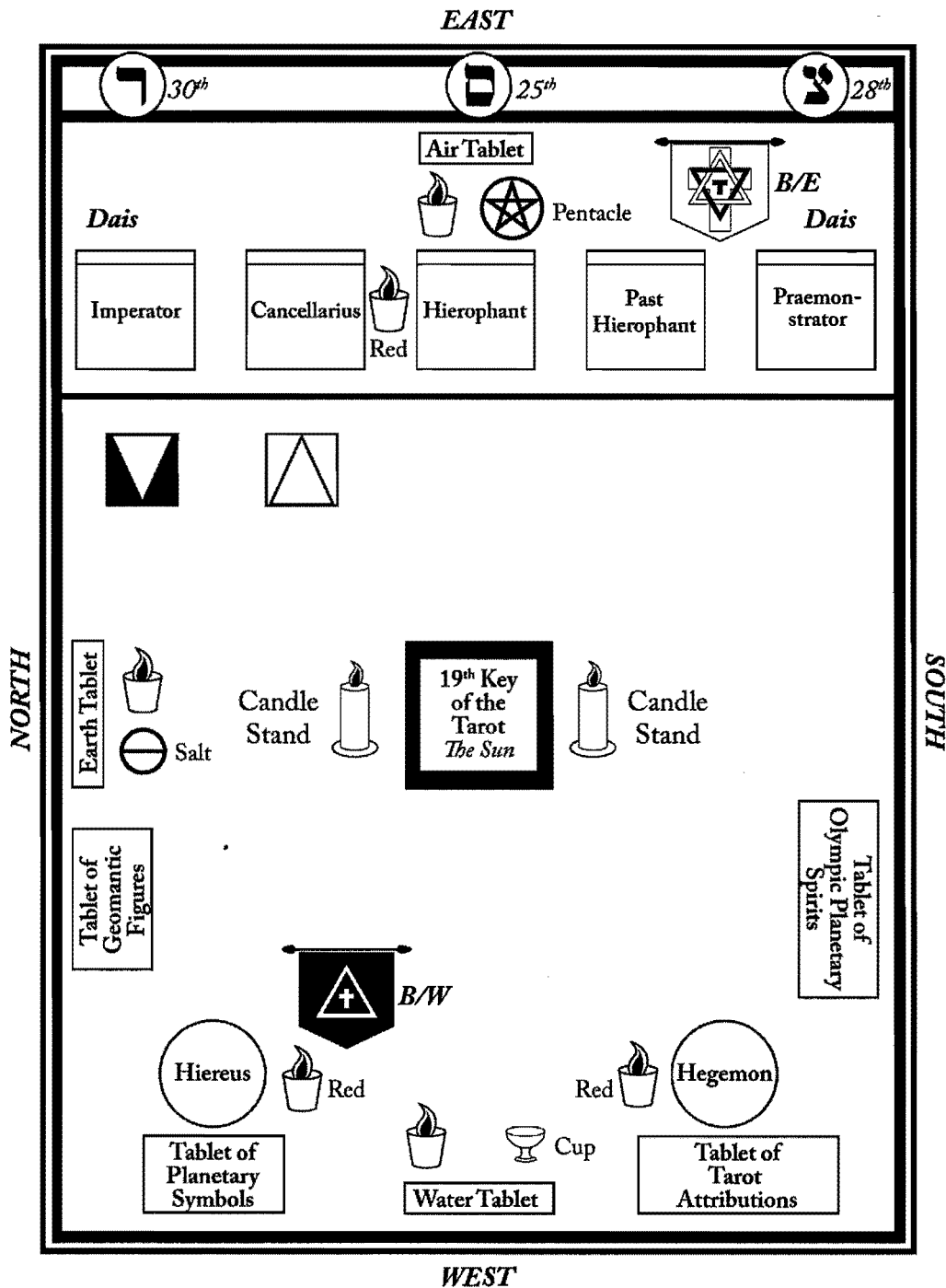


Figure 79
3°=8° Temple Layout—Second Part

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 north-east and places him facing the Pillars.)

Hierophant: 1. *(knocks.)* Frater Poraio 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 the 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 Hiereus, who rises with Red Lamp in hand.)

Hiereus: 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 and storm."

Thus far the voice of Axiokersos.

(Hegemon leads Theoricus to his own 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 Hiereus, facing 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 six in number, and for the seventh He cast into the midst thereof the Fire of the Sun, into that centre from which all lines are equal, that the swift Sun may come

around that centre, eagerly urging itself towards that centre 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 centre 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 fitly 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 centre, represent that luminary as the centre 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 Splendour.

(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 symbolising 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 Quinances 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; Hiereus points to the diagram of the Planetary Symbols.)

Hiereus: 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 colour 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 Splendour."

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

Hiereus: 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. Aratron is the Olympic Spirit of Saturn; Bethor of Jupiter; Phalegh of Mars; Och of Sol; Hagith of Venus; Ophiel of Mercury; and Phul of Luna.

(Hegemon leads Theoricus to diagram of Geomantic figures and 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.

(Done, directed out by Hegemon.)

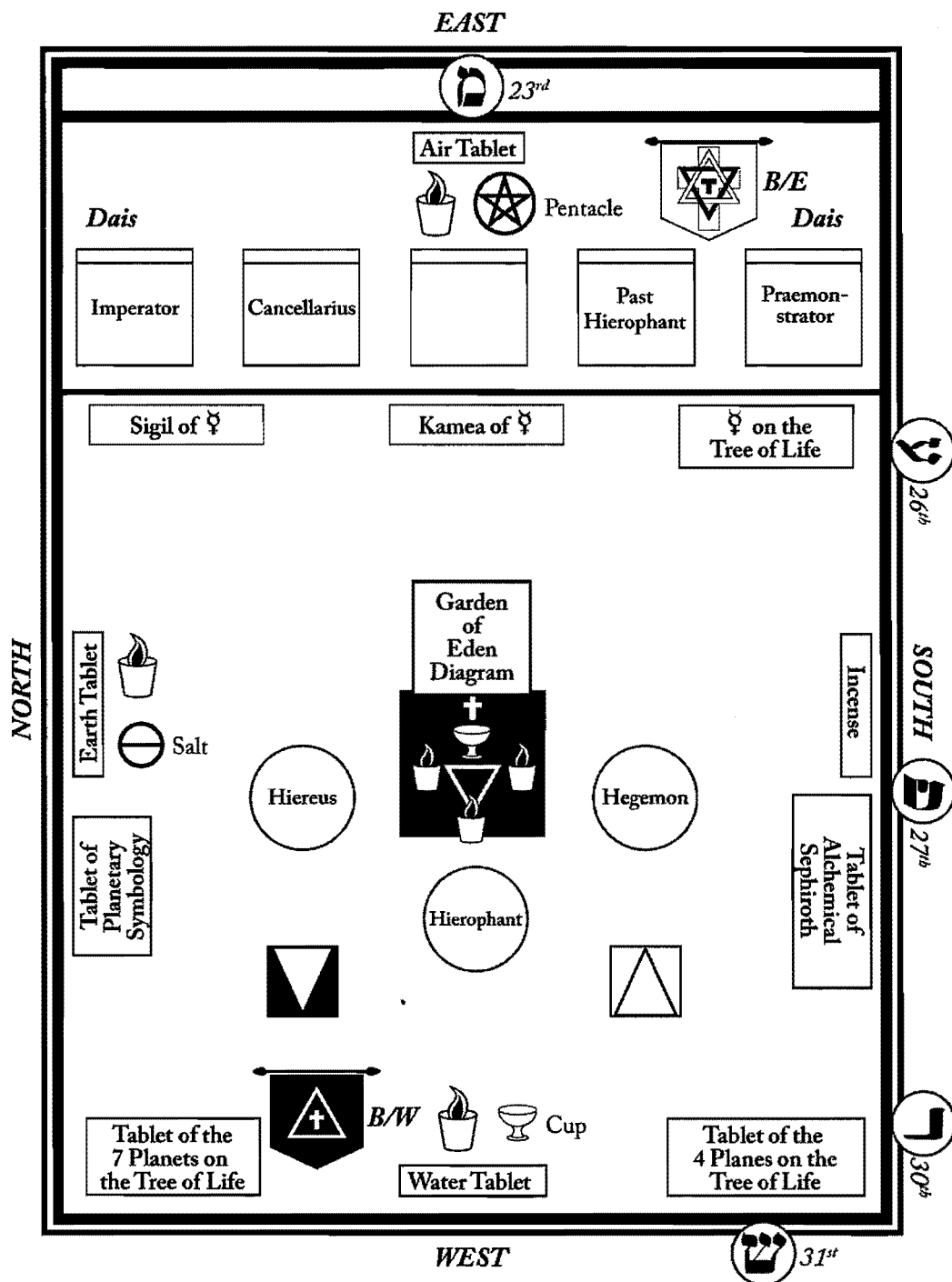


Figure 80
3°=8° Temple Layout—Third Part

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 knocks: 1, 111, 1, 111. (1, 3, 1, 3.), 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° of Zelator.

(Hegemon does this.)

Hierophant: 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, and 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 symbolised 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 3 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 Malkuth, 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 Nahar 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 Hidekel, 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 manners 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 arms till the elbows 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 Grand Word 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 the 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 south-east are those of the Paths which conduct the Practicus to the Higher, 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 2,080. This diagram (*indicating to it in the north-east*) 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 Tiriel, the Intelligence of Mercury; that answering to 2,080 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; while 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 of the Practicus Ceremony

Hierophant: ♫. (*knocks.*) Fratres and Sorores of the Order of the Stella Matutina, assist me to close the Temple in the 3°=8° Grade of Practicus.

Honored Hegemon, see that the Hall is properly guarded.

(Hegemon does this.)

Hegemon: Very Honored Hierophant, the Temple is properly guarded.

Hierophant: ♫. (*knocks.*) 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.

O Vastness! Wherein all the Rivers of Being seek to lose themselves, which renew themselves ever in Thee. O Thou Ocean of Infinite Perfection! O Height which reflectest Thyself in the Depth! O Depth which exhaled 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 Sceptre the Banishing Circle and Pentagrams 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!

(All return to their places. Practicus being directed to west of Altar, facing west.)

(Hierophant returns to Throne. All face as usual.)

Hierophant: 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, 1, 3.)*

Hegemon: ׀, ׀׀, ׀, ׀׀. *(knocks 1, 3, 1, 3.)*

(Hegemon leads out the new Practicus, with Hiereus following; all give Neophyte Signs when passing Hierophant.)

Notes:

1. The first four officers, Imperator, Praemonstrator, Cancellarius and Past Hierophant, are optional at this point.

Preparation for the Practicus Ceremony

The Golden Dawn ritual of Practicus for the 3°=8° Grade is related to the Kabbalistic Sephirah of Hod, the 30th and 31st Paths leading to Hod, and to the Element of Water. It is the fourth of the Grade ceremonies of the Golden Dawn. The Ritual is divided into two sections. The first is an exploration of the 30th Path and 31st Path of the Kabbalah, while the second section details the various meanings of the Sephirah of Hod. The 3°=8° Grade was the one in the Golden Dawn that the various tutors in the temples paid particular attention. Once one went through it, a type of emotional catharsis was experienced shortly after the ceremony, in which the student would invariably "get things off their chest," so to speak. Usually this related to study but it also could backfire a little in the home, and was one of the reasons that temples preferred to have husbands and wives go through the grade ceremonies together, as they would then understand some of the emotional outbursts that could occur during this time.

My old Golden Dawn mentor, Jack Taylor, often related the experiences that one felt when going through the 3°=8° grade in connection with the Aura. He was convinced that the Water Elementals present in one's birth chart would be stimulated to the point that the emotional aspects of one's nature would be more predominant during the period between the 3°=8° and the 4°=7° rituals. Taylor considered that the part of the Kabbalistic Soul called the Ruach would be pressured through the forces released during the ritual, and would stimulate certain emotional faculties.¹ If there was an imbalance, it would cause emotional blockages on one hand, and over stimulate parts of the aura on the other, so that both delusion and illusion would occur, the question merely being one of degree.

This does not mean that everyone who is unbalanced will find himself or herself hallucinating, for they will not, but they will find their emotional states very pliable at this time. On the positive side, those who go through the ritual will find many benefits. I must first stress that before the benefits occur some blocked-up tensions have to be released, and for them to come out is quite normal. Usually this is minor and unnoticeable unless the individual and their tutor are expressly looking for the signs. In our own New Zealand Temple, Thoth-Hermes, we usually find that those with a predominance of the Water Element in their natal chart get more emotional during this Grade than those with other elements predominating.² They are usually warned by their instructors of what may happen and to take steps to understand this internal change, for it is generally very brief but intense.

The Water grade of the Golden Dawn is important in the sense that the structure or framework is realized and helps shape the individual's attunement to his own psyche. Unfortunately, not all those who go through this grade stay with the Order. The 3°=8° grade is where the greatest percentage of dropouts occurs according to Taylor:

People who came to Whare Ra tended to flunk out at 3°=8° more than any other grade because they felt too deeply or too strongly and did not want to get that involved, and as a result, they simply closed down. Many got scared and did not want to make the type of commitment that they saw further study and graduation would bring. This was in reality not a wrong move on their part, for they usually found that they were in fact not ready to give that commitment at that point in time. Some would come back years after, though they were rare. The Psyche would find that they were emotionally not suited for this type of work. I could normally judge this by the time the ritual had finished, for if something in the ritual went wrong that related directly to Water then they would progress, but if they had a great deal of Water in their chart and nothing happened then I knew it would come out a month or so later and do so negatively. Using this rule of thumb approach over the years, I had a very high rate of accuracy in predicting their progress.

In the old Golden Dawn, a number of Order members were put through this grade and the next one with barely a month apart. Those in the Stella Matutina (which inherited the bulk of the Golden Dawn's membership in 1903) later stopped this practice because they felt there was not enough time spent on this grade so that the emotional situation

could balance itself out before going onto the next element. Timing here is of prime importance and it should be tailored to suit the individual. Some members who went through the same grade ceremony at the same time and had about the same degree of intellectual capacity, emotional balance, and commitment to the Order, could never understand why another went ahead of them when they had done better at the grade exams. This is where the skill of a good tutor, if used correctly, judges the person ready.

Preparation of the Candidate

1. Obtain an Astrological Natal Chart of the birth time or approximate birth time of the Candidate.
2. Prepare an Electional Chart and marry with the Natal Chart to decide an appropriate initiation time of the Candidate.
3. Once a time has been established (which must never be on the dark side of the Moon's influence) then the Candidate has to fast 12 hours beforehand.
4. Before the ceremony, the Candidate should bathe in herbs relating to the Sephirah of Hod.
5. Meditation exercises are given to the Candidate when he arrives at the Temple which are done for about twenty minutes before the start of the ceremony. The meditations vary from temple to temple, though usually they include a Tattwa card relating to the grade element one is about to go through.

Preparation of the Hall

1. The Temple props are put into place by Hegemon, and Hiereus about two hours before the ceremony starts.
2. The Hierophant enters the Hall after the Hegemon and Hiereus have left, and performs the Banishing Ritual of the Pentagram with the sword of the Hiereus.
3. The Hierophant then creates the God-forms.
4. Once this is complete the Chiefs on the dais enter and create their respective God-forms.³ If they are not present then the Hierophant does this task.
5. The remaining Officers then enter the Hall, on a cue from the Hierophant.
6. The Candle Lighting Ceremony then begins when all Officers are present.⁴
7. When the Candle or Lamp Lighting Ceremony is completed, the Officers then assume their respective God-forms.

General Symbolism of the Temple

The three Hebrew letters of Shin, Tau and Qoph are placed above the dais, as seen from the Sephiroth of Malkuth. This is done because to traverse the Path of Shin, one must start in Malkuth. Beneath the letter Tau hangs the pentacle because Tau alludes to the Element of Earth which also has four elements within it. The Banner of the East is placed under the letter Qoph which shows the reflected light from this Path that the Candidate has yet to travel. The Letter Shin is placed so that it can only be attained by entrance through the Black and White Pillars. This is further symbolized by the red lamp placed directly behind the opening created by the Pillars to show the way one has to enter. Behind the red lamp is yet another lamp showing the spiritual link of the Path to the ritual itself, for when the lamp is lit, the link to the 31st Path is then opened.

Three Enochian Elemental Tablets are unveiled in the Temple at this point: the Air Tablet in the east, the Earth Tablet in the north, and the Water Tablet in the west. The Fire tablet in the south is present but covered.⁵ Because the Candidate has been exposed to these Tablets, they are left so that they can balance and reinforce his aura with the energy received from them in previous rituals.

The symbol on the Altar, which is normally obscured by the large Tarot Trump, is the Cross above the downward pointing Triangle.⁶ At this point it is hidden and not explained, but its symbolism generally means rising above the problems that try to drown us. Beside the Altar are two large candle stands or small altars with lamps on them. Their placing is at the base of the Altar or slightly below it and must be precise.

Their meaning is multi-faceted, representing the stations of the God-forms, and the two bases for the hidden triangle. Some temples choose to omit these lights, thinking the lights at the west would perform the same function.⁷ In general, the Stella Matutina preferred to leave them there, which was a sign someone was thinking clearly, as they give a balance to the Temple that it does not have without them.

The ground plan of the Sephiroth on the Temple floor remains the same for both the 31st and 30th Paths.

T	a	O	A	d	v	p	t	D	n	i	m
a	a	b	c	o	o	r	o	m	e	b	b
T	o	g	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	p	s	N
S	a	a	i	x	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	n	g	a	T	a	p	a
p	a	L	c	o	i	d	x	p	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
x	r	i	n	h	t	a	r	n	d	i	L

Figure 81
Enochian Water Tablet (Watchtower of the West)

General Symbolism of the Practicus Diagrams 30th Path—First Part

The diagram of the Seven Heavens of Assiah, as it was given in the rituals, was taken almost word for word from the work of Knorr Von Rosenroth's *Kabbala Denudata*. The Golden Dawn substituted the title for the First Heaven as Ghereboth when most consider it as Araboth. Below is a paper related to this diagram that Taylor gave to me. Though its translator is unnamed and the paper is undated, it is taken from the *Zohar*. Taylor mentioned to me that Mrs. Felkin gave him this paper though very few in Whare Ra during his early years apparently knew of its existence. Though given in the flowery language of the *Zohar*, it is still nevertheless an interesting piece of work. Across the top left hand corner was written in pen, Folio 164b-165a.

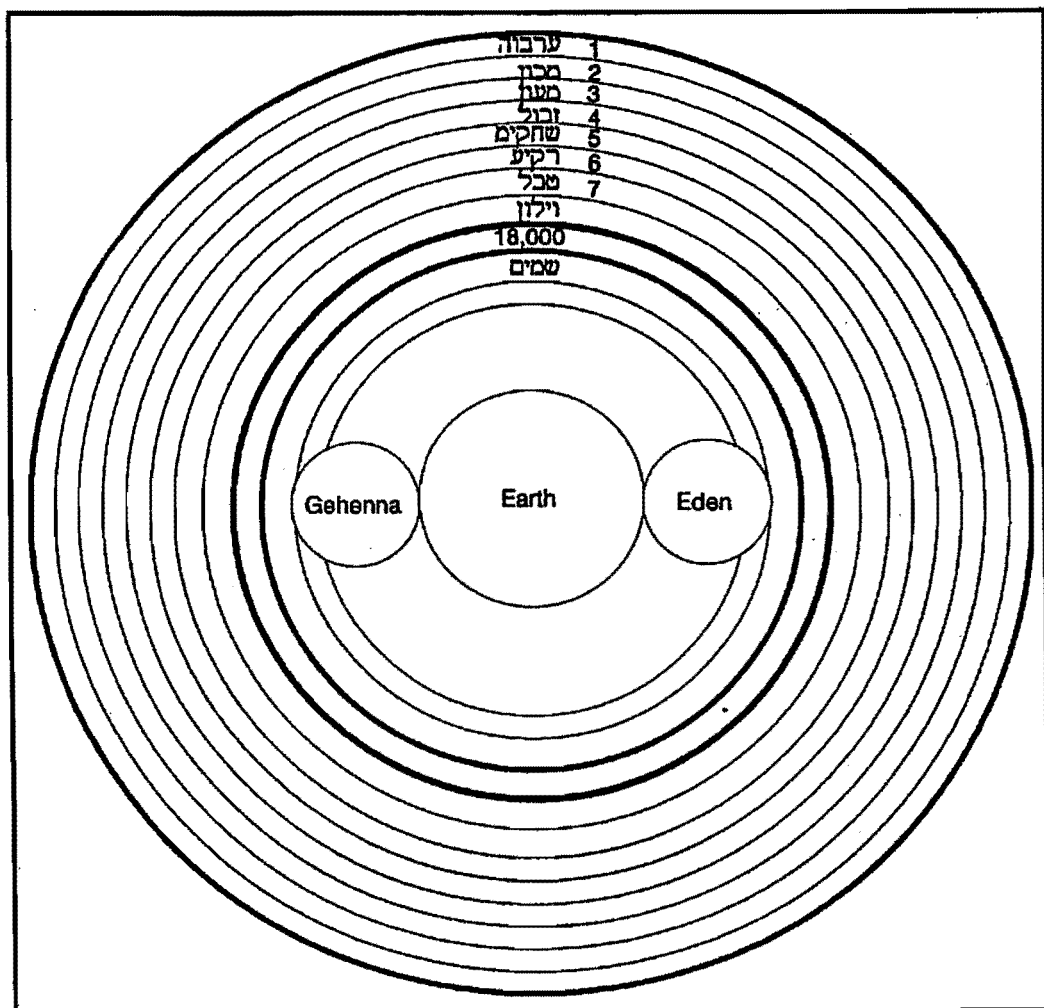


Figure 82
The Seven Heavens of Assiah

When the Holy One was about to create the world, He robed Himself in Primordial Light and created the Heavens. At first the Light was at the right⁸ and the darkness was at the left. What then did the Holy One do? He merged the one into the other and from them formed the heavens. The heavens are composed of Fire and Water.⁹ He brought them together and harmonised them, and when they were united as one he stretched them out like a curtain and formed them into the letter Vau. From this letter the Light spread, so that the curtain became curtains, as it is written:

Thou shalt make the tabernacle with ten curtains.

Seven Firmaments are stretched out and stored in the Supernal treasure house, as it has been explained, and over them is one firmament which has no colour and no place in the world of cognition, and is outside the range of contemplation; but, though hidden, it diffuses light to all and speeds them on its fitting orbit. Beyond that firmament knowledge can penetrate, and man must close his mouth and not seek to reflect upon it. He who does so reflect is turned backwards, for it passes our knowledge.

The ten curtains of the tabernacle symbolised the ten Firmaments, and their mystery can be understood only by the wise of heart. He who grasps this attains a great wisdom and penetrates into the mysteries of the Universe, for he contemplates in this that which is above in the region to which every one of them is attached, except those that are at the right and the left, and which are hidden within the SHEKINAH. ...

There are nine Firmaments, and the Shekinah completes the number, bringing them to ten. For if there are ten apart from the Shekinah, then she would be the eleventh addition to the ten, thus really there are nine, and nine days which comes

between New Years day and the day of Atonement and are a symbol then. Nine days, which are completed by the tenth. The same is true of the ten curtains in the tabernacle, corresponding to the ten Firmaments. Here is a mystery of mysteries, which none but the adepts [who are taught] in esoteric wisdom can fathom—one of those mysteries of the Holy Lamp (cognomen of Rabbi Simeon) who could expound the mystery of every firmament and of every being who officiates in each of them. There are seven Firmaments above and corresponding to them another seven below. There seven Firmaments in which the stars and planets have been placed to direct the world in its path, and in both, those above and those below, the seventh is the most exalted with the exception of the eight which stands above and directs them all.

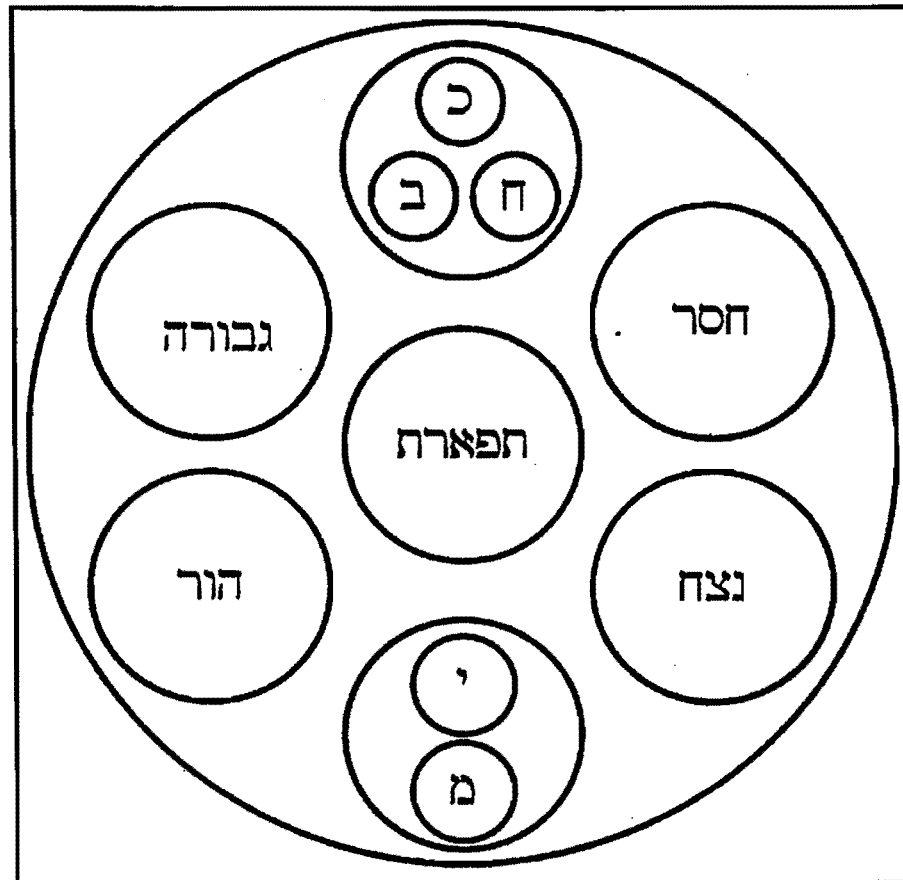


Figure 83
The Ten Sephiroth Combined in the Seven Palaces

The diagram of the Ten Sephiroth relates the Seven Palaces as applied to the Holy World of Briah, shown by allocating it to Binah. This diagram, like a number of others in the Golden Dawn rituals, actually appears more than once. It is shown in the Portal ceremony where more information on it is included. A more detailed study on this diagram will be given in the forthcoming Commentary on the Portal ceremony.

1. The first grouping that has the Supernal of Kether, Chokmah and Binah included relates to the Palace of the Holy of Holies.
2. Chesed is called the Palace of Love.
3. Geburah relates to The Palace of the Deserving.
4. Tiphareth relates to the Palace of Kindness.
5. Netzach is called the Palace of Heavenly Substance.
6. Hod is called the Palace of Serenity.
7. Yesod and Malkuth combined are called the Palace of the Brilliant White Crystal.

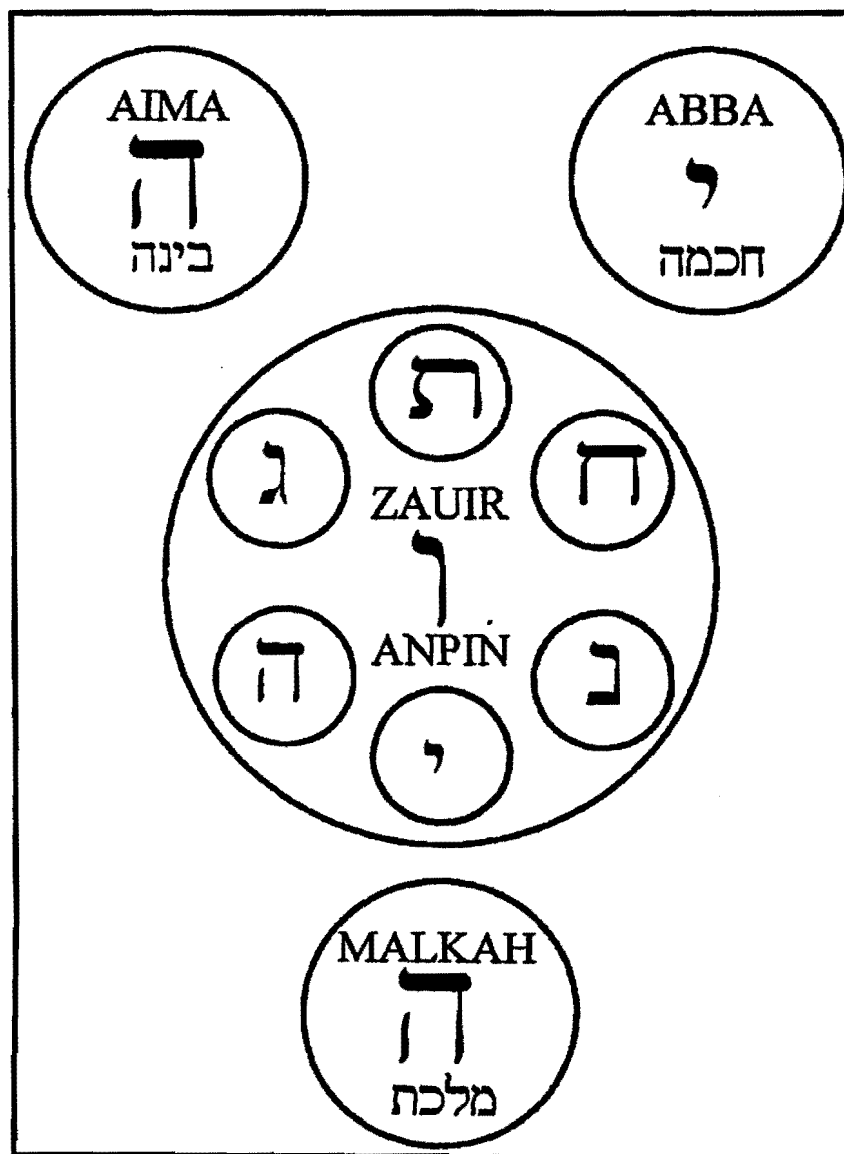


Figure 84
The Ten Sephiroth Attributed to YHVH

The Ten Sephiroth Attributed to YHVH: This whole concept relates to the Greater Universe, as seen from the Zohar, showing the development and placing of Adam Kadmon in the Macrocosm and Microcosm. Of this Mathers says:¹⁰

I will now revert to the subject of the Arikh Anpin and the Zaur Anpin, the Macroprosopus and the Microprosopus, or the Vast and Lesser Countenances. Macroprosopus is, it will be remembered, the first Sephirah or Crown Kether; Microprosopus is composed of six of the Sephiroth. In Macroprosopus all is light and brilliancy; but Microprosopus only shineth by the reflected splendour of Macroprosopus. The six days of creation corresponds to the 6 forms of the Microprosopus. *The Book of Concealed Mystery* fully discusses the symbolism of the Macroprosopus and Microprosopus; therefore it is well, before reading it, to be cognizant of their similarities and differences. The one is AHIH, Eheih, the other is V, Vau, of the Tetragrammaton. The first two letters, I and H, Yod and He, are the father and mother of the Microprosopus, and the H final is his bride. But in these forms is expressed the equilibrium of severity and mercy; severity being expressed by the two Hs, Hes, the mother and the bride, but especially by the latter. But while the excess of Mercy is not an evil tendency, but rather conveys a certain idea of weakness and want of force, too great an excess of severity calls forth the executioner of Judgment, the evil and the oppressive force, which is symbolised by Leviathan.

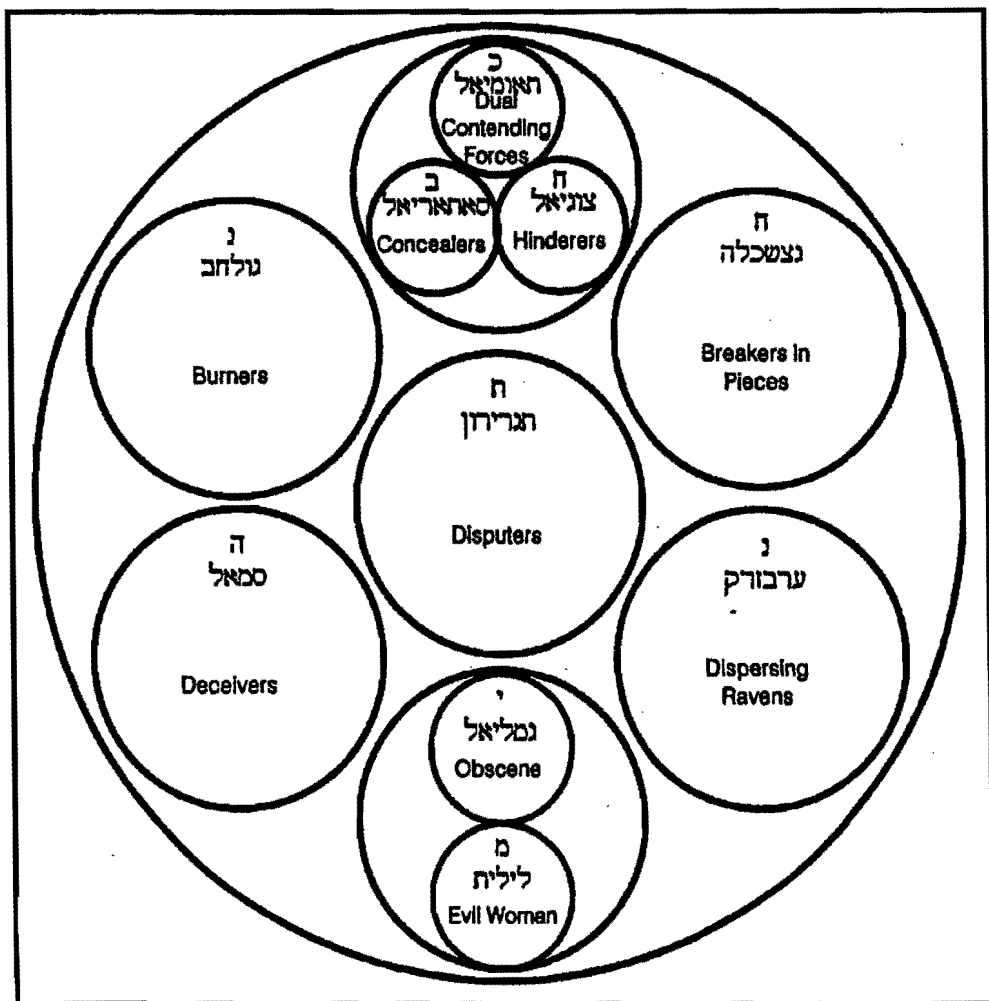


Figure 85
The Evil and Averse Sephiroth in the Seven Palaces¹¹

These are the Evil and Averse Sephiroth contained in the Seven Evil Palaces, and these Sephiroth have their place behind the Holiness of the World of Assiah. And Samael the Evil surroundeth the whole Evil Sephiroth who are eleven instead of ten. There are eleven Hebrew letters in the word "Lieutenant Governor," Esther IX: 3; eleven days from Horeb, Deut. I: 2; Eleven curtains; the word AY, where in Deut. XXXII: 37, is in value 11; Eleven were the curses of Ebal; Eleven were the Dukes of Edom.

In the Evil Palaces, the first containeth Kether, Chokmah and Binah. Unto Kether is attributed Kerethiel, which means "cut off from God," Ps. XXXVIII: 34: "When the wicked are cut off ..." and the symbolic form is that of black, evil giants. Also to Kether belong the Thaumiel or Thomiel, the Bicephalous ones; and their forms are those of dual giant heads with bat like wings. They have not bodies for they are those that seek continually to unite themselves unto the bodies of other beings and forms.

Unto Chokmah are referred to the Dukes of Edom; and the Zogiel, (from OG, King of Bashan) or as it is sometimes written Gaiel or Agiel and they attach themselves unto lying and material appearances, and their form is like that of black-evil giants with loathsome serpents twined around them.

Unto Binah are referred the Satoriel or Harasiel, the Concealers and Destroyers whose forms and appearances are as gigantic black veiled heads with horns, and hideous eyes as seen through the veil, and they are followed by evil centaurs. These are also called Seiriel from Essau, because of their hairiness.

The 2nd Palace, containing Chesed, unto which are attributed the Gagh Shekelah, the Disturbing Ones, and their symbolic forms are those of black cat-headed giants. They are also called Aziel, Chazariel and Agniel. The 3rd Palace containeth Geburah, whereunto are attributed Golahab, or Burners with Fire, otherwise called Zophiel, and their forms are those of enormous black heads, like a volcano in eruption. The 4th Palace containeth Tiphareth, whereunto are attributed the Zomiel, and they are

great black giants ever working against each other. The 5th Palace containeth Netzach, whereunto are attributed the Ghoreb Zereq, or Dispersing Ravens. Their form is that of hideous demon headed ravens issuing from a Volcano, also called Qetzephiel.

The 6th Palace containeth Hod, whereunto are referred the Samiel or Jugglers, whose form is that of dull demon-headed, dog like monsters. The 7th Palace containeth Yesod and Malkuth. Unto Yesod are referred the Gamaliel or Obscure Ones, whose forms are those of corrupting, loathsome bullmen, linked together. Hereunto are also the Nochasiel, evil serpents, and Obriel. Hereunto belongeth also the blind dragon-force. Unto Malkuth is attributed Lilith, the Evil Woman and the appearance is that of a woman, at first beautiful, but afterwards changing to a black monkey like demon.

The name of the Serpent, Nochash, hath the same number as that of Messiah, who will root out the Qlippoth from the world. These are the Evil Chiefs:

1. Kether	Satan or Moloch
2. Chokmah	Beelzebub
3. Binah	Lucifuge
4. Chesed	Ashtaroth
5. Geburah	Asmodeus
6. Tiphareth	Belphegor
7. Netzach	Baal
8. Hod	Adramalech
9. Yesod	Lilith
10. Malkuth	Nahemah

According to the opinion of some, but these names can hardly be referred to any one Sephirah, seeing their power extendeth over many and numberless orders.

Behemoth and Leviathan are two evil forms, of which the first is a synthesis of the Qlippoth already described under the head of Behemion in the Qlippoth of the months of the year. In Leviathan are, as it were, numberless Dragon forms united together so that each of his scales is like a separate Evil Serpent.

Enochian Tablets

There are three Enochian tablets on the walls during the ritual: Earth in the north, Air in the east, and Water in the west. There is no visible Tablet of Fire as this is usually covered with the red cloth, and the Incense represents its energies. The main Tablet here is the Water one in the west, for this is the one that is opened during this ceremony, and its various God-forms come forward and impregnate the Candidate's aura during the ritual. In general, the Enochian Tablets are the powerhouses of the Elemental Rituals. Although other God-forms are called, they all must come through the framework of the Enochian tablets. This is where they are very powerful, and set the tone for future magical work within the Order. It would be a fair comment to say that many members within the Golden Dawn and later Temples, regardless of rank, had no idea of the power and magnitude of the Enochian tablets. Enochian Magic has gained in popularity and most students misunderstand its power due to the fact that it was seen from the Order's viewpoint which has been echoed through the writings of Regardie and Crowley.¹²

However, for members of the Golden Dawn and Stella Matutina, many of these types of books were unavailable or not known of. This was true even as late as thirty years ago. So in fact, many of those with high ranks within the Order did not understand the real importance of the tablets in ritual. This is not a vast sweeping statement but based on comments made to me by the former head Chief of Whare Ra, the Late John Von Dadelszen, who reached the rank of 9°=2° and died in the late 1980s.¹³ Von Dadelszen actually made the point to me, during a pleasant evening's discussion, that he didn't know anything about the Enochian Tablets which really shocked me. Other Temple members who reached the rank of 7°=4° and above have also made similar statements to me over the years. Though they did not all state this, the vast majority within the New Zealand Order did. Regardie once entertained a New Zealand couple from Whare Ra in California in the early 1960s, and was of the same opinion that their knowledge of Enochian was limited to the Order's teachings. When he mentioned their names to me in 1983, I informed him that both were the rank of 7°=4° at the time of their visit. This really astounded him.



Figure 86
The Golden Dawn Judgment Tarot Trump

The Tarot Key of the Last Judgment was explained adequately in the ritual, but its formulation or connection with other diagrams on this path should be explored. All diagrams of the 31st Path show the tapering of various systems to fit into a seven-stage layout. The Tarot Key shows this by the seven Yods from the Angel's trumpet. All diagrams shown in the rituals of the paths should be closely studied alongside the Tarot Keys, for they all strongly relate to each other.

General Symbolism of the Practicus Diagrams 30th Path—Second Part

Olympic Planetary Spirits

The Seals or Sigils of the Olympic Planetary Spirits were mainly used in the Golden Dawn in the form of talismans. The first recorded use of these seals goes back to a Latin text called *Arbatel, de Magia Veterum* by Basileae in 1575. These spirits control large portions of the Heavens and Earth, governing in a septenary. Only one portion¹⁴ of the *Arbatel* has been found; the other eight portions or "Tombs," as they are called, are missing. In fact, the origin of these spirits has never been fully understood. The following notes by Mathers were attached to a copy of the Seals of the Planetary Spirits and are from Felkin's notes, dated 1897. I unearthed them some years ago from a box under the bed of a late Adept of Whare Ra.¹⁵

Name	Figure	Sign	Intelligence	Name	Figure	Sign	Intelligence
Puer		♈	Malcjidael	Puella		♉	Zuriel
Amissio		♊	Asmodel	Rubeus		♋	Barchiel
Albus		♌	Ambriel	Acquisitio		♍	Advachiel
Populus		♎	Muriel	Carcer		♏	Hanael
Fortuna Major		♐	Verchiel	Tristitia		♑	Cambiel
Conjunctio		♒	Hamaliel	Laetitia		♓	Amnixiel
Fortuna Minor		♈	Verchiel	Via		♉	Muriel
Caput Draconis		♊	Advachiel Zuriel	Cauda Draconis		♌	Hanael Barchiel

Intelligences presiding over the Planets in Geomancy.			
♈	Zazel	♏	Sorath
♊	Hismael	♑	Kedemel
♌	Bartzabel	♓	Taphthartharath
	♎		Chasmodai

Figure 87
Geomantic Figures

Geomantic Figures

This is the second ritual in which the Geomantic figures are given. The first time they are shown is in the 2°=9° ritual and includes the associations to the Planets, Signs and Elements. The Geomantic diagram in this ritual differs, for the figures now have lines drawn through them and are taken from the works of Agrippa. In addition to the lines, the names of the governing angelic bodies are given. I have seen two different diagrams on Geomancy for this ritual from Whare Ra and have never seen the two diagrams together in any single copy of 3°=8° ritual from that Temple. The *Golden Dawn Cipher Manuscript* shows that the two diagrams should be included together. When I approached Taylor on this, he said:

This is something that puzzled me also, and Mrs. Felkin could not answer it when I approached her. My own teacher was trained with Felkin in the old Isis-Urania Temple, and he told me that originally, both diagrams were combined in a single unit.¹⁶ Felkin was persuaded by some of the others that the full talismanic influence should not be revealed until the Second Order. Later these were not utilized, though some still appear in the original copies of the Golden Dawn rituals.¹⁷ To my mind the whole thing was nonsense as Agrippa published these things anyway, but as usual, my protests on this type of thing were ignored. A number of these minor designs used by Agrippa were in fact not used in the Order, and when I was Hierophant I managed to receive a dispensation to simply insert the diagrams of the drawn figures that we used and omit the ones published by Agrippa.

Formation of Planetary Symbols

The whole basis for this tablet is the *Hieroglyphic Monad* of John Dee. To study these symbols without access to the *Hieroglyphic Monad* would be, to a certain extent, a waste of time. Because this subject is complex, I suggest that Dee's book be used as a type of side lecture to explain the symbolism fully. In short, it is a treatise showing how the seven symbols of the planets can be formed from one symbol of Mercury or what Dee calls the "Hieroglyphic Monad." The tablet is plain enough to understand this concept, and when combined with Dee's book, gives a deep understanding of this type of philosophy.

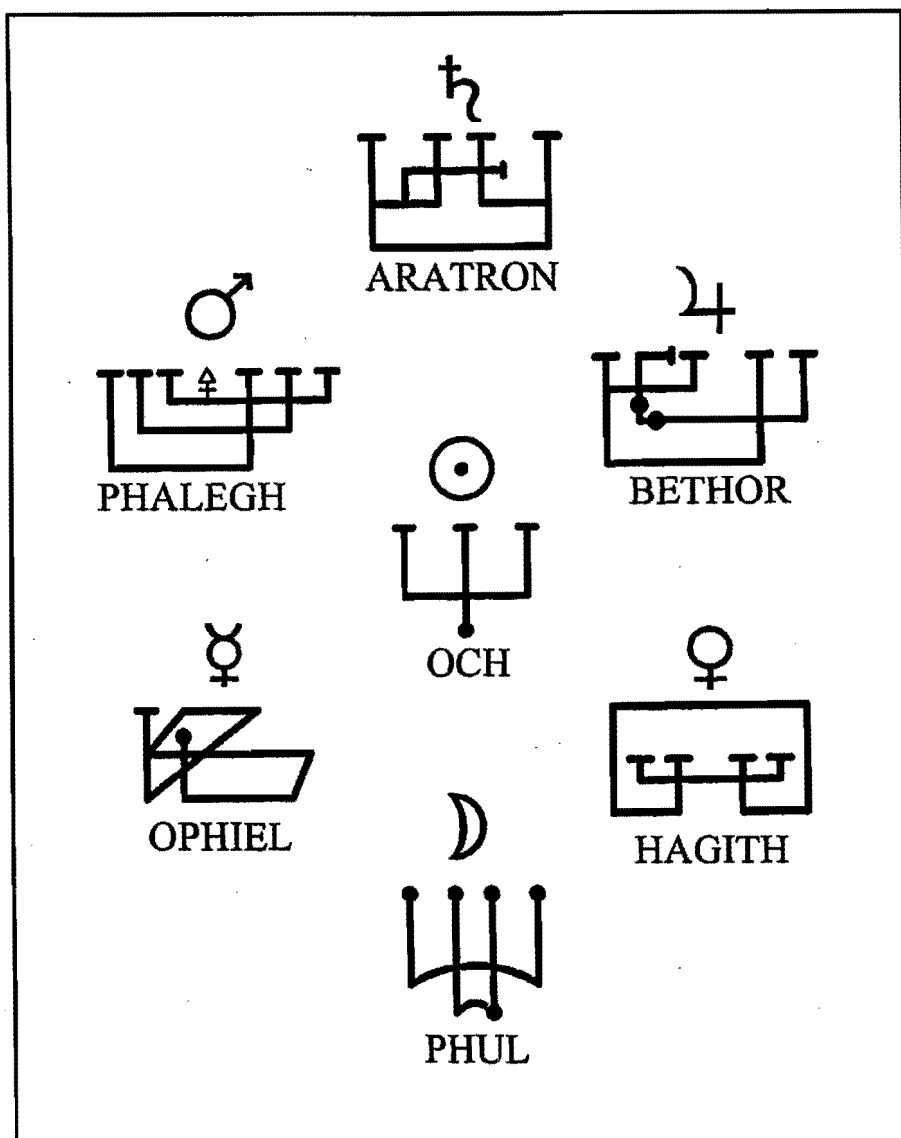


Figure 88
Olympic Planetary Spirits

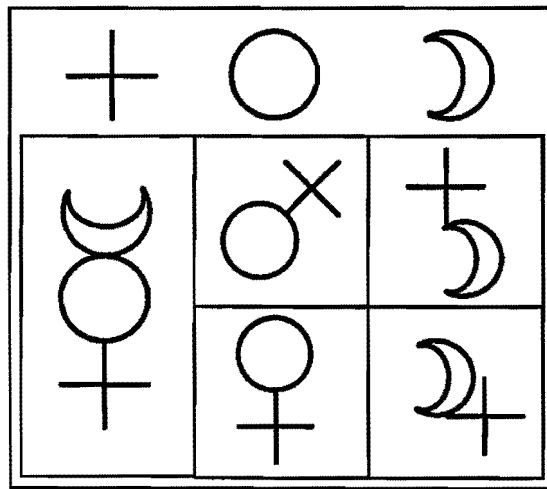


Figure 89
Planetary Symbols

I had a great deal of trouble obtaining the diagram for this tablet. It is missing from the Whare Ra papers and the American Golden Dawn Temples (pre 1925). A reconstruction has been done and I must apologize if it is not accurate, but I think it is fairly correct.

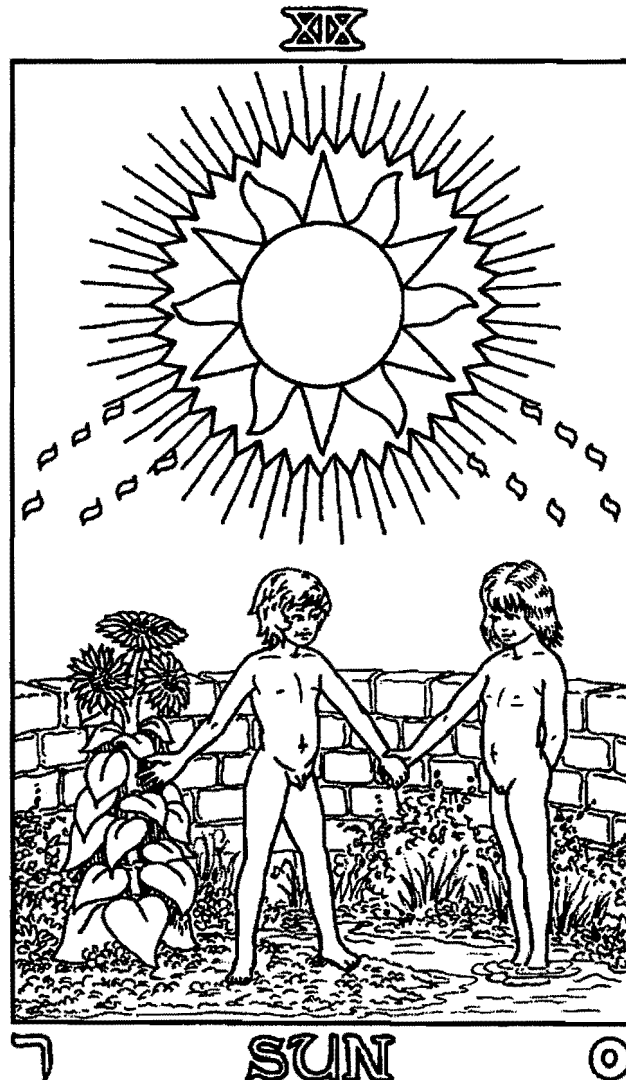


Figure 90
The Golden Dawn Sun Tarot Trump

The Tarot Key of the Sun is explained adequately in the ritual.

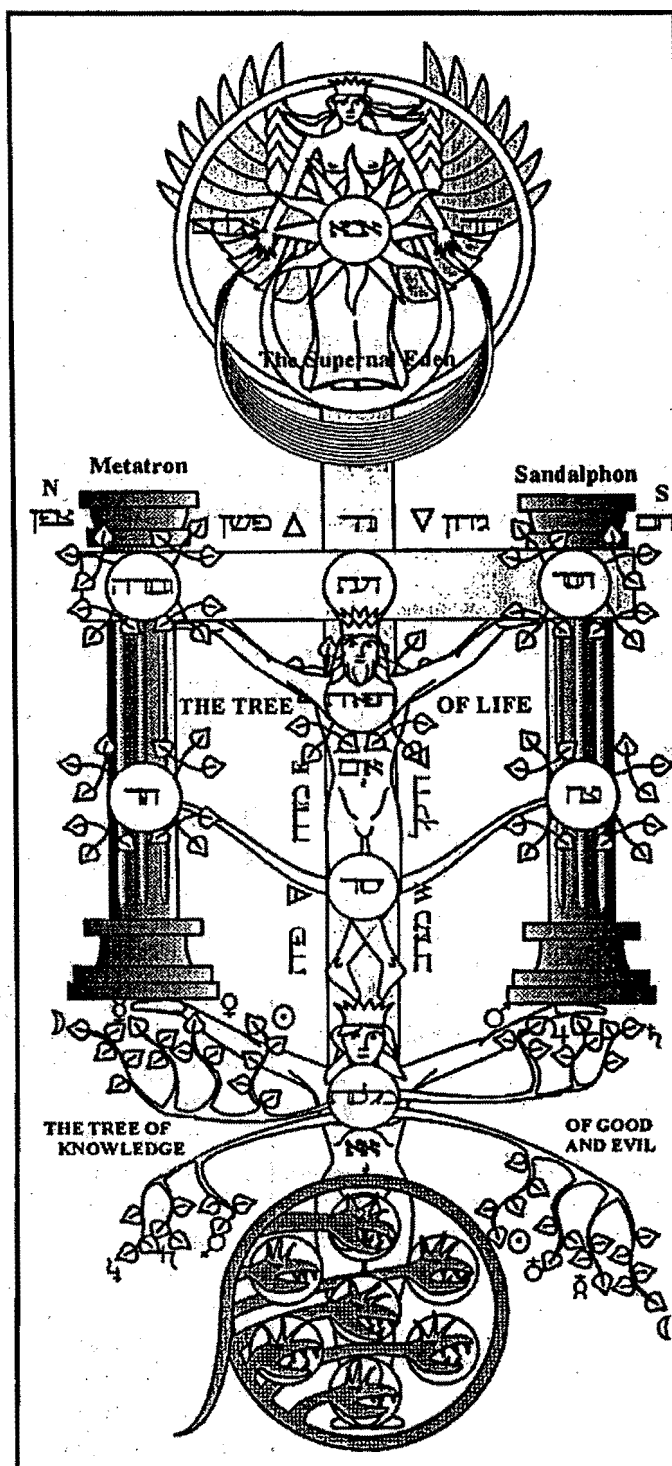


Figure 91
Garden of Eden Before the Fall

Garden of Eden Before the Fall

This diagram is possibly one of the most misunderstood or ignored in all the Golden Dawn rituals, yet it is one of the most important. The whole concept of the Garden of Eden is the idealistic state before the Fall of Man. When I first saw this diagram, I glossed over it and thought of it as very idealistic but of little value. Taylor, though, kept drawing my attention to it. In many respects, the Admission Badge diagram and the Garden of Eden are analogous to each other for they both have the same message, seen from a different viewpoint.

Mathers adapted the explanation from the *Zohar*, Part One, folios 25a-26b. The Golden Dawn approach is in reality a combination of the Judaic-Christian viewpoint. The diagram represents not only Man, but Israel as well. The two figures in the central column imply that Woman developed from man, shown by her lower status on the Tree. Both at this stage appear to be hermaphrodites. One form of teaching shows that the vessels of a Man and Woman were deemed imperfect, as they could not reproduce correctly. This was the pre-separation state. It appears that while in the Garden of Eden state, Adam and Eve were not equipped to handle it. When the sexes completely separated, or the vessels shattered, they could not know the previous state they had before, because in the separation of the sexes, Man and Woman lost a part of themselves that they could only find in the other.

Symbolism of the Altar

The Cross above the inverted triangle is very important to the Water Grade of Hod. In reflection, the Tarot Key of the Hanged Man justifies this. The Cross, in effect, is I.A.O. or the Divine White Brilliance that is to descend into the inverted triangle—Osiris. It is the Light of Redemption, Osiris Risen through trial and suffering. In many respects it is identical to Adam and Eve expelled from the Garden of Eden; they must redeem themselves before they can return. The Cross must descend to give the triangle enlightenment.

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

Figure 92
Kamea of Mercury

Kamea of Mercury

The Kamea or Magic Square of Mercury is created from a single square of 64 cells with every line having a numerical value of 260. This is obtained by filling in the number square, starting at the top right hand square and working from right to left on all lines. Now divide the cells into four minor squares of 16 cells each. Taking the first minor square that is formed. This includes the numbers 1-4 across, 4 to 28 down. 28 to 25 across and 25 back up to 1. The two major diagonals remain the same. That is cells with the numbers 4, 11, 18, 25 and the cells with numbers 1, 10, 19, 28. An easy method to remember which cell is which is to use a pencil and draw a line through the diagonals

in each of the four squares. The same procedure is now repeated in the remaining three minor squares. The remaining numbers are now interchanged with each other. For example, 2 interchanges with 63, 3 interchanges with 62. 6 interchanges with 59 and 7 interchanges with 58. The whole procedure is quite simple with the highest remaining numbers interchanging with the lowest. The diagonals of each of the four minor squares remain the same.

Now let's take the top line, as an example. Forget each number or cell with a line through it and we have the numbers (from the right) 62 and 63. These are reduced as by Theosophic reduction, or reducing double numbers to a single digit and are as follows: $62 = 6 + 2 = 8$ while $63 = 6 + 3 = 9$. The concept is a line drawn through the consecutive hidden numbers 8 and 9. The other two numbers are 58 and 59. $58 = 5 + 8 = 13$ which reduced to $1 + 3 = 4$. $59 = 5 + 9 = 14 = 1 + 4 = 5$. The consecutive numbers are 4 and 5 which a line is drawn through. If things were kept strictly mathematical, the border would not link up to the corners of the square nor would the lines touch the apex of each pyramid. The circles drawn would circle through the last numbers only and would make them rather larger than given in some drawings today.

Seal of Mercury

The Seal of Mercury stems from the formation of the number of cells. The diagonals that were kept in place when the numbers in the cells were rearranged now have a line drawn through them. The four circles in each section are taken from the last figure of the double digits. For example in the top circle the numbers 52, 53, 44 and 45 are given. This relates to the numbers 2, 3, 4, and 5. The next circle goes through the numbers 34, 35, 26, and 27. The operative last numbers being 4, 5, 6 and 7. The other two circles follow the same pattern. The lines drawn through the remaining figures on the border also follow a mathematical pattern.

8	58	59	5	4	62	63	
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

Figure 93
Seal of Mercury

Spirit of Mercury

The name of the Spirit of the Planet is Taphthartharath, which when translated to the values of the Hebrew letters gives us 400, 80, 400, 200, 400, 200, 400. These numbers

must now be reduced though the Aiq Beker system of notation by taking an extra digit, zero, off each number which now gives 40, 8, 40, 20, 40, 20, 40. A line is now drawn through these numbers, which produces the Sigil of the Spirit.

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
09	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

Figure 94
Spirit of Mercury

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
09	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

Figure 95
Intelligence of Mercury

Intelligence of Mercury

Tiriell is the name of the Intelligence of Mercury. When utilized as numbers the name gives 9, 10, 200, 10, 1, 30. When reduced by Aiq Beker the numbers for this name are 9, 10, 20, 11, 30. The reduction was only with the 200 by reducing a single zero off it, while 1 was added to 10 to create a double-digit figure of 11. When tracing this though a small M shape is given on the cell numbered 11. In my original Golden Dawn papers from Whare Ra temple, the version of Tiriell is given on its side. I might add here that what Regardie published in his two editions of the Golden Dawn and in his *How to Make Talismans* books show this figure either given as a mirror image or given on its side. The only books I have seen that create this figure correctly are *High Magic* by King and Skinner and The Rudd manuscripts that Adam McLean published as *Angelic Magic*.

In the rituals, the figures and names of 8 (Asboga), 64 (Din) and 2080 (Taphthartharath—which has already been explained), are given somewhat cryptically. The 8 and the 64 are easily explained for the eight is the Eighth Sephirah of Hod and the square root of 64, the number of cells in the Kamea. The number of 2080 is formed from the addition of all numbers in the cells of the Kamea.

Mercury on the Tree of Life

Very little explanation of this diagram is given in the 3°=8° ritual. The concept is an expansion of the Hieroglyphic Monad as adapted to the Sephiroth of the Kabbalah. Taylor gave the following explanation of this diagram from a lecture he attended at Whare Ra back in the 1930s. He could not recall who gave the lecture or whether it was the lecturer's own explanation or something from a much older document.

The cross of Mercury signifies the Outer Order of the Elemental Grades which enclose the Earthy, Airy, Watery and Fiery Sephiroth. This is the ascent through the cloak of matter to the Second Order, as shown by the circle of Breath, which is governed through the Ruach of the Adept. The Bull's horns show the Third Order and the Path to it through Daath, the Abyss. Kether stands yet above all things as the infinite source that the Adept must aspire to return to.

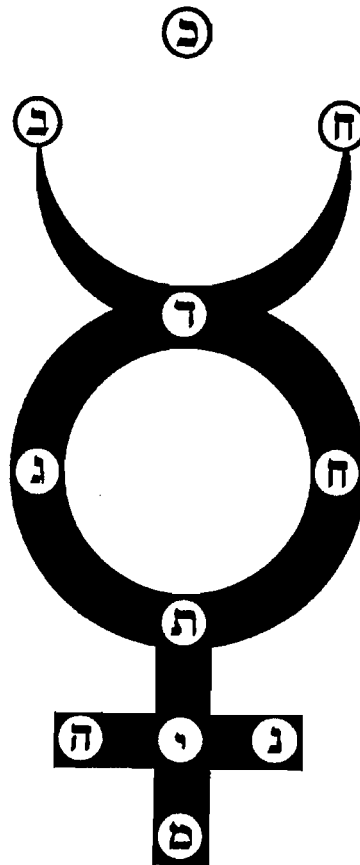


Figure 96
Mercury on the Tree of Life

Seven Planes on the Tree of Life

This diagram bears a great deal of study. The associations at first seem cryptic, but in reality, they are well thought-out. The concept is to show the seven main rates of vibration from the lowest to the highest. By placing the planetary symbols on each plane one shows that this vibration concept is gradual; the order of the planets shows their rate of motion. In other words, this shows the division of the material concept of the universe through seven stages of growth. I did not appreciate this diagram until, again, through Taylor's urging, I read the works of Alice Bailey. Taylor equated the Seven Rays with the Seven Planes. Alice Bailey writes in *Esoteric Astrology*:

The seven rays are therefore embodiments of seven types of force which demonstrate to us the seven qualities of the Deity. These seven qualities have consequently a sevenfold effect upon matter and forms to be found in all parts of the universe, and also have a sevenfold interrelations between themselves. Life-quality-appearance are brought together into synthesis in the manifested universe and in man incarnate, and the results of this synthesis is sevenfold, producing seven types of qualified forms which emerge on all plans which we, from our little point of view, regard as formless are not really so. Our seven planes are but the seven sub-planes of the cosmic physical plane.

The Mathers diagram here shows how this can be applied to the Kabbalistic concept. I would urge others to study the works of Alice Bailey, especially her *Treatise on the Seven Rays* and her seven-stage system, for in many areas it fits with the Golden Dawn. When I first studied this diagram, I thought it was placing emphasis on Seven Astral Planes, but through the works of Bailey and others, I found that this is merely the tip of the iceberg. It gives an almost unlimited approach to esoteric thinking and it can become as deep as you want to make it.

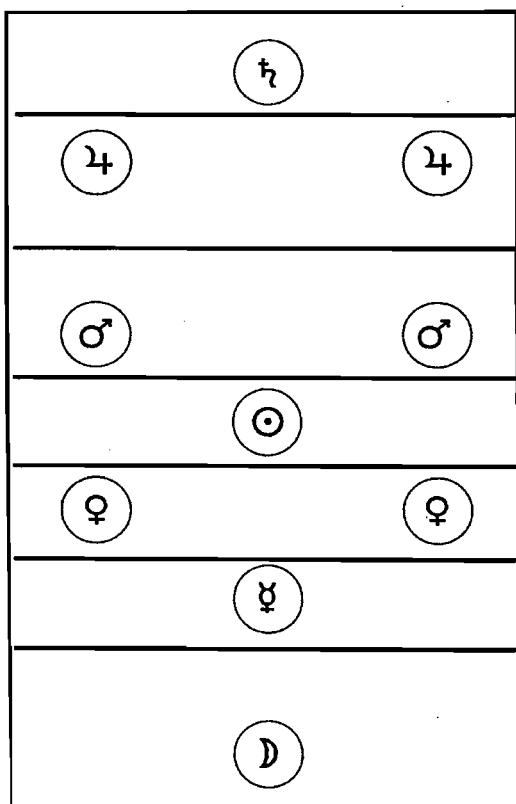


Figure 97
Seven Planes on the Tree of Life

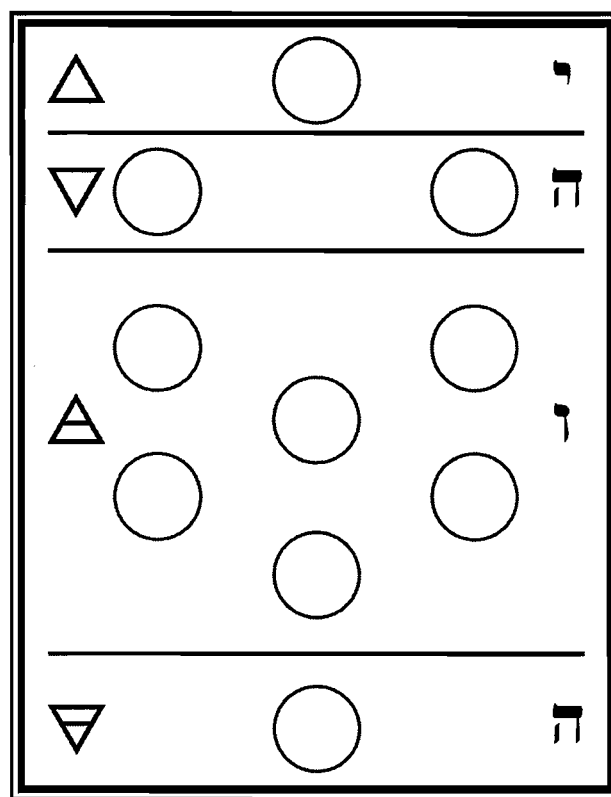


Figure 98
Four Planes Attributed to the 4 Elements

Four Planes Corresponding to the 4 Elements

This diagram is straightforward in the sense it gives a fourfold division of the Kabbalah. The elemental association is the same as the associations to the Holy Name: Yod to Fire, Heh to Water, Vau to Air and Heh(F) to Earth.

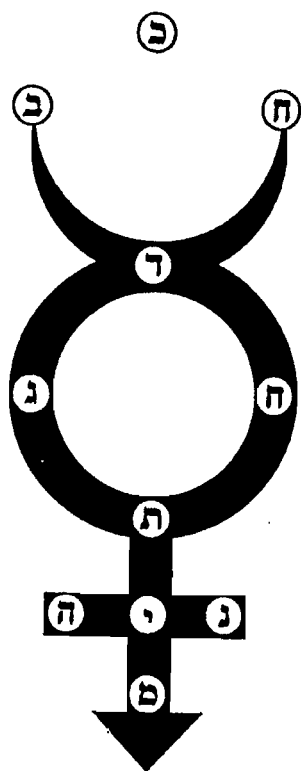


Figure 99
Alchemical Sephiroth

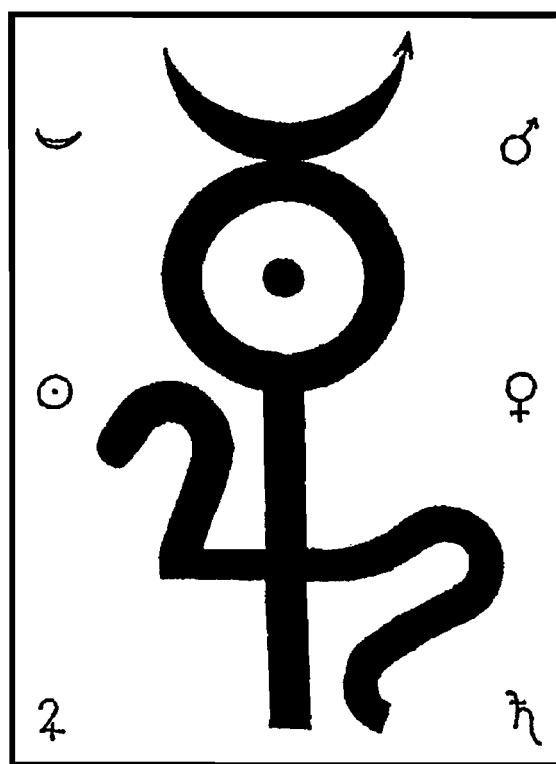


Figure 100
Planets in the Mercurial Figure

Alchemical Sephiroth

In the New Zealand papers I have examined this diagram applies Jupiter to Chokmah. I feel that this is an error, whether deliberate or otherwise, and I have corrected it to fall in line with the alchemical associations as given in the 2°=9° ritual by placing the symbol of Saturn in Chokmah. I am unaware of what was given in the English temples but have mentioned my correction in case it was given in the old Golden Dawn as well. If the original diagram had the Jupiter symbol for Chokmah and Binah, then it was placed as a deliberate blind in the ritual for the aspiring Adept to work out. This was something that Taylor continuously warned me to look out for.

The Planets in the Mercurial Figure

As near as I can tell, the Golden Dawn diagram of this figure comes from the works of Johannes Banfi Hunyades (1576-1650), and is another version of Dee's Hieroglyphic Monad. This takes the single figures of the planets as given in the 30th Path and places them in a single unit. *The Hieroglyphic Monad* of Dee should be studied to get full value out this diagram, and it would take a full book to explain the figure.

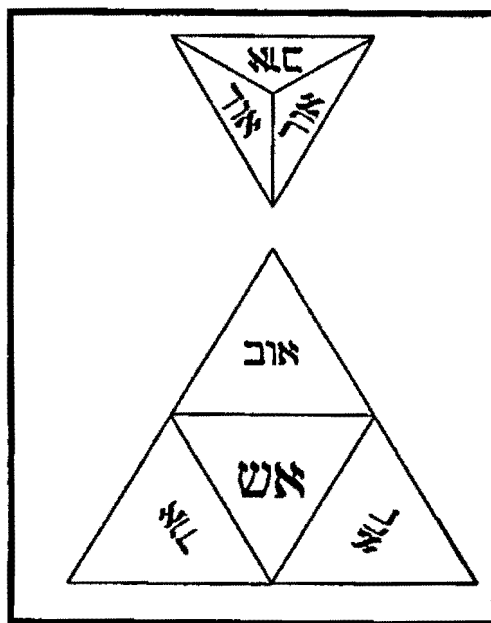


Figure 101

The Admission Badge—Tetrahedron

Commentary on the Practicus Ceremony

General Symbolism of the Ceremony

Symbolism of the Opening

The first knock by the Hierophant brings in the current that activates the ceremony. The preliminary work of setting up the temple props and creating the God-forms was all done through the power of the Office of the Hierophant which he assumes during the Equinox Ceremony. This differs from the power of individual Grade rituals; the personal power of the Hierophant brings through the energy for these rituals. Ritual energy or power as it is sometimes called must have some type of receptacle for it; otherwise, it would scatter and be wasted without any definite form of cohesion. The receptacles for this are of course the temple props in the physical and the God-forms in the Astral. If the Hierophant has not done the correct pre-ritual visualization procedures, then the energy that comes in is unbalanced. The first level of this checking device is the God-forms who control and disperse this energy. The second level is the temple Officers themselves if the first level has not been created correctly. The ceremony can continue of course, but it places a great deal of strain on the Temple Officers.

When studying any form of group Golden Dawn ritual you will note there are numerous checks and balances throughout so that if someone is half-asleep during the ritual someone else can take over and handle the energies correctly. As I have mentioned in other ritual books, the astral effect on the Candidate actually begins long before he enters the Hall.

From the moment that the Sentinel, sword in hand, attends to the Candidate, the Candidate is under his protection through his form of Anubis the Guardian who holds the Nephesch of the Candidate in ready for the entrance to the Hall.

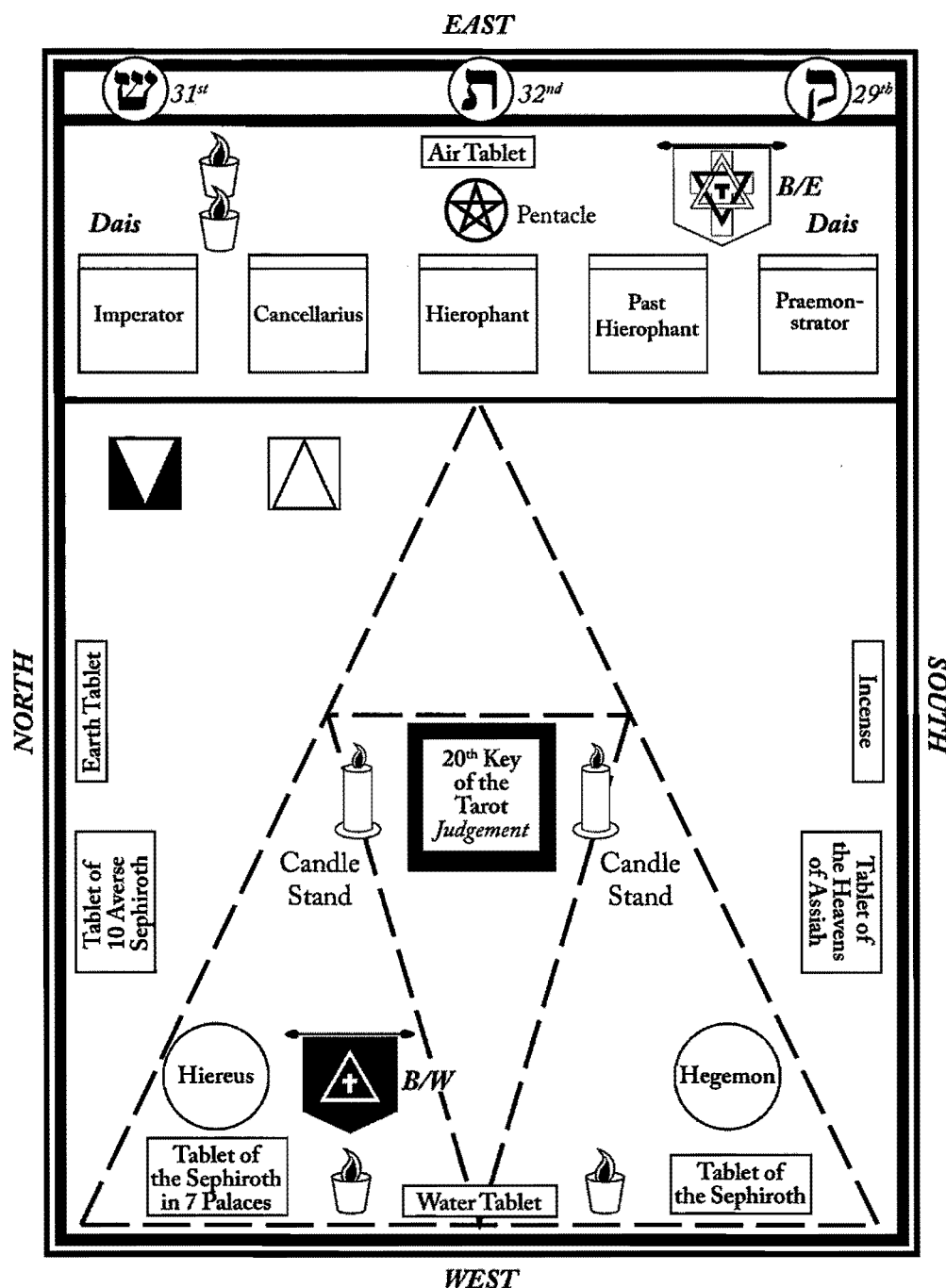


Figure 102
The Admission Badge—Tetrahedron in Temple

When the Hierophant asks the Hegemon to see that the Hall is properly guarded, he sends forth a stream of light to that Officer. The affirmation of the Hegemon shows that the light has been received and sent back to the Hierophant. The second command of the Hierophant then sends forth another stream of light to the Hiereus whose affirmation

returns it back to the Hierophant. At this point a number of questions and answers are given, but a triangle of light forms from the Hierophant to the two officers. The next move by the Hierophant is a very unusual one; he draws forth yet another triangle from the Water Tablet by pulling it along to the two sides of the triangle.

When I first started to see the twin red beams during the opening of a $3^{\circ}=8^{\circ}$ grade, I was quite surprised and almost stopped the ritual. Then when I saw the green reverse triangle coming from the Water Tablet, in the opposite direction, I was even more intrigued. A week or so after this happened I contacted Taylor and asked him about the significance of the colors or was I just seeing things. He smiled at me in that enigmatic way of his and explained the full effect of the Admission Badge on the currents of energy on the floor during the $3^{\circ}=8^{\circ}$ ritual. At that time, I had no idea of the Admission Badges' effect on the temple floor. Taylor kept this information from me until I started to perceive these energies, and it was only after that, that he started to tutor me in their full effect.

When I mentioned these energies to others who had reached the $7^{\circ}=4^{\circ}$ rank in Whare Ra, I got a blank look in return. The only people that I know of who referred to them were Taylor, Hugh Campbell (in a conversation with Percy Wilkinson) and former Chief Bethany Jones (during a phone conversation with her in the early 1980s when I asked her if there were papers given out on the subject). For some reason, very few were given the papers of the Admission Badges on the temple floor plans. According to Taylor, at Whare Ra, you had to see the effect and then approach Mrs. Felkin, who only then would instruct you. The diagrams Taylor copied to his notebook had Mathers' initials on them.

The Hierophant gives the knock, which sends forth a fresh current to the Water quarter. The Adoration is done through ELOHIM TzABOATH, the Holy name of the Sephirah of Hod, in front of the Elemental Tablet of Water. At this point the Officers are concentrating on the Elemental Quarter, not the Tablet. The invoking Pentagrams are then done in the west to invoke the Archangel Gabriel.¹⁸ It is done in front of the tablet because the Tablet is in that quarter, no other reason. Regardie believed that one activated the Tablets this way, and while he was correct, this type of activation was only used for special occasions, such as the Consecration of the Vault Ceremony, not for Outer Order Elemental ceremonies.

You will note that the following gestures to the names on the Tablets are all passive gestures. Mathers did a minor paper on this that I have reproduced in part in the previous books on the Elemental grades. The Pentagrams effectively work directly on Gabriel and "Blindeth him with their Brilliance," to quote Mathers.

With the use of the Sign of the Eagle and the Cross, the Three Secret Names of the Tablet are called on, and the Tablet of Water is petitioned directly. The Names of MPH ARSL GAIOL and RA AGIOSEL are called, for they are two highest names in the tablets. The first name fuses a link between the Hierophant and the Tablet, and the second reinforces the Tablet's link to the Planet of Mercury. Though Mercury is an Air Planet in astrological terms, in Kabbalistic associations it works through Hod and the Water Element. Also, the Three Secret Holy Names of God relate to the astrological houses and they are said to affect the Candidate in the following manner:

MPH: Eighth House ¹⁹

This works on areas of partnerships and occult study and tries to harmonize them. It also helps one come to terms with physical loss.

ARSL: Ninth House

The influence of this house shows the mental reaction to one's study. It works on long-range plans and opens up avenues of additional teaching.

GAIOL: Tenth House

This house helps one find one's depth in occult and spiritual activity and gain perspective on things in general.

The officers stand in front of the Enochian Tablet in positions forming a triangle from the Hierophant. This is so that as the Hierophant links his Ruach with the Tablet, the other officers can spread the load of power if there are any problems. Taylor told me of an incident some years ago at Whare Ra where the Hierophant was standing in front of the Tablet doing nothing but saying the invocation with little enthusiasm. Both officers

standing behind him (of whom Taylor was one) let out a small gasp simultaneously as the energy went through the Hierophant and decided to settle in the two officers. Taylor described this function as like working in an invisible cloud where every movement was heavier than normal. When the ceremony finished, both officers were thoroughly exhausted. This is but one example of what can go wrong. The Enochian energy overcompensated through the other officers. Both officers behind the Hierophant were 5°=6°; if Outer Order members had been the officers, then there would have been many difficulties in the ritual.²⁰

The three Officers then do a battery of eight knocks each which taps into the energy emanating from the eighth Sephirah of Hod.

The number of knocks then given relate to the 8th Sephirah of Hod showing the current they are tapping into.

Advancement on the 31st Path of Shin

When Taylor first showed me a copy of this floor plan he informed me that he thought it was one of the most significant in the Outer Order rituals, not so much for hidden currents of energy on the floor, but for the deep alchemical symbology. This part of the ritual leads to the water Sephirah of Hod, Splendour, though it is supported by the Triangle of Fire, the base of the cup. The base of the triangle covers Malkuth with the apex entering into Yesod. This shows Malkuth, as the first matter or earth of the alchemists, being heated by fire through the timing of the planets and transmuting up through the framework of the four planes on the Tree of Life.

When the first matter reaches Yesod, it has transmuted into steam as the Airy nature of Yesod exerts its influence. The Black Pillar shows the transmutation of the wet way while the White Pillar shows the dry way. At the Tiphareth point, the Airy nature is transmuted into the watery solvent which produces the Garden of Eden or the ultimate Utopia, the Holy elixir that transmutes man into his original state, shown by Kether. Above this is the symbol of Mercury with the symbol of Mem above it. Taylor commented to me on other aspects of this diagram:

The left tip of the crescent touches Binah and the extreme nature of the solid, while the right tip touches Chokmah, near the altar of incense, showing the vitriol or acid nature. Both are extremes, yet the Garden of Eden is the Middle way. The Mercury sign above it is a symbol of the Universal Essence.

The Hierophant's speech gives the dispensation for the Candidate to enter the Hall. This speech is generally confused as a petition to the Temple Chiefs for the Candidate to be admitted to this degree. However, what actually happens is that the Hierophant petitions the Chiefs, or unseen Guardians, who control the Inner and Outer Orders to let the Candidate enter and partake in the mysteries, not those said Chiefs of the Temple.

The Hegemon, in the God-form of Axiokersa, is the Kabir, the Guide. Wynn Westcott tells us who these mysterious Kabir were:

Kabeiria: A very ancient system of the Mysteries existed among the Islands of the Aegean Sea, and chiefly at Samothrace. This district was inhabited by the Pelasgians, a race of Indio-Germanic type which preceeded the Greeks. The Samothracians performed the Mysteries called the Kabeiria, in honour of a group of Deities, the Kabeiri, consisting of Axieros, Axiokersos, Axiokersa, and the novice was called Kasmillos. The ceremony took place yearly, and lasted nine days. Personal virtuous conduct was demanded, and a form of absolution of sins was granted. The Initiated wore a purple ribbon around their bodies as a talisman. It was believed to render them especially exempt from dangers of the sea.

Eusebius, quoting Sanchoniathon, gives an account of these mysteries. Some mythologists find a relation between the Kabeiri, the Great Ones, and the Greek Chronos (Saturn) with his sons. Others relate them to the Hebrew Noah, or to the Phoenician Sydyk, and again to the Patriarch SHEM.

The secret rites commemorated a narrative that Axieros, Axiokersos and Axiokersa, had murdered Kasmillos. The novice, after due ceremonial, was crowned and invested with an olive branch, and then sacred dances were performed. The

special Priests were called Korybantes. Macrobius tells us that these festivals were performed at the vernal Equinox, and that the symbolism referred to the Sun in Autumn and Spring-time.

The learned Faber has a large volume of the Kabeiri. Hereodotus tells us that Cambyzes, King of Persia, unlawfully entered the Temple of the Kabeiri when in a fit of madness, defiled it, and burned all their images.

When studying the above paper one cannot help but see the strong links to the Golden Dawn Tarot Key Judgment, where the Kabir are raised from the dead to face Judgment for murdering Kasmillos, whom no doubt was sacrificed for the coming spring.

In the antechamber, the Hegemon hands the Admission badge to the Candidate and takes over from the Sentinel, for only the Hegemon can open the door to the Hall. The Hegemon gives a battery of eight knocks while holding the Candidate's left hand. I have heard a number of reasons for this, but the simple explanation is that the right arm of the Hegemon is the strongest side relating to the Pillar of Severity and it reinforces the left side of the Candidate, the Pillar of Mercy. The Hegemon reinforces the weak areas of the Candidate, allowing him protection. From a psychic viewpoint, the Etheric body of the Candidate is charged to a high rate of vibration by this act and it readies the subtle anatomy of the Candidate to receive the higher forms of energies given in the ritual. I was familiar with this concept when studying Tantra Yoga in India over two decades ago with Vivandatta who worked on a similar principle.

The speech given by the Hegemon before the door is opened relates to the Solar power that travels across the heavens, just as the Candidate will do once he enters the Hall.²¹

The next step, that is the Candidate crossing over the Portal, has be done with extreme care.²² The small pyramid held by the Candidate actually helps here, for it is a model of the energies in the hall. The Hegemon also helps with this through the aura energizing process I have described above. The path of the Candidate usually begins from a door near the right angle of the triangle, or if the door is in another part of the room, it is usually worked so that the entranceway is either the left or right angle of the triangle. The Hegemon leads the Candidate along the angle towards the west, past his own station (depending on entranceway), to the station of the Hiereus. At this point the energies of the god-forms of the Three Kabir are the controlling aspects of the ceremony, though there is some assistance from Shooeu-Tha-Ist, who is on the Dais and controls the Pillars, the balancing force of the Hall. The Hierophant, in the form of Axieros on the floor, sends forth his stream of light to guide the Candidate along the correct path, for without the guiding force of the Hierophant the three Kabir cannot act.

The Hiereus' function is to further test the Candidate; after the correct symbolism is exchanged, the Hiereus opens up his station so that the Candidate can pass through it. The Obligation taken at this point sends forth a further stream of light into the aura of the Candidate's Ruach which makes it receptive to what it is about to receive. Once the Candidate holds the Cup of Water in front of the Water Tablet, the energies of that Tablet impregnate the auric bodies of the Candidate. This is further ratified with the sprinkling process. The God-form of Nephthys who is at this station also helps by sending forth her energies to help stabilize the transition phases of the energies of the Tablet and the Candidate linking together. She also sends forth the Candidate to the Pillars in the east where he is placed under the protection of the God-form of Shooeu-Tha-Ist. This is usually done through the station of the Imperator on the Dais, but if he or no other Warden is present, then the Hierophant must activate this part of the process.

By taking the Candidate through the Pillars, the Candidate meets up with his Higher Self who is placed between the Pillars when he enters the Hall. The lamp placed in front of this position is a symbol of its blinding light.²³ Once a complete circumambulation of the Hall is done, the entire triangle of Fire has been traversed, and the Candidate stands in front of the Hierophant as Axieros who is about to initiate him in the solar mysteries as the First Kabir. Two more circumambulations are done. The first circumambulation stops at the seat of the Hiereus as Axiokersos the second Kabir; the second circumambulation stops at the seat of the Hegemon as the third Kabir.

The Candidate is then placed in the west, roughly on the point of the internal triangle. Quoting Taylor again on this point:

The Theoricus must be so placed so that the internal or reverse triangle (as shown in the diagram) holds him in check. Some have put the seat of the Theoricus in the north-west but to my mind, they do not understand the reason of the seating arrangement in the first place. This inner triangle is Kasmillos, and the Path that he has trodden on is drawn from a power of the early Greek Mysteries that the Order has tapped into. What we have here is a ritual from within a ritual. The Forms of both Isis and Horus who send forth this light and cradle the Theoricus in their grasp do so through the balance of Nephthys yet again. Remember that the Inner triangle starts at the stations of Tharpeshest and Knousou Pekht, at the very base of the Altar. The whole concept is one of self-sacrifice of the Candidate for the greater good of all.

Earlier I mentioned the diagrams shown by the Officers and the Tarot Key of the Path they represent. All the diagrams are variations of the Tarot Key shown. Each God-form who stands in front of the diagrams guards them and opens up their energies to the Candidate's Ruach. The Candidate accepts them passively for he has already experienced these God-forms in previous ceremonies, and they now impart what some have called "subliminal energies of understanding" to the Candidate. By this, I mean the Higher self of the Candidate is instructed at a level not consciously known to the Candidate at that time. In future months or years it opens up the deeper layers of meaning within the psyche.

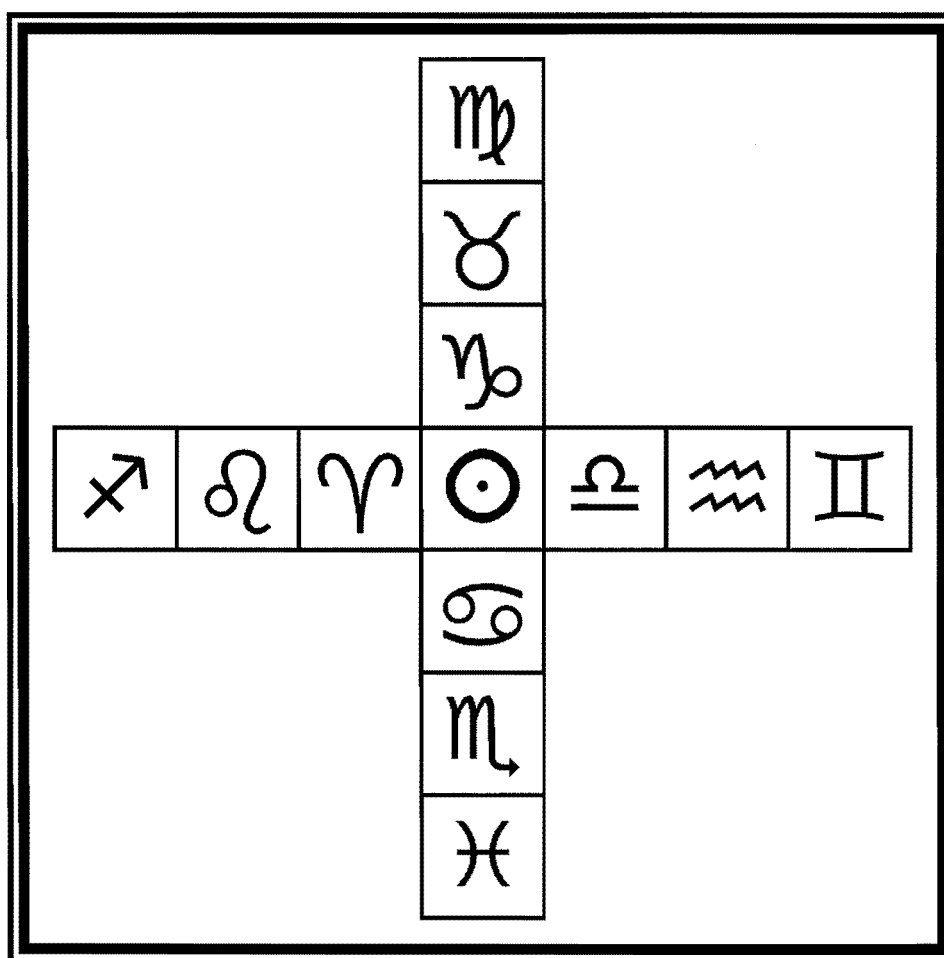
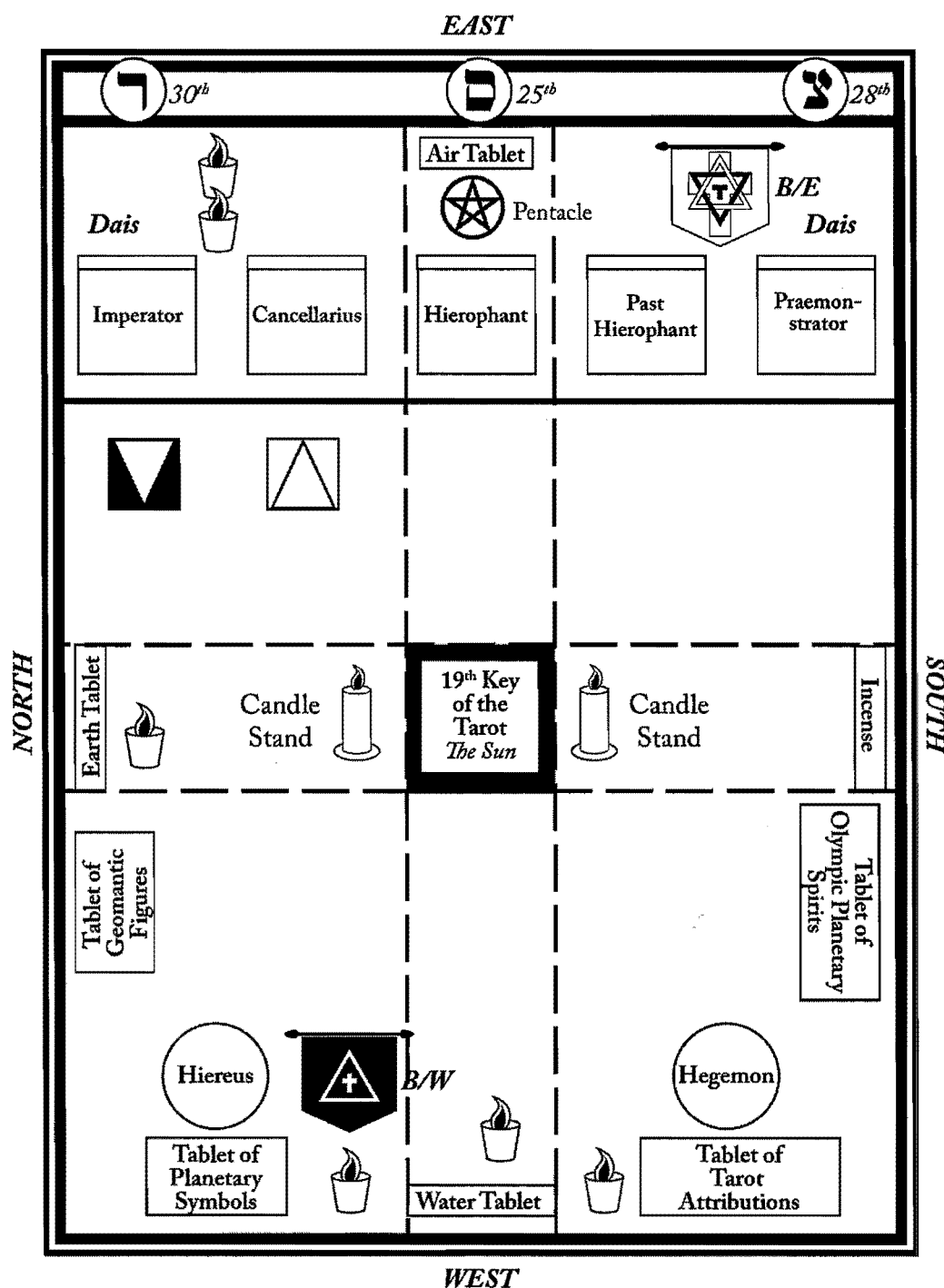


Figure 103
The Admission Badge—Greek Cross of 13 Squares

Advancement on the 30th Path of Resh

The diagram of the second part of the Temple arranged in the floor plan of the Admission Badge of the 30th path, the Solar Greek Cross. You will note the changes of the Hebrew letters around the edge of the Hall, signifying the God-forms that have been discussed earlier.

The Hegemon as Axiokersa the guide, under the influence of Shooeu-Tha-Ist, brings the Candidate up to the gates of the path—The Pillars. The Officer on the Dais then releases control to the God-form of Shooeu-Tha-Ist on the floor at the station at the Pillars. The Candidate's Ruach is held in check and protected by Shooeu-Tha-Ist and Nephthys, who controls the actions of the Water Tablet. At the Pillars, Axiokersa petitions the God-form of the path of Resh, Aten, to let the Candidate enter.



The Admission Badge of the Greek Cross allows the Higher Self of the Candidate to pass safely through the Pillars and past the God-form of Shooeu-Tha-Ist.

The Candidate is halted at the foot of the Hierophant's throne by the God-form of Socharis. This place is the domain of not only Socharis, but also of Axieros. While Socharis holds the form of the Candidate in place, it is Axieros' function to instruct him. The Hegemon then circles the Temple to the Hiereus' seat, is given charge to the God-form of Axiokersos, and is further instructed. The concept here is to implant upon the nature of the Candidate his likeness to the path of the Sun as it affects the seasons. In the previous position we had the Sun in greatest elevation and now we have the Sun in greatest depression. Both these concepts relate of course to the summer and winter Solstices. The Candidate is then led around the temple to the Hegemon's station where the God-form of Axiokersa now stands and informs the Candidate he is at the place where the sun is in Equilibrium, the Sun in the heart of the Equinox.

At this point, it should be noted that the Golden Dawn is trying not to merely take some God-forms from an old current of power, but actually tap into that ancient current conceived by the Kabiri and draw from its energies, yet within the framework of the Order. It is rather surprising that those who went through this ceremony were very unsure of what was happening. Taylor gave me an example:

After going through the $3^{\circ}=8^{\circ}$ ritual it was not unusual for me to be approached to help explain some of its symbolism a little more deeply which constantly irked the Daemonstrator who was supposed to be doing that sort of thing. All they would get from the Daemonstrator would be to reread and study the rituals until they understood them. The 30^{th} path was a real puzzle to those who went through it. Eventually I had a small group who would come to me for instruction on this issue which in reality was simply to explain the festivals of the Equinox and the Solstice and how the Kabir fit into the scheme of things. I gave a lecture one night to a group of half a dozen or so who had just gone through the $3^{\circ}=8^{\circ}$ and explained the festivals as best I could. The next night the Daemonstrator in charge of our area arrived on my doorstep and accused me of undermining his authority. I promptly told him that they approached me because he was not doing his job right. He was eventually replaced by someone who turned out to be an even bigger ass and made matters even worse. I continued to give the small lectures regardless.

This situation at Whare Ra actually shows the two modes of teaching. The first is to wait until some mystical experience opens up doorways within the self, and the second is to show a wider framework and help the mystical experience grow.

The Candidate is then taken to his seat, which is in the place of the God-form of Aroueris, and receives the Hierophant's speech. It is the function of Aroueris to make this information understandable to the Candidate, and the final mysteries of the Kabir are implanted. This is shown by the Admission Badge which is of Greek origin and can only be invoked through that medium. A current from the Hierophant then travels towards the Candidate's Ruach which is received and dispersed into the Candidate's aura by Aroueris. When the Hegemon gives the Greek Cross to the Hierophant, it is a sign that these mysteries have been understood.

The Hierophant and Hegemon come to the west of the Altar and stand in the positions of the God-forms of Tharpeshest and Knousou Pekht, thus activating these two God-forms to implant the information of this Key through the form of Osiris (where the Candidate stands). The 19^{th} Key of the Tarot is then explained.

By way of circumambulation, the Candidate is then taken to the west to the tablet of the Hiereus where the compounded Planetary Figure is shown to the Candidate.

This figure, as mentioned earlier, is a slight variation of the Hieroglyphic Monad.²⁴ It is the symbol of the compounded planets and alchemy. The Hieroglyphic Monad is a very powerful meditative figure, especially in alchemy. It is a figure that emits power without any need for an invocation. Its effect on the psyche is immediate. Recent investigations of this figure show that it can align the Astral-emotional body with the Mental body and prepare the way for change within the psyche of the individual. The Etheric body

is also infused with energy throughout all the meridians and harmony occurs. In many respects, the alignment of the lower subtle bodies parallels the message the figure gives alchemically, that of transmutation. Waite writes about this in his *Brotherhood of the Rosy Cross*, though he goes further than what Mathers had intended. The external change and transmutation of metals must be aligned within the subtle bodies of man to produce an etheric balance between the two dimensions. Waite says of the breakdown of this figure:²⁵

Mercury: The crescent denotes its lunar part, which is feminine and volatile in nature. This is the Spiritus Mercurii.

The cross at the base represents the volatile body of this metallic substance. It is the water of quicksilver, otherwise Aqua Permanens. It is also the Sal Centrale and Menstrum Naturale. Quicksilver is an immature metal, an extremely volatile and, separated from a fixed state as pole from pole.

Mars: Mars is the correspondence with iron and the sign showing an arrow emerging sideways from a circle, signifies that the Sal Martis is Celestial rather than Terrestrial, while its cross or sign of corrosion has broken up into an open angle signifying fire. Thus the inward nature of iron is fiery, active and magnetically attractive which indicates its place in hermetic operations. In the Work, the task before the Adept is to purify the externally adherent Celestial Salt from the Terrestrial Sulphur and locate it within the circle.

Venus: The Sign that indicates copper is an imperfect metal, for the point of perfection within the circle from which the gold cannot err has been removed from the circle of Venus and has changed into the cross. This cross signifies the corrosive salts which render copper a perishable nature. Whosoever can purify these salts will reduce the cross to a point and he can place that point again in the circle, he will see the sun at its meridian instead of the morning star, and possess gold instead of venusian copper.

Jupiter: The sign bears witness to the great immaturity of tin. The crescent indicates that it is of essentially of lunar nature, while the cross which is the sign of the Sal Centrale et fundamentum subjecti, points out that the earth of this metal is mercurial and lunar, the salt arsenical and sulphur volatile. It follows that the corpus totum can be brought with considerable faculty to a state of liquefaction.

Saturn: The salt of lead is mercurial and lunar as also pure and celestial, while the sulphur is terrestrial and solar. It is said that

(a) the pars Salis liquefies all bodies but can neither fix nor render them volatile.

(b) the pars Sulphuris devours all metals-gold and silver excepted-penetrating them by the help of Vulcan like lightning, purifying and imparting the highest splendour but again leaving them.

(c) that Mercury is coagulated by fumus Saturni, while vitrum saturni renders it fixed and fire proof.

The corpus Saturni is actually conglomerated and exsiccated Mercury and can easily be changed back thereto.

The Hermetic Secret of Saturn is formulated as follows:

(a) Sulphur, Salt, Mercury

(b) Separate these three principles in Subjectum saturni

(c) make out of the salt a Menstrum

(d) Dissolve the Mercury therein

(e) Fix it by the principles of Sulphur

Whosoever can perform this operation conjoins the two crescents in the character of Saturn, inserts the cross therein, concentrates the cross to a point within the circle and transmutes Saturn to Sol. The point with the circle denotes the state of perfection.

Moon: The Characters of the Moon. The circle is broken and the missing half is put inward but the point is still in the vicinity. Silver is like unto Gold, as woman is like unto man; but gold as the male aspect is hot and dry, and silver, the female part, is moist and cold. The imperfection of silver is indicated by the ease with which it blackens, Silver is the daughter of the Moon, or in other words turns the light inwards and draw out the inward half of the circle. The Artist who does so kindles an independent fire and transmutes silver to gold.

Sun: Gold is Principium Solis and the end of all metals, the great intent of nature in the work of mines. The Character of the Sun and Gold is that of eternity. The point

within the circle of eternity denotes Divinity: but when the symbol denotes the metal the connotation is imperishable and pure being. The Son of the Sun is the product of profoundly concentrated fire.

After another circumambulation, the Candidate is taken to the Tarot tablet. The association given of the Hebrew letters to the Tarot Trumps, zodiac symbols, and the paths of the Tree of life was important in its day, for this had never been revealed in print before. Mathers also changed some of the previous esoteric French associations.

Taylor instilled in me that anything one was shown on the tarot was under the influence of the God-form Thoth or one of his variations. In this grade, it is done from the Dais through the energy of Hapimon. At this point it is Hapimon, through the lesser influence of Axiokersos, who guides the Candidate to the station of Axiokersa, a deity who adds his power to the instruction. However, this is under the influence of Nephthys who holds the Astral form of the Candidate and reunites it with his body as he stops in front of the tarot attributions.

Yet another circumambulation takes place and the Candidate is led to the Tablet of Olympic planetary spirits. In the stops in front of the two previous Tablets, the god-forms of Axiokersos and Axiokersa took over the instruction of the Candidate, but at this point, the God-form of Horus holds and guards the station of the Olympic Planetary Spirits. Horus is the form the Candidate must go through to receive instruction.

The Candidate is taken to a tablet of the Geomantic figures, which are aligned to the Element of Earth. Axiokersa, through the energy of Nephthys, acts again as the guiding form of the Candidate. This happens in conjunction with her sister God-form Isis who holds the astral form of the Candidate while Nephthys guides the Candidate through his or her Ruach. For it is here that the title of Lord of the 30th path is given, when the Ruach and Neshamah are united.

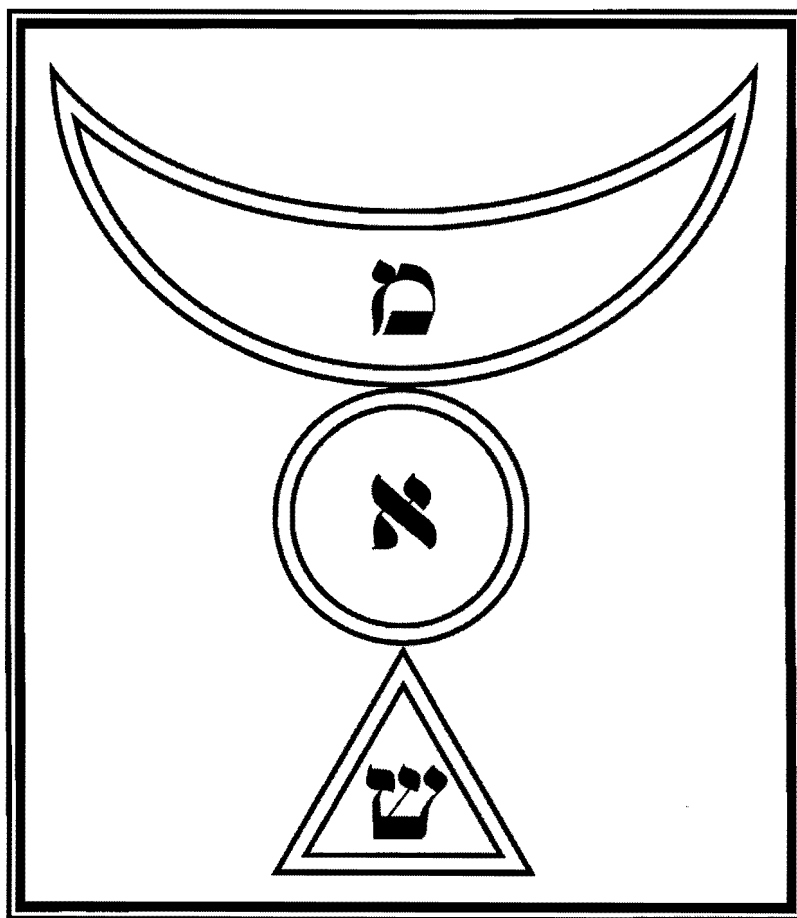


Figure 105
The Admission Badge—Cup of Stolistes

Advancement to the Sephirah of Hod—Third Part

The Hegemon, under the influence of Chesed and the Isis current, brings the Candidate to the Letter Resh. In front of this stands the God-form Aten. Aten cradles the Candidate's Ruach and reinforces it with its own energy. When entering the 30th path, Aten protected the Candidate's Ruach, and this God will not release it until the Candidate is safely through the Portal of Hod and in the hands of Elohim Tzaboath. The Higher Self of the Candidate has already consented for this to happen in the Ritual of the 30th Path. This is done through the influence of the Hegemon, through the power of Chesed and the Isis current. Once the Admission badge has been explained and placed aside, the Candidate is allowed to enter Hod through the power of Aten. Aten releases the Ruach to the Hierophant, who holds it in the station of Tiphareth, to the west of the Altar.

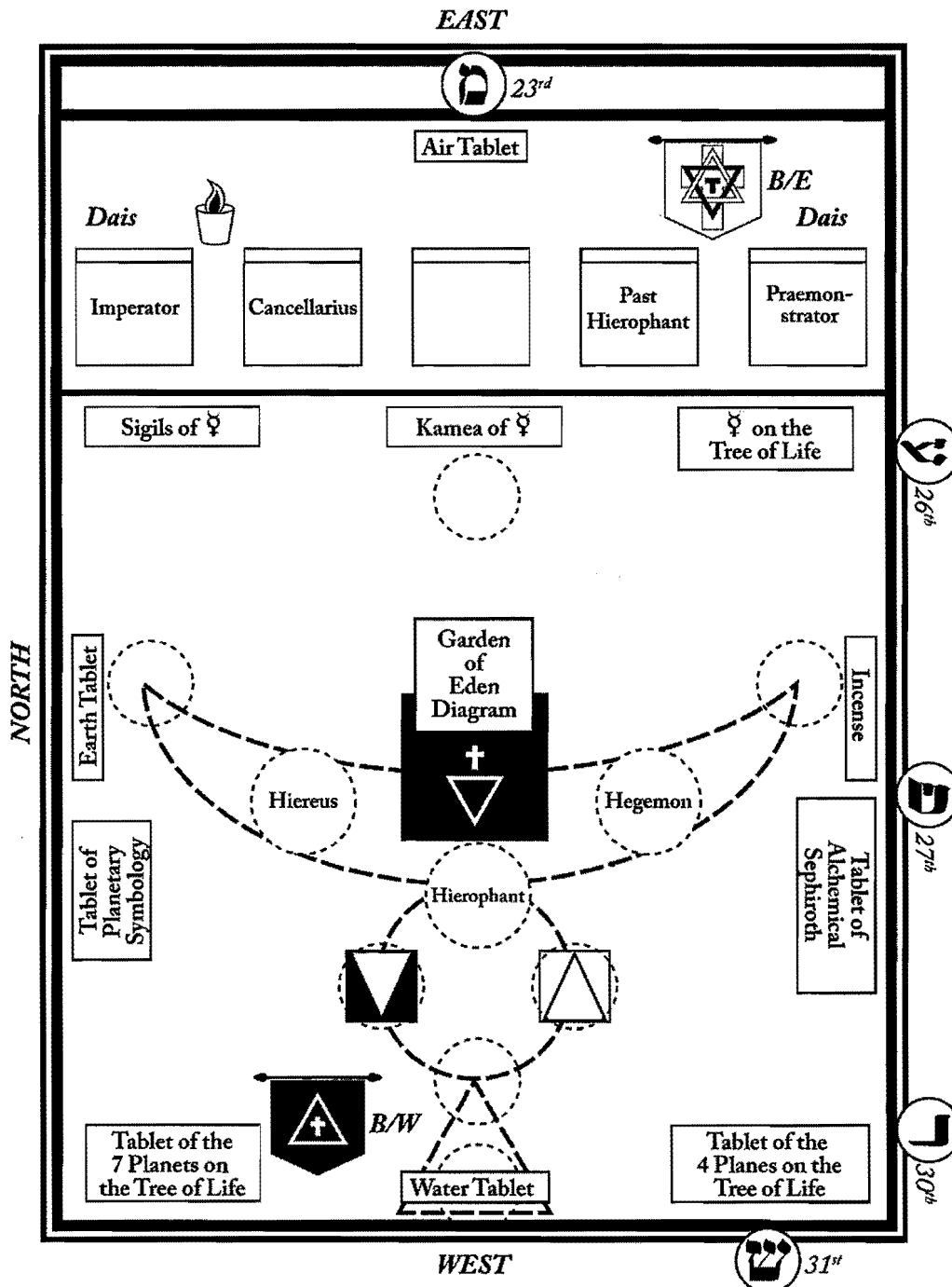


Figure 106
The Admission Badge—Cup of Stolistes in Temple

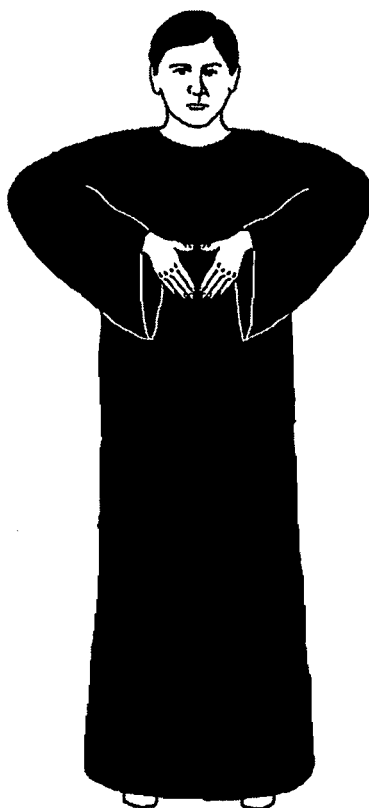


Figure 107
The Practicus Grade Sign

When the diagram of the Garden of Eden is explained the Ruach is held in the same position as the figures on the central pillar. It is held and protected, like Eden in a well-balanced disposition, but this is a temporary measure as more knowledge is gained. This is done through the power of the God-form Osiris whose place governs Tiphareth on the central floor. As a god-form of rebirth, Osiris must reinforce the Ruach to change without causing damage to the Nephesh. This is an instance where knowledge is imparted directly to the Ruach through manipulation by the Hierophant. This does not make one an instant genius, but it does open up new levels of awareness within the self which the Ruach will instinctively grasp and send down impulses to the Nephesh. The entire concept here is subliminal. In *Flying Roll X* Mathers says of this diagram:

Dealing with the Altar Diagram of the 3°=8° Grade, it will be seen that Adam is in the Tiphareth part: wherein he is extended. That is to say the form of man is projected from there. The figure of Eve stands in Malkuth in the form of the Supporter. The first ideal form of the Man is in Adam Kadmon, behind the Kether form, and as it were, the prototype of the Tiphareth form. This Tiphareth answers to the letter VAU of the Holy name, as representing the Prince. The letter VAU also represents the number six, and Adam was created on the Sixth Day, for Tiphareth is a symbol of the Creation. Furthermore, the Hexagram consists of the two symbols of Fire and water— that is the ideal Fire and the ideal Water; the Spirit of the water of Creation; the Spiritual Ether and the Ethereal Fire (the Fire of the Holy Spirit). Thus the Creation of the Man is extended from Tiphareth, *i.e.*, the moment Adam is created, the beginning of the reflection of the lower Triad, and finally, of Malkuth.

Eve is the synthesis of creation and represents the Mother of Life, as the name ChaVaH (Chiah) is. The 3°=8° diagram thus represents the establishment of life, *i.e.*, created life, and the Good and Evil is represented in Malkuth, and it is the Tree of Knowledge of Good and Evil because it is the balanced point between Good and Evil: for in the material body we are placed to give the victory to which we will. Hence the significance of the word of the Serpent, "Ye shall be as Gods, knowing Good and Evil." But the knowledge of Evil brought with it the descent into the Qlippoth, and although

Malkuth is directly involved in the Fall, the Sephiroth immediately above cannot be actually said to have entered into the Knowledge of Evil. Therefore, in the allegorical account of the Creation of Genesis, it is said that Man is checked from putting forth his hand to take the Tree of Life, so as not to involve the higher Sephiroth in the *Fall*, which (he being unbalanced in himself) would only have precipitated disaster.

The grip and grand word of this grade make the Candidate more aware of what has just happened on the subtle levels and try to impart to him the secret or hidden aspect of this part of the ceremony.

The Candidate is then taken to the Water Tablet where he stands in the Sephirah of Malkuth and is protected by the God-form of Nephthys. This is the first direct introduction of the Candidate to the Water Tablet. The King of the Tablet links directly into the Ruach of the Candidate and reinforces it with the Enochian current of Ave.

The showing of the next two diagrams to the Candidate still comes under the influence of Nephthys. The next diagrams follow the pattern of the Lightning flash up the Tree of Life and are under the influence of Knousou in the south and Tharpeshest in the north.

The Knock of the Hierophant now fully opens up the Sephirah of Hod to the Candidate. The next Knock seals the link to the Sephirah and is the first stage of the closing or wind-down preparation. This is done through the power of the Water Tablet and the Undines, the Water Elements.

The Hierophant then closes the ceremony through Elohim Tzabaoth. With each battery of knocks, each officer closes the energy of the ceremony to his Ruach. The remaining energy dissipates with the reverse candle lighting ceremony and the banishing Ritual of the Pentagram.

Notes:

1. Modern students of psychology such as Israel Regardie have likened the Ruach to the Reasoning or Rational Mind. The old Kabbalistic concept of the Ruach, as given in the Zohar, is part of the Astral-Emotional body of modern occult literature.
2. Stephen Arroyos' book *Astrology, Psychology and the Four Elements* has proved an invaluable tool in understanding the Elemental Actions of the Natal Charts and I feel it should be mandatory reading for those undergoing the Elemental Grades so that they know what it is they are going through at each level and how it can affect them psychologically.
3. The term Chiefs here is a little misleading. Within the Golden Dawn they used to be present wherever possible, but later as some temple membership grew towards the hundreds, then Wardens would be present. The Wardens for all intents and purposes did the mundane tasks

that the Chiefs did not want to, or could not do, due to the large number of rituals being done. Some Wardens would do the work of the Praemonstrator and some the Cancellarius, etc. At Whare Ra the Chiefs were remote from the regular ritual activity, with the Wardens sometimes being present on the Dais.

4. I have seen two versions of this. One starts lighting the candle nearest or on the Altar, and then works out and at the end of the ceremony the reverse is then done before anyone can leave their respective places. The other version is the exact opposite with the candle in the east being lit first and worked inward. At the end of the ceremony the reverse is then done. Taylor maintained that either method will work, depending on the Will of the operator. I have attended ceremonies using both methods and find very little difference between them, but if the ceremony is not done then it is noticeable. Since these were later additions added by members of the New Zealand Order I will leave the reader to make up his or her own mind on the subject.
5. This varied from Temple to Temple and some preferred to have just the Tablet of Water present. Taylor thought that having all the tablets, with the one gone, would help give the ceremony an extra boost, and I tend to agree with him.
6. The size of the Tarot cards in the rituals was quite large compared to the standard deck of playing cards given out by the Order. Each Temple had a different size, but they were generally at least 28 inches in height.
7. These Lights were also used by the Order of the Table Round which was Felkin's side Order.
8. The Light was at the right as was in Eden.
9. Note the two diagrams each side of the central one.
10. In the *Kabbalah Unveiled*, Weiser, 1978.
11. This lecture was given out as part of a larger lecture called "The Qliphoth" for the 4°=7° grade at Whare Ra Temple. Later this was given out at Inner Order level when one goes through the Portal ritual as my copy has the 4°=7° symbolism crossed out with the word "Portal" written over it. It is here in the 3°=8° though that the Candidate is introduced to the diagram and at this level I feel it should be understood.
12. See the *Golden Dawn Enochian Magic* by Pat Zalewski, Llewellyn, 1990.
13. He was the last of the Chiefs of Whare Ra to die. The other two were Bethany Jones and Nancy Hobson, both of whom were 8=3 in rank.
14. The "Isagoge", which roughly translated means "essential instruction."
15. This paper was not part of the 3°=8° ritual, but was given out at 5°=6° level, and no doubt was one of those unofficial papers that circulated around the Order from time to time. Taylor confessed to me that he had never seen it before I showed it to him. Apparently a number of Felkin's private papers were gathered by a former Chief and not passed on to others.
16. At least two former Golden Dawn members followed Felkin into the Stella Matutina and came to New Zealand to assist Felkin with setup of the Whare Ra temple. One of these taught Taylor. As a result he managed to be the recipient of the more obscure aspects of Golden Dawn teaching, and also that of the Stella Matutina, which in the ritual training differed only on certain points and improved on others.
17. In the Bristol Temple these figures were not even included in the ritual.
18. The Pentagram invokes Gabriel from the west, not Gabriel from the Water Tablet. It is not the Hierophant's purpose to invoke from the Tablets directly. The difference is Will and direction of thought; this prevents the tablets from being invoked accidentally. The Hierophant concentrates on Gabriel during this gesture.
19. In each of the four elemental rituals the Tablets work on three astrological houses.
20. Temple Officers at Whare Ra were not always Outer Order members. Taylor, when possible, would work with an Inner Order group as their experience would always provide a better ritual than someone from the Outer Order. He also taught aspiring Outer Order members Officers parts when they could not get ritual instruction from the Wardens or Daemonstrators of the Temple.
21. The speech is always given before the door is opened, not after, as some have thought.
22. The Portal referred to is an inner band within the Hall that is generally round in shape and is the main area where the ritual is done. It is magnetic in quality and has to be breeched carefully when crossing over it, especially by the uninitiated.
23. This is not the red lamp, but the white one.
24. See *Hieroglyphic Monad* by John Dee, Weiser, 1975, for a full theoretical discourse on the mathematical and astrological influences of this figure.
25. For some of the alchemic terminology in this quote, see *Lexicon of Alchemy* by Martin Ruland, edited by Waite, Weiser, 1984.

The Olympic Government of Spirits

by G.H. Frater D.D.F.C.

ARATRON¹

Saturn, who is called Aratron, ruleth 49 visible provinces. Under him are 49 Kings, 42 Princes, 35 Presidents, 28 Dukes, 21 Ministers, 14 Familiars, 7 Messengers and 36,000 Legions of Spirits with every legion being a total of 490. He appears in the first hour of Saturday and very truly giveth answers to questions concerning things under his dominion. His Seal is in the form of a talisman and is considered a true Planetary Seal. The Chaldaic word Tsilmonia from which the word talisman is derived comes from the Hebrew word TzLM or Tzelem, which signifies an image which is in turn derived from the Arabic word Talitsman which has a similar meaning.

The most familiar form taken by Aratron can be that of a bearded King riding a dragon. Other forms he taketh are that of an old woman leaning on a staff; a hog; a dragon; an owl; a black garment of no shape; a sickle or hook; a juniper tree.

Aratron can convert anything into Stone in a moment whether it be animal, vegetable or mineral. Treasures can also be converted into coals and coals into treasure. He teaches the sciences of Alchemy and Magic and reconcileth Subterranean Spirits such as the Gnomes and can make men invisible. To the barren he can make them fruitful and give a long life to those whom he looks upon with favour.

BETHOR

Bethor ruleth 32 provinces and all things ascribed to Jupiter. Under him he hath 42 Kings, 35 Princes, 28 Dukes, 21 Councillors, 14 Ministers, 7 Messengers and 29,000 legions of Spirits. He appeareth in the first hour of Thursday. His favourite appearance is that of a King, with a drawn sword riding on a stag. Other forms he appears in are a man in a long raiment, holding a mitre; a maid with a laurel Crown adorned with flowers; a Bull; a Stag; a Peacock; an azure Garment; a Sword; a Box tree.

He casts open treasures, reconcileth the Spirits of Air to give truthful answers and transport precious stones from place to place and work medicines. He also gives familiars of the Firmaments and can prolong life to 700 years, subject to the will of God.

PHALEG

Phaleg ruleth 35 visible Provinces and all things ascribed to Mars. He appeareth on the first hour of Tuesday. His favourite appearance is that of an armed King, riding upon a wolf. Other appearances he sometimes taketh are a woman holding a buckler on her thigh; a he goat; a horse; a stag; a red garment; a wool garment. His function is to give honour to any warlike venture.

OCH

Och governeth Solar things in the 28 provinces. He governeth 600 years with perfect health. He hath under him 36,536 legions and administers all things alone. He appeareth on the first hour of Sunday and bestoweth great wisdom, perfect health and teacheth perfect medicines. Also he giveth Gold and precious stones when asked. His main form is that of a king with a huge Golden Sceptre riding a lion. Other lesser forms he hath are that of a Queen; bird; cock; golden garment.

HAGITH

Hagith governeth 21 provinces and 4,000 legions of spirits and all things attributed to Venus. Every thousand he ordaineth Kings for their appointed seasons and appeareth on the first hour of Friday. He will make a person beautiful and transmutes Copper into Gold and Gold into Copper. His particular form is that of a King with a sceptre, riding a camel. Other lesser forms he taketh are a beautiful maid; a dove; green garment; flowers; herbs.

OPHIEL

Ophiel governeth 14 Provinces and has 100,000 legions under him. He appeareth on the first hour of Wednesday. All things attributed to Mercury he has government of and will transmute quicksilver into the Philosophers Stone. His central form is that of a King riding a bear. Lesser forms he sometimes takes are a fair youth; a woman holding a distaff; a magpie, a garment of changeable colours (such as Jacobs's coat of many colours).

PHUL

Phul governeth 7 Provinces and all things Lunar in nature. He appeareth in the first hour of Monday. Phul transmutes all metals into Silver and hath power over the Undines and can make live for 300 years if God permits. His main form is a King riding a doe. Other lesser forms he takes are a little boy; a woman hunter with bow; a goose; a garment of green or silver.

Notes:

1. In the Mathers translation of the *Grimoire of the Armadel*, Weiser, 1980, the seals attributed to Zaphkiel is identical to that of Aratron.

Tarot Attributions¹

The following Tarot lecture by Mathers was given out at the 3°=8° level and although basic, it is nevertheless very interesting. You will note here how Mathers disassociates the Court Cards from the main Tree of Life but places them on the Deific form of the Kabbalah. When I first read these tarot notes I was not very impressed with them until I discussed them with Jack Taylor who pointed out that this was the only lecture that gave the full actions of both the Paths and Sephiroth together. He further informed me that the tarot associations in this paper were at best an analogy and I should look further afield using this paper as a base. Normally Taylor would come out and say what he thought but on this paper he was unusually cryptic to say the least and as such I studied it very carefully, looking for hidden meanings in it.

I felt, and still do, that this little paper is the only one that combines the influences of Astrology and the Kabbalah to produce the meaning of the 21st Tarot Keys. While the theme to this book is a "reveal all" I will follow the instructions Taylor gave me on this paper and throw it back at the reader to do more research on it and state that they will be most surprised at the results as what Mathers has given you here is sufficient to get anyone started.

Notes on the Tarot

by Frater S.R.M.D.

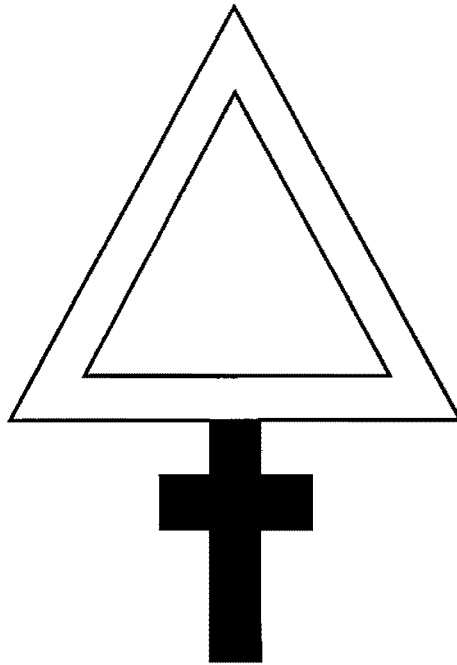
In the Tree of Life in the Tarot, each path forms the connecting link between two of the Sephiroth. The King and the Queen are the correlations of the ABBA and the AIMA in that suit; the Knight or Prince answers to Microprosopus, and the Knave or Princess which was anciently a female figure is referred to as the Bride, KALLAH or MALKAH.

0. FOOL: The Crown of Wisdom, the Primum Mobile, acting through the Air on the Zodiac.
1. JUGGLER: ² The Crown of Understanding, the beginning of Material production, the Primum Mobile, acting through the Moon on the Sun.

2. HIGH PRIESTESS: The Crown of Beauty, the beginning of Sovereignty and Beauty, the Primum Mobile, acting through the Moon on the Sun.
3. EMPRESS: The Wisdom of Understanding, the Union of the powers of Origination and Production, the Sphere of the Zodiac acting through Venus on Saturn.
4. EMPEROR: The Wisdom of Sovereignty and Beauty, and the originator of them, the Sphere of the Zodiac acting through Aries on the Sun, and initiating Spring.
5. HIEROPHANT: The Wisdom and Fountain of Mercy, the Sphere of the Zodiac acting through Taurus on Jupiter.
6. LOVERS: The Understanding of Beauty and Production of Beauty and Sovereignty, Saturn acting through Gemini upon Sol.
7. CHARIOT: Understanding acting upon Severity, Saturn through Cancer upon Mars.
8. STRENGTH: Fortitude, Mercy tempering Severity, The Glory of Strength, Jupiter acting through Leo upon Mars.
9. HERMIT: The Mercy of Beauty, the Magnificence of Sovereignty, Jupiter acting through Virgo upon Sol.
10. WHEEL OF FORTUNE: The Mercy and Magnificence of Victory, Jupiter acting through Jupiter direct upon Venus.
11. JUSTICE: The Severity of Beauty and Sovereignty, Mars acting through Libra upon Sol.
12. HANGED MAN: The Severity of Splendour, Execution of Judgment, Mars acting through Water upon Mercury.
13. DEATH: The Sovereignty and results of Victory, Sol acting through Scorpio upon Venus, or Osiris under the destroying power of Typhon afflicting Isis.
14. TEMPERANCE: The Beauty of a firm Basis, The Sovereignty of Fundamental Power, Sol acting through Sagittarius upon Luna.
15. DEVIL: The Sovereignty and Beauty of Material (and therefore false) splendour, Sol acting through Capricorn upon Mercury.
16. TOWER: The Victory over Splendour, Avenging Force, Venus acting through Mars upon Mercury.
17. STAR: The Victory of Fundamental Strength, Hope, Venus acting through Aquarius upon Luna.
18. MOON: The Victory of the Material, deceptive effect of the apparent power of the Material Forces, Venus acting through Pisces upon the Cosmic Elements.
19. SUN: The Splendour of the Material World, Mercury acting through the Sun upon the Moon.
20. Judgment: The Splendour of the Material World, Mercury acting through Fire upon the Cosmic Elements.
21. UNIVERSE: The Foundation of the Cosmic Elements and of the Material World, Luna acting through Saturn upon the Elements.

Notes:

1. See the Introduction to the *Magical Tarot of the Golden Dawn* by Pat and Chris Zalewski, Aeon, 2008, for a full explanation of the Order method of Tarot instruction.
2. This name was later changed to the Magician.



Chapter 6

The Philosophus Ceremony and Commentaries

Introductory Note

In the past, some occult authors had made the comment that many of the grade lectures of the Stella Matutina were inferior to Golden Dawn's original material. Those of you who have read my books on the Golden Dawn will find that was not the case. Mainly due to the efforts of Mrs. Felkin, the lectures that were written were made for a particular grade, combined with the Golden Dawn original lectures and developed into a comprehensive structure for each grade. This was far more adequate than what was given out in some of the earlier Golden Dawn Temples, but I would stress that this applies to the Outer Order of the Stella Matutina only.

It would be interesting to compare the Grade rituals in this book and those published by Israel Regardie, in both his original publications on the subject.¹ I have tried to include all the diagrams given in the rituals and one will find by comparison that there are a great deal missing from Regardie's publications. I had hoped that when Regardie published the *Complete Golden Dawn System of Magic* that all of the diagrams for the grades would be included, but unfortunately that was not done for various reasons. By writing this book I have tried to rectify this problem so the student would have a full set of Grade Rituals.

In the Bristol Hermes Temple, in England, a lot of the information on the ritual diagrams was removed and given later to some students as additional Knowledge Lectures. I feel this was a vital error by the Bristol Hermes Temple (which did not happen at Whare Ra temple in New Zealand). The Grade diagrams, like sigils, have power, and when charged with the added benefit of ritual gives an added boost to the ceremonies. When studying these diagrams at a later stage, and without benefit of the ritual, their effect is somewhat blunted and ineffectual. Quite often, when acting in the position of Hierophant, I have seen diagrams affect the magnetic charge of the subtle bodies. Some years ago, when practicing one of the Outer Order rituals, the person taking part as the candidate was presented in front of a diagram and her aura began to glow a light green color that was visible to everyone in the room. This, of course, shows the more substantial effect of the geometric patterns, but there is also a more subtle effect that is not so dramatic but is just as long lasting. I have not gone fully into the effects of each

diagram presented to the candidate in the ritual. This would take many more years of study by many different Golden Dawn groups to put them into perspective, and I have presented mainly my own viewpoint.

It would be fair to say that the total effect of the diagrams has not been fully evaluated and it would take many more years to do so. When studying and working the Golden Dawn rituals additional information is usually gleaned as to the mechanics of the rituals. This book is merely one step in that direction and no doubt more information will be discovered by those who continually practice the rituals over the years. When I was first initiated into the Golden Dawn (under its New Zealand name Whare Ra) I was told that if I persevered with ritual it would be like peeling the layers of an onion to more awareness and understanding of what was happening in the Temple during ritual. In many ways the New Zealand Temple was a proving ground for this type of research as the Whare Ra was the longest existing Temple from 1912 until 1978. As some of the early adepts progressed through ritual they started taking notes which would be closely aligned to the Z documents. It was rather surprising to me when I found so much information on the ritual experiences which went far beyond the original Mathers concepts. If I have learnt anything in the Golden Dawn system it is to keep an open mind.

When Mathers created the rituals, and the Z.1-3 documents, which are the explanations that went with them, he did not have time to study the rituals for any length of time or if he did I have not seen all of his work. When he placed a God-form in a certain position in the ritual for a desired effect, it is only now becoming apparent how big a step that was. I have come to the conclusion that certain God-forms have a life of their own and while they are directed to perform a task in ritual, they also bring along ALL the power both positive and negative associated with them. It is rather surprising to see the effect of one God-form on another when they are activated during ritual. This is an area that needs more research and work to be done though it would take a number of years of observations by various members of Golden Dawn Temples to fully study this aspect in depth.

Due to the complexity of Golden Dawn ritual the commentaries on the Elemental grade openings have been approached from four different viewpoints. I would suggest that the theories behind the opening ceremonies of the three other elemental grades be studied with this in mind. By approaching each grade level from a different perspective, it is hoped that new ideas will emerge to those Chiefs in existing Temples. I also hope that one day there will be chiefs of Golden Dawn Temples who will build upon the efforts created in this book. In some of the chapters of this book I have gone into one area in great detail while in others it has been glossed over. This is mainly due to the fact that certain aspects of some rituals are more important than similar parts of another. To fully understand this concept all the Outer Order grade rituals must be studied alongside each other. In this chapter I have concentrated more on clairvoyant analysis than I have in previous chapters.

I have always worked with a simple format in ritual analysis. The first is to study the general background of the ritual and how it relates to the energy of the Sephiroth and Planet (including astrological effects). The second is to study the energy patterns on the Temple floor. The third step is to consider the God-forms in the ritual, their function and relationships with each other which include the Qliphothic elements as well. The fourth step is to study the effect of the diagrams, sigils and props used in the ritual. The fifth step is to study, with clairvoyant analysis, what exactly is happening to the subtle bodies at the important points in the ritual. And finally, to amalgamate all the previous steps together.

Some of you may have noted that in my previous books I have opted for explanations of performance in ritual and its effect in terms of the Subtle Body anatomy, rather than the Kabbalistic Soul (although I have not totally done away with this framework). The reason for this is two-fold. Firstly, as a Radionic practitioner I deal with the subtle body and chakra energies on a daily basis and I am more at ease in this area. Secondly, because the early descriptions of the Kabbalistic Soul are extremely limited when trying to explain the complexity of ritual I felt I had to use the Subtle Body anatomy. I have no

doubt that the Kabbalistic Soul and the Subtle Body are, in effect, one and the same. When explaining this from a scientific viewpoint, the Kabbalistic Soul's explanations can be lost in a type of vagueness that is confusing. At the Whare Ra Temple in New Zealand, Mrs. Felkin started to explain things in terms of the Subtle Bodies. And I have continued to explain things with the Subtle Bodies because that was the way I was taught by my mentor Jack Taylor.

Much of the information in this book contains explanations of the rituals from the Second Order and the grade teachings of the $5^{\circ}=6^{\circ}$ to the $7^{\circ}=4^{\circ}$ of the New Zealand Order. The reader will find all of this presented in one full package. I was recently asked, "How much of what is in this book should be studied in the Outer Order of existing Temples?" This is of course up to the discretion of the individual temple Chiefs and their grade structure. I feel there are two ways to approach this question. The first is the student in the Outer Order is taught the full knowledge of Subtle Anatomy at the early stages of their training, and then given a very thorough examination at each grade level. In this instance, a large portion of the previous Inner Order material can be moved to the Outer Order, and the Inner Order lectures and grade level can be reduced greatly. I would stress that it would take many years of study to get to the $5^{\circ}=6^{\circ}$ using this method, almost three or four times the length of time one would normally take to reach the $5^{\circ}=6^{\circ}$, because of the vast amount of study that would be involved. The second method is to approach it like Mathers did in the old Golden Dawn. An Adeptus Minor was never given a paper explaining the $1^{\circ}=10^{\circ}$ grade until the Practicus Adeptus Minor level (part of the "Seven Branch Candle Stick" paper). The Adepts did not have the ritual explanations of the Elemental Grades until the fifth level of the $5^{\circ}=6^{\circ}$ Grade called "Adeptus Adeptus."

When the Adepts advanced to the $6^{\circ}=5^{\circ}$ and $7^{\circ}=4^{\circ}$ Grades the Outer Order Ritual explanations were still given out in portions. Here I am referring to the papers of the A.O. under Mathers, and not the Stella Matutina. At present, within the New Zealand Order, I use the concept that what has been presented in this book must be known very thoroughly in the various levels of the $5^{\circ}=6^{\circ}$ grade. By this I mean the magical effect of the God-forms and their functions must be known. The Grade diagrams and their positions in the Temple should be studied along with their effects on the subtle anatomy and Chakras of the candidate. All of this will take a great deal of time to study and while I do not personally care in what grade it is learned it needs to be learned when one is a full $5^{\circ}=6^{\circ}$.

One of the greatest problems that a modern day Temple Chief faces is the sheer amount of occult material that is being published. Some of it is very good and some of it is rubbish. When working with a student on a pre-planned study course it is inevitable that questions will be asked why one does something this way and not another way. In many respects I sympathize with the philosophy of the late Bruce Lee who also told his students that "The usefulness of a cup is in its emptiness."—meaning that one must get rid of old preconceptions and be willing to listen and learn with a teacher about new concepts. I also have no doubt that there are some teachers out there who wish that I had never written this book for much the same reason.

It must be considered that the additional papers I have published that go with each grade are severely dated by today's standards. I would not totally write them off as something of a curiosity, as there are still a few gems in each of them that an enquiring mind could expand upon. What to do with some of the out dated material is one of the problems that modern Temples face. I would suggest to the Chiefs that this material should still be studied with the idea of having the individual student update the material as an exercise. Modern Temples, like the old ones, will continuously develop new lectures and suggest a number of books to read in addition to the books I have given here. This is proper because the Golden Dawn did not end in 1900 or with the closure of Whare Ra in 1978. With the new strides in awareness, the modern Golden Dawn temple must take full advantage of this new deluge of literature and be discerning enough to separate the wheat from the chaff for the sake of the students.

A good example of this progressive type of thinking is that of the Ra-Horakhty Golden Dawn Temple, Washington State, USA, which was run by Laura Jennings-

Yorke and her husband Peter. They include the old Golden Dawn concepts and have developed techniques for what a student needs in today's world. Alchemy is featured quite significantly in this grade and I feel that students should, where possible, attempt to practice it. If one does not have a teacher or access to any course on Alchemy I have no hesitation in recommending the *Practical Handbook of Plant Alchemy* by Manfred Junius which is written in a style that almost anyone can get started with, and with no previous laboratory experience other than common sense.² Within the Inner Order of the Golden Dawn there is an alchemical ritual in the Z.2 document. The philosophy in the New Zealand Order is that a student will do all the practical alchemical work he or she likes in the Outer Order, but once they enter into the Inner Order they must be able to blend the practical with the Z.2 method of ritual. This is only one example where new insights can be added to Outer Order study. The use of crystals is another area that should be studied in depth in the Outer Order. Divination in almost any form will help the student stimulate their psychic faculties. I might also suggest the study of some Eastern doctrines, the *Bhagavad-Gita* as one such example, that will help the student open up to newer dimensions of consciousness.

Most Golden Dawn authorities are well aware of the lack of Eastern philosophy in the Order's teachings other than the Tattwas and Yogic breathing. In this book, I have written a great deal on the Eastern subtle body and chakra theory simply because any other explanation of what was happening would not suffice. It is of interest to note that much of it has now proven to be correct under laboratory conditions. Long before I became a Golden Dawn student I immersed myself deeply in Indian philosophy in the 1960s in an ashram outside of Pondicherry, in India. I feel this training gave me a broad base I was able to add to when I studied I-Ching and Tai Chi. This also helped me some years later to assimilate Taoist concepts while studying the Golden Dawn philosophy. I mention all this because I must remember that the Golden Dawn was made up from a multitude of philosophies from different periods of time. Many of these philosophies have a parallel course with some of their Eastern counterparts. Some of the teachings of the Eastern philosophies and religions (when compatible) could be studied in conjunction with the Golden Dawn teaching. By studying comparative philosophies and religions it will help improve the student's scope of vision and make them feel less isolated with one particular type of packaged teaching.

My mentor Jack Taylor, from Whare Ra, always told me that "all teachings are one teaching." Mathers should have finished the job of bringing in more of the Eastern philosophies to the Order's teachings which he started in the Golden Dawn manuscript *Book of General Correspondences*. This book was later published as 777 with additional documentation by Aleister Crowley. To give Crowley his due; he recognized the importance of merging some of the Eastern and Western traditions, and he did an excellent job of merging them together. I would recommend careful consideration of the Eastern doctrines that you choose and not embrace the Eastern archetype system as freely as I would the Egyptian, Hebraic and Greek ones. I feel that a line should be drawn between the archetypal systems of the West and some of the East. This point was proven to me over and over again in India when a Western student with a Christian or Jewish upbringing tried to come to grips with the Eastern deities such as Kali during meditation. Some students were able to overcome this problem, but a majority did not.

For those of you who are familiar with the curriculum that was taught in the Golden Dawn and Stella Matutina Temples, you will find that there were three lectures for the 4°=7° Grade at Whare Ra that have been omitted from this book. The first is the "Polygons and Polygrams" which I gave in chapter 4 of this book when the diagram of the Linear Figures was first introduced to the Candidate. The second is on the actions of the "Qlippoth" which is presented in chapter 5 in this book where I felt it was needed more. The "Qlippoth" paper, complete with diagrams, was printed in the *Kabbalah of the Golden Dawn*. Apart from these two papers the reader will have exactly what was given at Whare Ra for the 4°=7° Grade. There was a third paper on the Tarot that was also given out at 4°=7°, but I would refer the reader to *The Magical Tarot of the Golden Dawn* by Pat and Chris Zalewski which is more than adequate. There may be an odd

Grade paper written for one of the various Temples in the Golden Dawn, or the Stella Matutina that I could not find, but this book definitely has the bulk of them.

In the Golden Dawn proper, there were a series of side lectures for this Grade:

1. Geomantic Talismans.
2. Tree of Life in the Tarot.
3. Schemhamphoresch.
4. Chaldean Oracles of Zoroaster.
5. Qlippoth.
6. Tattwas.
7. Polygons and Polygrams.
8. Astrology.

I would point out that when studying a magical document there are usually plenty of existing books or texts that can help explain things more fully. At Whare Ra, Mrs. Felkin stated on a number of occasions that the essence of the teachings given in Alice Bailey's books was very similar to the teachings she had received from her guides. Saying this, I would suggest that anyone who is interested in studying the actions of the Salamanders should read Bailey's book, *Treatise on Cosmic Fire*, which goes into the subject far more than the Whare Ra paper does.

I want to point out that although I have given some detailed Commentary on the Rituals there is still a great deal that has to be evaluated. There is another problem in the Golden Dawn and it's perception of the various levels and dimensions that exist beyond us. The Kabbalists utilize four (and sometimes five) levels, yet the Order documents on the Tattwas clearly show that even within the physical World of Assiah there are *at least* five levels at each level corresponding with a Tattwa. The works of Bailey and Blavatsky speak of seven sub-planes in the material world or Assiah. The Classical Hindu texts show us that there are, in fact, more Tattwas above the standard five. Each of the planes about the Physical plane has an incorporeal counterpart. I mention this because I have described certain ritual effects as "Etheric" in nature, yet there are at least four levels of this matter, each with its own distinct function. It will take a great deal of work, and many more years to correctly study the various levels and the connection with the grade rituals. This book I feel is a step in the right direction.

In many respects I feel I met the ex-Whare Ra members at the right time, just when the Whare Ra closed. I feel that if I had come earlier or a little later I would not have been trained by Jack Taylor and other ex-members. I was concerned that the teaching I learned from Jack Taylor might be lost if I did not teach a large group of interested people. I felt that the disagreements of the various Golden Dawn Orders which exists today would prevent members from learning from the Adepts regardless of their membership. I also wanted this material available to people who did not have access to a Golden Dawn Temple. Luckily, I was not bound by oaths, as some Golden Dawn members were, because Taylor re-worded the Oaths so that it would be up to my own conscience. I realized that the only way to overcome the problems of publishing Golden Dawn material was to write of my own experiences, and what I had learned. Also, those interested in the material could simply read it without the personality clashes of Chiefs getting in the way. Regardie told me years ago that he wanted to publish the Golden Dawn material so that the teachings would not perish and he would be happy if only one of his books survived. I have also thought the same with my books.

Pat Zalewski

Wellington, New Zealand

1992

Notes:

1. See *The Complete Golden Dawn System of Magic* by Israel Regardie. Falcon Press, 1984. Also see *The Golden Dawn* by Israel Regardie. Llewellyn, 1986.
2. *The Practical Handbook of Plant Alchemy: An Herbalist's Guide to Preparing Medicinal Essences, Tinctures, and Elixirs* by Manfred M. Junius. Healing Arts Press, 1985; reprinted by Inner Traditions, 1986. In 2007, it was re-titled as *Spagyrics: The Alchemical Preparation of Medicinal Essences, Tinctures, and Elixirs* and reissued by Healing Arts Press.—D.K.

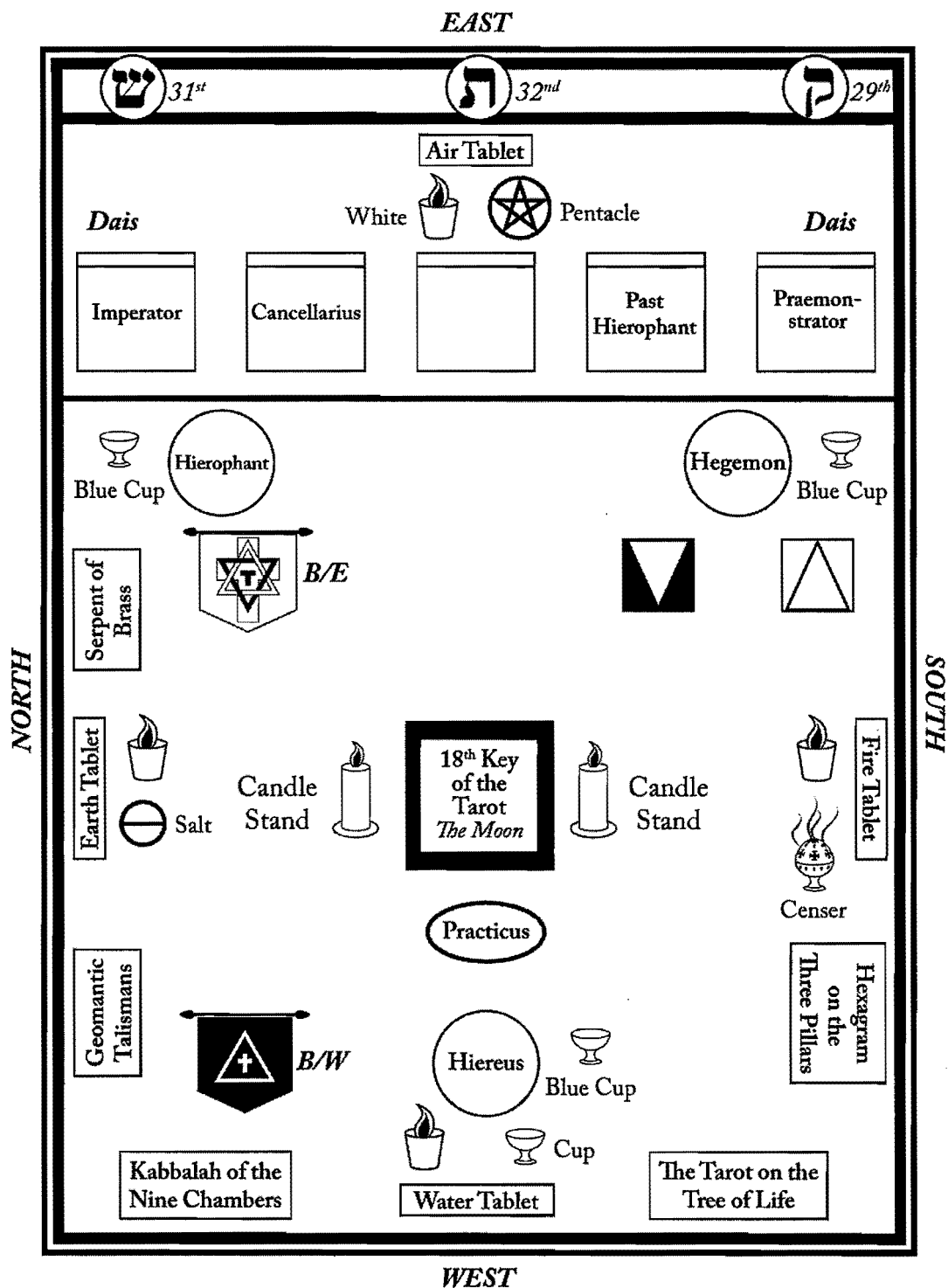


Figure 108
4°=7° Temple Layout—First Part

**The 4°=7° Philosophus Ceremony of the Whare Ra Temple
of the First Order of the Stella Matutina**

Officers

On the Dais:¹

Imperator	(red robe, lamen, Sword.)
Praemonstrator	(blue robe, lamen, Sceptre.)
Cancellarius	(yellow robe, lamen, Sceptre.)
Past Hierophant	(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.)

Requirements:

Eleven Portals, Fire, Water, Air and Earth Enochian Tablets, Four elemental Lamps (for Tablets), 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, Kabbalah 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 Qlipsoth, 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.

(Note: In the following ceremony where "Frater", "him," etc. is stated, this can be replaced by "Soror", "her" where the candidate or officer is female.)

(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.)

Opening of the Philosophus Ceremony

(Temple arranged as in diagram. Members are assembled and robed, and seated in their proper place.)

Hierophant: ♀. *(knocks. Hierophant rises.)*

Hierophant: Fratres and Sorores of the Order of the Stella Matutina, assist me to open the Temple in the 4°=7° Grade of Philosophus.

(All rise.)

Honored Hegemon, see that the Hall is properly guarded.

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

Hegemon: Very Honored Hierophant, the Temple is properly guarded.

Hierophant: Honored Hiereus, see that none below the Grade of Philosophus is present.

Hiereus: Fratres and Sorores, give the Sign of Philosophus.

(Done.)

Very Honored Hierophant, all present have attained the 4°=7° Grade of Philosophus.

(Saluting.)

Hierophant: Honoured Hegemon, to what particular element is this Grade attributed?

Hegemon: To the Element of Fire.

Hierophant: Honored Hiereus, to what Planet does this Grade especially refer?

Hiereus: 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 Hiereus, to what does the 29th Path allude?

Hiereus: 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 Hiereus, to what does the 27th Path allude?

Hiereus: To the reflection of the Sphere of Mars.

Hierophant: ̄. (*knocks.*) Let us adore the Lord and King of Fire.

(All rise and face east.)

Hierophant: **Tetragrammaton Tzabaoth.** Blessed be Thou, the Leader of Armies is Thy Name! Amen.

(All salute. Hierophant quits his Throne and proceeds to south. All face south. He stands before the Tablet of Fire. He makes with his Sceptre the invoking Circle and Pentagrams before it in the Air.)

Hierophant: And Elohim said, "Let us make Adam in our Image, after Our Likeness, and let them 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!

(Making 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 Pedroce**, 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 Throne.)

(All face as usual.)

Hierophant: In the Name of **Tetragrammaton Tzabaoth**, I declare the Temple opened in the 4°=7° Grade of Philosophus.

Hierophant: וו, וו, ו. (*knocks 3, 3, 1.*)

Hiereus: וו, וו, ו. (*knocks 3, 3, 1.*)

Hegemon: וו, וו, ו. (*knocks 3, 3, 1.*)

Advancement to the 29th Path of Qoph

(Temple in darkness.)

Hierophant: ו. (*knocks.*) Honored Fratres et 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 3°=8° Sash of Practicus, hoodwinked and carrying the Calvary Cross of 12 Squares in right hand. Hegemon takes Practicus by left hand and gives the alarm.)

Hegemon: וו, וו, ו. (*knocks 3, 3, 1.*) 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, Grand-word, 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. Practicus repeating the words Hegemon replaces Incense.)

Conduct the Practicus to the east and place him between 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 Practicus 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 Horus 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, Mist-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 Practicus.)

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 Might. 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 Practicus 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 correlations 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 Malkuth 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 Practicus 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, and 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 Revelations, 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 Kephera, 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 further 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 diagram.)* This is the so-called Kabbalah of Nine 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 leads 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.)

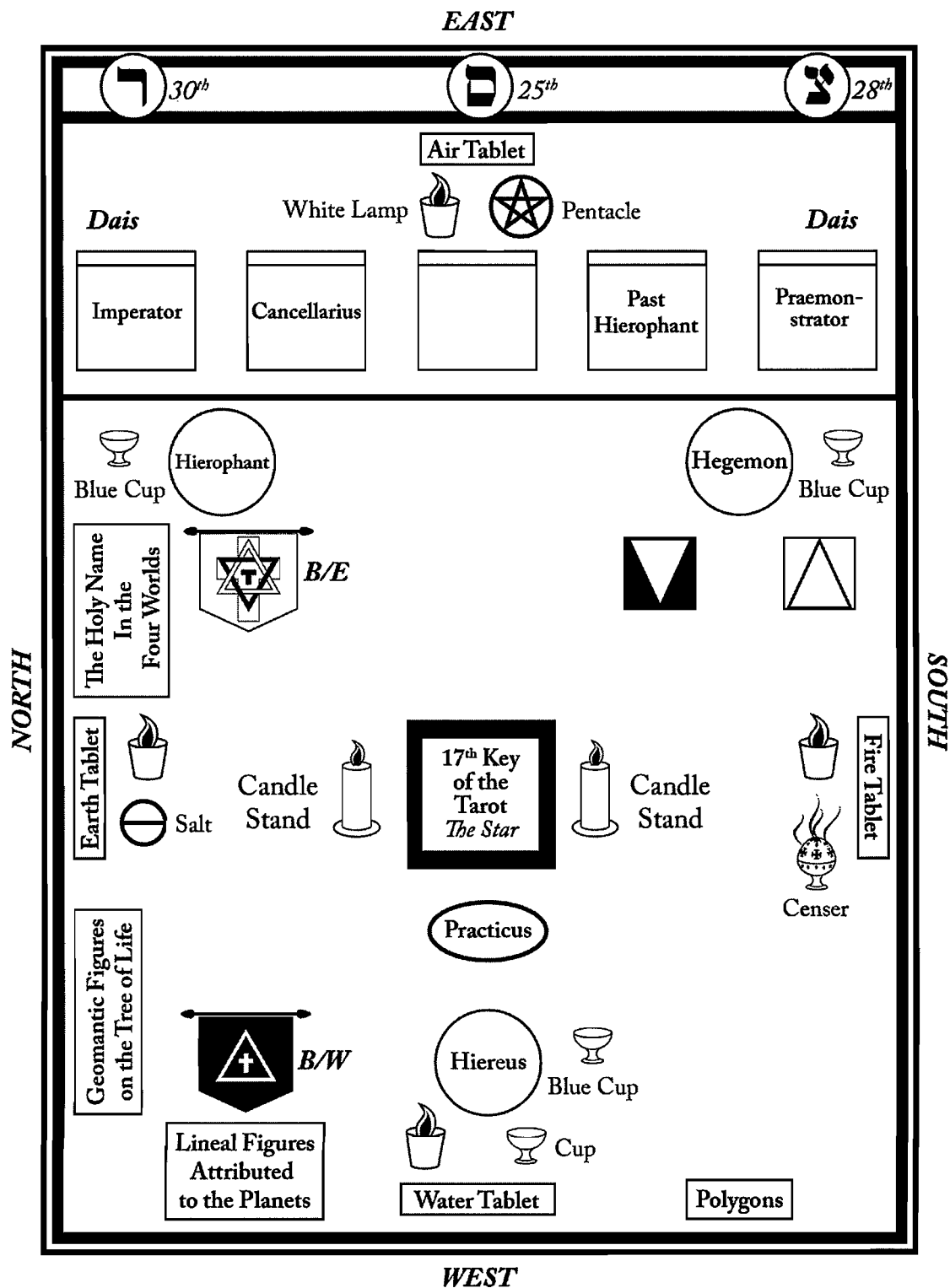


Figure 109
4°=7° Temple Layout—Second Part

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 south-east 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 around to the station of the Hiereus. The 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 Paternal 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 Multicient 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 Supernals. 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 Practicus 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, Binah 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 Hermes 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 doth 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. Thus, 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 Virgo, Aries, Taurus, and Aries. Eheieh by Air, Aries, Virgo, Aries; from Yeheshuah, the Kabbalistic 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 Octagram, 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 Qliploth. 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 referred 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: The Sepher Yetzirah divides the ten numbers into a Tetrad, answering to the Spirit of the Living Elohim, Air, Water and Fire, and a Hexad consisting of Height I.V.H., Depth I.V.H., East H.I.V., West H.V.I., South V.H.I., and North V.I.H.; the six sides of a cube, sealed with the six permutations of the letters Yod, He, Vau of the Sacred Name.

(Hegemon leads Practicus to Tablet in the north.)

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.)

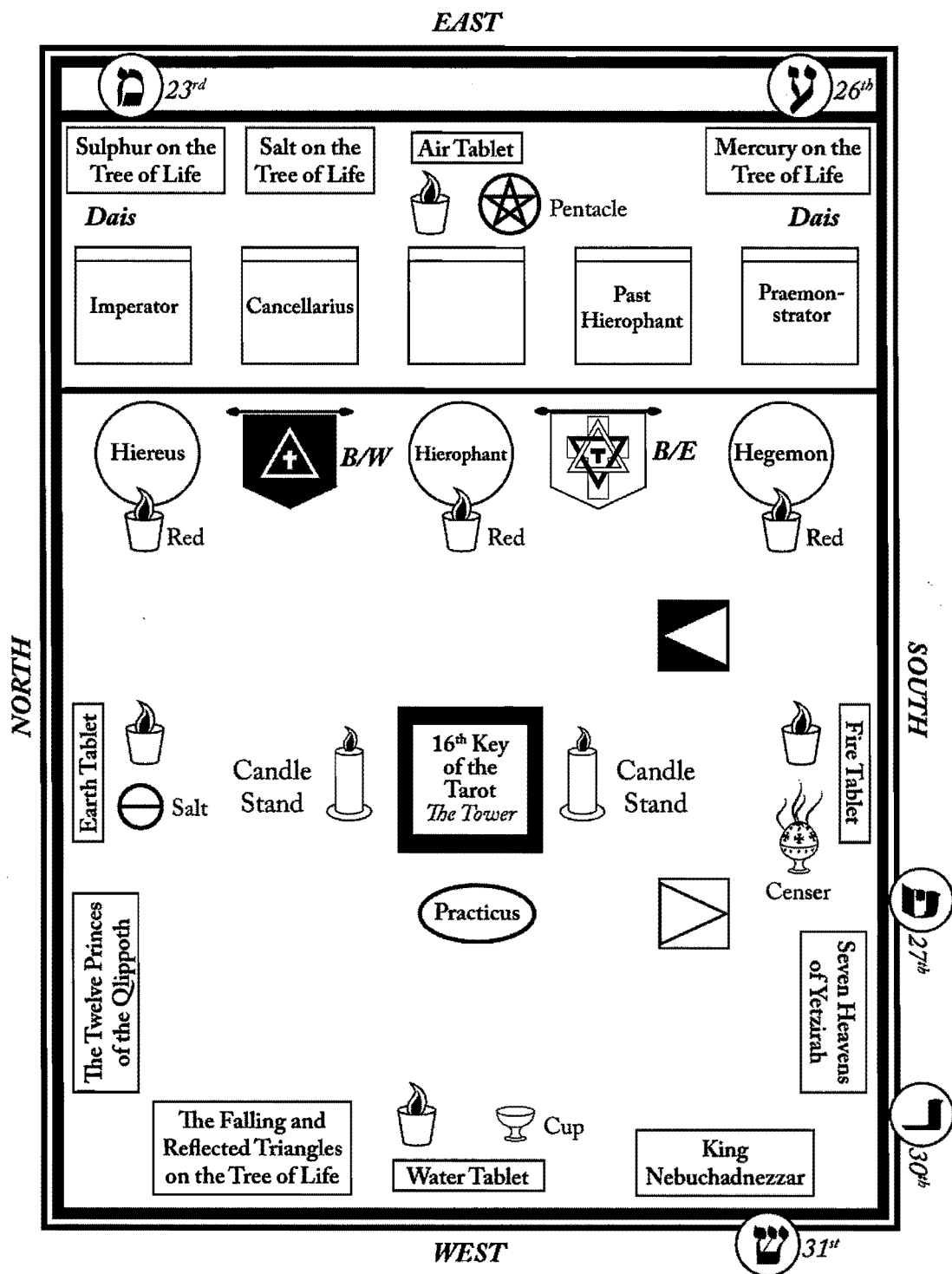


Figure 110
4°=7° Temple Layout—Third Part

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, to this is the reign of Israel. And the Wars of Titanic Force in the Chaos of Creation, to 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 hasted 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 Lightning 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 Lightning 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, facing east, and takes Calvary Cross from him, returns to his place.)

Hierophant: Eloah came from Teman of Edom, and the Holy One from Mount Paran. His Glory covered the Heavens, and the Earth was full of His praise, and His brightness was as the Light. He had Karmaim 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 Hills did bow. His ways are everlasting. I saw the tents of Cushan in affliction and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? Was Thy anger against the Rivers? Was Thy wrath against the Sea, that thou didst ride upon Thy horses and 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 habitations; 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 thrash the heathen in Thine anger. Thou didst march through the Sea with Thy 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 Qlipoth.

(Hierophant, Hegemon and Practicus go to the diagram in the east.)

This represents the Alchemical symbol of Sulfur 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. Hiereus, Hegemon and Practicus go to the Tablets in the west.)

Hiereus: 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 (*indicating it*), is the Image of Nebuchadnezzar, 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 History 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 Qlipboth 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.)

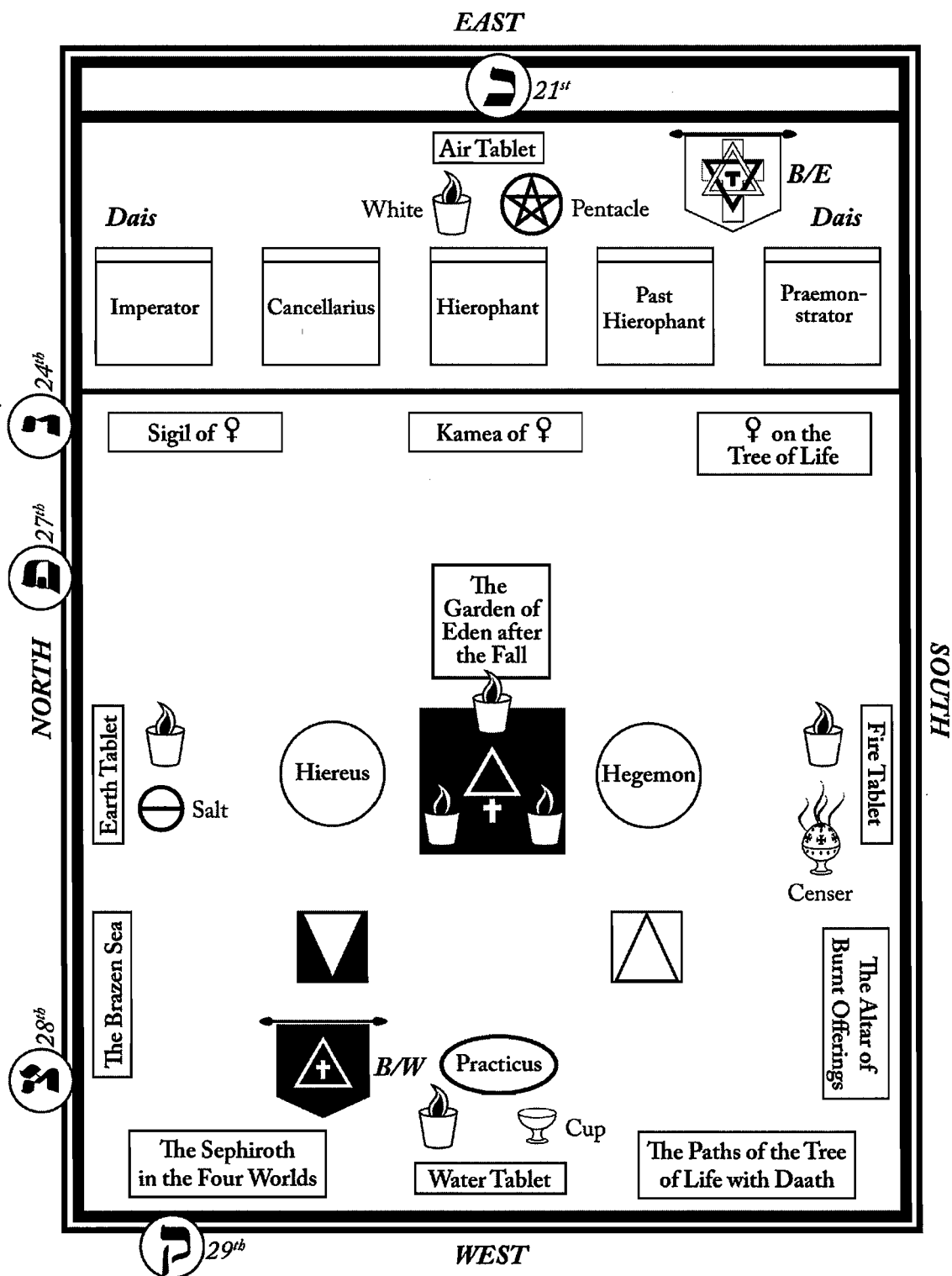


Figure 111
4°=7° Temple Layout—Fourth Part

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 north-west 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 Microprosopus, 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 Microprosopus. 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, snaking 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 Adam 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 her.

The 4^o=7^o 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 Grand Word 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 Practicus 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 1,252.

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 Hagiel the Intelligence of Venus, that answering to 175 is Kedemel the Spirit of Venus, and lastly that answering to 1,252 is Beni 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 Hiereus and they go forward to the west.)

Hiereus: On this Tablet (*indicating it*), are shown the Paths when arranged with Daath added to the Sephirotic 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.

(Hiereus resumes his place. Hegemon leads Practicus to Tablet in the 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 Aima, 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 Illuminans which means the "Illuminating Tower of Light," and I give you the symbol of Asch which is the Hebrew word for Fire. 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, further confer upon you the title of respect of "Honored" Frater and I give you the further symbol of Phrath or Euphrates, the 4th River.

1. (*Knocks.*)

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.

Hiereus: Honored Frater, as a member of this important Grade, you are eligible for the post of Hiereus 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 of the Philosophus Ceremony

Hierophant: 1. (*knocks. Hierophant rises.*)

Hierophant: Fratres and Sorores of the Order of the Stella Matutina, assist me to close the Temple in the 4°=7° Grade of Philosophus.

(All rise.)

Honored Hegemon, see that the Hall is properly guarded.

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

Hegemon: Very Honored Hierophant, the Temple is properly guarded.

Hierophant: ♪. (knocks.) Let us adore the Lord and King of Fire.

(All face east.)

Tetragrammaton Tzabaoth, Mighty 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.

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 illuminateth 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 O Father, O Mother of Mothers, O Archetype Eternal of Maternity and of Love, O 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 Pentagrams 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 and 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: וו, וו, ♪. (knocks 3, 3, 1.)

Hiereus: וו, וו, ♪. (knocks 3, 3, 1.)

Hegemon: וו, וו, ♪. (knocks 3, 3, 1.)

(Hegemon leads out the new Philosophus, with Hiereus following; all give Neophyte Signs when passing Hierophant.)

Notes:

1. The first four officers, Imperator, Praemonstrator, Cancellarius and Past Hierophant, are optional at this point.

Preparation for the Philosophus Ceremony

The Philosophus Grade of the Golden Dawn relates to the Fire Element and the Kabbalistic Sephirah of Netzach. When I went through the Fire Grade, my mentor, friend, and teacher Jack Taylor told me that the previous level of Practicus is the one that starts to stir the Fire Element within and the Philosophus level is but an expansion of it. I have found that possibly one of the best ways to relate to the Elemental grades is through Alchemical symbolism and its psychological correspondences. Using only the elemental descriptions to describe the actions of the various Grades is in reality not enough to fully appreciate what occurs in the various parts of the transmutation process. An example of this is how the alchemists tell us that there are four degrees of Fire. The first is slow and mild; the second is moderate and temperate; the third is more direct; the fourth and last is the fusion process. All of these relate to various alchemical steps, depending on the school of alchemy one follows. All of these steps relate to what Candidates will go through when they take this grade. Each of the steps may apply to different students and in some cases all four levels will be experienced; this simply depends on the makeup of the individual.

Although it was never talked about openly in the Golden Dawn, the Fire grade also works directly on the sex drive. Some years ago, when talking about the grades to a number of elderly members of Whare Ra, I was surprised to find out that the Fire grade had a direct effect on their sexual responses to their partners, and their own view of sexuality. All of them found that inadequacies in this area were greatly enhanced or completely shut down, again depending on the individual's psychological makeup. My own personal researches into this area took another direction. As a practicing Radionic Therapist, I tended to look at things from an energy level than from something deeply psychological. In other words, if there were blockages in the subtle bodies or the erratically spinning chakras then that, in my opinion, would produce the psychological state of the Fire Grade of Philosophus. Though I would stress that this is but one approach that I use as a type of yardstick, I also feel the Alchemical considerations are equally as valid.

In the previous chapters on the Elemental Grades, I have not delved deeply into how the various grades affect the different chakras. In this case the Fire Grade equates very nicely with the base chakra where the vital Kundalini energy is stored. I have tried to approach each grade from a different viewpoint where possible to show how a certain level of the Outer Order grades can be interpreted. There is no doubt that the other Elemental grades also affect the chakras, but the Philosophus grade must prepare the Kundalini energy for its eventual release. Because of this, I have often found erratic behavior even in the most down to earth individuals when they go through this Grade. The some of the effects on the chakras is like peeling the layers off an onion. Certain sheaths are removed, which prepare the Chakras to receive the energy of the Kundalini, so that when it is raised it does not burn out the protective sheaths and produce psychotic behavior. The four layers or degrees of heat used by the alchemist are ideally described, for they represent the four major sheaths around the base chakra. Each sheath is shown as a petal when looking at an Eastern diagram of the Chakras. When the Kundalini energy rises it will go through one of these sheaths, depending on which ones are opened. This explains why there are so many different experiences involved with this energy when experienced both in and out of ritual.

Possibly one of the best books on the subject of Fire and its esoteric significance is Alice Bailey's *Treatise on Cosmic Fire*. When I first went through the Fire Grade, Taylor

suggested I digest this book (all 1,364 pages of it). Although I do not uphold all the teachings of Bailey and her Tibetan Master D.K., I felt I got a great deal out of it and would suggest that others study this text as well. From these teachings we start to see the many different functions that the Fire Grade represents on the subtle planes. It would be a fair comment that each of the other elemental grades has significance equally as important as the Salamanders as described by Bailey. I would also stress that while books like these, that reveal the teachings of different Masters, are extremely helpful, they are, nevertheless, highly subjective. Taking the teachings of Edgar Cayce as an example, which differ from Bailey's, they cannot both be right, yet in both there are still gems of infinite truth. However, it is up to the individual to get out of these teachings whatever they are looking for.

Jack Taylor always taught that the Fire Grade of Philosophus was the "Dynamic Mover" grade. In other words, it made things happen on both the superficial and the deep subtle levels and it has a tendency to over-amplify things whether positive or negative. My own research through radionics shows that the Fire Grade affects the Gonads by a direct effect on the base chakra which can release certain hormones into the system. The Fire grade was always a grade of purification where transformation took over, and I have equated it to the alchemical fourth state of the reddening. The fourth state begins as the salts have been purified over a long process and under a constant heat just before they are imbibed back into the elixir to give it a stronger bonding. In many ways, the body's energy patterns perform a similar function when going through this period. Taylor made this comment about the Fire Grade:

Anyone who went through the Philosophus Grade at Whare Ra knew that they were being prepared for something but were generally unsure of exactly what. Very few of us in the 4°=7° knew of the Second Order, and those of us who did, knew nothing about it. Back in the early 1930s, I had never read any of Crowley's or Regardie's books and they were almost unobtainable out here in New Zealand. Later I found that some members of the Second Order did have them sent from England, but they were unavailable to us and the rituals were given to us as they were meant to be, without foreknowledge of their contents. The wait between the Fire Grade and the Portal was very important to me and prepared me in many ways for the energies of the Second Order. I also have known some that have dropped out at the 4°=7° level yet after a while had many experiences that one would account with the rising of the Kundalini. The 5°=6° was of course done so that this energy could be raised safely, but at the 4°=7° it sometimes happened to rise and pre-empted the 5°=6° a number of times, which in my opinion showed the limits of the Daemonstrators who were supposed to be monitoring all this.

Preparation of the Candidate

1. Obtain an Astrological Natal Chart of the birth time or approximate birth time of the Candidate.
2. Prepare an Electional chart and marry it with the Natal Chart to decide an appropriate initiation time of the Candidate.
3. Once a time has been established (which must never be on the dark side of the Moon's influence) then the Candidate has to fast 12 hours beforehand.
4. Before the ceremony, the Candidate should bathe in herbs relating to the Sephirah of Netzach.
5. Meditation exercises are given to the Candidate when he arrives at the Temple, which are done for about twenty minutes before the start of the ceremony. The meditations vary from temple to temple, though they usually relate to the grade Element the Candidate is about to go through.

Preparation of the Hall

1. The Temple props are put into place by Hegemon and Hiereus about two hours before the ceremony starts.
2. The Hierophant enters the Hall after the Hegemon and Hiereus have left, and performs the Banishing Ritual of the Pentagram with the sword of the Hiereus.

3. The Hierophant then creates the God-forms.
4. Once this is complete the Chiefs on the dais enter and create their respective God-forms. If they are not present then the Hierophant does this task.
5. The remaining Officers then enter the Hall, on a cue from the Hierophant.
6. The Candle Lighting Ceremony then begins when all Officers are present.
7. When the Candle or Lamp Lighting Ceremony is completed, the Officers then assume their respective God-forms.

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	V	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
p	s	u	a	c	N	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	q	A	C	r	a	r

Figure 112
Enochian Fire Tablet (Watchtower of the South)

General Symbolism of the Temple

Above the Dais are the three Hebrew letters of Shin, Tau, and Qoph, which form a triad connected to Malkuth, the first Elemental Grade. Each of these three paths touches each of the four elemental grades. This shows the direct route of access to these levels, the final being Qoph, which the candidate has yet to travel. The Pentagram that hangs beneath it alludes to the Sephirah of Malkuth which incorporates all the elements and spirit in its sphere of influence. The white light above it shows the divine spirit above matter. The placing of the Banner of the East in its position has a multifaceted purpose. The main inference in this instance is that it reflects the Light of the Hierophant which it stands beside. The Banner of the West is beside the Hieres and shows the opposite reflection of Light and Darkness. It is placed here so that the Hieres who guards the Qlipoth will not let them enter.

Three inverted blue cups beside the Hierophant, Hegemon and Hieres represent the inverted triangle of the Water Element associated with the 18th Tarot Key of the Moon. This key represents the Mutable Water Element through its astrological association. The

two candles on each side of the Altar represent the symbology of the two Watchtowers on the 18th Key. Beneath the Tarot trump, the symbolism of the Altar shows the triangle above the cross, signifying the sacred purifying fire above the elements. The Two pillars are placed beneath the Hebrew letter Qoph, the 29th Path, and show the Portals that the Candidate must enter through. Four Enochian tablets are present. In front of each tablet is a colored light or candle in the color of the element the tablet represents. In front of the Fire Tablet is a censer of incense and in front of the Water tablet is a cup of consecrated water. Both of these are for making the cross in front of the Fire tablet at the start of the ceremony.

General Symbolism of the Philosophus Diagrams 29th Path—First Part



Figure 113
The Golden Dawn Moon Tarot Trump

The Tarot Key of the Moon is explained adequately in the ritual.

The Admission Badge to the 29th Path

The Admission badge to the 29th path is the Calvary Cross of twelve squares that represent the twelve signs of the zodiac. The arrangement of the astrological symbols is important. The crossbar of the Calvary Cross has the four fixed signs arranged in the Order of the name YOD HEH VAU HEH. These Hebrew letters also represent the four divisions of the River of Eden: Phison, Gihon, Hiddekel and Phrath. The River of Eden represents Life itself, the great stream from which we incarnate and go to after death.

The four divisions symbolize truth, yet there are many options of the truth to take, hence the divisions and the state of the soul. Eden itself stands for the Tiphareth center where the development of the Ego is conceived through imagination.

The four divisions surrounding it are Geburah for the Will, Chesed for Memory, Hod for Reason and Netzach for Desire. Together these represent the vital component of the Kabbalistic soul called the Ruach. The Long vertical angle of the cross has the zodiacal signs in their natural order of progression, minus the fixed signs. This represents Eden itself, the never-ending concept of Shekinah, the indwelling glory that represents the vital Yehidah, Chiah and Neshamah.

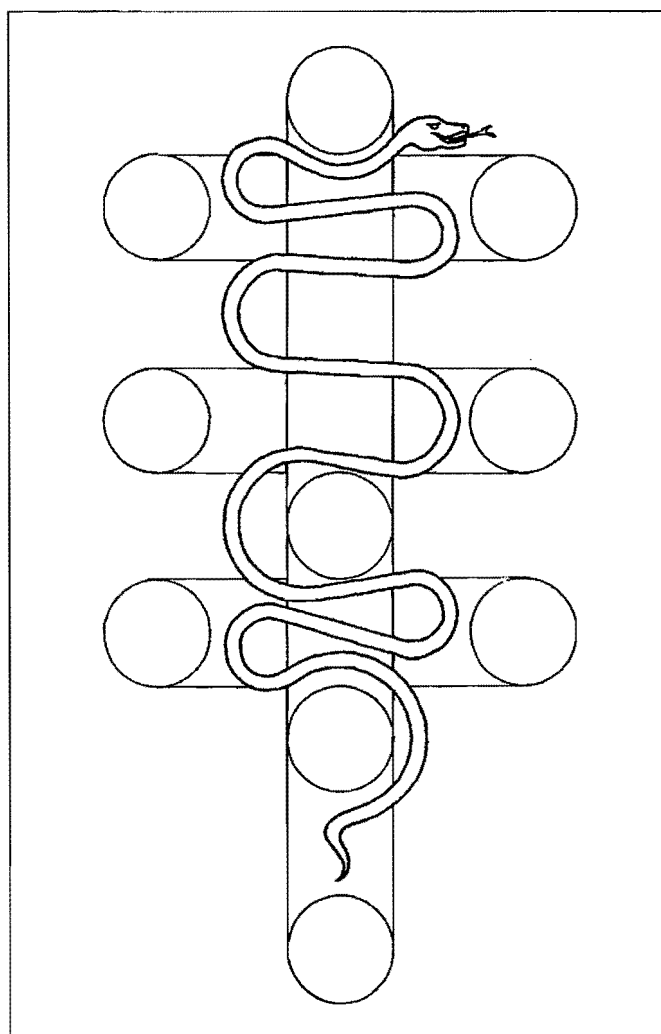


Figure 114
The Serpent of Brass

Serpent of Brass

In Numbers XXI: 6-9, we are told of the curative powers of the Serpent of Brass which Moses raised above the heads of the Children of Israel. Anyone bitten by a serpent and looked upon this Bronze Serpent lived. The symbology of this is adequately explained in the ritual, though some years ago I approached Taylor to help me delve deeper into this symbolism.

The Serpent in this symbolism must touch all the paths of the Tree of Life and that to my mind is the most important aspect of the symbolism. The Bible tells us that the Jews had to gaze upon it to be saved, but the esoteric meaning of this is that they had to understand the way of the Serpent. This was necessary for all the trials and tribulations they had gone through, otherwise their sacrifice was for naught. Moses was trying to tell them that they had to obey the rules or perish.

Within the Order, the Serpent shows us the Way through balance and harmony but that was and is never easy. The book Aesch Mezareph or the "Purifying Fire" tells us that Brass expresses the fiery nature of Geburah. This also applies to the desires of man, the Kundalini energy rising from the desires of the flesh, Netzach. The Jews had to understand, as anyone must who follows the Path of Light, that one must take things one level at a time, following the trail of the Serpent.

Personally, I agree with Taylor's explanation of the Kundalini concept in this instance, as the Serpent of Brass shows us the rising of this energy through an established framework—the Tree. You will note that there are no paths on this diagram and only the ten Sephiroth.

Over two decades ago, while waiting for a train in an Indian railway station outside of Pondicherry, I was with my Tantric teacher Vivandatta. He introduced me to an old man who sat in the sun reciting mantras. During the course of the conversation, he told us that in his youth he had the Kundalini rise when his Master showed him a snake-like diagram. Vivandatta told me that this was possible and occurred even in group situations. As one example, there were a number of precedents in Indian literature, and in Western literature of mysterious lights of Fatima.

Whenever I study this diagram, I often think back to that old railway station in India, and that red and golden diagram which the old man showed us. The diagram was a serpent entwined amongst the seven points of a Hexagram without the connecting lines which was the catalyst of his illumination.

300 30 3 ש ל ג	200 20 2 ר ב ב	100 10 1 ק י נ
600 60 6 ם ס ו	500 50 5 ך נ ה	400 40 4 ת מ ד
900 90 9 ץ צ פ	800 80 8 ף פ ח	700 70 7 ז ע ז

300 30 3 BINAH ש ל ג	100 10 1 KETHER ק י נ	200 20 2 CHOKMAH ר ב ב
500 50 5 GEBURAH ך נ ה	600 60 6 TIPHARETH ם ס ו	400 40 4 CHESED ת מ ד
800 80 8 HOD ף פ ח	900 90 9 YESOD ץ צ פ	700 70 7 NETZACH ז ע ז

Figure 115
The Kabbalah of Nine Chambers

Kabbalah of Nine Chambers

The Literal Kabbalah is referred to in several places, and therefore an introduction of its leading principles is necessary to help clarify details in the ritual. The Literal Kabbalah is divided into three parts: GMTRIA, Gematria; NVTRIQVN, Notariqon; and ThMVRH, Temura. The following explanation is taken from Wynn Westcott's "Introduction to the Study of the Kabbalah," which was used as an unofficial type of Knowledge Lecture on the Literal Kabbalah represented by the diagram of the "Kabbalah of the Nine Chambers":

GEMATRIA 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 MShlCh is numbered 358, and so is the phrase IBA ShlH, 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, RUCH ALHIM, the Spirit of the Living God.

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 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 potens in saeculum Domine.

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 of a word are replaced by other letters as arranged by a definite scheme, 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 the first letter A was replaced by the last T, and B by Shin, and so on. On this plan the word Sheshak of Jeremiah 25 v. 26, is said to mean Babel: this permutation was known as ATBSh, atbash. 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. Of this type is the so-called "Kabbalah of the Nine Chambers" of the Mark Masons.

A further development of the numerical arts was shown by the modes of Contraction and Extension; thus Jehovah, IHVH, 26, was extended to IVD-HA-VV-HA, and so 10, 5, 6, 5 or 26 became 20, 6, 12, 6, or 44. By extension Z, Zain, 7, became 1, 2, 3, 4, 5, 6 and 7 or 28; or 28 was regarded as 2 and 8 or 10. The Tetragrammaton, Jehovah, 26 was also at times regarded as 2 and 6 or 8: so El Shaddai, God Almighty. AI ShDI, 1, 30, 300, 4, 10, was 345 then 12 then 3, a Trinity. A quaint conceit was that of the change of spelling of the names of Abraham and Sara: at first Abram ABRM and Sarai ShRI, became ABRHM and ShRH: they were 100 and 90 years old and were sterile: now H, Heh, was deemed of a fertile type, and so the letter H was added to ABRAM, and the I, Yod converted into an H of the name Sarai.

Tarot in the Tree of Life

The Tarot applied to the Tree of Life is relatively straightforward enough, with one exception being the placement of the Court Cards beside the Sephiroth of Chokmah, Binah, Tiphareth and Malkuth.

I have always felt that this exception was an over-simplification, and in the original Golden Dawn lectures on the Tarot, the Court Cards are given in a separate diagram to that of the main Tree. The Court cards are applied to the Partzufim theory of the Kabbalah and not to the Tree of Life itself. The Partzufim theory is included in skeleton format in

the Fifth Knowledge lecture. Mathers went into detail about this subject by devoting a whole book to it in *The Kabbalah Unveiled*. The Partzufim theory actually exists outside the Tree of Life and is in fact in a different dimension.

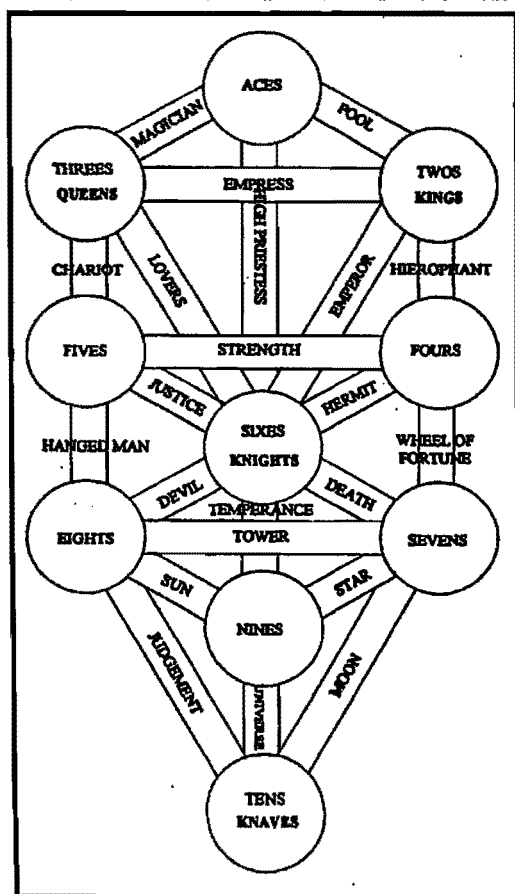


Figure 116
Tarot in the Tree of Life

The Three Columns

Within the Golden Dawn, the reference to the Pillars of Jachin and Boaz may appear at first glance to relate to actual people, but this is a blind. These names are merely representative of certain forces.

The name Jachin is made of two root names: *Jah* for "Yehovah", and *achin* "to establish", which relates to God establishing his house or Solomon's Temple in Israel. The word Boaz is broken down into *B*, meaning "in", and *oaz*, "strength" which relates to strength being established. A third pillar is introduced in the ritual of this path with the emblem of the hexagram, the point of unification of the two extremes Water and Fire. This relates to Tiphareth, the Sephiroth of Beauty and balance between the extremes, being the only way that one can enter the Temple of God.

These three Pillars are also representative of the three parts of the Kabbalistic Soul. Only when the Neshamah, Ruach and Nephesh are united can one have access to the teachings of the Higher Mysteries. In the "Lesser Ritual of the Hexagram" we are told to vibrate the word ARARITA (while tracing the two different triangles) which stands for "One is his Beginning: One is his Individuality: His Permutation is one." This tells us that there are many entrances to many houses, yet all lead to that one vital truth that we seek. This is in the three-fold nature of the Trinity.

I have found this diagram fascinating and have used it many times for meditation purposes. If used this way, it opens up more layers within the Self. For those of you who wish to try this method, place the diagram in front of you and project yourself into it, taking the place of the central pillar. Rather than talk about my experiences with this diagram and the meditation technique, I suggest you try it for yourself.

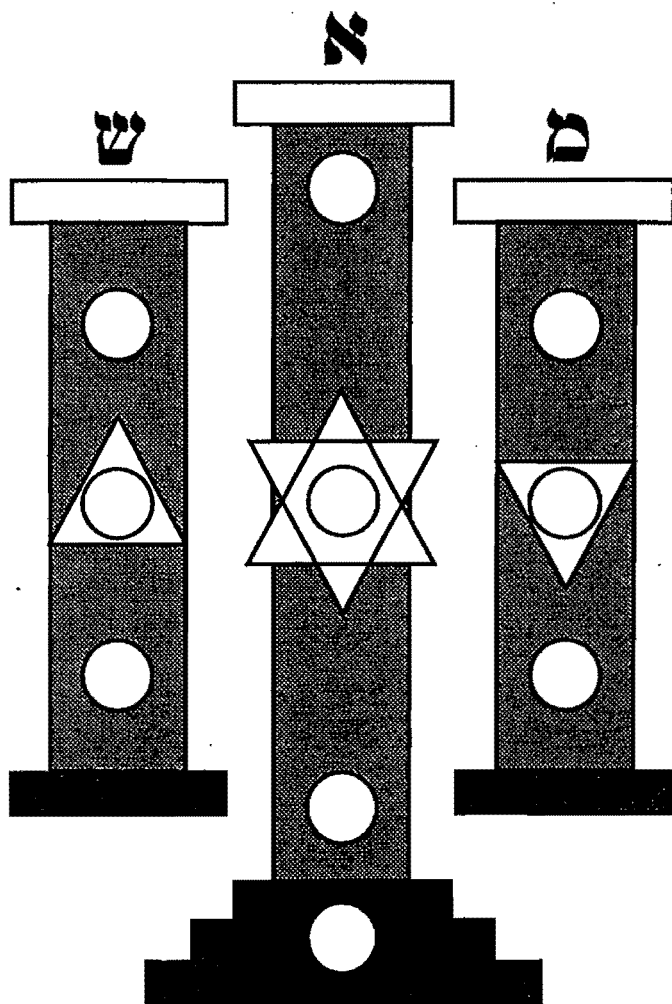


Figure 117
The Three Columns

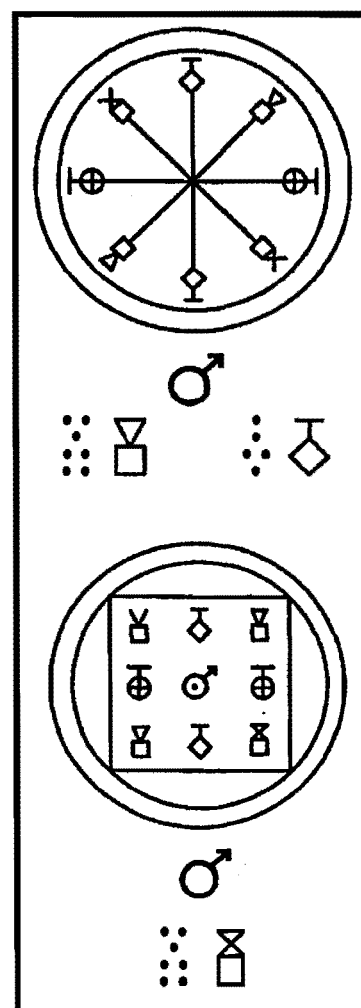


Figure 118
Geomantic Talismans

Geomantic Talismans

This method of talisman construction was shown in Francis Barrett's *The Magus*. The geomantic symbols had lines drawn on them so that a number of symbols could be obtained from one geomantic figure. The geomantic figure in the diagram is Rubeus, which relates to Mars and the Sign of Scorpio. The talisman relates to both Rubeus and Puer which is another figure that was sometimes considered evil.

The origin of showing this talisman in the ritual comes from the Golden Dawn Cipher Manuscript, which Mathers used to create the Golden Dawn Grade rituals. The author of the Cipher Manuscript used the figures of both Rubeus (Mars) and Amissio (Venus), but Mathers changed Amissio to Puer (Mars). It would seem that Mathers wanted to present this Mars talisman on a Luna path as "a reflection of the Sphere of Mars" due to its fiery disposition.

In addition, this is a representation of the twin towers on the Moon Key of the Tarot, also connected with the barking dogs on each side of the path, and the negative aspects of this trump. In the Cipher drawings, the use of Amissio related to the negative aspect of things lost, especially love. This fits in with the Tarot Key of the Moon. All things considered, I would have preferred to leave Rubeus and Amissio as they were because I think it is more direct and to the point. I have noticed on more than one occasion that some of the diagrams present on the Path show an abstract concept related to the Tarot Trumps.

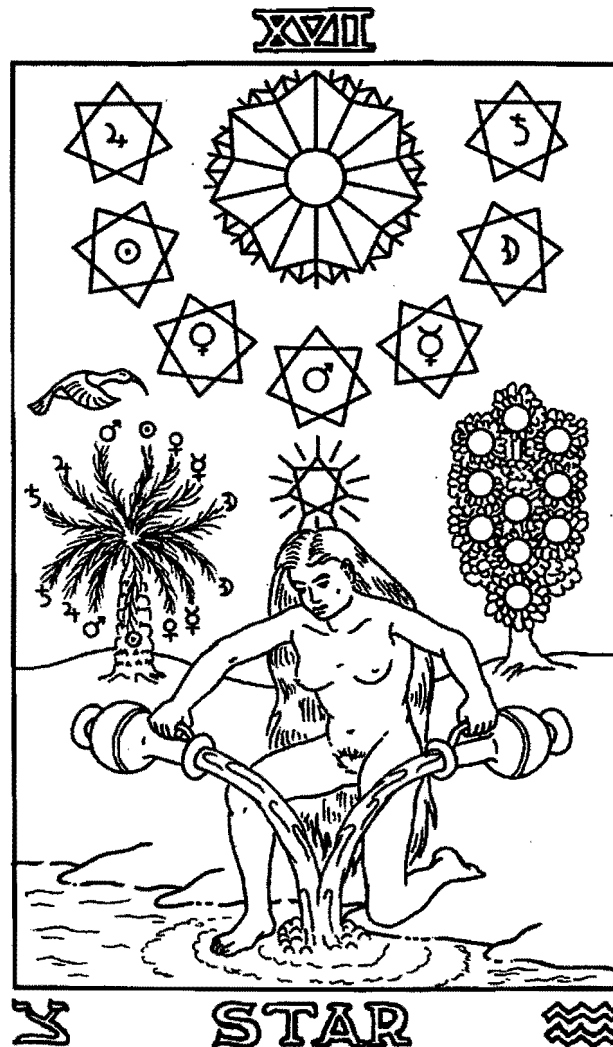


Figure 119
The Golden Dawn Star Tarot Trump

The Tarot Key of the Star is explained adequately in the ritual.

The Admission Badge to the 28th Path

The Admission Badge: the Pyramid of the Elements is the first diagram that shows the combined elements with spirit. A number of you may notice a startling resemblance to the Enochian Pyramid system of the Inner Order with the Pyramid of the Elements. The following extract was taken from a discussion on this diagram I had with some members of the Thoth-Hermes Temple back in 1982 which I believe is worth presenting here:

Although the Admission Badge for the 28th Path represents a pyramid, the implications of what it represents are quite subtle. The body and structure of the pyramid is related to the Mountain of Abiegnus or the Mountain of Initiation, though this is presented in a geometrical format. The base is man and the physical body. Each of the triangular sides of the pyramid relates to an element, which is the climbing of the mountain; each of these Elements must be absorbed and conquered before going on to the next. When this is done, one then goes up through the top of the pyramid—spirit or essence. This relates to the absorption and understanding of the essence of self through the Alpha et Omega, the beginning and end. For now life begins again for the Adept as he works his way through an entirely different framework of beliefs.

The Pyramid can also be viewed as a flat surface, when seen from the top. I would refer you to the work of Professor Tucci, who wrote in his book *Theory and Practice of the*

Mandala. The Pyramid, which is a mandala, can be viewed as a concept of reintegration with the self. In many respects this is exactly what happens and when viewed from a meditation standpoint, the pyramid forming a life of its own, draws the psyche into the framework, and works through the geometric patterns.

A simplified method of understanding this properly is to treat each of the sections separately and each of the Hebrew letters as miniature forms of energy. For example, take the word Eth-Essence. When viewed with the Hebrew lettering, it becomes a second aspect of the nature of both man and spirit. It forces us to look deeper in ourselves and *consider exactly what Essence is.*

When I first began to meditate on this pyramid, I took notes of my impressions, and after a number of sessions, I built up a small file on what I considered the meaning of the pyramid. I suggest that you all do the same. Take a section at a time, work your way clockwise and gradually finish at the center. The whole process can be described in one word: therapy!

Each individual must make his or her own observations and work directly with the pyramid. I very much doubt that Mathers or the Golden Dawn initially used this diagram for this purpose, but I have followed my own instincts, and utilized it in the way I was trained in India. I feel that with this method of meditation, a new dimension of meaning will open up to you. What I have found is that by going through each section separately, it tends to balance you. I suggest to all of you who are at the Philosophus level, spend five or more minutes each day for a week, to meditate on exactly what you think this pyramid means. As an integration concept, it is very personal to you. I suggest that you work on this for about a week solid, and then give it a break for a few weeks, and then come back to it at a later stage.

ATZILUTH			
י	ו	ה	י
72 = 15	+	22	+ 15 + 20 = יהוה
72 = עב			
BRIAH			
י	ו	ה	י
63 = 15	+	13	+ 15 + 20 = יהוה
63 = סג			
YETZIRAH			
י	ו	ה	י
45 = 6	+	13	+ 6 + 20 = יהוה
45 = פה			
ASSIAH			
י	ו	ה	י
52 = 10	+	12	+ 10 + 20 = יהוה
52 = נב			

Figure 120
The Holy Name in the Four Worlds

Holy Name in the Four Worlds

The teachings of this diagram relate to the instructions of Rabbi Yitzchak Luria who was affectionately called the "Ari". The Ari originally gave the teachings here to his select students in a set of volumes called *The Eight Gates*. The student is required to

meditate on the name of each world. The object of this exercise is to bring a union of Chiah, Neshamah, Ruach and Nephesch. As one mediates on each name it is visualized and repeated the same number of times as the number of the World you are meditating on. One then goes on to the next name and so on. In the terminology of subtle bodies, the meditations produce a strong magnetic resonance that aligns all the subtle bodies.

The correct way of visualization (starting at Atziluth) is to split up the first name YHVH, then AHIH, then unify the two, YAHHVYHH, then the name that brings them together (which is YHVH expanded by additional Yods) which is reduced to AUB.

Taking another example in the World of Yetzirah: meditate on the words YHVH and ADNI, then unify them to YAHDEVNHY. Meditate on this name and the name that unites them, MAH. The other worlds are meditated on in similar fashion.

HEBREW WORDS BY THE YETZIRATIC ATTRIBUTIONS

א	△	ALEPH	
ב	♀	BETH	
ג	♂	GIMEL	י ה ו ה
ד	♀	DALETH	⌒ ⌒ ⌒ ⌒
ה	⌒	HEH	
ו	♂	VAU	
ז	♂	ZAYIN	א ה י ה
ח	⌒	CHETH	⌒ ⌒ ⌒ ⌒
ט	♂	TETH	
י	⌒	YOD	
כ	4	KAPH	י ה ש ו ה
ל	⌒	LAMED	⌒ ⌒ ⌒ ⌒
מ	▽	MEM	
נ	⌒	NUN	
ס	♂	SAMECH	א ל ה י ם
ע	⌒	AYIN	▽ ⌒ ⌒ ⌒ ⌒
פ	♂	PEH	
צ	⌒	TZADDI	
ק	⌒	QOPH	
ר	⊙	RESH	
ש	△	SHIN	
ת	⌒	TAU	

Figure 121
Yetziratic Symbolic Alphabet

Yetziratic Symbolic Alphabet

This diagram is relatively straightforward. Taylor insisted that those who reached the 4°=7° grade meditate on the Hebrew names and their astrological associations first thing in the morning, though he considered it nothing more than a familiarization exercise.

Lineal Figures attributed to the Planet "Grams"

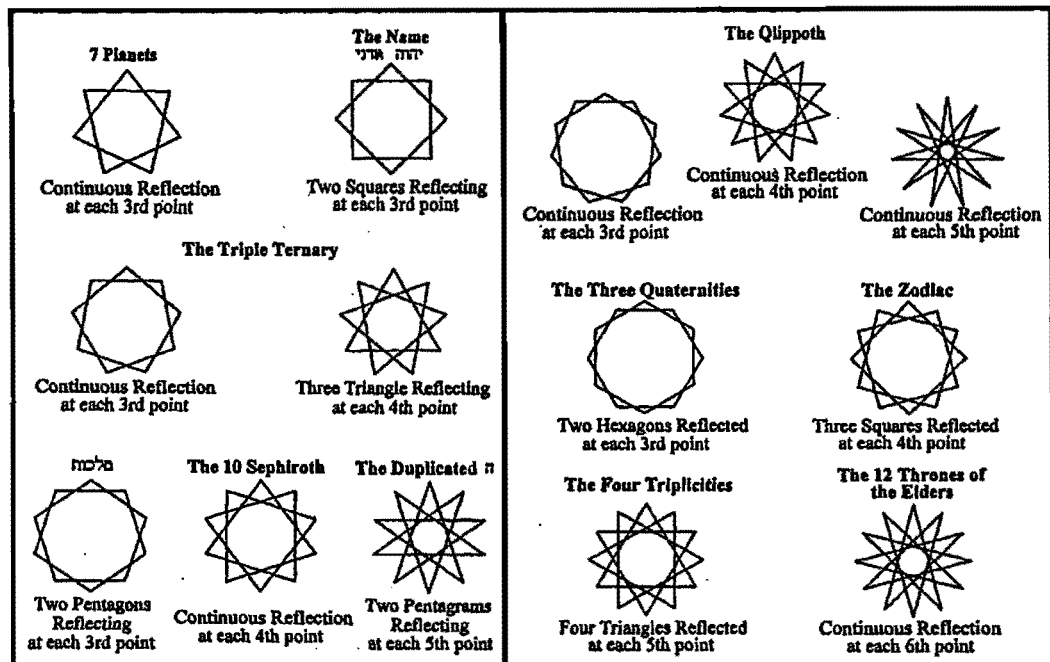


Figure 122

Lineal Figures attributed to the Planet "Gons" & "Angles"

In the 2°=9° grade, a set of similar symbols were shown to the Candidate. I have included the 4°=7° lecture titled "Polygons and Polygrams" in the 2°=9° grade because I felt that the symbols had little relevance unless one understood what they are about. I would refer the reader to that section of the book to read the associated lecture.

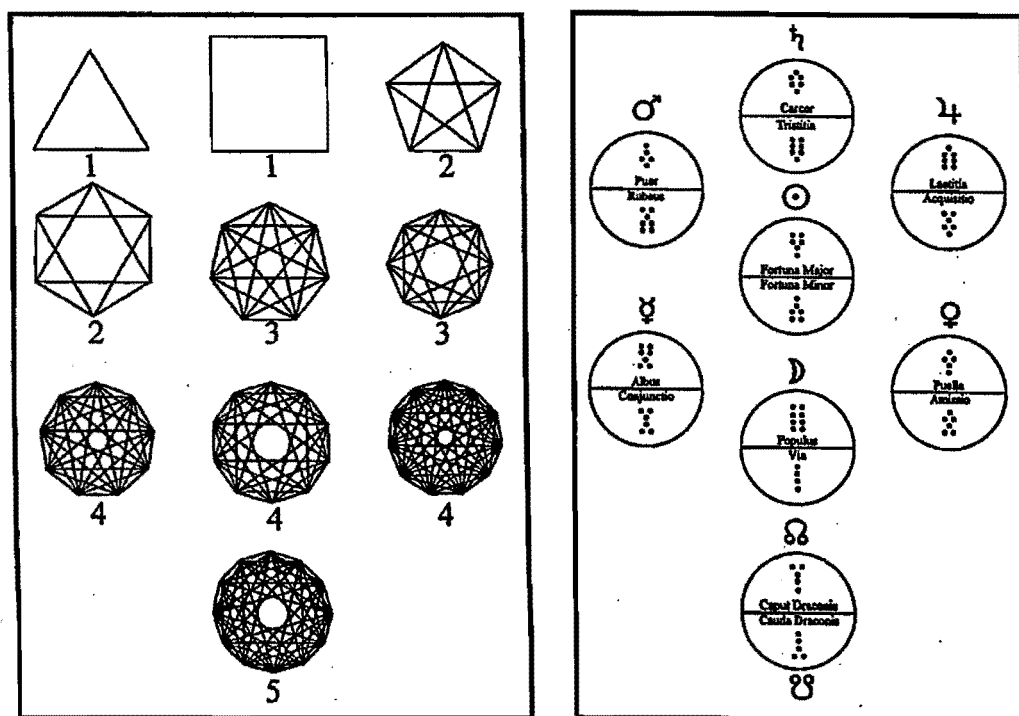


Figure 123

Geomantic Figures arranged in the Planetary attribution of the Tree of Life

Geomantic Figures arranged in the Planetary attribution of the Tree of Life

I have always felt that the previous diagram was misplaced. It would be better placed in the previous grade, as would the two previous diagrams. Mathers placed the diagrams here as they were recorded in the Cipher Manuscript. The association is not new to the Candidate, for it is given out in the Geomantic paper in the 3°=8° Grade. The only reason for this diagram to be here is that it was a subtle hint to the Candidate to use the energy and power of the Sephiroth when constructing a talisman with geomantic figures on them. Some temples omitted this diagram.

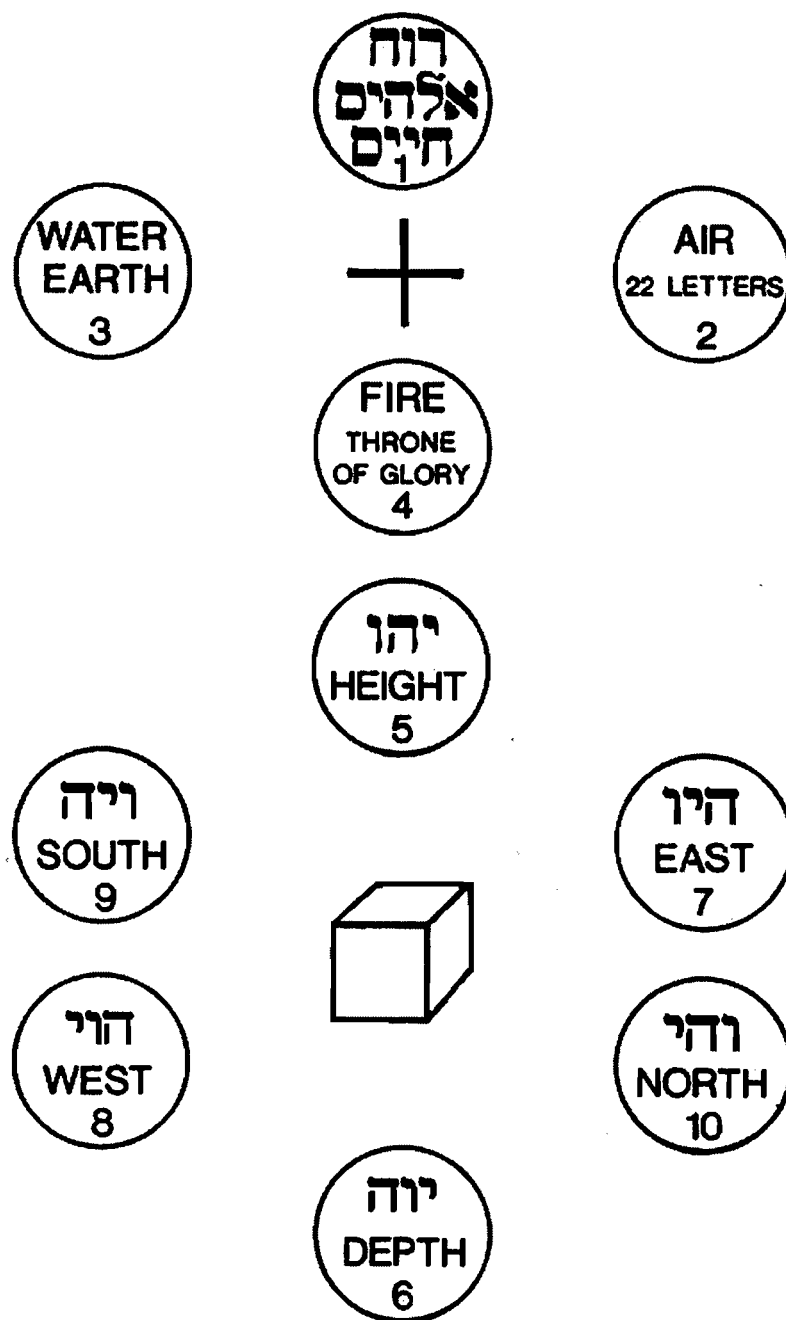


Figure 124

Ten Numbers divided into Tetrad and Hexad

The Ten Numbers divided into Tetrad and Hexad is explained adequately in the ritual.

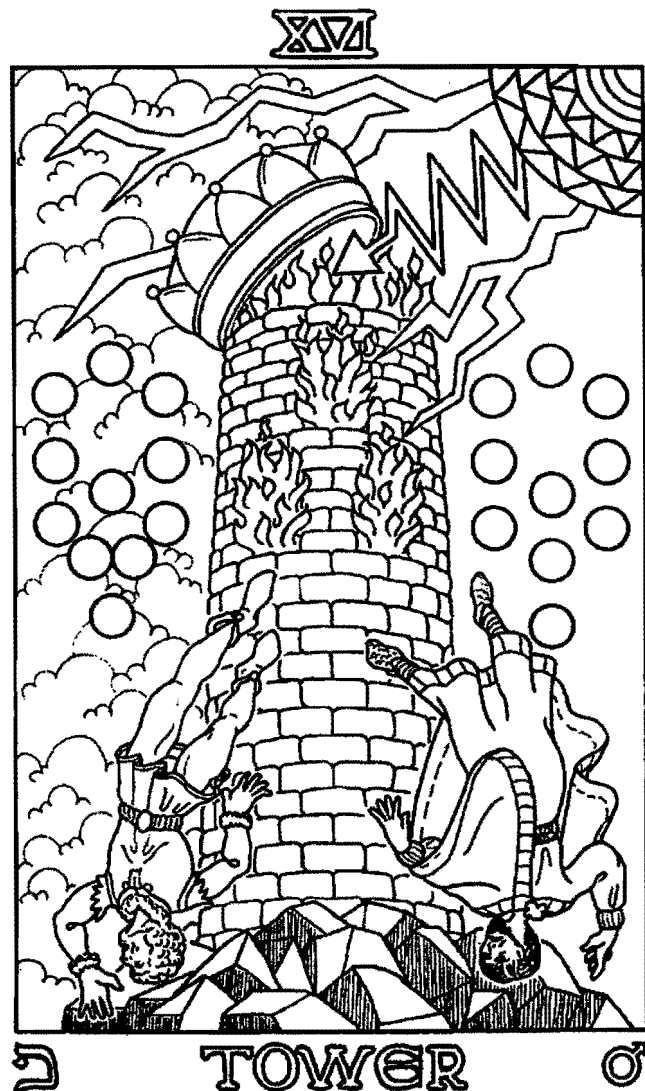


Figure 125
The Golden Dawn Tower Tarot Trump

The Tarot Key of the Tower is explained adequately in the ritual.

General Symbolism of the Philosophus Diagrams 27th Path—Third Part

The Admission Badge to the 27th Path

The Admission Badge to the 27th Path is the Calvary Cross of 10 Squares is straightforward enough and shows the Sephiroth placed in the format of the Calvary Cross. Within this diagram is a hidden form of the Altar of Incense.

At this point I would refer you to the 1°=10° explanation of the Altar of Incense, when examined carefully, describes the Altar of Burnt Offering shown in the last phase of the 4°=7° ritual. On referring back to the original drawing of the Altar of Burnt Offering as it appeared in the Cipher Manuscript, it appears that Mathers made an error when describing the Altar of Incense in the 1°=10° Ritual and it was never corrected. This was further compounded by a diagram of the Altar of Burnt Offering that was captioned "Altar of Incense", which appeared in Crowley's *Equinox* and Mr. Torrens' book *Secret Rituals of the Golden Dawn*.

It is my belief that the diagram as shown in the Cipher Manuscript and the 1°=10° as the Altar of Burnt Offering was in fact two separate diagrams wrongly captioned. When viewing the diagrams in the Cipher Manuscript it is easy to see that were copied in a hurry. The diagrams of the Altar of Incense and Altar of Burnt Offering look nearly

identical and whoever copied the Cipher Manuscript made the mistake of interchanging them. In the 4°=7° ritual, the diagram of Burnt Offering is revealed in two forms, yet its top form is the only one discussed.

My contention is that the bottom diagram should have been the Altar of Incense. This has confused quite a number of Golden Dawn students such as Crowley and Mathers. If this contention is correct, then I would suggest making a change to the description of the Altar of Incense in the 1°=10° Ritual, possibly using the Biblical description. Jack Taylor and others of Whare Ra always warned me that there were blinds in the rituals. If it was not the sloppy copying of the scribe, then it is definitely a blind.

To the best of my knowledge, within the Golden Dawn, the Altar of Incense was never shown. Its description is given in Exodus 37:25-29:

They made the altar of incense out of acacia wood. It was square, a cubit long and a cubit wide, and two cubits high—its horns of one piece with it. They overlaid the top and all sides of the horns with pure gold, and made a gold molding around it. They made two gold rings below the molding, two on the opposite side, to hold the poles used to carry it. They also made the poles of acacia wood and overlaid them with gold.

The use of acacia wood to make the Altar relates to the solar influence, for like the sun, acacia wood encompasses the main area where heat is emitted. It is the central point from which the Calvary Cross is hinged together. The horns on each corner of the Altar show the idea of the deity. These horns are analogous to the four branches of the cross of the Admission Badge. The gold overlay of the Altar shows the solar influence on the planets and elements. The four gold rings show an aspect of the name YHVH, for through him the teachings of the Order can be carried to those who need it, shown by the Golden Poles over acacia.

The Rev. Dr. Edershim in his book *The Temple* adds further insights into the Altar of Incense:

The incense burned upon this altar was prepared of the four ingredients mentioned in Ex. XXX: 34, with which, according to the Rabbis, seven others were mixed, beside a small quantity of "Ambra," and of an herb which gave out dense smoke. To these thirteen substances salt was of course added. The mode of preparing the incense has been preserved in the family Abtinias. The greatest care was taken to have the incense thoroughly bruised and mixed. Altogether 368 pounds were made for the year's consumption, about a pound and half being used every morning and evening in the service.

In 1 Maccabees 1:21, we are told that the Altar was removed from the Temple of Zerubbabel by Antiochus. The Golden Dawn inference was that the Altar of Incense was hidden or removed from the Temple for safekeeping, and as such was never visible except through symbols.

Sulphur on the Tree of Life

Of Sulphur, there are many variations, yet the common bond between them is they are considered the Soul or guiding spirit in all forms of life, in the animal, vegetable and mineral kingdom. By isolating Sulphur in the practical sense, one isolates the very essence of the Primea Materia, its outward manifestations greatly, yet its intrinsic nature remains the same.

This diagram represents the trials and tribulations of the Candidate who has been purified and enriched through suffering by the Holy Fire. Its essence can only be reached through the process of separation from the grosser lower forms, shown by the lower Sephiroth. Its symbolic symbolism shows that through the Sephiroth of the Tree of Life one can ascend, be purified, and reborn through the Tiphareth center of death and rebirth.

In many respects, this is a hint of things to come for the renewal of the spirit. The lower Sephiroth form the incorporeal cross (imperfect man) of Sulphur, Sal Salfuris (Salt of the Soul) below the actual start of the material cross (perfected man). The incorporeal

cross is analogous to man, the areas that have to be purified first. The lowest Sephirah of Malkuth shows Sulphur contained in its densest material in the Primea Materia. It is separate, yet still trapped in the grosser nature of the Primea Materia. The next Sephiroth shows the next stage of separation into a gaseous state. The following Sephiroth shows the watery nature removed. In Netzach, we see Sulphur in its own fiery nature, its basic raw state. The Sephiroth of Tiphareth, at the very base of the cross, is in its perfected state of readiness. The cross of Sulphur is also analogous to the red cross of suffering in the 5°=6° ritual, for before the lower Sephiroth can be purged of their impurities, the gap must be bridged to its Higher Form as the candidate does in the 5°=6° Oath.

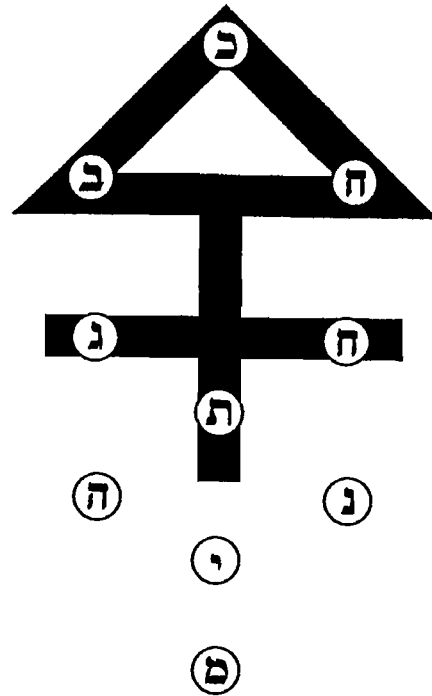


Figure 126
Sulphur on the Tree of Life

Though Sulphur has reached its pure state at the base of the cross in Tiphareth, it still has an empathy with Salt and Mercury in their incorporeal forms, as Chesed and Geburah has at the bars of the cross. As the tip of the cross passes through the bridge in Daath, and separates to form the triangle, the incorporeal becomes corporeal as stronger ties are bound for Salt and Mercury directly above them. Together they form the polar opposites of the base of the upward pointing triangle. The tip or apex of the triangle shows the Basic Life Principle in which Sulphur exists. The right-hand base of the triangle shows the Conscious Intelligence, while the left-hand base angle shows the Foundation or substance that this principle works through.

If we study the 16th Key of the Tarot, we will find that an important part of Sulphur constitutes a vital part of the card. Like the Blasted Tower, Sulphur is separated from the impurities, shown by the falling bodies, which are then purged from the main Sulphuris compound of the Tower itself.

Salt on the Tree of Life

This represents another aspect of the ascent up the Tree of Life. It goes a stage further than the previous diagram and shows the result of the purification process. The best way to connect these two diagrams is to look closely at Tarot Key 16, the Blasted Tower, for these two diagrams represent the hidden actions of Key 16. The diagram of Sulphur on the Tree represents the Tower itself (note the three windows showing the top triangle of Sulphur) being penetrated by heat to separate the purified salts from the dregs or useless matter (shown by the falling figures from the Tower).

In this diagram, you will note that Malkuth is parted from the rest of the Tree. The reason for this is the Salt first has to be separated from its grosser nature, Malkuth, before it can be an entity itself.

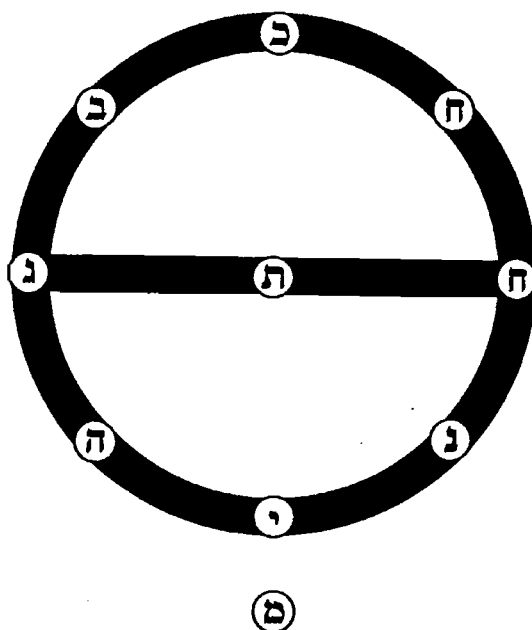


Figure 127
Salt on the Tree of Life

In the 4°=7° ritual, Mathers broke Salt down into a Higher and Lower principle, as in this diagram, and likened it to the actions of Sulphur and Mercury. The Alchemical term for the upper portion of Salt in this diagram is "Soluble Sal Salis". Reflected in its grossest terms it becomes the insoluble or the Caput Mortum. The Caput Mortum is the dreg of the experiment, the leftover or feces, hence the Sephiroth below Tiphareth (perfection) are in fact impurities and imperfections left over from the Primea Materia. Salt's higher form, Soluble Sal Salis, comprises the soluble Salts that can dissolve and be resurrected from any body, hence its analogy to the Soul, the essence of spirit that cannot die. Like the diagram of Sulphur the lower Sephiroth show imperfect man and the upper Tree shows perfected man, or what the lower aspires to. Salt, as the body, is the form in which the Soul and Spirit are united. Referring back to Key 16, the left-hand Tree of Eleven Sephiroth represents the Caput Mortum and the right-hand Tree of Ten Sephiroth shows the Purified Soluble Salts.

Falling and Reflected Triangles on the Tree

I have always felt that the explanation of this diagram in the ritual was oversimplified by simply adhering to the elemental attributions of the triangles on the Tree. Placing this diagram in this position directly relates it to the alchemical theme of this path. For those of you who wish to study the Triads from a Jungian concept, I suggest the books of Z'ev Ben Shimon Halevi which open up new layers of the psyche.

The alchemical perspective though does manage to open up yet another layer. The whole Tree as it is presented in this diagram represents the Circulation process, the constant Exaltation of a liquid through continuous Dissolution, Cohobation, Digestion, Distillation and Sublimation. It is the rising and falling of a liquid through a series of steps when heat is applied. The liquid is continuously changing from a gaseous to a liquid state, and then returning to gaseous. The Primea Materia is raised through Malkuth when heat is applied, and it passes into its gaseous state as it rises from one Sephirah to the next until it reaches Kether; then it falls back down to Malkuth (Congelation) when it goes to its liquid state. The point of each Triad is a stage of Cohobation when the Liquid is reunited with its residue.

To understand this entire process I feel it is necessary to have worked through alchemical experiments. In short, this diagram, if taken to its uppermost concept, shows

some very important alchemical steps and should be studied with this in mind. When applied directly to the 16th Key, this represents the hidden qualities of the Key within the Tower itself, as shown by the three windows of the towers.

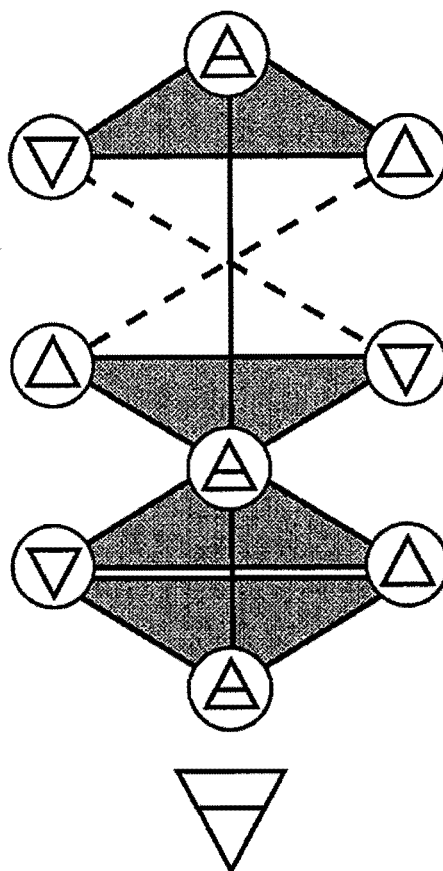


Figure 128
Falling and Reflected Triangles on the Tree

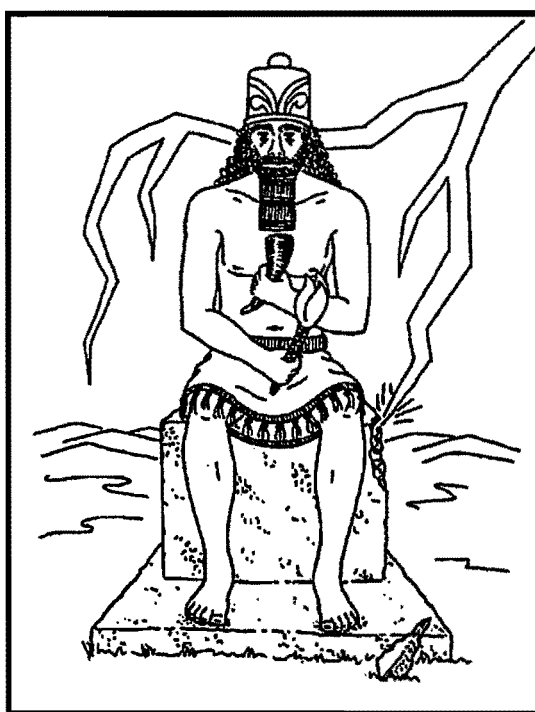


Figure 129
The Image of Nebuchadnezzar

The Image of Nebuchadnezzar

Nebuchadnezzar, possibly one of the greatest of the Babylonian kings, created the Hanging Gardens of Babylon. In Daniel 3, we are told that Nebuchadnezzar created an image of himself in gold and told his subjects that it had to be worshipped. Schadrach, Meshach and Abendigo refused, and were thrown into a fiery furnace. A mysterious spirit joined them in the furnace and protected them from harm.

The main point of reference here is that the image that Nebuchadnezzar created was one of gold, silver and bronze, with feet of clay. In this story, we find the perfect alchemical principles of the previous diagram. From clay, bronze was developed, then silver and gold. However, their symbolism is deceptive, because it is not for riches or self-aggrandizement that these metals were created, but for self-betterment. Nebuchadnezzar shows the self-deception that can occur through power, and is a warning to the Candidate to beware. The Hot and Moist natures show that balance of these degrees of nature are needed before advancement through the transmutation process can begin. In the actual drawing of the Image of the King, you will note that lightning has struck the image and a small piece has fallen from its base which is analogous to the lightning in Key 16. Like the previous diagrams on this Path it tells a story that shows a different aspect of the 16th Key, and this diagram should be studied with this in mind.

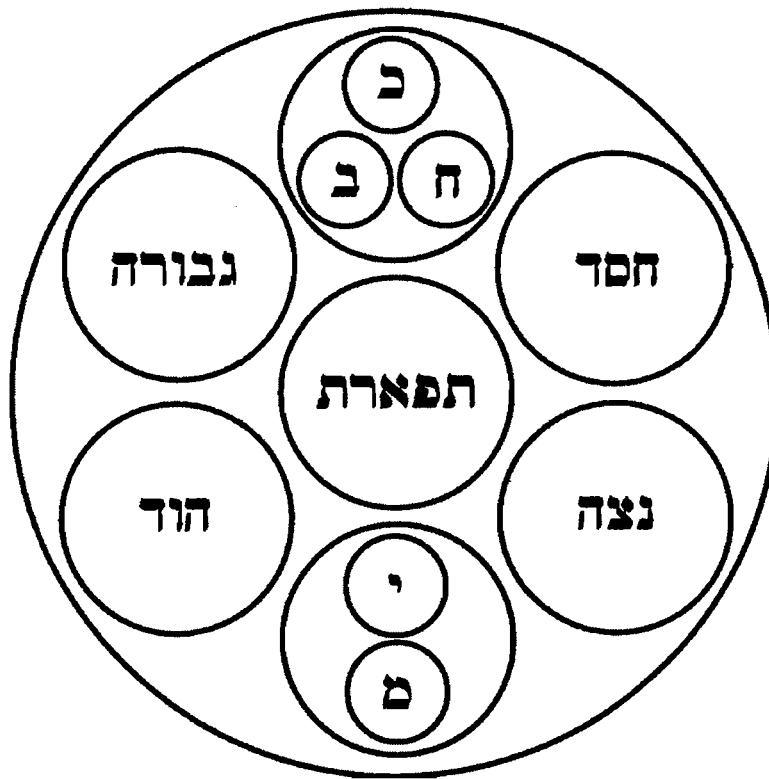


Figure 130

The Seven Yetziratic Palaces in the 10 Sephiroth

The Seven Yetziratic Palaces in the 10 Sephiroth

This diagram and its explanation are lifted almost straight out of *Kabala Denudata*, translated by Rosenroth, which in turn came from "Book of Pardes". The correct method of meditation on these names is to start with the first on Sunday, and with each following day concentrate on next level of letters. The objective is for the Ruach and the Neshamah to join, or in other terms, to align all the subtle bodies through prayer. The meditation on these letters involves visualizing them in their respective Sephirah and constantly repeating the words that they form. The length of time spent on this is up to the individual, though I would suggest a ten-minute minimum. A variation on this theme is to add the Hebrew letters of the Sphere as well. For example, AB would become KTHR AB.

The rough translation of these names when amalgamated reads:

The Seraphim stood above him with six wings. One in Two. He covered his face with his hands and his feet and he shouted Holy, Holy, Lord of the Hosts, whose glory covers the earth.

The entire concept is to visualize the wings to raise one's consciousness or to skry using the wings as an astral vehicle of sorts. It is not really skrying as such, but a form of meditation to bring about awareness, and I have no hesitation in recommending it for this Grade level.

On a personal note, I found that using the colors of the Sephiroth of the Queen Scale helped in this matter. Instead of using wings, just imagine a colored sphere of light around you. I would suggest that those in charge of a Golden Dawn Temple try this exercise for this Grade Level and have the student start a notebook on this form of meditation for a few months.

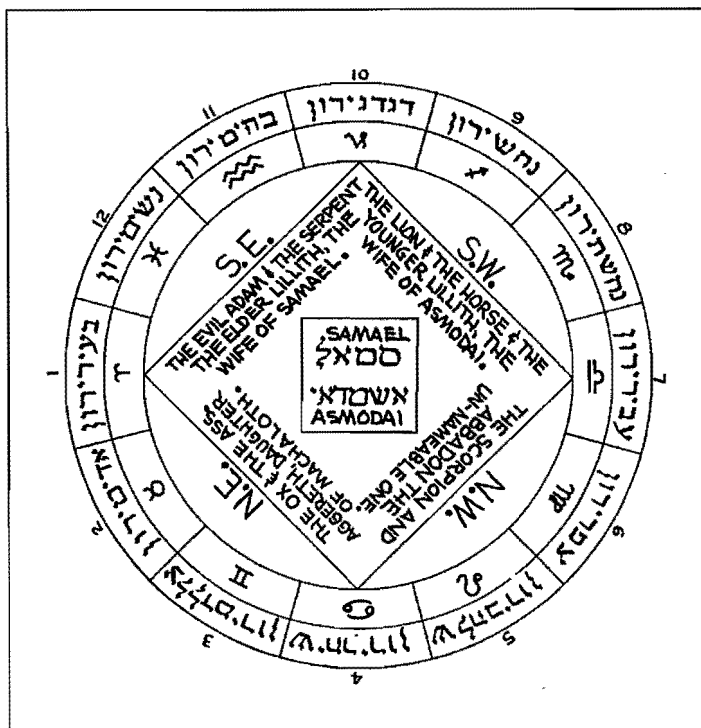


Figure 131
The 12 Princes of the Qliphoth

The 12 Princes of the Qliphoth

The symbolism of this diagram has been explained in a previous grade chapter. The descriptions of these forces are extremely archaic. If we look at the left-hand Tree of Eleven Sephiroth in the 16th Key we have a firm association. The additional Sephirah of the Qliphoth is referred to in the diagram but is not shown in the Tree, and is in effect the Tower struck by lightning.

I would not suggest that anyone at the 4th=7th Grade try this, but at a later stage, start to visualize what each Prince looks like for your personal reference. I personally consider them a part of the astrological experience which can be used to help with negative conjunctions and oppositions. The various auric bodies are reinforced when the negative aspects are considered as artificial archetypes that can be worked against.

General Symbolism of the Philosophus Diagrams: Netzach—Fourth Part

The Admission Badge is a Calvary Cross of 6 Squares. To reduce the entire subject of the Zaur Anpin or Microprosopus to a single diagram is a very ambitious project for anyone. This badge symbolized the Microprosopus when the Practicus saw it for the first

time. The most important square is the Hexagram, for each bar of it represents the six Sephiroth from Chesed to Yesod.

The central diagram of Spirit is the guiding force with the elements in balanced disposition around it. Years ago, when I first went through this grade and approached Taylor for its hidden symbolism, he wheeled himself over to his bookshelf, got out a copy of the *Kabbalah Unveiled* and threw it at me. He then told me to study it for a while, and if I had any questions about the diagram to come back and see him later. Almost twenty years later, I am still studying the text.

One of the great failings within the Golden Dawn was the point of not knowing exactly how much of the Hebrew teachings should be introduced and how much should be modified. Tackling the three important books of the *Zohar* that Mathers translated in his *Kabbalah Unveiled* would be enough to daunt anyone. I have tried to do just that in my book *Kabbalah of the Golden Dawn*. My editor made the comment that I had "almost enough to get a handle on it but not quite." This comment just about sums up the situation for most of us who have not spent years in a Jewish Seminary College studying Kabbalistic texts.

The 27th Path's discussions on the Edomite Kings also apply here, for they were the imperfect vessels discussed in the *Zohar* that had to be scrapped so that the Creation theme could start again. In many respects the 27th Path and Netzach show a blueprint for the section of the *Zohar* that concerns us for the moment, and is a tribute to Mathers' inventiveness.

I feel that at the 4°=7° level a number of classes and lectures should be held on the subject of the Partzufim theory (as the Macroprosopus and Microprosopus are sometimes called) until a basic understanding of it is obtained. This is my suggestion to those Golden Dawn teachers who are training at this Grade level. Knowledge of this subject becomes invaluable because it is impregnated in a lot of the Golden Dawn teaching, such as the Court Cards of the Tarot and Enochian chess, to name but two. To those of you who want more information on this diagram, I will give you the same suggestion that my teacher gave me and recommend you purchase a copy of the *Kabbalah Unveiled* and study it, along with the *Kabbalah of the Golden Dawn*.

Tree of Life After the Fall

The Ritual explanation of this diagram is self-explanatory, but I would like to suggest another meaning of this diagram.

The destructive serpent Leviathan is analogous with the Kundalini process rising prematurely, which is what happened to both Adam and Eve. Such knowledge suddenly made available to them (with the benefit of experience) burnt out the seven Chakras and, as such, partly destroyed them in the process. As such, the harmony and balance of mind they possessed within themselves and their surroundings was disrupted. The Chakras were bipolarized. The full effect of the surroundings of the world outside of Eden heightened their senses, and with no sense of balance, they were not able to control their sensual desires, which they were able to do before they ate the forbidden fruit of the Tree of Knowledge. If we ask ourselves, then, how did they cope with senses while still in the Garden, we can turn to the east for some of that information.

The *Bhagavad-Gita* says:

A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping, breathing, speaking, evacuating, receiving and opening or closing his eyes, always knows within himself that he actually does nothing at all. Because while performing all these activities, he always knows that only the material senses are engaged with their objects and that he is aloof from them. One who performs his duty without attachment, surrendering the results unto the Supreme God, is not affected by sinful action, as the lotus leaf is untouched by water.

The expulsion theme is another aspect of the 16th Key which now becomes the expelling of Adam and Eve from the Garden by the Flaming Sword. It is up to the imperfect bodies to acquire perfections in an imperfect state where the protection has been taken away.

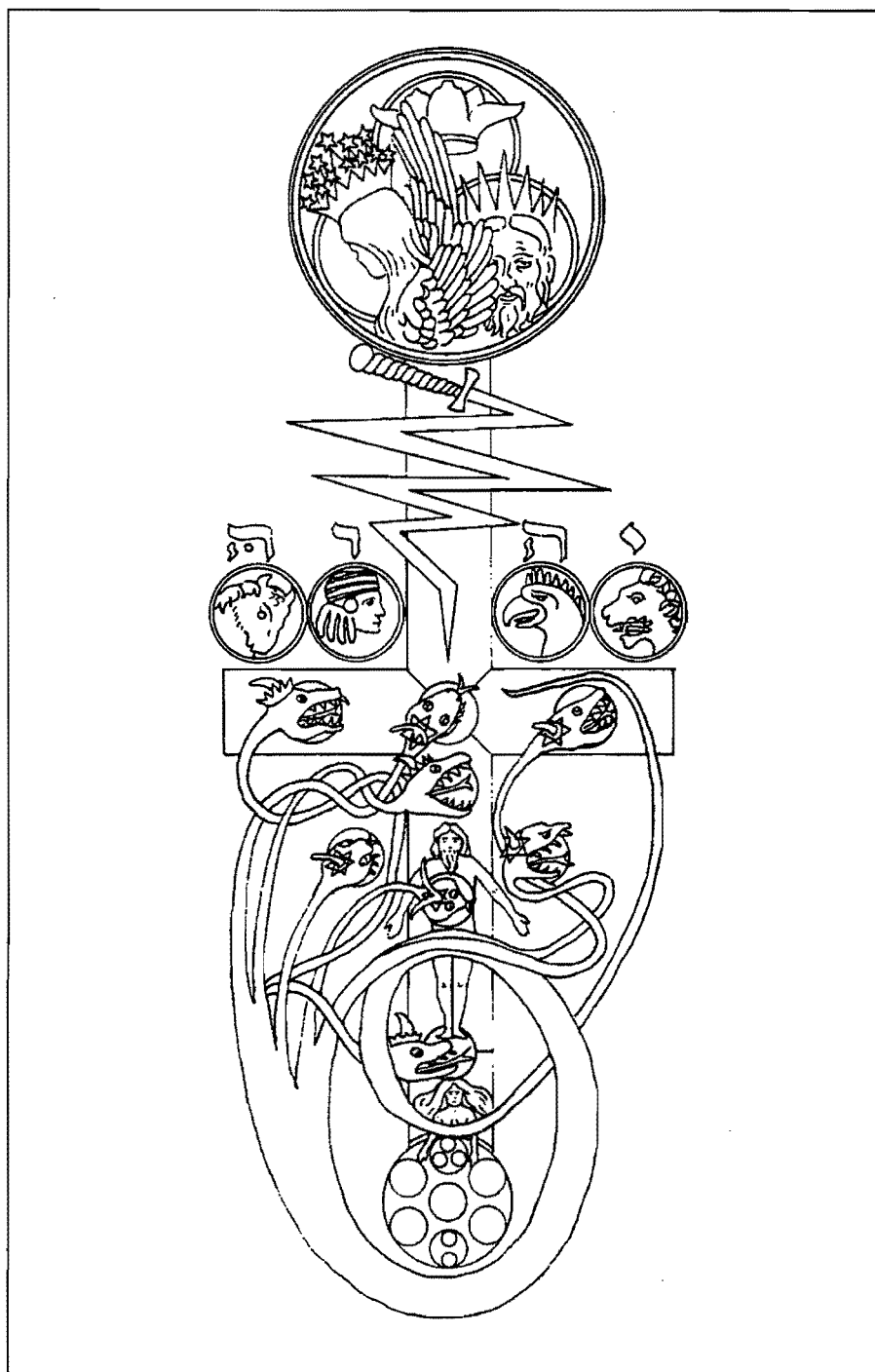


Figure 132
Tree of Life After the Fall

Kamea of Venus

Using the Bachet system, you start with a blank square of 49 cells. On each top and side you create a pyramid of additional cells. The first or bottom line of the pyramid has five cells. On top of these are another three cells and on top of these is the remaining cell. Now starting at the top cell of the top pyramid with the number one, write down the numbers diagonally and sequentially to the right, stopping at the furthestmost single cell on the right. The entire process is repeated in the next cell diagonal to the first, which starts with eight. This is repeated until all the outer cells of the pyramid and square have been filled. To fill in the gaps is very straightforward. Take the numbers in the bottom pyramid and transpose them with the gaps in the top of the square. For example 47 is placed between 22 and 16, 41 between 16 and 10, 35 between 10 and 4, *etc.* If you placed

a cutout of the lower pyramid and placed it on the blanks of the top of the square, then it would transpose correctly. When filling in the bottom blanks in the lower portion of the square just transpose the figures from the upper pyramid. Left and right follow the same pattern. The diagram of the Kamea of Venus shows how this is formed.

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

Figure 133
Kamea of Venus

The Seal of the Venus Square

In the *Complete Golden Dawn System of Magic*, Vol. 5, Page 42, we are told: "The Seal or Sigil of the Planet is a symmetrical form so designed that its traced lines touch every number on the Kamea."

A close look at the Seals of Mars and Venus will show that they are hardly symmetrical and the Seal does not touch every square. I mention this not to point out Regardie's error, but to help others with what to avoid, saving a lot of time and confusion. Having said this, I must admit that the continuity I have found in other Seals does not exist in this particular one, and I admit defeat in trying to figure it out. However, I have worked out how most of the seals are formed from a strictly mathematical base and I will make two observations in the hope they may be of some help to the readers.

The first is when the seals were made up. There is more than one instance when a sentence or phrase can be made from the letters of the seal, through which the lines have been traced, sometimes using the last figure only in a double digit square.

Using a last digit sequence produces the following results:

1. Units - 1, 8, 9, 2 for the circle in the southern portion of the Seal.
2. Tens - 16, 17, 10 for the first V in the north section of the Square.
3. Twenties - 22 to 28 to 29. In the eastern section of the square.
4. Thirties - 30, 31, 38 in the western section of the square.

5. Forties - 48 to 42, 41 to 49. In the northern section of the square. The words formed in the northern section of the seal, using the right-hand single digit in each square, are MYM and MYY plus permeations. Apart from the word Mayim, I have been unable to work this one out.

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

Figure 134
The Seal of the Venus Square

The second is that the letters traced through by the lines form the initial letters or words of a Biblical verse (according to M. Gaster—such as the Schemhamphoresch for example). Unfortunately, though, without the key it is almost impossible to interpret.

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

Figure 135
The Sigil of the Spirit of Venus

Sigil of the Spirit of Venus

The Spirit is QDMAL (becoming KEDEMEL), which is 100, 4, 40, 1, 30, and becomes 10, 4, 40, 1, 30. The Golden Dawn used 1, 4, 40, 1, 30, which I feel is not correct.

22	47	16	41	10	35	4
0	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

Figure 136
The Intelligence of Venus

Intelligence of Venus

The Intelligence is HGIAL (becoming HAGIEL), which is 5, 3, 10, 1, 30, and becomes 5, 3, 1, 1, 30. The Golden Dawn used 5, 3, 10, 30, which again I feel is not correct.

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

Figure 137
The Intelligence of the Choir of Angel

Intelligence of the Choir of Angels

This is BNI ShRPhIM (becoming Beni Seraphim), which is 2, 5, 10-300, 200, 80, 10, 600 and becomes 2, 5, 10-30, 20, 8, 10, 6. The Golden Dawn version given here is correct.

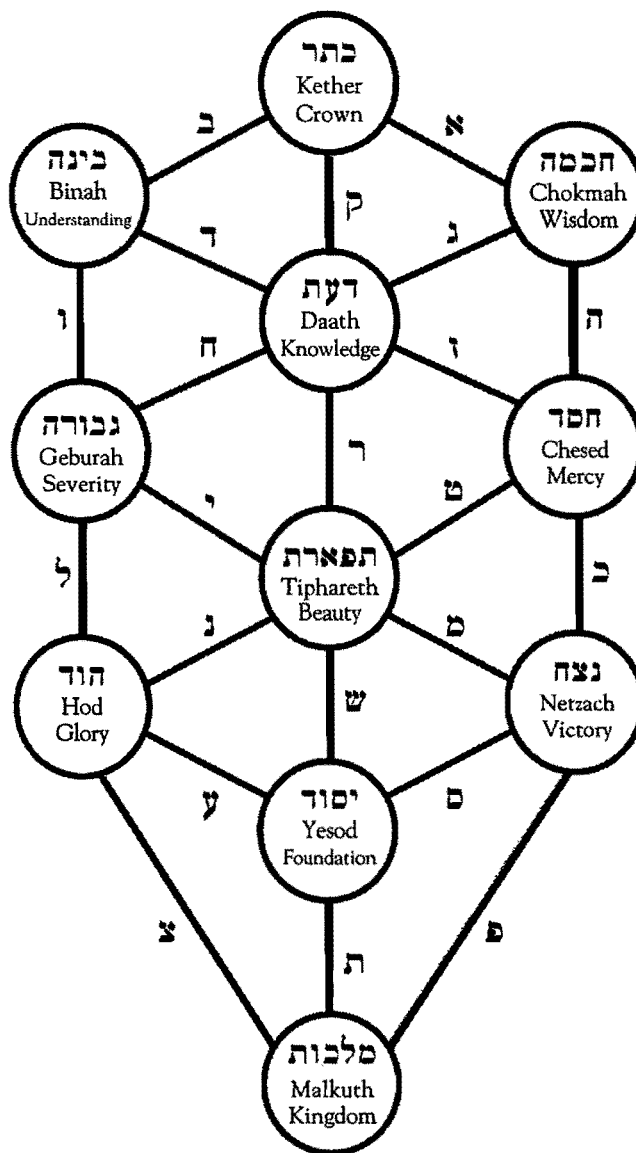


Figure 138
Tree of Life with Daath

Tree of Life with Daath

The Golden Dawn makes it clear that this diagram “is not so correct, as Daath is not properly speaking a Sephiroth.” The Tree of Life with Daath has always been a point of confusion for some within the Order and, for the most part, explanations of it are sketchy to say the least.

The Tree of Life with Daath shows what is considered the original Perfected Tree. It is a combination of the Tree of Life and the Tree of Knowledge of Good and Evil; their meeting point is Daath. Daath is the bridge between the Macrocosm and Microcosm, the focal point of the energies of Chokmah and Binah, the Abba and Aima.

In many respects the Perfect Tree was in fact Perfect, but the vessels it worked from were imperfect. The amount of energy that descended from the Veils of Negative Existence far exceeded the limited design of this Tree. The object was for the vessels to support the Light from Kether which should be reflected in Malkuth. The Light was held until its descent to Daath when the vessels below were shattered. The polarity of the Qlippothic forces then rose up as far as Daath, between the Worlds of Briah and Yetzirah. From this rise a new Tree was formed in Daath’s original place, for the Tree of Knowledge was only available to those who had advanced to the World of Atziluth.

A careful look at the Path positioning shows a dramatic difference to the standard Tree as it is now. The Central Pillar is of particular significance, showing the path up the

Tree by a direct route. I would like to make a suggestion about studying the effects of this Tree. Substitute the Tarot Keys for the letters, and work on the principal of direct access to Kether by each of the Three Pillars as opposed to the Lightning Flash of the standard Tree. The Keys going from one Sephiroth to another are used as sub-supports; by this, I mean balancing one Pillar with the energy of another. When people talk of "Secret Paths" on the Tree of Life, one can imagine many different ways to take this, but when this diagram is studied, it becomes apparent where those "Secret Paths" are (within the Golden Dawn context). Golden Dawn Chiefs will find that a number of lectures could be given on the Path positioning of this diagram alone, for now the framework of the Kabbalistic Soul as applied to the Tree of Life has to be looked at within new dimensions. We must never lose sight of the fact that this Tree represents the perfected State, not the State of things at the moment, and as such it should be treated with a great deal of respect.

The diagram of this Tree is, in fact, another form of the diagram of the Fall when the energy coming down the Tree was too pure to be received by the imperfect vessels. It is also an extension of the theme of the expulsion of the Dukes of Edom which in turn is yet another concept of the Key 16.

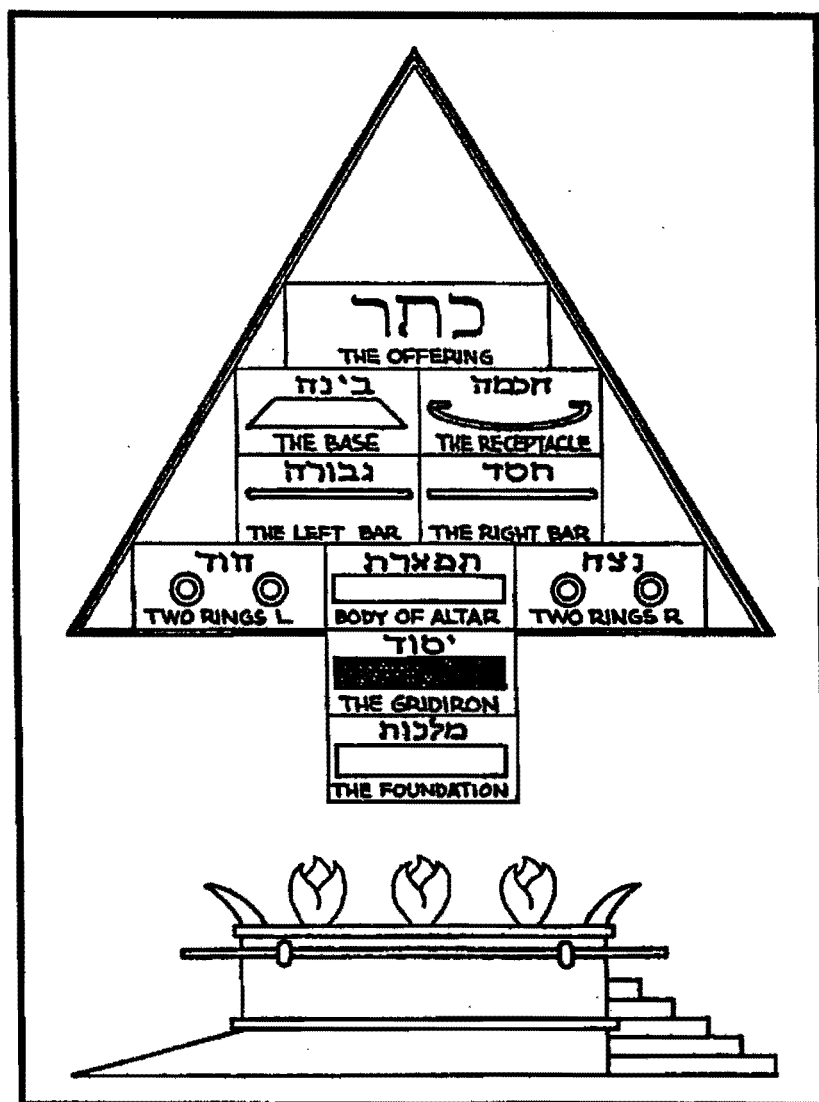


Figure 139
Altar of Burnt Offering

Altar of Burnt Offering

For a fuller description of the Altar and the functions connected with it, I will refer to Dr. Edershem again:

On the altar, which at the top was only 36 feet wide, three fires burned, one (east) for the offerings, the second (south) for the incense, the third (north) to supply the means for kindling the other two. The four "horns" of the altar were straight, square, hollow prominences, that at the south-west with two openings, into whose silver funnels the drinking offerings, and at the Feast of the Tabernacles, the water from the Pool of Siloam, were poured. A red line all round the middle of the altar marked that *above* it the blood sacrifices intended to be eaten, *below* it that of sacrifices wholly consumed, was to be sprinkled. The system of drainage into chambers below the canals, all of which could be flushed at will, was perfect; the blood and refuse being swept down into Kedron and towards the royal gardens. Finally, north of the altar were all requisites for the sacrifices—rows, with four rings each, of ingenious mechanism, for fastening the sacrifices; eight marble tables for the flesh, fat and cleaned "inwards": eight low columns, each with three hooks for hanging up the pieces; a marble table for laying them out, and one of silver for the gold and silver vessels of the service.

The Golden Dawn theology of this Altar is that its use is for the destruction and purification of the grosser Qliphothic elements of YHVH's name through Fire. Again, we come back to the 16th Key: the purification by Fire and separation of the spirit from the dregs. The offerings are, of course, from Malkuth and the world of Assiah which has been corrupted by the Qliphothic influences since the Fall. The purification process, or trial with Fire, is to remind us of our own need for cleansing before the spirit can rise again through the ashes of death. It shows us the mortality of the flesh and the immortality of the Spirit. The Altar is yet another trial by Fire that the Candidate must pass through before the purification process is complete.

Laver of the Brazen Sea

The Laver of the Brazen Sea was placed in the Temple so that priests could purify themselves with the water therein before they made sacrifices. The 12 oxen that supported the Laver showed the Labor that each man and woman would undertake through the 12 Zodiac signs. Within each incarnation through the Zodiac, man would be able to experience different phases of life. Only through trial and tribulation can man hope to rise to unification with the great Mother. This is the purification process, to reach the Macroprosopus. We must view this symbolism from the perspective of the reincarnating soul and the tasks it has to undergo—which, broadly speaking are:

1. Aires: This shows the raw energy of self-expression that must find form and structure for it to develop.
2. Taurus: The energy now struggles to exist within its original context and protects itself against other forms or structures unlike its own.
3. Gemini: The polarity of structure and form that was opposed in the previous sign is now accepted and the individual becomes part of the whole, yet still clings to the original structures.
4. Cancer: The isolation principle is very evident here, for it is through this principle that the appreciation of what others have and how they can help can be realized.
5. Leo: "Control" is the keyword the soul must experience here.
6. Virgo: The Soul now breaks through to see newer dimensions of form and structure and leaves behind the old values. Temptation is the thing we must watch.
7. Libra: The point of balance is reached and the Soul must now contemplate its nature and choose.
8. Scorpio: A battle to gain mastery over the Lower nature.
9. Sagittarius: This brings one into closer contact with the Higher Self.
10. Capricorn: Transfiguration process through initiation.
11. Aquarius: The cleansing and purification process through initiation into a higher form of learning.
12. Pisces: The transmutation process, which recognition of the function and path the Higher self dictates us to take.

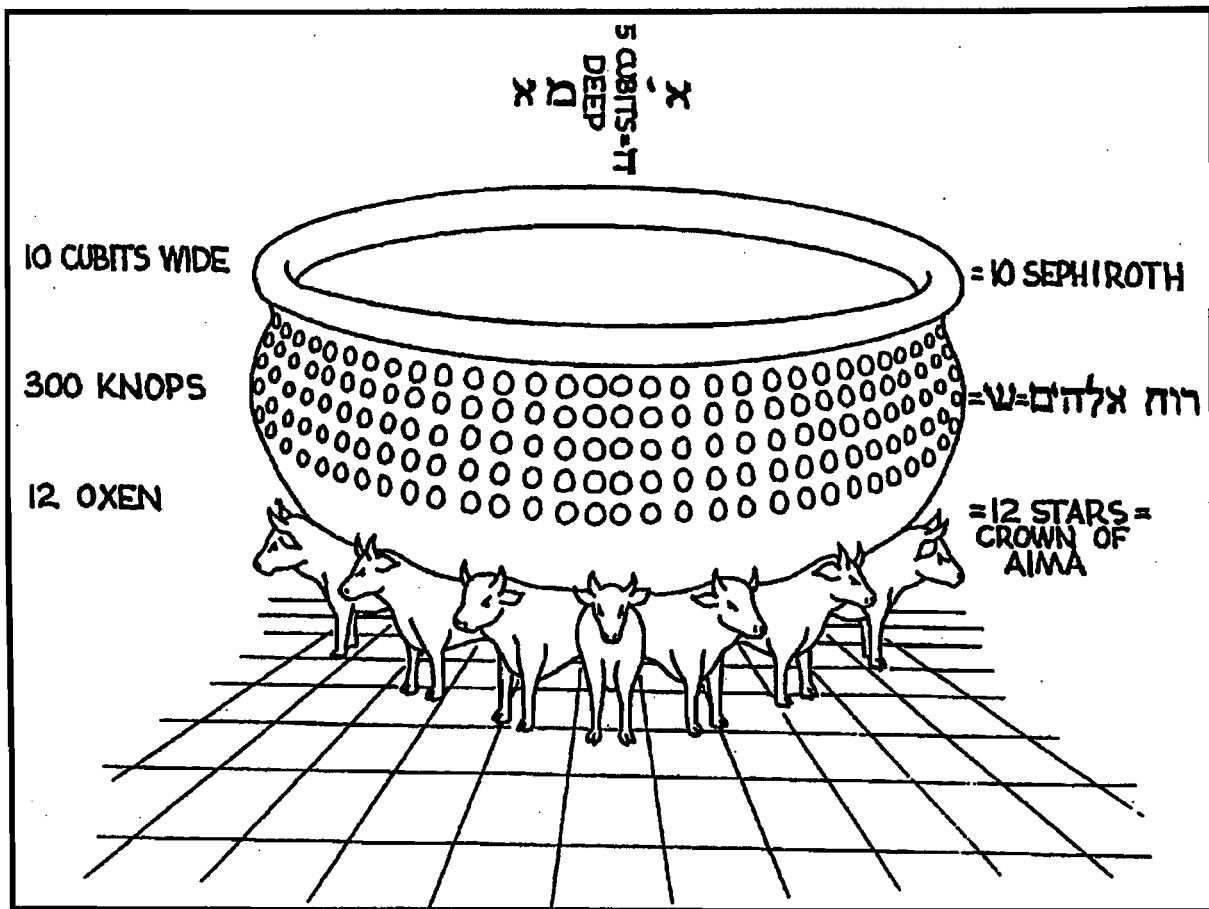


Figure 140
Laver of the Brazen Sea

The 300 hundred Knopps relates to the Ruach Elohim and is further expressed by the circumference of the Laver which alludes to the Tree of Life in the worlds of Atziluth, Briah and Yetzirah. The world of Assiah is shown by the diameter of the Laver for this is the point where the negative emissions of the Qlippoth are left behind after purification through water which rests below the diameter. Each time an incarnation is gone through the soul must be purified and the dregs of the past life left behind, showed by the cleansing process of water, and one then begins the process all over again. Within the original Laver there were numerous mirrors of reflection which show that when every life is finished the actions of that life are caught and reflected back to the soul and nothing escapes it. The five cubits of height of the Laver shows the numerical value of Heh, meaning "window," and it is a "window" from which the Higher Self can view the actions of the Lower Self through the added reflection of the mirrors mentioned earlier.

Commentary on the Philosophus Ceremony

General Symbolism of the Ceremony

The first knock by the Hierophant brings in the current that activates the ceremony. At this point some of you may be asking "What current?" As the previous chapters of the Grades have shown there are a number of currents activated within the ceremony itself, but the first current that one attracts is that of the Golden Dawn proper. By this I mean that in the astral there is a focus point of energy which is seen by some clairvoyants as a type of transparent bubble containing the seven prismatic colors. This bubble is then filtered through an archetypal figure of the God-form Thoth, whom the Hierophant

asks (during his pre-ceremony meditation) to guide into the portal within the Hall. As the current comes through the knock it then connects with the astral God-forms on the dais, and then the floor. This is done after it first surrounds the Portal of the Hall, which is circular. It then forms a cross which has been seen as a light greenish hue and connects the astral stations of the God-forms of Kneph, Horus, Nephthys and Aroueris in the outlined form of the Admission Badge.

Now during the course of writing on the Elemental Grades of the Golden Dawn I have been asked repeatedly what happens if the Hierophant does not do any of the above. Firstly, this depends on the Temple and its members as a collective unit. Usually though the desired thought will bring part of the current through but in a considerably weakened form and possibly not entirely intact. By this I mean that some energies come through but not all of them in a balanced manner. A good example is going through a ceremony where everything is done technically correct and yet the whole energy aspect is flat. This is what happens when the contact has not been properly connected. According to Jack Taylor this had happen a number of times during Whare Ra's 60 year history. My personal observation is also that when the intent is very strong, but some of the technical aspects have been either omitted or fouled up by the Officers, the energy pattern that is called seems to counterbalance these difficulties and can provide a very powerful ceremony. But again this depends entirely on the individuals who are the officers.

I have also been asked how the Golden Dawn current got there in the first place for us to tap into it. Any type of energy pattern that is formulated in the astral comes from what some would call our Astral advisors or by the power of thought which is a very powerful weapon at our disposal. Over the years the thoughts and aspirations of men have been pulled in a certain direction and that in itself attracts astral energies. When Mathers and Westcott first performed the Golden Dawn rituals they brought together many aspects of very ancient cultures' energy and formulated them into a solid cohesive unit, something that had been lacking before. As more rituals were performed, the clearer and more easily obtainable the Golden Dawn energy pattern became. To fully understand the mechanics of this I would suggest the reader obtain a copy of *Holographic Universe* by Michael Talbot, who explains this phenomenon from a more scientific base than I could ever hope to do. I would also like to add to Talbot's theories that once a thought-form is created on the physical plane it can be drawn upon as an additional power source which pertains directly to ritual magic. This is also shown to apply equally as well to the Tibetan Mystics by Alexandra David-Neel in her book *Magic and Mystery in Tibet* where thought forms could be created and seen by other people.

Apart from the theories of Talbot, I would also suggest that the concept of "Morphic Resonance" be studied as well. This concept is put forward by Rupert Sheldrake in his book *Presence of the Past: Morphic Resonance and the Habits of Nature*, (Vintage, 1989). This theory actually falls in tandem with that of Talbot but approached from a different angle. Sheldrake informs us that once some form of ritual has been done, and if it is repeated years later, or even halfway around the world, the repeating of that ritual will tap into Morphic fields that transcend time and space and take one back to when the ritual was originally done. The greater the degree of similitude, the greater the degree of influence of "Morphic Resonance". Every ritual that is done in the same manner (with the same content) will produce an energy field that will tap back into the original ritual, in much the same manner as Jung's Collective Unconscious. So when one taps into a ritual or energy pattern one uses the concept of "Morphic Resonance" which links into when the Golden Dawn 4°=7° was first performed. With the work of men like Talbot and Sheldrake, the scientific explanation of occult rituals and their energy fields will give credence to the work of Adepts and the energy currents they invoke.

Once this energy has entered the Temple with the first knock it is then tapered to fit a certain role, hence the question and answer phrasing of the opening. With each question and answer the modifying aspects of the energy goes on until it is "fine tuned" to the desired purpose. This, of course, gives us a tremendous power base to work from, for we take this power base of collective energy and invoke yet another current of energy through the Admission Badge. As I have stated in the previous chapter on the 3°=8°

ceremony, when I first saw this pattern of energy forming I had not used any creative visualization techniques. The energy pattern of the Admission Badges (the outlines of them appeared traced on the temple floor) comes as part of the overall package we have invoked and shows the power of symbology.

Additional to the energy pattern invoked with the currents present, the God-forms of Osiris, Isis and Horus are in the Invisible Stations of the triad of officers on the floor. The archangel Michael is then brought through to be present at the ceremony. During the Banishing Ritual at the beginning Michael, along with Raphael, Gabriel, and Uriel tend to clean out any negative astral entities that may have lingered in the Hall. They also make sure that when the Golden Dawn current is invoked nothing unwanted comes along with it. Now Michael is appeased directly in a new role as Guardian of the Fire Element. The Sign of the Lion, given straight after Michael's invocation, is the sign that binds Michael specifically to the elemental of Fire and the cardinal points. The power of Michael is also tapered to fit in with the energy associated with Fire.

Standing in front of the Fire Tablet, the passive gestures with the cross are used to connect with the Three Holy Names on the horizontal cross bar of the Tablet. Each of the Three Holy Names in each of the four Tablets covers an astrological house, and combined they cover all areas of humanity.

It is important to note the positioning of the Officers in front of the Fire Tablet at this time, during the invocation. Each Officer is placed in juxtaposition so that the temple Officers, and the God-forms they have created, act as a conduit of energy as the passive energy of the Tablets is absorbed. The God-form of Aroueris in front of the Fire Tablet also forms what could be seen as a plasma egg which envelopes the Officers as an added form of protection. The positions of the Officers works well when the Hierophant has not done the invocation properly and has drawn too much energy from the Tablets. The formation behind him helps spread the load through the other Officers.

After the invocation in front of the Fire Tablet the Three Officers then do a battery of seven knocks each (for the Sephirah of Netzach) showing both an attraction and sealing of the current into Netzach.

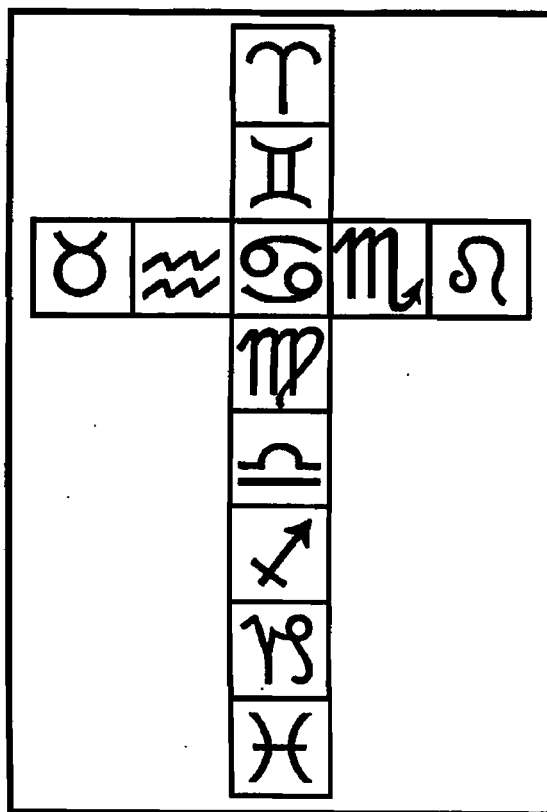


Figure 141
The Admission Badge—Calvary Cross of 12 Squares

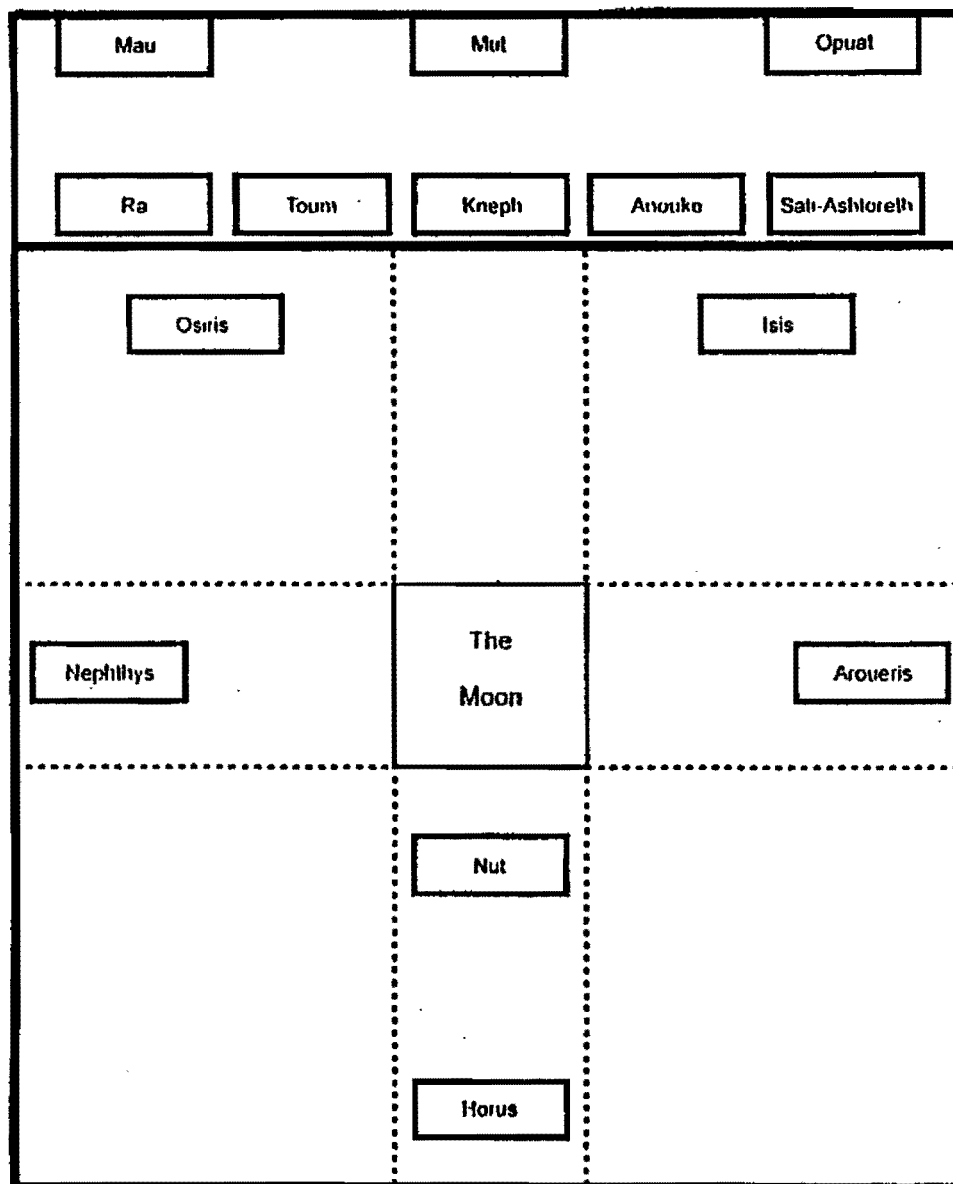


Figure 142
The Admission Badge—Calvary Cross of 12 Squares in Temple

Advancement on the 29th Path of Qoph

The knock of the Hierophant opens up the energy of the 29th Path. This knock activates the energy of the God-form of Opaut, Lord of the 29th Path, who then sends a stream of energy, through the Hierophant, to the central Altar. It is picked up at the Altar and amalgamated with the other energy patterns invoked so far. One of the first duties of the current of Opaut is to activate the pattern of the Admission Badge on the temple floor. This of course relates to the ten Sephiroth and to the Calvary Cross Squares on the Enochian Tablets.

Several years ago, while acting as Hierophant during a 4°=7° ritual, I summoned the Calvary Cross Seniors (for the Fire section of the Fire Tablet) and did a small mental invocation for the Seniors to attend and assist with this ceremony. Since the Three Holy Names of the Tablets had already been invoked I assumed that the Seniors would merely be a tapering effect for this part of the ceremony. The psychic impression I gained from this was amazing. Instead of the rather pale outline, the Cross on the Temple floor lit up like a Christmas tree in glowing emerald green and my abdominal chakra suddenly became quite active. The most important aspect was the Candidate who also took on an

additional radiant glow and later told me a few days after the ceremony he felt a sudden boost to his health, which was poor at the time, and an increase in his psychic perception.

From what I could gather, the Seniors I invoked aided his Astral and Mental Body which was under some strain from an epileptic condition he had at the time. It did not cure him but it did help his health.

Before the Candidate enters the Hall the Hierophant petitions the Guardians of the Order to let the Candidate enter. The Calvary Cross in his or her hands then ignites at about the same time the Calvary Cross on the Temple floor is surging with energy. To a certain extent, the Aura and Subtle Bodies of the Candidate then undergo a change. The Astral Body of the candidate is usually taken from the Candidate and held in check between the pillars during the Path ceremonies, though there is the odd exception. In this instance some Candidates usually feel a heat sensation to the kidney area where the Astral Body is joined to the physical. This separation of bodies is in fact just an elongation of the Astral Body who always remains attached to the physical by an astral cord.

The expurgation of the Astral body from its resting place is done on a completely involuntary basis. Some of you at this point may be wondering how this can be accomplished without the Candidate's consent, but it does and can happen quite often during ritual. Once the initial obligation is given the consent is also given by the Higher Self (or the Causal Body of the Candidate). In theory some may find this difficult to accept but in fact it can be done by a good Hierophant with a properly trained team by the manipulation of the magnetic currents at their disposal. The acceptance of the Admission Badge by the Candidate is the trigger which transfers the Astral Body to the Temple floor as drawn by the floor current of the Admission Badge.

I was always intrigued by the words uttered by the Hegemon: "And the Ruach Elohim moved on the face of the waters." For a number of years I wondered how these words directly affected the 29th Path.

My first concept was to think that it related to the Moon's reflection on the waters. While this in itself may be true the meaning of Qoph is "back of the head", and we find the Creator is faceless who can only be seen in reflected glory. This of course relates to the Candidate being blinded with the brightness of the image of the Creator. A few years ago I had the chance to clairvoyantly observe the actual magical effect that these words had on the ceremony. The effect was that when the words were uttered by the Hegemon, her aura filled with a Golden Light. This extended to the Candidate and remained there until they entered the temple and touched the Portal on the Temple floor. This merged briefly with and outshone the plain greenish hue that both the Hegemon and the Candidate emitted (which comes from the protection of the various God-forms). As the Hegemon and Candidate entered the portal the bright light disappeared and merged in with the translucent form of the Admission Badge on the Temple floor. By these words the Hegemon raises the vibrational Pitch of the candidate from her own aura through her heart chakra. Her Lamén both directs and controls this factor as it pulsates a bright red that seems to both control and direct these energies.

In the Introduction to this book I mentioned that each of the Grade chapters have looked at ritual from a slightly different perspective. I also mentioned that each chapter should be studied along with the other chapters so you get an understanding of how the manipulation of Etheric Currents functions.

At this point I have not mentioned the functions of the currents of the God-forms on the dais and how they work, and affect the rituals. The God-forms of Thoth, Osiris, Horus *etc.*, work in much the same manner as the currents do in the Neophyte and Zelator rituals. Though the names of the God-forms on the dais change, their functions do not. In the Neophyte ritual the Isis current allows the Astral Body of the Candidate to be removed and placed between the Pillars. Isis looks after the physical body while the Nephthys current looks after the Astral Body during the ritual. Both currents of energy are working in tandem with each other. In the 4°=7° this principle still applies (as it was in the previous Elemental Grade rituals) only now the God-forms on the Dais have changed. Now, the Isis current is taken over by Sati-Ashtoreth and the Nephthys current is taken over by the Anouke current. The same applies to other God-forms on

the dais as well, which differ from ritual to ritual, except the 0°=0° and 1°=10° Dais God-forms are identical.

When the Candidate enters the Hall a circumambulation around the altar is done first to reach the south. You do not go straight to the Fire Tablet on the right hand side of the Temple. All movements within the Temple should be with Sol or circled before they reach the objective. When the candidate is taken in front of the Fire Tablet, he or she is then turned towards the east. The Astral form of the God-forms on the Dais, directed through the energy of the Hierophant, connects directly to the Candidate in unison. By this I mean the Candidate is exposed directly to them. They all operate on different levels. Once this is done the necessary Sign, grip, Grand Word and number are given from the previous grade. Now at first glance this may appear to be nothing but "clap trap", as some authors have called it. But this opinion is mainly due to the fact that few of the critics have experienced the real effects of these gestures. The gestures on their own have little or no meaning but gestures with a purpose have a great deal more to it. As one Golden Dawn Adept said:

The Sign of the Practicus grade opens new levels of awareness when done within the Temple and it ensures that the vibrational pitch or magnetic field around the Candidate is up to strength. It is, in short, just what it purports to be, a testing maneuver. The Grand Word gives additional support of all the God-forms present in the Ceremony, but under the guidance and protection of Elohim Tzaboath. The number, 36, relates to the numerical value of the Password "Eloah". Its function is to create a bridge of consciousness with the Three Holy Names of the Tablet. The Password "Eloah", meaning "God", relates to the God-forms around the candidate and can be called upon in time of need. The Mystic Title of "Monocris de Astris" acts as a cloak which tunes you into the energies of the previous Water Grade. These energies can be used when drawing the energies down for the Invoking Pentagram of Fire.

At this juncture the Candidate is then turned directly to face the Fire Tablet. The God-form of Aroueris then kicks in, for Aroueris is a variant of Horus, and becomes, for the moment, part of the threatening avenging current that both links and binds the Candidate with the Fire Tablet energies. To a certain extent Aroueris becomes part of the current that is HRU, the avenging angel. There has been a great deal said about the Golden Dawn Oath. The Oath I had taken in this ceremony was reworded so that it was left up to the dictates of our own conscience what we would reveal or not. I also suggest that others in Golden Dawn Temples should consider the same approach. I have found that the Oath in the Golden Dawn rituals, with the exception of the Neophyte ritual, binds and links us to our surroundings, in this instance the Fire Tablet. It gives the extra impetus to link to it. No two people in the Golden Dawn will ever give the same answer as to the meanings of the Oath. In his book *Magick in Theory and Practice*, Crowley gave a very esoteric and beautiful description of the Oath that was very in line with the Golden Dawn's original theme. I urge others to study this for it shows the Will as the most vital component of the Oath, for without it the Oath is useless. An Oath taken with the Will to bind it can be a very powerful tool indeed! The Incense waved in front of the Fire Tablet gives us the physical aspect of the Fire Element, the tangible concept that also bridges to the incorporeal nature of the Fire entities.

The forty two assessors, who are present in all Outer Order Golden Dawn ceremonies, are God-forms or currents of energy that can both help and hinder a Candidate during and after the taking of the Oath. They hover in the Immeasurable Region between the Pillars in this part of the ceremony. Their functions are to either open up the Etheric energies of the Candidate or shut them down if they feel the Candidate is not ready when he is placed between the pillars. Once this is done the Astral Body and physical body of the Candidate is united. In Kabbalistic terms this links both the Ruach with the Nephesch. This, of course, is made possible with the help of the Isis God-form who stands behind the Pillars. In the west, the Astral and Emotional Bodies are sometimes separated, but in the east they are considered as one body. Isis, in this instance, reunites the Astral form with the Candidate but holds back its Emotional twin. This is only released at a certain point in the ceremony when the Candidate enters the Sephirah of Netzach.

At Whare Ra Temple, a great deal of work was done on the Subtle Bodies and how they function. Much of the work was clairvoyant but a great deal of it came from the works of Alice Bailey and thankfully, because some of her revelations caused a large number of Adepts at Whare Ra Temple to work primarily in this medium, rather than the Kabbalistic Soul. The Kabbalistic Soul is yet another explanation of the Subtle Bodies. When many of the stops and prompts of the ritual were explained to me by Jack Taylor, and the Subtle Bodies were used as an example, it was far easier to understand. Some of the problems encountered when using the Kabbalistic Soul during ritual is that in each form of the Soul there is a Higher and Lower division, and the Golden Dawn papers tell us virtually nothing about these levels. I have attempted to explain the connection in some considerable depth in the *Kabbalah of the Golden Dawn*, which, I hope, will bridge the gap to a much deeper understanding of both areas.

The speech of the Hierophant, given in front of the Pillars, has a multifaceted purpose. It is during this speech that he correctly activates the Water triangle from cup to cup. This entire concept is analogous to taking the Candidate on a journey on the Egyptian river of life, which in practical terms is sometimes symbolized by the Nile. When Mathers created this part of the ceremony he also combined the theology of the Ra boat going through the heavens which is why the Admission Badge consists of the twelve squares of the zodiac. In effect, therefore, there is a dual aspect to this part of the ceremony. The magnetic effect of this part of the ceremony is the stimulation of the heart centre. It works through the transference of the Admission Badge to the Candidate by the Hegemon.

The Candidate is then taken in a full circumambulation of the Temple and is halted when they reach the throne of the Hierophant (for the second time). The actual wording of the ceremony shows that the Officers are wearing masks, and in the Cipher Manuscript the masks are drawn for this grade, but some temples did not use them. To understand this concept properly one has to understand the Invisible Stations of the God-forms on the Watery triangle which the Officers assume. Taylor maintained that this was the essence and that additional props were not needed which I heartily concur with for purely practical reasons.

The speech by the Hierophant refers to the rising waters of the Nile which have covered the low lands and thus bringing mud to them and beginning the first process of fertilization. It shows the power of Osiris, the God of resurrection, for the waters will eventually recede and new life will be brought to areas of the Nile that have covered it. In terms of the Candidate, it affects his or her Astral Body the most. Now that the Astral Body has been reunited with the physical self it has to be shown the correct way to act since it has been purified for this Path. The first lesson here is stillness, for it must be taught obedience and control of the self.

The Candidate is then taken to the throne of the Hiereus. The speech here shows the waters of flood and storm that are fast and turbulent. This is the action of both the Hiereus and the nature of Horus, whom the Hiereus represents. In practical terms it represents the Nile in a flash flood due to storms and heavy rains. In every respect this is yet another aspect of the cleansing process of nature, as the unfit and unwise who build too near the bank of the river of life will be affected. All those who have studied the river know its ways, and by building on a safe ground they have saved themselves and families. In terms of the Candidate this also applies. The Candidate must study the lessons of the Order and when he or she is satisfied with the results they can then build upon a safe haven (the self). In relationship to the Subtle Bodies, however, it can relate to the withdrawal of the Astral Body from the physical during moments of great stress or danger.

The Candidate then goes to the throne of the Hegemon who represents the Goddess Isis. From the point of view of the Nile it shows that the waters have receded and the crops have grown in abundance. It is the growth of Life itself, nurtured by the rising river in the previous stations. Here one can rest in safety and be abundantly supplied with provisions for any future journey. Regarding the Candidate's journey, it shows that experience and steadfastness to one's journey has won through. The Astral Body is at a state of comfortable rest and has learned from its experiences. It is in perfect

communion with the mental body above it and the Etheric below it. The entire journey has the alignment of the Astral Body with the other subtle bodies.

The Candidate is then led to his seat west of the altar by the Hegemon, and the Hierophant then gives his speech. Basically, this speech has a two-fold purpose at this juncture. The first is to instill in the Candidate the fact that what he or she is presently undergoing is closely allied to the "Genesis" principle. This is explained through the Kabbalistic Partzufim theory on how life was formed and how the imperfect vessels were created then destroyed so life could begin again. As far as the ceremony goes this shows the Candidate that his subtle bodies, in the form of the imperfect vessel, need to undergo a change to rebalance and align itself. Once this change has taken place, the Etheric Shells that have caused this imbalance are destroyed through the trials and tribulations experienced through the previous passage on the River of Life.

The second aspect of this speech comes from the "word of mouth" teachings of this grade. In the Hierophant speech he says: "That Brow and those Eyes formed the Triangle of the Measureless Heavens, and their reflection-formed the Triangle of the Measureless Waters." Taylor insisted that in this speech, when the word "Brow" is mentioned, a stream of light should be directed at the candidate's Brow Chakra and a triangle formed from the brow to the eyes. The effect is threefold and relates to changes in the pineal, and pituitary glands, and carotid artery of the Candidate. This activation process was not done through the wand of the Hierophant but from the Red Ray directed through his or her heart chakra. Again, this example of the later teachings of the Order opens up new levels of awareness that are just becoming apparent today.

When the Candidate is conducted to the foot of the Hierophant's throne he hands over the Admission Badge and the Hierophant explains its function. This act of giving away the Admission Badge has the effect of grounding or earthing the candidate. At this point, many who have undergone this ritual will have felt that a great weight has been lifted from their shoulders. The correct procedure for visualization at this stage is for the Hierophant to visualize his Lamén directly at the Candidate, which makes the effect all the more real.

The effect of the next two explanations is more intellectual than magical and is a culmination of the previous teaching of this Path. The two main principles are the formation of a body, as explained in the concept of "Corporeal Intelligence". The same aspect also applies to the Tarot Key of the Moon. Here the body is the Crayfish which is about to embark on the same journey the candidate did on the River of Life. The explanation of the Tarot card relates to the Crayfish climbing out of the pool of creation to embark upon the journey of the PATH of life. I have always thought of the Crayfish making his way up through the STREAM of life and undergoing the similar experience the Candidate goes through at each station of Cups on his or her previous journey around the Temple. In many ways what we are shown on this path is the same principle but from different perspectives.

The Candidate is then led to the symbol of the Serpent of Brass in the east of the Temple. The clairvoyant effect on the Candidate is that he or she is bathed in a golden Light. This effect is from a highly magnetized and charged aura. The Astral Body pours through energy to the Etheric Body directed through the Brow centre (previously stimulated). This occurs from the previous buildup in the ritual and the magical effect of the diagram itself. One person who went through this described it as feeling like a protective cloak was wrapped around her. That is exactly what happens through the energy of Osiris, Horus, and Isis who have created the correct magnetic balance of energy needed for this part of the ceremony.

The Candidate is then taken to the Hiereus who explains the functions of the Kabbalah of the Nine Chambers, the Tarot on the Tree of Life, the Tablet of Three Pillars or Columns and the Geomantic Figures which have been explained earlier.

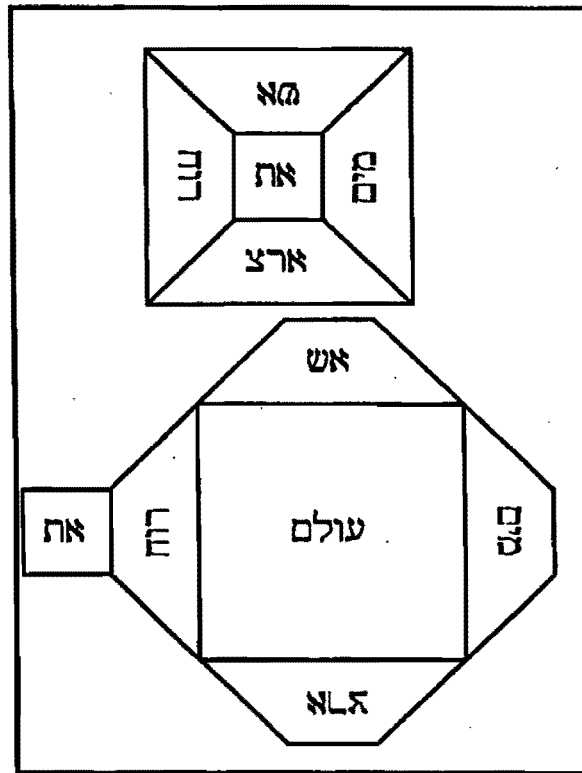


Figure 143
The Admission Badge—Pyramid of the Elements

Advancement on the 28th Path of Tzaddi

Again, as in the previous Path, the God-forms on the Dais, assisting and protecting the Candidate at the start of the ceremony, do not change. However, the energy pattern on the Temple floor does. The Temple floor resembles the Admission Badge of the Pyramid Square. As before, the Astral Body of the candidate is placed between the pillars before he (or she) enters the Hall at the moment when the Admission Badge is given to him (or her).

As the Candidate is lead to the Pillars by the Hegemon there is no doubt as to the nature of the journey being one by river, as they go to the source of the Four Rivers. Genesis II: 10, also leaves no doubt as to what that source is: "And a river went out of Eden to water the garden; and from thence it was parted and became four heads." For the Candidate this is a time when he or she is lead back to the state of pure spirituality and harmony that existed before the "Fall."

With the Cube of the Elements in the Candidate's left hand, he (or she) is led to the throne of the Hierophant where a speech is delivered. As the Candidate stands before the Hierophant the God-form of Isis then takes over and reinforces part of the Emotional Body of the Candidate. This is done by inducing a magnetic charge into it, for Isis absorbs the Candidate with her cloak of energy. She is referred to as the "Rain of Heaven" and is the one who bestows benefits on her devotees. The rain is analogous to nourishment and that is what the Candidate receives.

The next halting point is the throne of the Hiereus under the influence of the God-form of Nephthys. Her influence is silent and in darkness, like the dew of the night. The Candidate is also absorbed by her. The energy of Nephthys is Etheric, like the dew of the night and she affects the Etheric Body. By Clairvoyant analysis we have been able to ascertain what Nephthys does at this point. She tends to balance the prana or energy intake before it is distributed to the Chakras. As a result of this rearrangement of energy intake the effects are not always immediate. Some years ago a clairvoyant member of the Order who went through this ceremony wrote in her diary:

At the speech of the Hiereus, in the form of Nephthys on the 28th Path, I felt a sudden

tingling in my spleen chakra. I did not pay much attention to it at first, but up to a few days after the 4°=7° I felt the same sensation again many times only now stronger. My energy level before the ritual was low but as the tingling sensation increased in the spleen chakra so did my energy level and a week later I felt completely refreshed. Since I first felt the tingling sensation immediately at a particular point in the ceremony I must conclude that it was the energy of Nephthys working through the Hiereus that helped me.

Another clairvoyant description of this point in the ceremony is the multicolored spectrum of lights entering the Etheric Body of the Candidate not only at the spleen but also at the Heart Chakra as well.

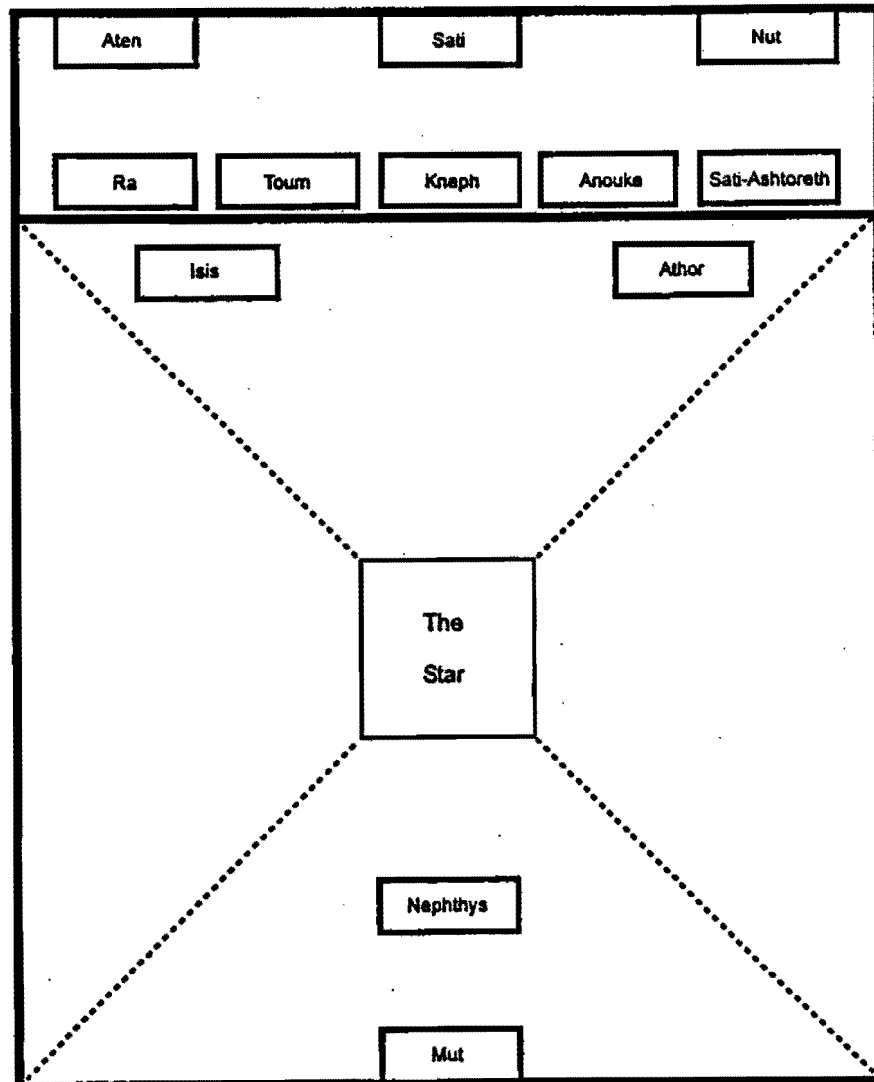


Figure 144
The Admission Badge—Pyramid of the Elements in Temple

The Candidate is then taken to the Throne of the Hegemon where he (or she) is introduced to the God-form of Athor, working through the Hegemon. Again, clairvoyant analysis shows the function of Athor at this point, who injects a magnetic current into the Etheric Body of the Candidate which boosts the Ethereal Fluidium.

Now in the previous stop the Spleen Chakra (which is part of the Etheric Body) is worked on directly and now the whole vibration pitch of the Etheric Body is raised. If you study the descriptions of the speeches of the Officers in the last three stop positions, you will find that the description of each God-form exactly describes its function. The dew of Nephthys shows the actions of energy on almost a sub atomic level and Athor relates directly to the fluid balance of energy in the Etheric. It is also very obvious from the speeches of the God-forms that Mathers was very much aware of the subtle level of

energy manipulations on the subtle bodies as candidate went through the rituals. This is a testament to Mathers' remarkable clairvoyant abilities.

The next lines of speeches by the Hierophant and Hieres show the candidate is instructed in the basics of occult theology of creation. It relates directly back to the diagrams of the "Gon" and "Gram" and their formation.

The Hierophant then instructs the Candidate in the Occult symbology of the Admission Badge and the 17th Key of the Tarot. If you study the symbology of the "Star" with the information given by the God-forms of Isis, Nephthys and Athor you will find that they also represent the differing aspect of nourishment from the heavens, as portrayed by the theme of the "Star". It is a continuation of the River of Life which is reinforced by rain, nurtured by dew to give its life sustaining properties. It is shrouded in the mystery that is veiled to some in the form of mist so that it is not fully comprehended. Further speeches are then given on various diagrams and at the final investiture is when the Astral Body is reunited with the candidate.

Advancement on the 27th Path of Peh

The auric preparations are the same as the previous paths when the Admission Badge is given to the candidate.

The speech of the Hegemon is taken from Judges V: 21. The inference being that Kishon is part of the cleansing process which will sweep away the unworthy or unwanted.

I would like to point out at this stage that verses of the Bible have magical power, which is why they are used in ritual. As to why certain verses are chosen above others is up to the individuals who tap into some form of energy that reveals things to them. The actual magical effect of this verse in ritual is quite profound. I have noticed on more than one occasion, through clairvoyant analysis, that a white mist seems to envelope the Candidate. One person who came to us some years ago from another Order worked a lot with the Horus current and was not careful enough to dispel some of the negative energy he drew on. I waited for over a year until the person entered this Path (taking a Homeopathic viewpoint of "like curing like") in the hope that it would help cleanse the aura further. To my surprise, the speech of the Hegemon was the thing that did it. At this point, as in previous Paths, the Astral Body of the Adept is then drawn into the Temple and placed between the Pillars.

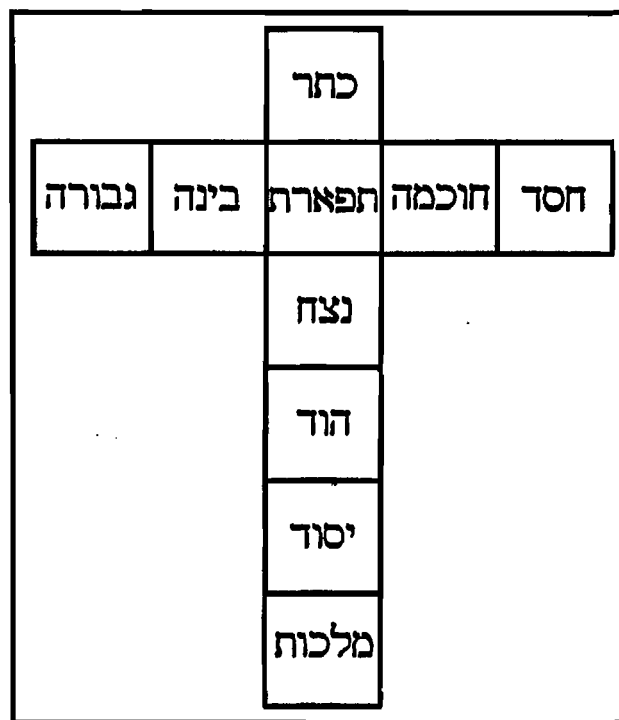


Figure 145
The Admission Badge—Calvary Cross of 10 Squares

The Candidate is then taken on the first circumambulation of the Temple to the south, in front of the Pillars. The Candidate at this point is directly over the position of Samael who is prevented from enveloping the Candidate with his desires. The power of the Hegemon and the Calvary Cross carried by the Candidate is said to keep the negative aspect under control.

I was always puzzled by the inclusion of the position of Samael here (as an Invisible Station) until I found out that he was a guardian of one of the Dukes of Edom. The meaning of this will soon become apparent.

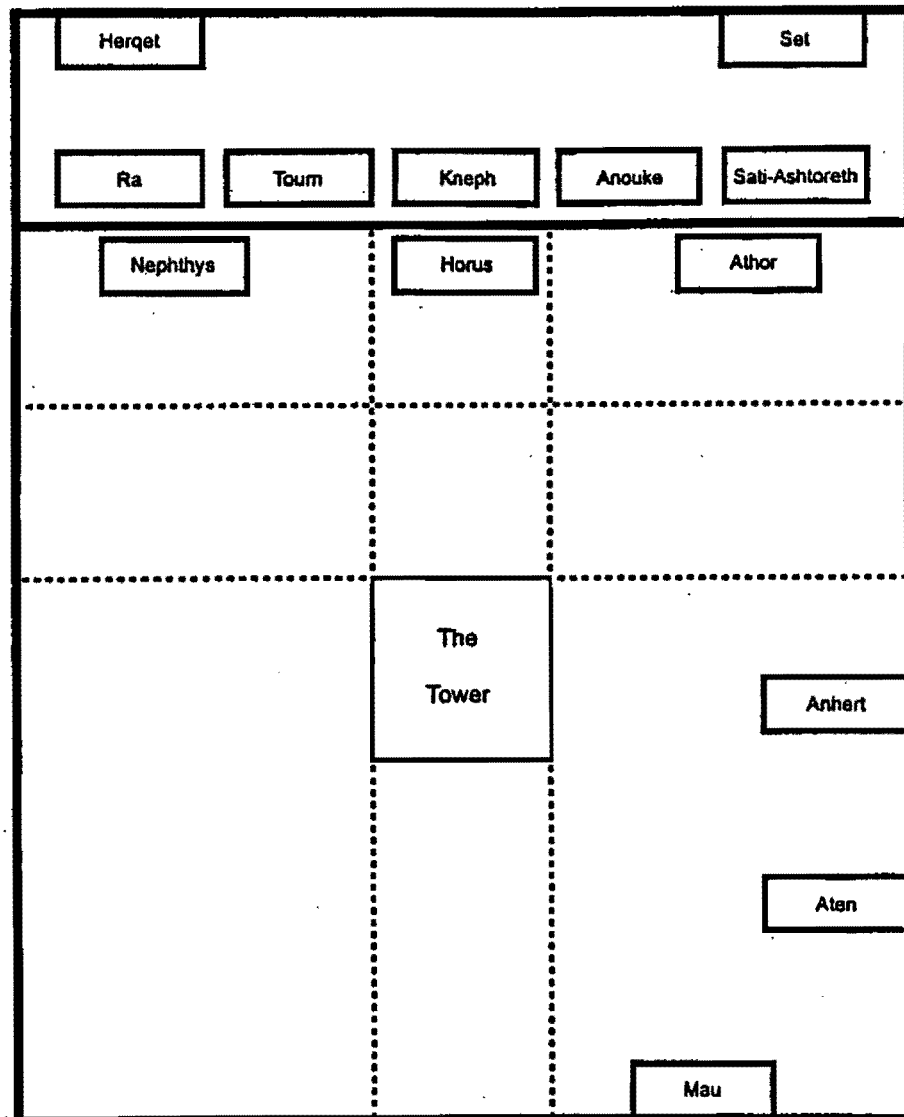


Figure 146
The Admission Badge—Calvary Cross of 10 Squares in Temple

The speech of the Hegemon at this point is taken from Exodus XV: 3. The inference being that the power the Candidate walks through will not be a passive but an aggressive current and the candidate should be prepared for it. This speech is said as the Hegemon draws the candidate through the Pillars, and in a sense, is fighting Samael for the right to guide the Candidate on the correct Path. As the Candidate is brought through the Pillars he (or she) is reunited with his (or her) Astral Body.

The Candidate is circumambulated around the Temple until the foot of the Throne of the Hierophant is reached under the protection of Horus the Avenger. The speech of the Hierophant then follows. This relates to the imperfect bodies (or the Kings of Edom) claiming they were perfection and immortality, but when faced with the reality of their own mortality they became confused. It is the acceptance of matter over spirituality and

the results it can lead to. The effect upon the Candidate is that of a warning. Horus then strengthens the Astral Body of the Candidate and aligns this with the Etheric Body.

I have seen this subtle-body re-adjustment a number of times during rituals. From a psychic perspective, it is a flash of brilliant red colors. To a certain extent the Solar Plexus Chakra is also stabilized. Another circumambulation of the Temple is done and the Candidate is taken before the throne of the Hieres, in the form Nephthys.

The speech of the Hieres here also contains the previous speech of the Hegemon on entering the hall. The purpose of this speech is twofold. The first is to explain the message of the Path through the concepts which is similar to that of 16th Tarot Key, the Blasted Tower. This method is similar to the previous speech of the Hierophant. All speeches so far are analogous to this concept. The Tower of Key 16 now becomes the Fortress of the Edomite Kings, as shown by the Crown. They are expelled by YHVH's wrath, through the influence of Horus the Avenger. On the left hand side of the Tower stands the Qlippoth, headed by Samael, who has guiding them, and is powerless to stop YHVH's might. On the right hand side of the Tower is the perfected and purified Tree, the Path of Righteousness.

The second purpose of this speech is yet another purification process by Nephthys in much the same manner that was done when the Candidate entered the Hall.

The Candidate is then circumambulated to the throne of the Hieres where another speech is given. Like the previous speeches, it further goes into the destructive powers of the Lord, and continues to show a similarity to the Key 16. Again the purification of the Candidate is done, but through Athor.

The Candidate is then placed in a seat west of the Altar where the Hierophant gives yet another speech. This speech shows the power of YHVH against his adversaries for those who take the correct path.

The Candidate is then taken to the Hierophant where the Admission Badge is described along with the meaning of the 27th Path. The Candidate is then taken to the west of the Altar where the meaning of 16th Key is revealed. I would point out again that up to this point the Candidate is warned about the death and destruction of the unworthy. But here the Candidate is faced with a pictorial image of all that has gone before him (or her). The Candidate is then conducted around the Hall to the remaining diagrams and is given the title of Lord or Lady of the 27th Path.

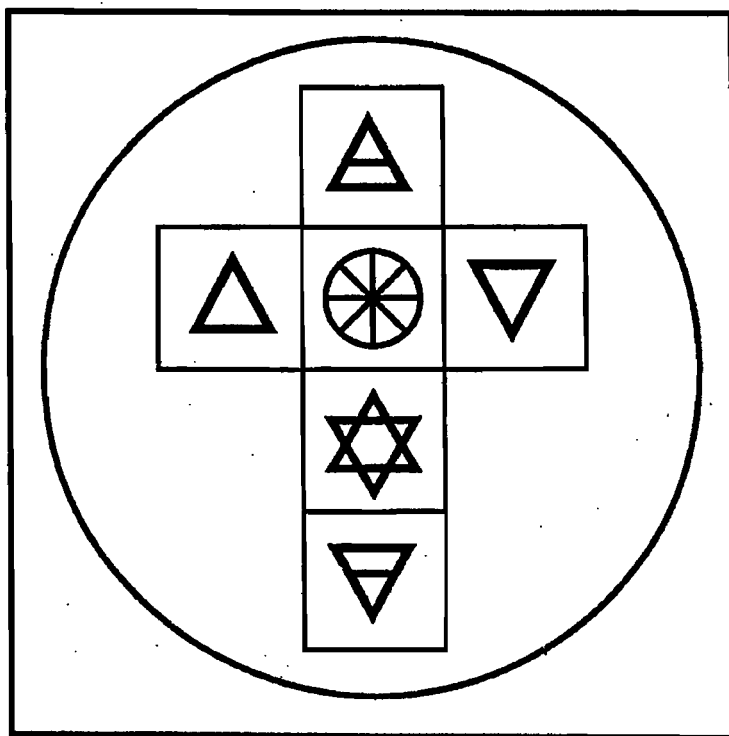


Figure 147
The Admission Badge—Lamen of the Hegemon

Advancement to the Sephiroth of Netzach

On command of the Hierophant, the Hegemon goes out of the portal to where the Candidate is waiting. The seven knocks given by the Candidate release the Astral Body which is immediately transferred to the location between the Pillars. The Candidate takes the symbol of the Admission Badge which is transferred and linked to the energy pattern of the same symbol on the Temple floor. Only then do they enter the Temple.

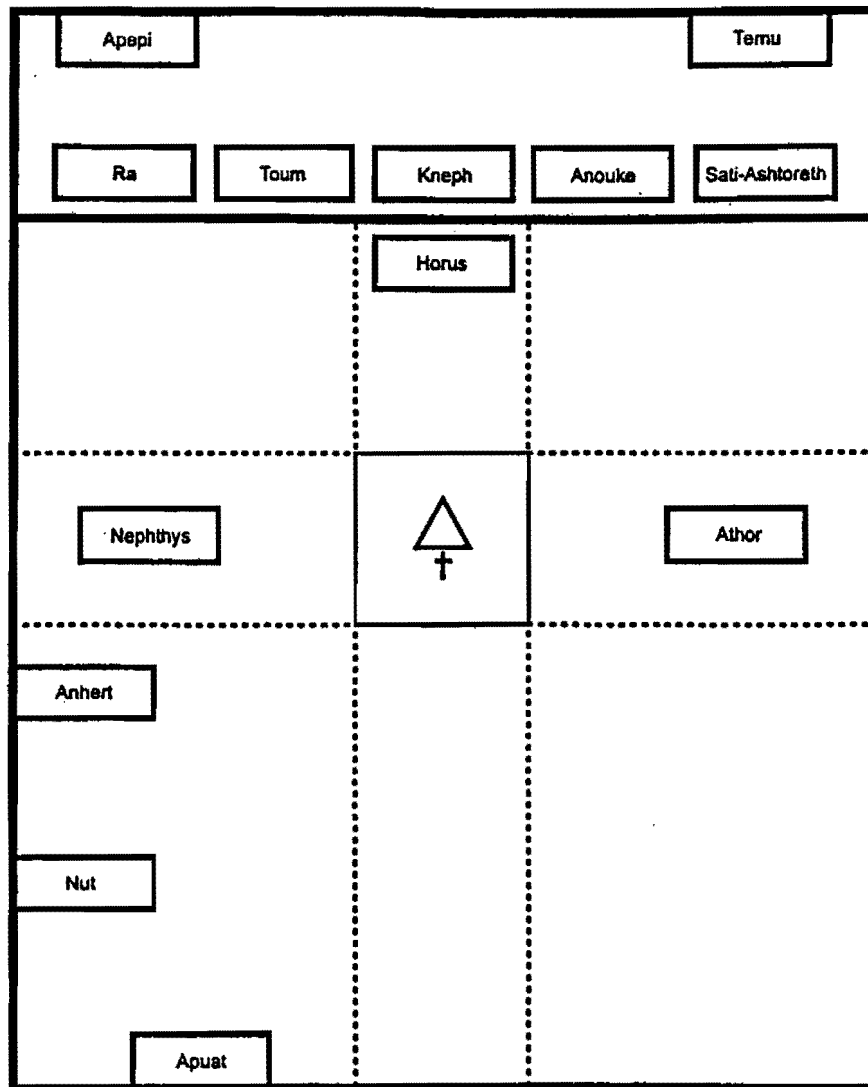


Figure 148
The Admission Badge—Calvary Cross of 6 Squares in Temple

Some years ago, when I first asked Taylor, “what effects did the God-forms have on the Candidate when they entered Netzach?” He responded:

The Golden Dawn rituals are so complex that there is still a great deal we do not know. When the Philosophus enters Netzach for the first time, I have seen clairvoyantly, on numerous occasions, bright lights coming down from the letters [of the 29th and 28th Paths] to be absorbed by the Philosophus. From this it appears that these God-forms are actively assisting and protecting the Philosophus as the Portal is crossed in the temple proper. I did not see these every time I did a 4°=7°, but enough to know that when they did occur I knew at least the temple had been set up properly and the correct God-forms created.

What Taylor was describing was the magnetic stimuli of group ritual working directly on the Etheric Body of the Candidate. We must realize that the created God-forms have

a constraint placed on them in ritual but still can act independently of their charge. Rather than create a thin Etheric Shell, they are actually absorbed into the Etheric Body of the candidate directly. This "wash" effect is just as powerful as a shell, even more so, because it reinforces the inner Etheric Body and does not work at protecting the auric field. It gives the candidate enough strength to draw on if any negativity occurs. This is not God-form assumption done on an involuntary basis but God-form "absorption" done on an involuntary level. I might also point out that this is not a possession because the energy dissipates when the ceremony is over.

The Hegemon takes the Candidate to his position in the north and is turned to face the diagram of the "Fall" where the Hierophant instructs the Candidate in the meaning of the diagram.

At this point the Candidate is almost directly on the station of Nephthys. I have mentioned in an earlier chapter of the magnetic and magical effect of some diagrams and this instance is no exception. It is here, during the speech of the Hierophant, that a type of Etheric purging process begins using the diagram of the Fall as a catalyst. This point of the 4°=7° ritual was always considered the most important because for a very brief moment the Ruach and the Neshamah attempt to merge. It will not be successful if the Candidate has not yet attained the degree of perfection that is needed. Nevertheless, the movement of these two mighty forces together shows the stimulation of the Kundalini, but not though it's rising. This happens briefly in each of the grade rituals but in the 4°=7° it is the most potent kick start a Candidate receives in the Outer Order rituals. The energy from Nephthys is the one that helps to direct this energy to move more than that of any other God-form and she also controls this energy so that the Kundalini does not rise prematurely.

After this speech, the Sign of the 4°=7° is shown to the Candidate. In the previous chapters I have mentioned that the effect of this Sign is mainly on the Astral and Etheric level. There is a certain balancing effect that is produced in the aura when the Candidate gives the Fire Sign. By this I mean that the bio-magnetic energy is increased and produces a light blue Etheric field, if seen clairvoyantly. On at least three occasions when doing a 4°=7° ritual I have seen this same effect, but with a direct link to the Fire Tablet. When the Fire Sign is done at the start of the ritual a similar force occurs. This blue light then goes directly above the head where it circles into a cone, and then links directly to the Tablet. For those of you who do this Sign in the Astral or when working directly with another element you will find that it still reaches a cone shape, but it shoots off in all directions. Oddly enough it resembles what Lady Frieda Harris painted in Crowley's "Ace of Swords".

Many years before I became a student of the Golden Dawn, I used to practice a Karate Kata (pattern of movements) called Koshokundai (also called Kanku Dai). The first movement is identical to the 4°=7° Sign. Before I used to start this Kata, I used to meditate upon the symbolism while on a hill and placed the sun between my hands. The Etheric effect of this was not lost to me, and when I was shown this Sign as part of the 4°=7° many years later I felt that what I had been doing was practicing the essence of the Sign itself.

The actual Sign not only works from a buildup of power in our own Etheric field, but as a Sign of attraction of like forces to give us power and the ability to assimilate among them more. The Sign attracts the Salamanders to our aid as well as the angelic beings whom they work directly under. These beings are sometimes called Devas in the East. They also assist us during the ceremony but their assistance still requires them to work through the ritualistic framework as a support base.

The Pass-word of the Grade is now given to the Candidate. I have often been asked by people, "What does the Pass-word do other than let you into the Temple?" The Pass-word gives the member a key to tap into the element they are working with. For example, if one is meditating on the Fire element and wishes to do both meditative and ritual work in this area or to converse Astrally with the Fire Elementals, then this word is used and repeated. I used to sit in my backyard and use the word as a mantra and it opened quite a few astral doorways that I had never seen before. In ritual, when the word is given, it

has the effect of raising ones Etheric vibrational pitch and bringing them in tune with the energy patterns around them.

The Grand Word of the Grade alludes to the God-name of Netzach: YHVH Tzaboath. The actual use of the Grand Word is almost limitless but it works primarily on Netzach and brings forth the Energies of this Sephirah. The Mystic Number of the Grade is 28 and has the meaning of Power. Taylor taught us to use numbers as a quick method of drawing down power for ritual use. He used to continually tell us "Numbers have power!" and frequently used numbers for many aspects of his work during meditation. 28 is a number that brings forth power in the literal sense, and can be used to stimulate the Etheric Body. When used in conjunction with this ritual it brings a sense of additional protection to the Candidate and gives an extra boost that will help make final adjustments to the Subtle Bodies. To make this work correctly, 28 must be used in conjunction with a force or God name that can direct its use. Like all numbers, they are tools that have to be directed to a desired end.

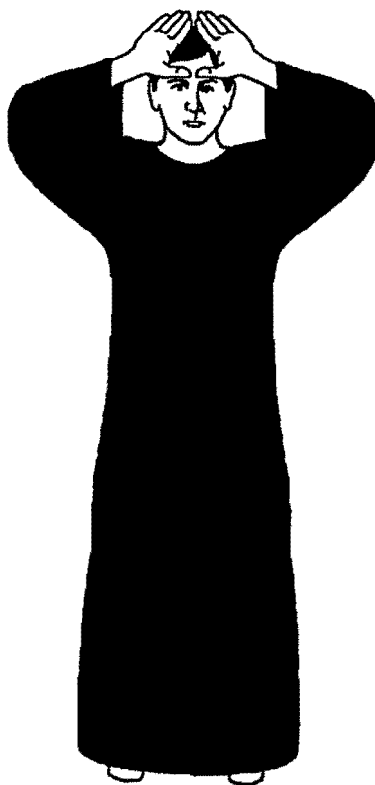


Figure 149
The Philosophus Grade Sign

After receiving the sash of the grade the Candidate is taken by the Hierophant to the Fire Tablet. This excursion is what I call an "Introduction." For while the ritual has already exposed the Candidate to the Tablet this formal introduction is nevertheless very important. Taylor told me that when he would take a Candidate to the Tablets he would link to the aura of the Enochian Tablet and send his energy to help integrate the Candidate with the angels of the Tablets. Some years previously, while in India, my teacher Vivandatta also used a similar principle of introducing a student to a mandala which the student had to copy as part of the integration process.

They then return to the west of the Altar where the Altar symbolism is explained. It is at this point that the Astral Body of the Candidate is reunited with him, through the actions of the Hierophant. The Hierophant then takes the Candidate to the east where he (or she) is introduced to the God-forms of the Portals and the Hierarchy of the Kameas. This is identical to the same method used to expose the Candidate to the energy of the Enochian Tablet of Fire.

The Candidate is shown to the various diagrams and then is given the title of the grade "Illuminating Tower of Light." This title is easily recognizable as an aspect of the 16th Tarot Key and its reoccurring theme throughout this ritual. It is the rectified or perfected tower that was hit by the Lightning Flash which purified the Adept and restored the Tower to its former glory. In the 5°=6° ritual the Tower is shown above the top of the Mountain of Abiegnus. The Tower sits at top of the Paths of the Outer Order Grades the Candidate has traversed.

The "Illuminating Tower" also relates to the central Pillar of the Tree of Life. It is the Light of Tiphareth reflected down to Yesod to guide us on our search. The actual title of this Grade relates to the Balance and Harmony within the Self because without it the Light will not flow. As the Persona for the Candidate to assume, it changes the vibrational pitch of the Etheric Body, and in some instances the Astral Body. It is not concerned with the Fire Grade per se, but more in the final rectification of balance of the Elemental Properties within the Subtle Bodies—principally the Etheric. This Title, when given and invoked, can be seen clairvoyantly as a shell of Etheric density around the Candidate. It also becomes a source of Light that can create openings in new directions that our Higher self dictates us to go.

To explain the entire concept of this title is extremely complex. The Tower which the candidate has assumed at this point is perfection, but perfection at only one level of consciousness. The Tower will be blasted open again (as shown in 16th Key) numerous times in our life. The old beliefs are transcended and new structures fall into place.

Symbolism of the Closing

As in the previous grades the Knocks signify the with-drawing current. The Prayer of the Salamanders is important for they are summoned to meet the new Philosophus by the power and energy of the Fire Tablet. When the Salamanders are called they will be familiar to the Philosophus and will come to him without hesitation when they are called during a meditation. There are so many forms of Salamanders or Fire Spirit that they are difficult to count. An Elemental will always work through its angelic counterpart, even when one addresses them directly. They work closely with Karmic angels and as such will only come if it is within the Karmic pattern of the individual called. This is also a reason why so many fail in Elemental evocations. The final knocks close the entire sphere of influence of the currents of the Fire Grade.

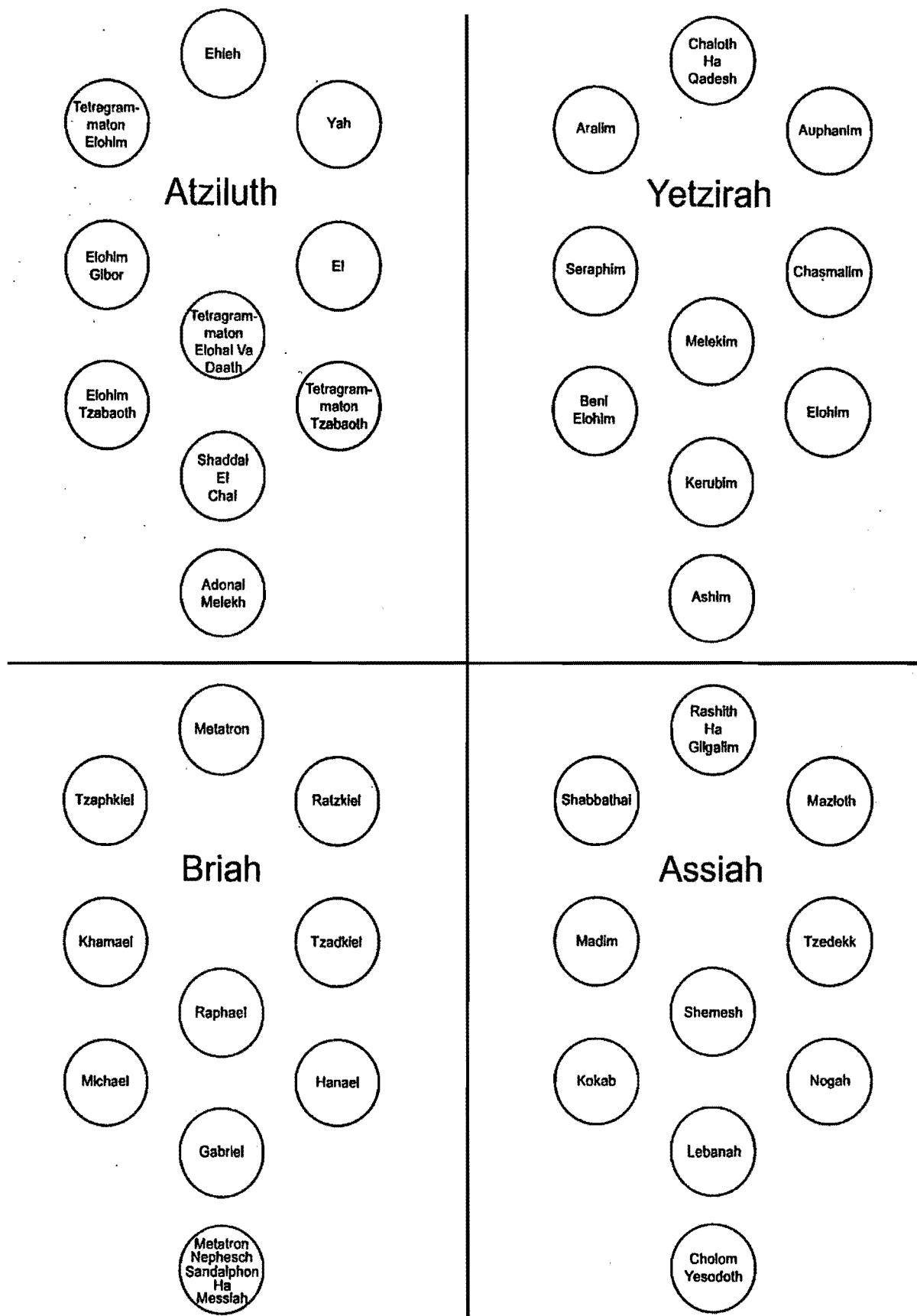
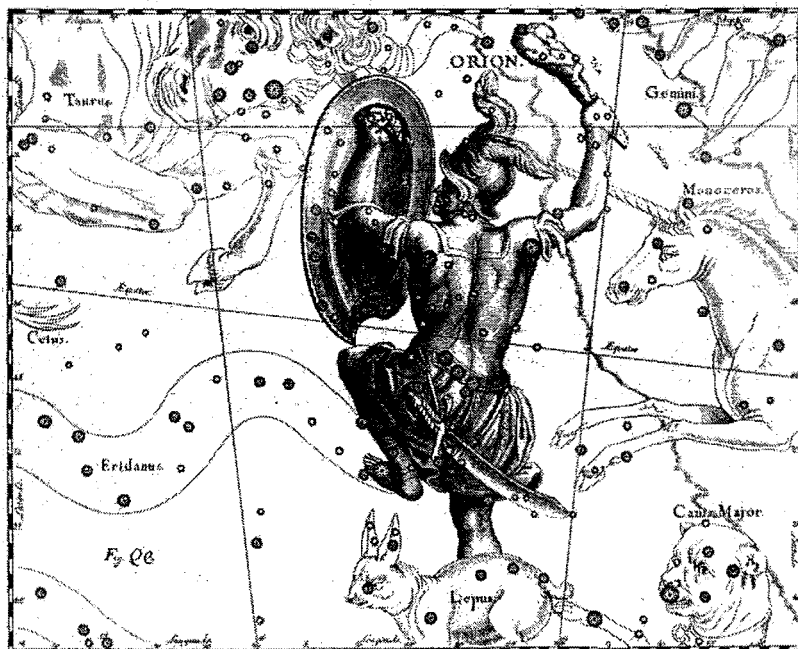


Figure 150
The Sephiroth in the Four Worlds



Chapter 7

The God-forms of the Outer Order Grades

Ritual and God-forms

"There is no part of me that is not of the Gods".—S.L. MacGregor Mathers

The above quotation was a favorite saying of Mathers, which was paraphrased from the Egyptian *Book of the Dead*. It showed his aspirations in attaining Adeptship. In the Golden Dawn, God-forms from various cultures were considered as *currents* or *potencies* of energies that could be tapped and directed to perform a desired task. A good example of this tapping of energy is given in the signs of the 5°=6° Grade in which the Adept draws down the power of forces which are synthesized into a specific current of energy. The first time this appears to any great extent is in the 5°=6° Grade where the Adept is filled with the energy needed to be able to perform the task about to be initiated. The following paper, by R.W. Felkin, was issued to Whare Ra members once they achieved the 5°=6° Grade. It explains this from a slightly subjective, though nevertheless, interesting viewpoint.

Notes on the D[ivine] W[hite] B[rilliance]

All effective ritual is a condensed drama of life. And life again is a compendium of the cosmic drama. A ceremony, if it be true, must correspond to the great cosmic pageant of creative evolution and involution.

True occult ritual is one of the great harmonizing agents, because by representing the cosmic acts it brings them into closer relation with human life. Even a very brief and simple ritual for helping those in trouble or sickness must conform to this Law if it is to be effectual. That is why the L.V.X. signs and invocation of the D.W.B. is so remarkable in its results. It is an epitome of the Redemption. Just consider it in detail and you will realize this.

We begin by intoning the letters I.N.R.I. We recall the varied significance attributed to these letters—Jesus Nazarenus Rex Judicorum. It is, of course, a form of the four-fold Name (Yod He Vau He), but its essential significance is not creative but redemptive. The Sun in Virgo accomplishing the transmutation of Scorpio. The Virgin Mother treading on the head of the Serpent that the Father may be born anew in the Son. It is the Key to the whole Rosicrucian philosophy, the redemption of Matter, transforming the human into the Divine. The blending of the dew and fire in purification and consecration. The exaltation of the Cross of Light.

So, from the four we pass to three—the triangle of Spirit rising from the cube of Matter. Isis the eternal virgin (under whatever name we hail her: Eternal Mother, Sophia, Mary); Osiris, Father, and Son Jesus. And between them the Serpent which must be transformed into the eagle. The destroyer who must become the transmuter.

Remember also that these three letters have a further significance thus; “I” stands for the ego, the indestructible unit which survives from life to life. “O” is the eternal Spirit, embracing the Universe, reaching out beyond the boundaries of time and space, yet revolving about the “I”. And between them the “A” of the Astral, the veil of perpetually shifting illusion and experience. I - A - O. Man - Cosmos - God. From their union issues forth the Divine White Brilliance, the Cross of Light, healing, redeeming, and illuminating.

Some years ago when I was first initiated into the R.R. et A.C. by Jack Taylor, I found myself at loggerheads with the Christian viewpoint in interpreting these energies. Not being a Christian in the mundane sense of the word, yet being among a group of elderly devotees who considered this part and parcel of their whole existence did have its problems. A good example of this emerged when at 5°=6° level I was informed that Mrs. Felkin taught that the Inner Order Grades of the Golden Dawn were Christian. Some twenty years previous, I had studied Tantra and Yantric meditational methods under the late Vivandatta who taught me the value of the personal and the impersonal nature of the God-forms. From this, I believe that Mrs. Felkin and some others were mistaken in this concept, as they no doubt accepted Christ as their personal savior. Any Christian will tell you that Christ has to be first and there are no other gods before Him. The Cosmic attribution of Christ, however, is an entirely different matter and can be taken into Order teachings with just as much fervor as a personal one.

Christ epitomizes suffering and redemption through trial and tribulation and as such is a very potent force to invoke. This is the energy we call on in the R.R. et A.C. when we use His name. One of the best archetypal concepts I have ever seen was in Crowley's Trump the Magus which showed the Crucified Christ analogous to Mercury.

If we take another look at the D.W.B. formulae, it becomes blatantly obvious that the God-forms called upon represent different currents of energies. These energies had not previously been rationalized on any reasonable basis within the Golden Dawn. Within the New Zealand Order though, these energies were dissected and categorized as component parts in much the same way as one peels off the layers of an onion. This type of approach is needed, as some of the rituals and practices of the Golden Dawn are extremely complex, with a great deal more revelation required concerning hidden meanings.

An example of this is from the 5°=6° ritual when I.N.R.I. is discussed:

The Keyword is I.N.R.I., which is inscribed with its correspondences upon this complete symbol of the Rose and Cross which I bear upon my breast. These letters have been occasionally used as the initials of the following sentences: JESUS NAZARENUS REX JUDECORUM, whence it symbolizes the Grand Word which is YEHEHSHUA or the Hebrew Name of Jesus, formed of the Holy letter Shin, representing the Ruach Elohim, placed within the Centre of the Name Tetragrammaton. Also it has been interpreted as: Igne Natura Renvatur Integra; Igne Natura Renovando Integrat; Igne Nitrum Roris Invenitur; Intra Nobis Regnum Dei.

From a personal viewpoint, the first of these interpretations seem to be the most powerful and within Order concepts. Whatever one has to say about Christ, all will agree that His Name evokes a powerful current or force that fills us with the receptive principle, something akin to the Yin of Chinese metaphysics. This principle of receptivity is needed; for when one invokes it, one paves the way for other forces, fused together, to enter the sphere of sensation. The Christ-like energy will then pacify and control it, so that it may conform to one's will and be directed for many different uses. It must also be stressed here that we invoke the energy of this Cosmic Christ, which is doubly reinforced with the energy of resurrection and immortality. Something necessary for us to equate with the Osirian concept of the 5°=6° energy.

The first real fusion of energies within the 5°=6° comes with the phrase, "Virgo, Isis, Mighty Mother." This is issued by the Chief Adept which shows the framework it is derived from is in Chesed, the Sephiroth of Mercy. All the associations to Chesed are now evoked from, and linked to, our personalized sphere of Chesed within our bodies. The phrase "Scorpio, Apophis, Destroyer" relates to the Sephirah of Geburah, and the strength and security that are associated with it through the Second Adept. So far we have called on two extremes. To call down either would be asking for trouble, but the Christ energy of I.N.R.I. synthesizes it safely into a powerful force of even balance and polarity. The phrase "Sol, Osiris, Slain and Risen" uttered by the Third Adept now equates us with transferring that energy into the direct sphere of Man, Guph, the physical body, but with new vitality. Sol is the energy of the Sun, while Osiris is the renewed form of life.

The D.W.B., as it is called down, in fact works through the various subtle body layers and hence a resurgence of vitality is experienced. The energy of the Sun, and a resurrected Osiris, is considered limitless. What limits there are, are self-imposed and have to be peeled away like the layers of an onion. The final saying in fact personalizes the Cosmic Christ concept down to a level that we can understand and direct, in accordance with Order teaching methods. The final phrasing now calls on our auric bodies to open wider these channels of operation, while the formula IAO (pronounced and fully vibrated as EEEE AAAA OOOO), is likened to a switch to bring down this energy in its fullest capacity.

The IAO formula is almost as complex as that of I.N.R.I. Modern Kabbalistic scholars such as Scholem have indicated that the IAO could possibly be a corrupt version of Jao, a Greek rendition of IAU TzBAUTH taken from the Lesser Hekhaloth text. This also could equate to the god name of the Sephirah of Netzach. There is also evidence that the IAO was also an Alchemical process whose meaning has been lost with time. The current Order teaching considers that IAO fuses the Isis, Apophis and Osiris energies together into one workable formula, being at the hands of the Adept to direct for a specific purpose.

In the 5°=6° Ritual, the Adept first experiences God-form assumption when he is upon the cross of suffering; and later in the role of the Chief Adept in the Pastos, who assumes the astral body of the Postulant, and later when the Postulant holds the crook and scourge of Osiris.

The energies of the various God-forms, plus the rituals and props, amount to what could be described as a mass attack on the psyche of the individual. Those who go through the 5°=6° Ceremony 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 within the Ceremony itself, while others notice changes in themselves months after. All agree that the 5°=6° Ritual with its evocative powers can change one's life. Over the years, I have had the opportunity of speaking to dozens of Adepts who underwent the 5°=6° Ceremony at Whare Ra and within the Thoth-Hermes Temple. Its effects can be roughly categorized in two levels. The first is when there is a shut down in magical work. These people have only consecrated their elemental weapons and they do little else save attend the Equinox Ceremony. I am sure that their psyches produce this effect because their psyches cannot cope with any more magical work, for a variety of reasons. The other level is opposite; the energies are opened up and can totally exhaust them if the framework and structure of the grade is not adhered to.

It will become obvious when you study both the Outer Order and Inner Order grade 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 God-forms working under these main ones. The lesser energies take a back seat to the main energies because these energies provide 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 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 only give a slight hint as to what exactly happens in ceremonies like the Neophyte. Taylor revealed to me 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 God-form in the rituals. Taking the Neophyte Ceremony as an example, the Hierophant would have to "bring through" the astral shells of (1) the Osiris God-form on the Dais, (2) the Officers of the Temple and (3) the Invisible Stations. This is an example of the verbal teaching 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 shortcomings, 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 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 and expanded.

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 suddenly cease to exist and redirect its magical power in 1900. 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 the 1930s, 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 me when, through Taylor's efforts, I was 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 most part were continually re-elected during the latter part of Whare Ra's history.

I had become the recipient of their expertise, and from this training, I gradually became aware of the existence of the six main Golden Dawn currents. One of the strange things I discovered was that while each Temple Officer knew of the other Officers respective positions few, if any, had any idea of what their counterparts were doing. With Taylor's influence however, I managed to gather this information collectively for use in the Thoth-Hermes Temple. Apparently, the snobbish structure of the 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 remain activated until the Hierophant breaks the Etheric Link, for it is he that activates the current of Osiris. When the Officers take their place on the floor of the Temple, at the beginning of the ceremony, the activated shells of the God-forms are then linked 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.

While the Hierophant of the Temple creates the Astral Shells before the ritual starts, this does not extend to the Astral Shells of the God-forms on the Dais (apart from his own Osiris shell). In fact, these are 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 are having 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.

Creating the God-forms

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. He must create the Astral Shells of the various God-forms and energize them according to the Temple floor plan. This is done with each God-form 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. Through his own aura, he will know exactly how far to activate them. It is accomplished using the "DWB" (or as it is sometimes called, the LVX formula), which links together the Nephesh and the Ruach of the Hierophant. At this point, the Shells of these God-forms are 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 utilization of these God-forms was done at a number of different levels, and for many different reasons. Their use in rituals such as the Neophyte is mainly two-fold. The first is the building up of the God-form 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 Israel Regardie in Z.2 of his *Golden Dawn* called the "Ritual for Transformation". A second aspect is then approached with the formation of more than one God-form 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 center where the names of the God-forms are formulated in white.
3. Vibratory formula of the name of each God-form—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 God-forms are extremely important. While the power of the Ruach initially forms their Astral Shells, their flashing colors are needed to attract the power that the God-forms represent. Mathers' paper on "Telesmatic Images" explains how this is done:

Now there is also a mode whereby, combining the letters, the colors, the attributions and their Synthesis, thou mayest build up a Telesmatic Image of a Force. The Sigil shall then serve thee for the 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 experiment, seeing that the Forces of Nature were not created to be thy plaything or toy. Unless thou doest 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.¹ 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 Relaxation*, 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 God-form enveloped the body of the invoker.

This is, of course, another method of creating the Astral Shell of the God-form 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 God-form by heart, the God-form 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 God-forms are created, they are linked to the robes and badges of the Officers who are placed in the positions they occupy around the Hall. This task usually takes the Hierophant about 30-40 minutes to perform correctly. After the preparation of the Temple is complete, the Temple Officers are admitted. They go to their respective stations and await the Kerux, the final Officer to enter the Hall, after he or she has attended to the Candidate.

At this point, I 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 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 Order members, where possible.

Before an Officer enters the Temple, he sits quietly in order to link his Ruach and Neshamah (which under normal circumstances cannot be done by an Outer Order member). Hence, his activated Sphere of Sensation (aura) links into, and feeds, the Astral Shells of the Invisible Stations that the Hierophant created.

This also, to a certain extent, gives the Hierophant an element of control over the stations linked to each Officer. A decrease or an excess of energy may be brought about by the mood of the Temple Officer. The Hierophant can control the link by increasing or decreasing the vibrational pitch of the God-form in order to balance things together in the overall floor plan.

When the Officers take their positions, and link their Ruach with the Nephesch of the form created by the Hierophant, it is important that they have a correct mental image of the God-form they are assuming. This is, in fact, God-form 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 Ruach with the Nephesch shells created by the Hierophant.

The following Golden Dawn papers outline the coloring 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 versions and additional notes have been added to explain the reasons some of the God-forms are colored the way they are.

The Egyptian God-forms

The stations of the God-forms used in the Golden Dawn symbolism come under two heads:

1. Visible Stations
 - I. Dais Officers
 - II. Floor Officers
2. Invisible Stations

1. The Visible Stations are the places of the Officers, each of whom has a special astral shape suitable to the forces he represents:

I. On the Dais there are places for the Three Chiefs, the Past Hierophant, and the current Hierophant. The order in which they sit (as you face east, from left to right):

- i. Imperator
- ii. Cancellarius
- iii. Hierophant
- iv. Past Hierophant
- v. Praemonstrator

II. On the Temple floor there can be a total of six Officers present depending on the Ceremony.

- i. Hieres
- ii. Hegemon
- iii. Kerux
- iv. Stolistes
- v. Dadouchos
- vi. Sentinel

2. The Invisible Stations fall naturally into five groups given below in order of their importance.

- I. The Stations in the Path(s)
- II. The Stations in the Letter(s)
- III. The Stations in the Pillars
- IV. Other Stations on the Temple Floor
- V. The Four Kerubim
- VI. The Four Sons of Horus
- VII. The Forty-two Assessors

The God-Forms of the Neophyte Ceremony

1. Visible Stations

I. Dais Officers:

- i. Imperator—Nephthys
- ii. Cancellarius—Thoth
- iii. Hierophant—Osiris
- iv. Past Hierophant—Aroueris
- v. Praemonstrator—Isis

The Hierophant is represented by two God-forms, the passive (Osiris) and the active (Aroueris).

II. Floor Officers:

- i. Hierophant—Aroueris
- ii. Hiereus—Horus
- iii. Hegemon—Thmaa-Est
- iv. Kerux—Anubis of the East
- v. Stolistes—Auramo-ooth
- vi. Dadouchos—Thaum-Aesch-Niaeth
- vii. Sentinel—Anubis of the West

2. Invisible Stations

I. Stations in the Path of Samekh in the Middle Pillar:

- i. Hathor
- ii. Harparkraat
- iii. The Evil Persona—Omoo-Sathan: Typhon, Apophis, Set

II. Four Kerubim

III. Four Sons of Horus

IV. The Forty-Two Assessors

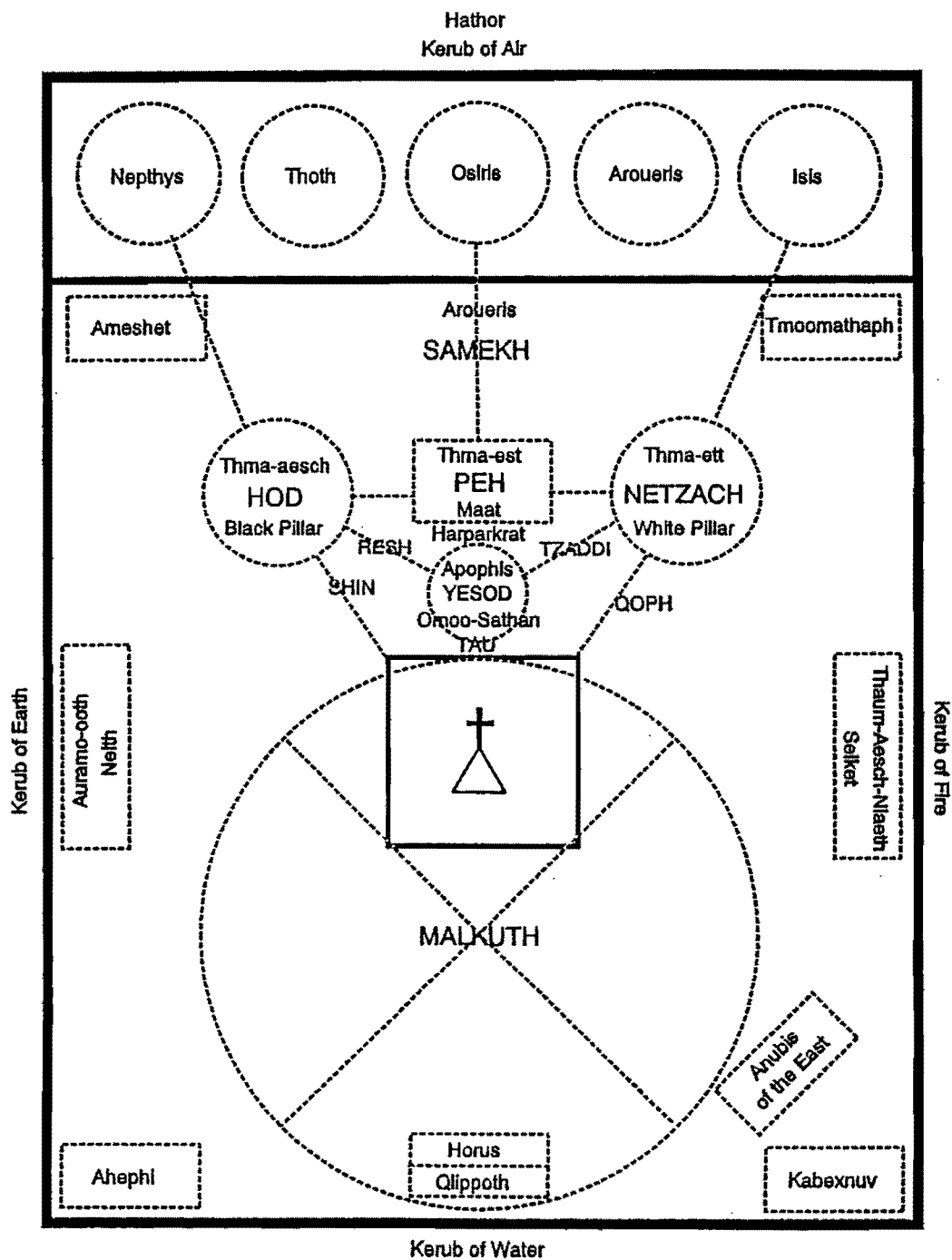


Figure 151
God-forms on Temple Floor
(Neophyte Ceremony)

The God-Forms of the Zelator Ceremony

1. Visible Stations

I. Dais Officers:³

- i. Imperator—Nephthys
- ii. Cancellarius—Thoth
- iii. Hierophant—Osiris
- iv. Past Hierophant—Aroueris
- v. Praemonstrator—Isis

II. Floor Officers:

- i. Hierophant—Sandalphon
- ii. Hieres—Samael
- iii. Hegemon—Metatron
- iv. Kerux—Anubis of the East
- v. Stolistes—Tefnut
- vi. Dadouchos—Shu
- vii. Sentinel—Anubis of the West

2. Invisible Stations

I. Stations in the Three Paths:

(Behind the stations of the Chiefs)

- i. Shin—Mau
- ii. Tau—Mut
- iii. Qoph—Opaut

II. Stations in the Pillars:

- i. Nekebit—White
- ii. Uatchet—Black

III. Other Stations on the Temple Floor:

- i. Harparkraat—East of the Altar
- ii. Western Entrance of the Immeasurable Region—Het-Hert

IV. Four Kerubim

V. Four Sons of Horus

VI. The Forty-Two Assessors

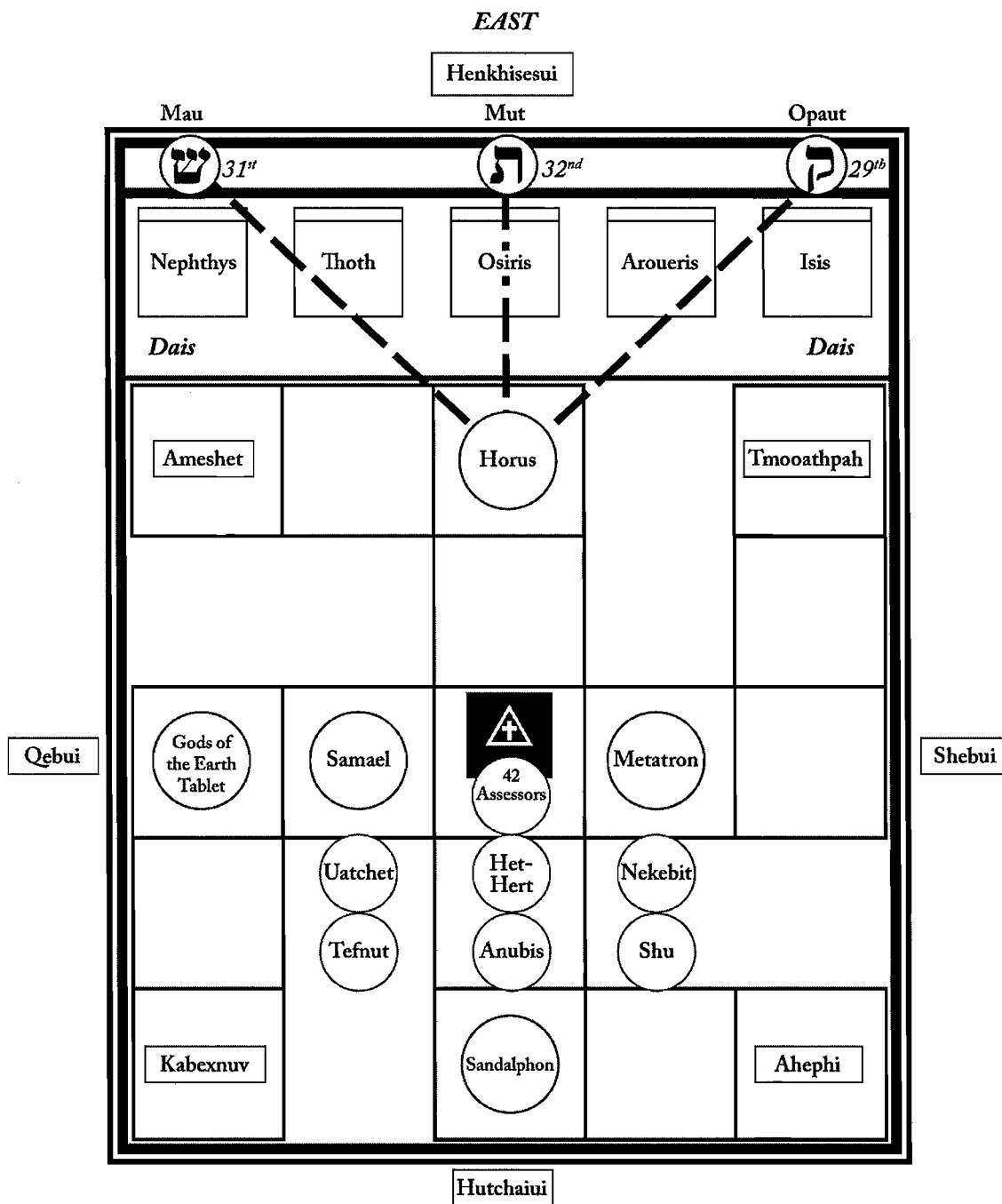


Figure 152
Admission Badge God-forms on Tree of Life and in Temple
(Zelator Ceremony)

The God-Forms of the Theoricus Ceremony

1. Visible Stations

I. Dais Officers:⁴

- i. Imperator—Tharpeshest (Jefine Pasht)
- ii. Cancellarius—Shu Zoan
- iii. Hierophant—Socharis
- iv. Past Hierophant—Seb
- v. Praemonstrator—Knousou Pekht

II. Floor Officers:

- i. Hierophant—Osiris
- ii. Hiereus—Samael
- iii. Hegemon—Metatron
- iv. Kerux—Anubis

2. Invisible Stations

I. Stations in the Paths:

(Behind the stations of the Chiefs)

- i. Shin—Mau
- ii. Tau—Mut
- iii. Qoph—Opaut

II. Stations in the Pillars:

- i. Nekebit—White
- ii. Uatchet—Black

III. Other Stations on the Temple Floor:

- i. Harparkraat—East of the Altar
- ii. Western Entrance of the Immeasurable Region—Het-Hert

IV. Four Kerubim

V. Four Sons of Horus

VI. The Forty-Two Assessors

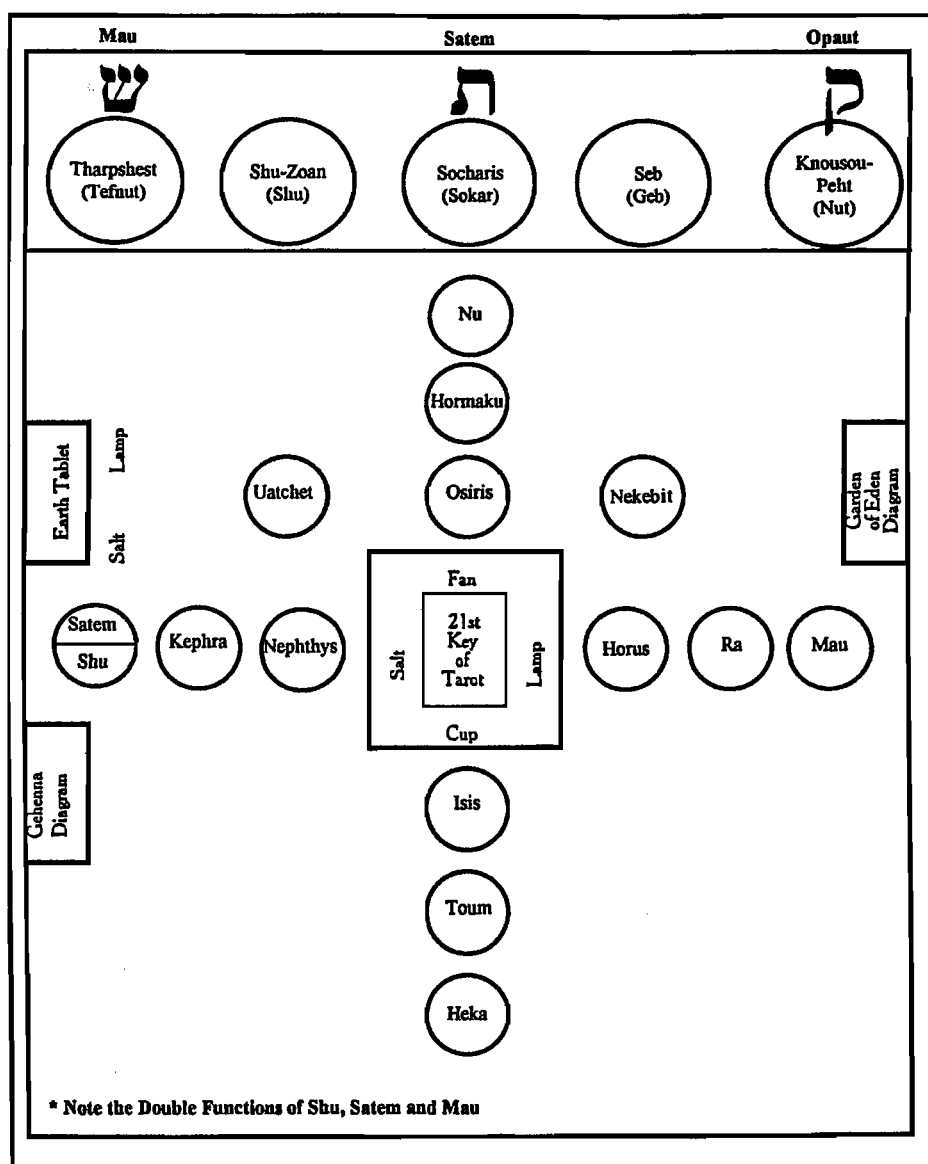


Figure 153
The Admission Badge and God-Forms in Temple
(Theoricus Ceremony—First Part)

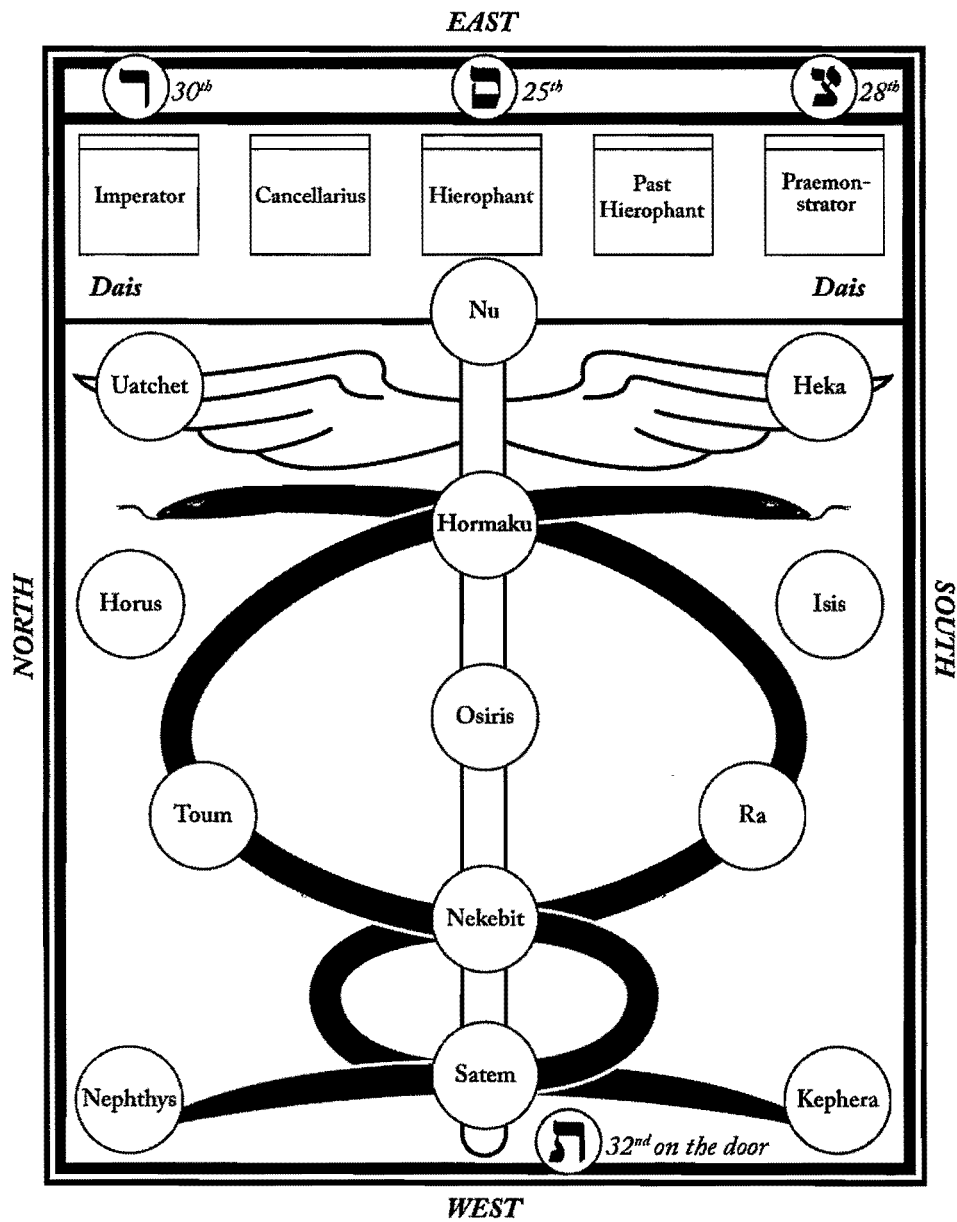


Figure 154
The Admission Badge and God-Forms in Temple
(Theoricus Ceremony—for the Sephirah of Yesod)

The God-Forms of the Practicus Ceremony

The ground plan of the Sephiroth on the Temple floor remains the same for both the 31st and 30th Path.

1. Visible Stations

I. Dais Officers:

- i. Imperator—Shooeu-Tha-Ist (Shooen)
- ii. Cancellarius—Hapimon
- iii. Hierophant—Aeshoori (Osiris)
- iv. Past Hierophant—Sebek
- v. Praemonstrator—Thouerist

II. Floor Officers:

- i. Hierophant—Osiris
- ii. Hiereus—Tharpeshest
- iii. Hegemon—Knousou Pekht

2. Invisible Stations

I. Stations in the Paths:

- i. Shin—Mau
- ii. Tau—Mut
- iii. Qoph—Opaut

II. Stations in the Letters:

- i. Ayin—Set
- ii. Peh—Anhert
- iii. Resh—Aten
- iv. Tzaddi—Nut
- v. Samekh—Sati
- vi. Mem—Heqet

III. Stations in the Pillars:

- i. Nekebit—White
- ii. Uatchet—Black

IV. Other Stations on the Temple Floor:

- i. Axieros and Socharis—East of the Altar
- ii. Shooeu-Tha-Ist—Between Pillars
- iii. Other God-forms:
 - Shu-Zoan
 - Seb
 - Isis
 - Horus
 - Aroueris
 - Nephthys
 - Axiokeros
 - Axiokersa

V. Four Kerubim

VI. Four Sons of Horus

VII. The Forty-Two Assessors

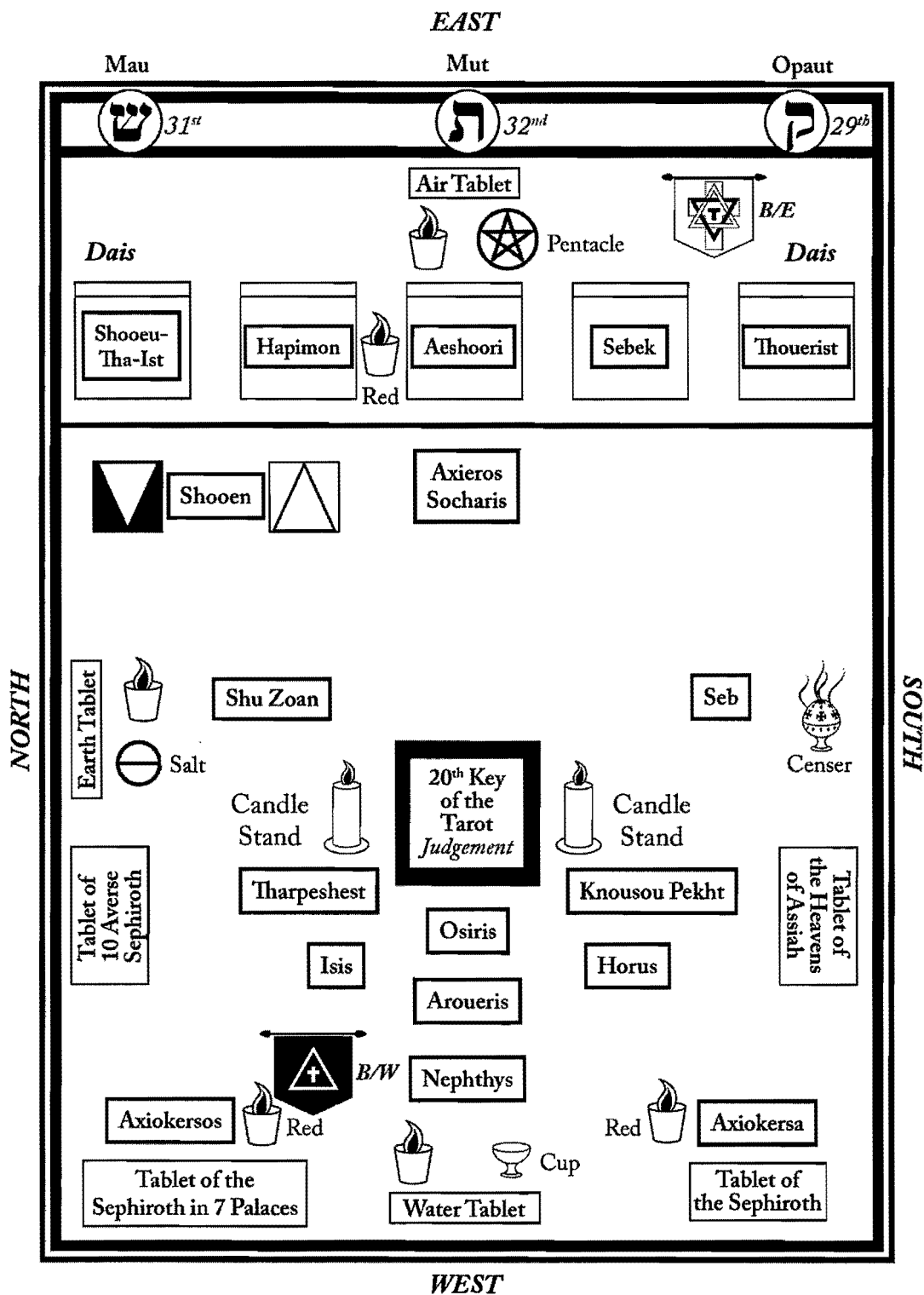


Figure 155
The Admission Badge and God-Forms in Temple
(Practicus Ceremony—for the Sephirah of Hod)

The God-Forms of the Philosophus Ceremony

God-Forms of the Philosophus Ceremony for the 29th Path

1. Visible Stations

I. Dais Officers:

- i. Imperator—Ra
- ii. Cancellarius—Toum
- iii. Hierophant—Kneph
- iv. Past Hierophant—Anouke
- v. Praemonstrator—Sati-Ashtoreth

II. Floor Officers:

- i. Hierophant—Osiris
- ii. Hiererus—Nut
- iii. Hegemon—Isis

(Other Stations on the Temple Floor:)

- i. Nephthys
- ii. Horus
- iii. Aroueris

2. Invisible Stations

I. Stations in the Three Paths:

- i. Shin—Mau
- ii. Tau—Mut
- iii. Qoph—Opaut

II. Stations in the Pillars:

- i. Nekebit—White
- ii. Uatchet—Black

III. Four Kerubim

IV. Four Sons of Horus

V. The Forty-Two Assessors

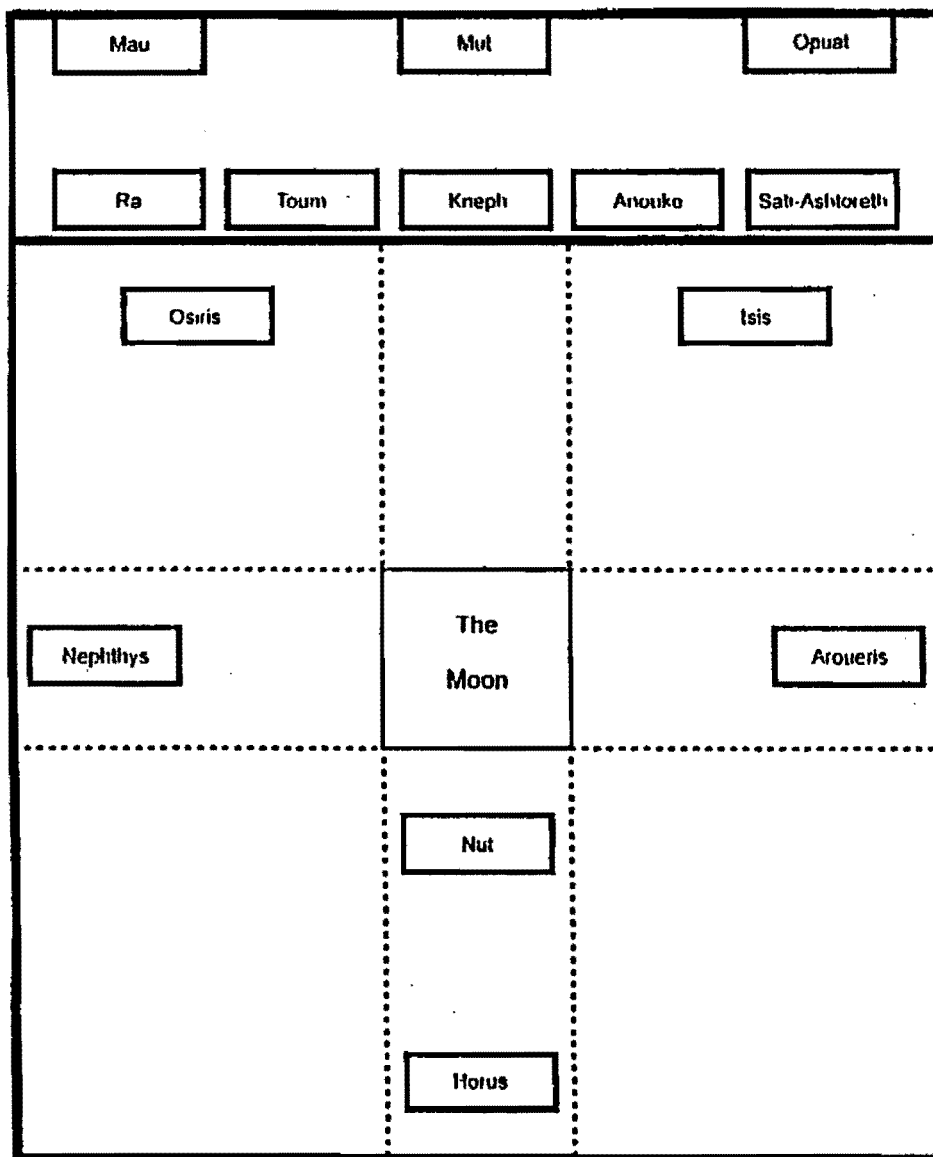


Figure 156
The Admission Badge and God-Forms in Temple
(Philosophus Ceremony—for the 29th Path)

The God-Forms of the Philosophus Ceremony

God-Forms of the Philosophus Ceremony for the 28th Path

1. Visible Stations

I. Dais Officers:

- i. Imperator—Ra
- ii. Cancellarius—Toum
- iii. Hierophant—Kneph
- iv. Past Hierophant—Anouke
- v. Praemonstrator—Sati-Ashtoreth

II. Floor Officers:

- i. Hierophant—Isis
- ii. Hiereus—Athor
- iii. Hegemon—Nephthys

(Other Stations on the Temple Floor:)

- i. Nephthys
- ii. Horus
- iii. Aroueris

2. Invisible Stations

I. Stations in the Three Paths:

- i. Shin—Mau
- ii. Tau—Mut
- iii. Qoph—Opaut

II. Stations in the Letters:

- i. Resh—Aten
- ii. Samekh—Sati
- iii. Tzaddi—Nut

III. Stations in the Pillars:

- i. Nekebit—White
- ii. Uatchet—Black

IV. Four Kerubim

V. Four Sons of Horus

VI. The Forty-Two Assessors

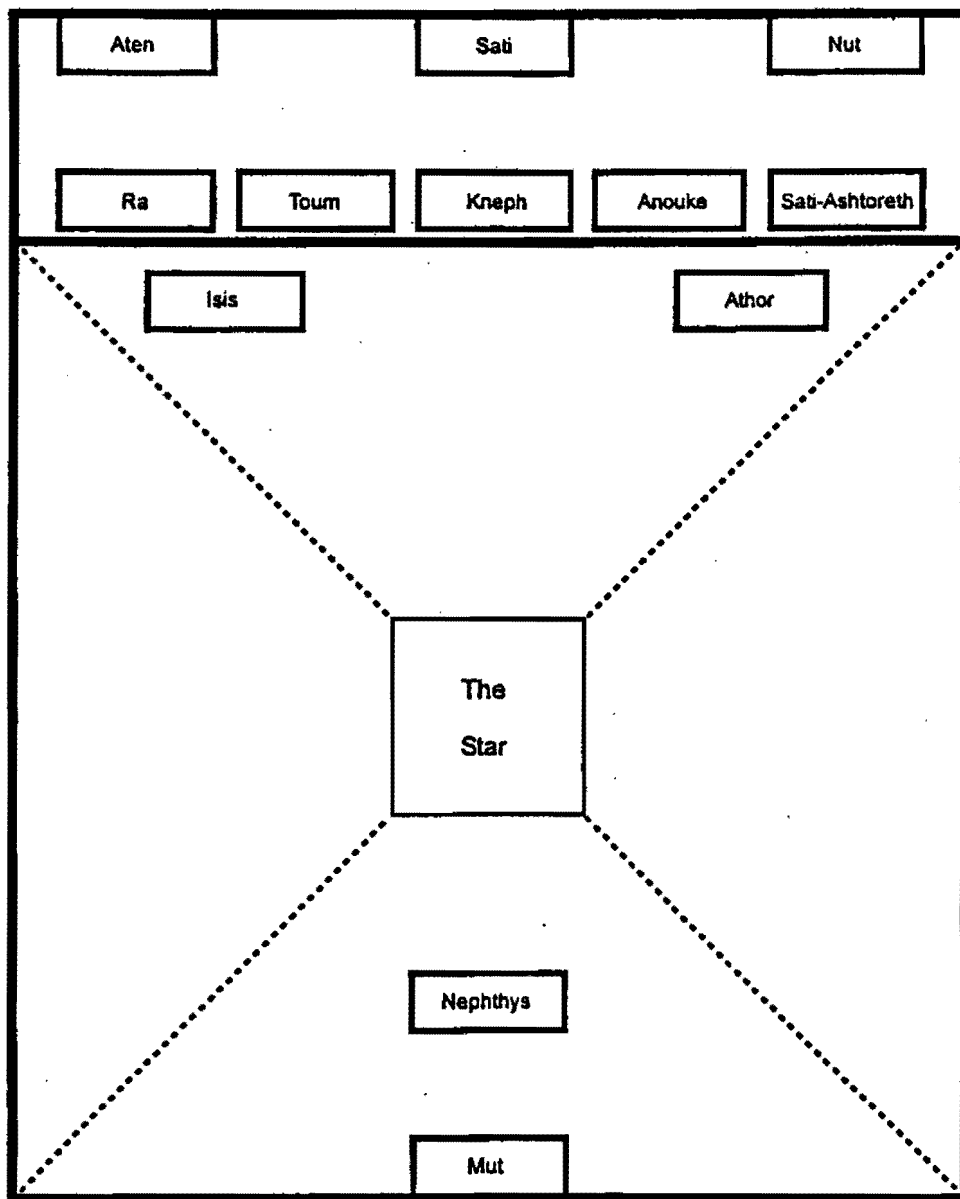


Figure 157
The Admission Badge and God-Forms in Temple
(Philosophus Ceremony—for the 28th Path)

The God-Forms of the Philosophus Ceremony
God-Forms of the Philosophus Ceremony for the 27th Path

1. Visible Stations

I. Dais Officers:

- i. Imperator—Ra
- ii. Cancellarius—Toum
- iii. Hierophant—Kneph
- iv. Past Hierophant—Anouke
- v. Praemonstrator—Sati-Ashtoreth

II. Floor Officers:

- i. Hierophant—Horus
- ii. Hiereus—Nephthys
- iii. Hegemon—Athor

(Other Stations on the Temple Floor:)

- i. Nephthys
- ii. Horus
- iii. Aroueris

2. Invisible Stations

I. Stations in the Three Paths:

- i. Shin—Mau
- ii. Tau—Mut
- iii. Qoph—Opaut

II. Stations in the Letters:

- i. Mem—Heqet
- ii. Ayin—Set
- iii. Peh—Anhert
- iv. Resh—Aten
- v. Shin—Mau

III. Stations in the Pillars:

- i. Nekebit—White
- ii. Uatchet—Black

IV. Four Kerubim

V. Four Sons of Horus

VI. The Forty-Two Assessors

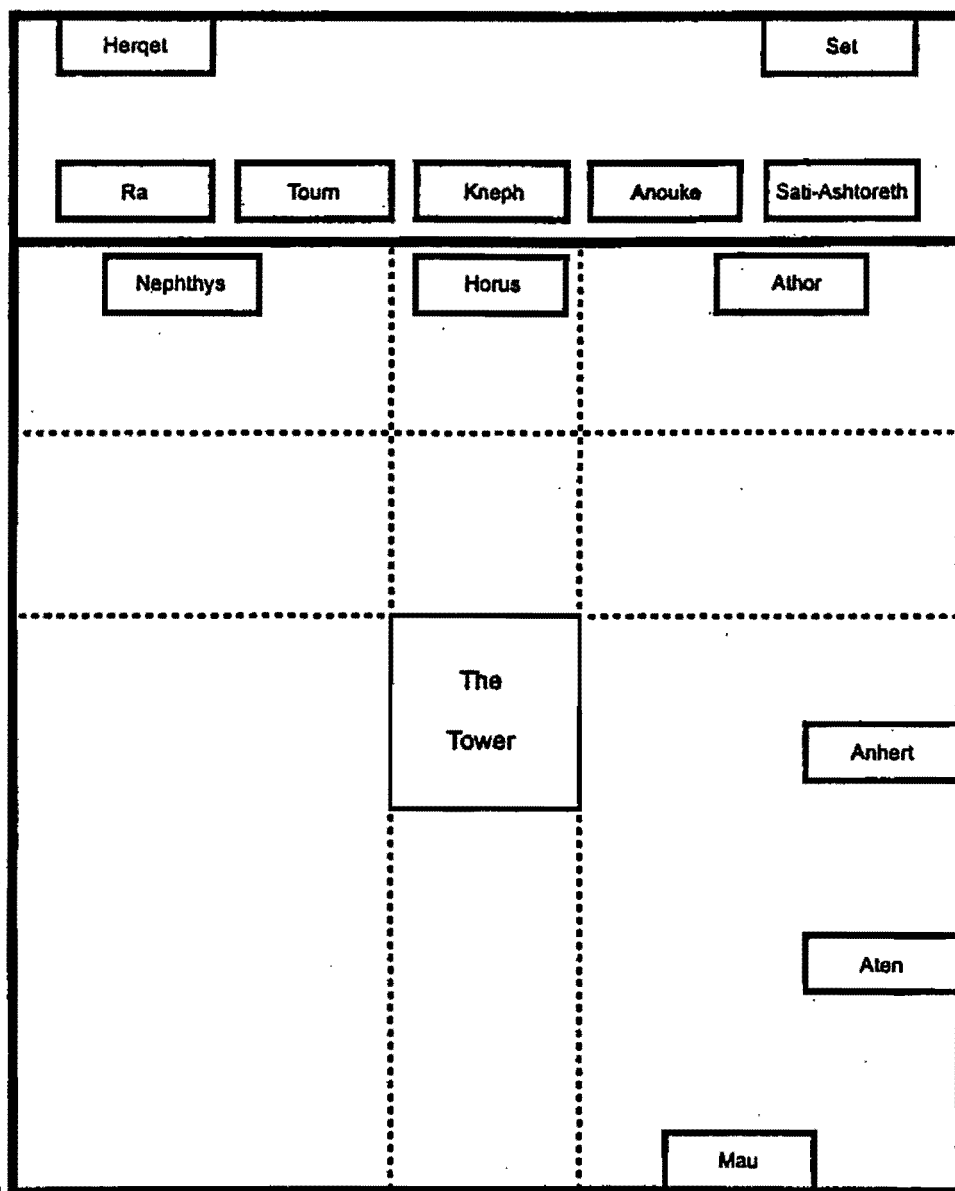


Figure 158
The Admission Badge and God-Forms in Temple
(Philosophus Ceremony—for the 27th Path)

The God-Forms of the Philosophus Ceremony
God-Forms of the Philosophus Grade for Netzach

1. Visible Stations

I. Dais Officers:

- i. Imperator—Ra
- ii. Cancellarius—Toum
- iii. Hierophant—Kneph
- iv. Past Hierophant—Anouke
- v. Praemonstrator—Sati-Ashtoreth

II. Floor Officers:

- i. Hierophant—Horus
- ii. Hiereus—Nephthys
- iii. Hegemon—Athor

(Other Stations on the Temple Floor:)

- i. Nephthys
- ii. Horus
- iii. Aroueris

2. Invisible Stations

I. Stations in the Three Paths:

- i. Shin—Mau
- ii. Tau—Mut
- iii. Qoph—Opaut

II. Stations in the Letters:

- i. Mem—Heqet
- ii. Ayin—Set
- iii. Peh—Anhert
- iv. Resh—Aten
- v. Shin—Mau
- vi. Nun—Apepi

III. Stations in the Pillars:

- i. Nekebit—White
- ii. Uatchet—Black

IV. Four Kerubim

V. Four Sons of Horus

VI. The Forty-Two Assessors

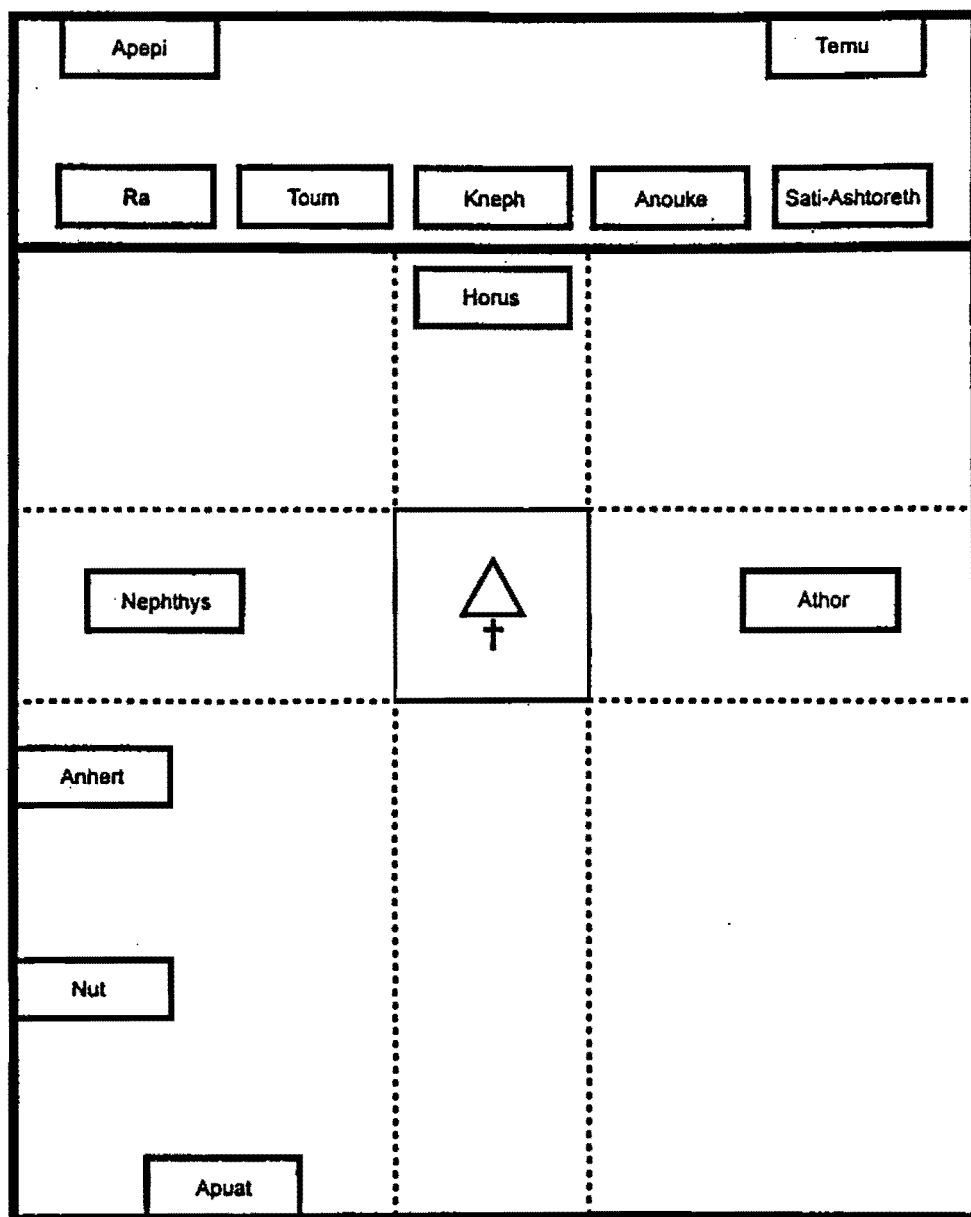


Figure 159
The Admission Badge and God-Forms in Temple
(Philosophus Ceremony—for the Sephirah of Netzach)

The following outlines the coloring 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 some of the God-forms are colored the way they are.

Although no official paper was ever issued on the subject of the Egyptian God-form coloring, Taylor said that Felkin's master copy from the old Order was often consulted during the Neophyte discussions. This was Westcott's copy that was destroyed when Whare Ra closed. To the best of my knowledge, no other copy of this document exists in the New Zealand Order.

The God-forms are listed in alphabetical order. The God-form descriptions are from the Ceremony in which they first appear with any additional changes from other Ceremonies noted.

Aeshoori see *Osiris*.

Ahaphix see "Ahephi" in *Sons of Horus*.

Ahapshi see "Ahephi" in *Sons of Horus*.

Ahathoor see *Hathor* and also *Athor*.

Ahephi see *Sons of Horus*.

Ameshet see *Sons of Horus*.

Anhert

(3°=8°)— He stands in front of the letter Peh. He has a man's face and red skin. His nemyss is gold and the serpent on it is red. His tunic is white and green as are his armbands. In his right hand, he holds a green Ankh and in his left, a red Phoenix Wand. (4°=7°) same as (3°=8°).

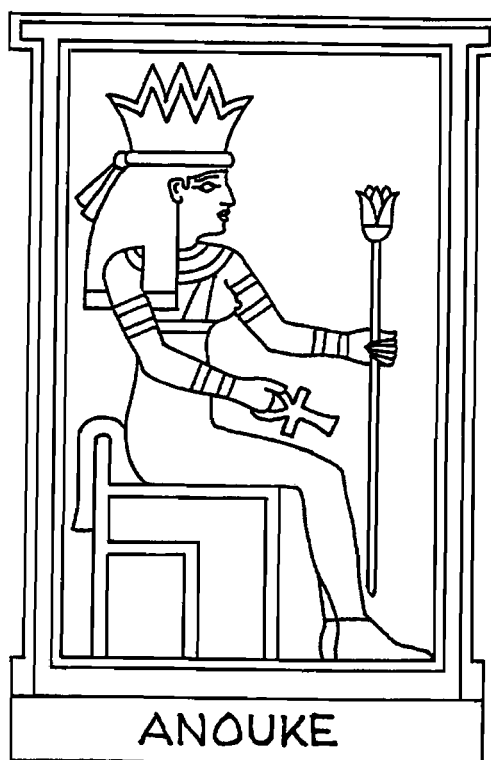


Figure 160
Anouke

Anouke (Figure 160)

(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 colored, she has blue eyes. The collar, arm and wristbands 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.

Anubis of the East (Figure 161)

(0°=0°)—Anubis of the East is the Watcher of the Gods.

Anubis has the head of a black jackal with very alert, pointed ears that are 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. His waistcloth 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 (0°=0°).

(2°=9°) same as (0°=0°).



Figure 161
Anubis of the East



Figure 162
Anubis of the West

Anubis of the West (Figure 162)

(0°=0°)—Anubis of the West is the Outer Guard.

Anubis has the head of a black jackal, very alert, pointed ears well pricked up. His nemyss is black banded with white; he wears a collar of black and white bands, and a tunic of white flecked with tufts of black hair. His body is red. His waistcloth is black striped with white and from it hangs a lion's tail. His ornaments are black and white; his Phoenix Wand and Ankh are black. He stands on black pavement.

Apepi

(4°=7°)—This God-form is the symbol of a coiled snake, in green with a red forked tongue protruding out.

Apophis see *Omoo-Sathan*.

Aroueris (Figure 163)

(0°=0°)—Aroueris, or Horus 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 banded 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 waistcloth 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 waistcloth. His armlets 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°)—This God-form is at the station of the Past Hierophant. His cap is yellow with a mauve surround and blue feather. His skin is green, and he has a yellow waistcloth and armbands. He holds a blue Phoenix Wand and Ankh.

(3°=8°) same as (1°=10°).

(4°=7°) same as (1°=10°).

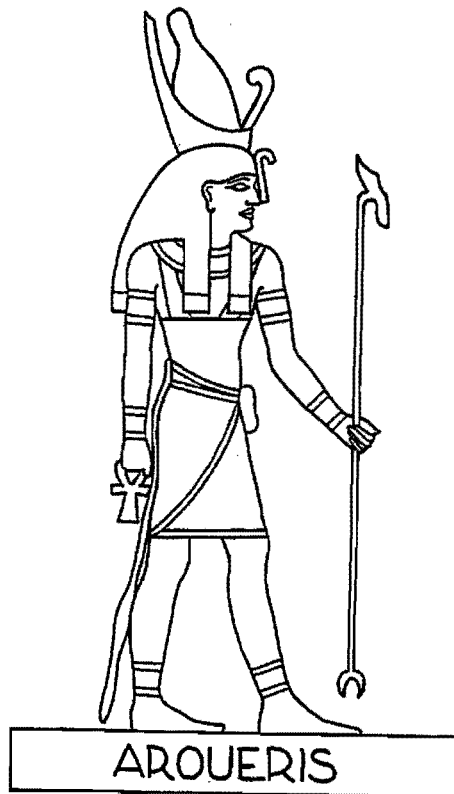


Figure 163
Aroueris

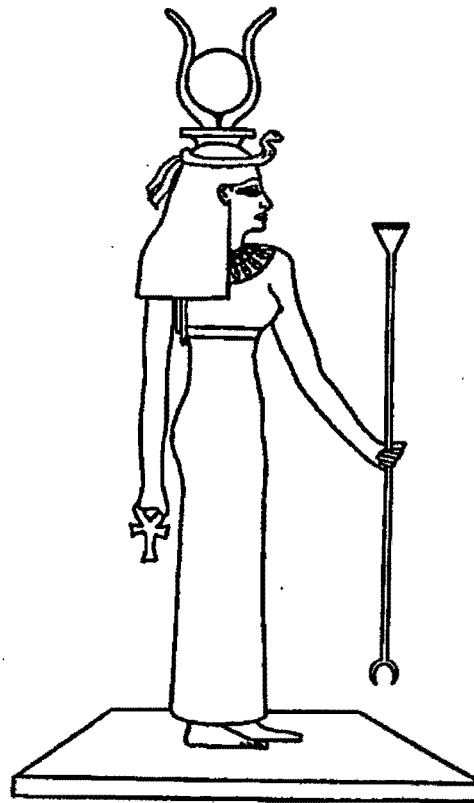


Figure 164
Athor

Aten

(3°=8°)—This God-form 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 bands 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°).

Athor (Figure 164)

(4°=7°)—This God-form (a form of *Hathor*) shows the figure of a woman with pink colored 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 wristbands 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 hand is a green Ankh.

Auramo-ooth (Figure 165)

(0°=0°)—Auramo-ooth is “The Light shining through the Waters upon Earth,” and “Goddess of the Scales of the Balance at the Black Pillar.”

Auramo-ooth is mainly in blue. Her face and body are natural. 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 carries a blue Ankh and a Lotus Wand, having an orange lotus on a green stem. Her plain blue tunic reaches to her feet. She stands on black pavement.



Figure 165
Auramo-ooth

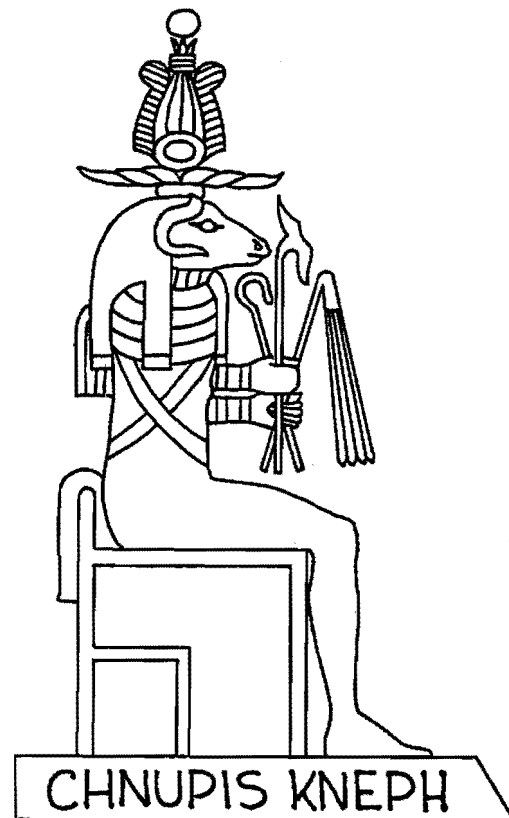


Figure 166
Chnupis Kneph

Axieros

(3°=8°)—He stands in a white robe with skin texture the color of translucent red and his hair is green. He holds a banner of white with a red triangle upon it.

Axiokersa

(3°=8°)—This figure, like the other Kabiri, is red in coloring 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.

Axiokersos

(3°=8°)—This figure is red in coloring and wears a straight green tunic. He holds a white banner with a black sickle inscribed upon it.

Canopic Gods see *Sons of Horus*.

Child of Horus see *Sons of Horus*.

Chnupis Kneph (Figure 166)

(4°=7°)—This God-form 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 that 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 wristbands 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.

Dabexnjemouv see "Kabexnuv" in *Sons of Horus*.

Duamutef see "Tmoomathaph" in *Sons of Horus*.

Evil Persona see *Omoo-Sathan*.



Figure 167
Hapimon

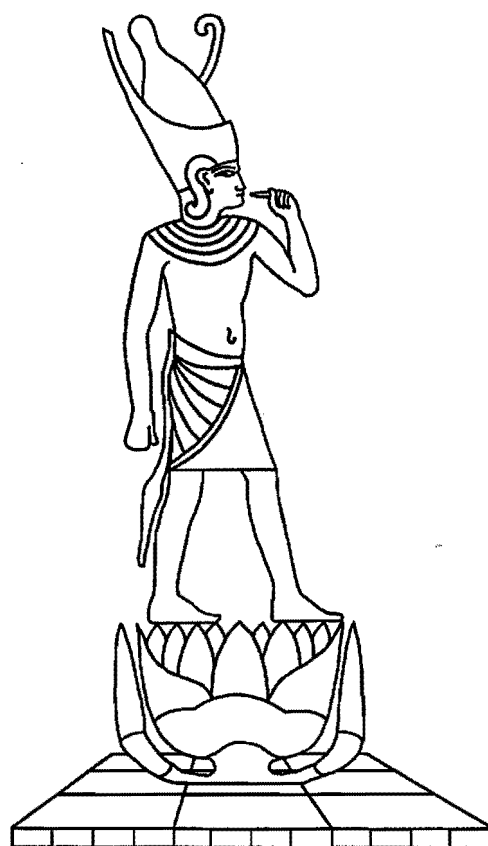


Figure 168
Harparkraat

Forty-Two Assessors

(0°=0°)—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 passes by. They are Witnesses in the Judgment Hall of Osiris.

Note: 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 they 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 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 that is

very much like that of the Canopic Gods (the Sons 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 goes through each Grade and, if found wanting, they will immediately use the swords they hold to sever his link with the Order. In theory, they remain with the Candidate until admittance to the Inner Order, and they are sometimes responsible for people leaving the Outer Order, barring 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 Notarikon 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 Regardie's association of psychological complexes to the Kabbalah.

Name of God	Sephiroth	Part Affected	Assessor
AB	Kether	Id	1. Usekh-nemtet 2. Hept-seshet
GY	Chokmah	Animus	3. Fenti 4. Am-khaibitu
ThTz	Binah	Anima	5. Neha-hra 6. Restau
QROShMN	Chesed	Conscious Ego	7. Maata-f-em-seshet (memory) 8. Neba 9. Set-gesu 10. Khemi 11. Uatch-nesert 12. Hra-f-ha-f
KGDYSh	Geburah	Conscious Ego	13. Qerti (will) 14. Ta-ret 15. Hetch-abehu 16. Am-senef 17. Am-besek 18. Neb-Maat
BMRTThG	Tiphareth	Conscious Ego	19. Thenemi (imagination) 20. Anti 21. Tututef 22. Uamemti 23. Maa-ant-f 24. Her-seru
HQMMNO	Netzach	Conscious Ego	25. Neb-Sekhem (desire) 26. Seshet-kheru 27. Nekhen 28. Kenemti 29. An-hetep-f 30. Ser-kheru
YGLPZQ	Hod	Conscious Ego	31. Neb-hrau (reason) 32. Serekhi 33. Neb-abui 34. Nefer-Tem 35. Tem-sep 36. Ari-em-ab-f
ShQY	Yesod	Endopsychic	37. Ahi Structure 38. Uatch-rekhit 39. Neheb-nefert
OYTh	Malkuth	Sense Organs	40. Neheb-kau 41. Tcheser-tep 42. An-a-f

- (1°=10°)—These God-forms are placed just above the Immeasurable Region.
 (2°=9°)—These God-forms are placed just above the Altar.
 (3°=8°)—These God-forms are placed just above the Altar
 (4°=7°)—These God-forms are placed just above the Altar

Four Kerubim see *Kerubim*.

Four Sons of Horus see *Sons of Horus*.

Hapi see "Ahephi" in *Sons of Horus*.

Hapimon (Figure 167)

(3°=8°)—This God-form 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 wristbands. His nemys is blue with three green lotus flowers growing from it. Two yellow lotus buds grow on each side of them.

Harparkraat (Figure 168)

(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 waistcloth 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°). Horus 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°).



Figure 169
Hathoor

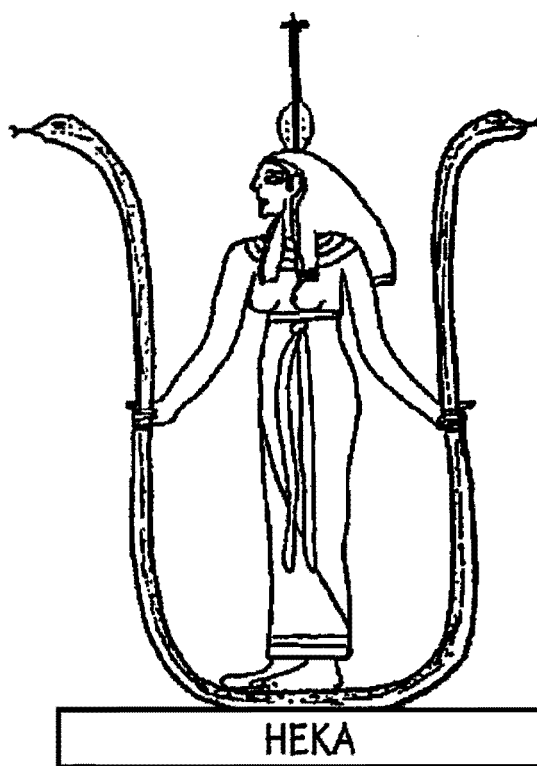


Figure 170
Heka

Hathor (Figure 169)

(0°=0°)—This Great Goddess (a form of *Athor*) 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. Her collar is colored in the pattern of blue, red, blue. Blue bands which support her robe of orange, which is 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 pavement.

Hebrew Letters

Mem—see *Heget*

Nun—see *Apepi*

Samekh—see *Sati*

Ayin—see *Set*

Peh—see *Anhert*

Tzaddi—see *Nut*

Qoph—see *Opaut*

Resh—see *Aten*

Shin—see *Mau*

Tau—see *Mut*

Heka (Figure 170)

(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.

Henkhisesui (Kerubim of Air) see *Kerubim*.



Figure 171
Het-Hert



Figure 172
Hormaku

Heget

(3°=8°)—She stands in front of the letter Mem. This frog headed Goddess is blue in color with a purple nemyss. Her armbands 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°).

Het-Hert (Figure 171)

(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 Lotus Wand.

Hormaku (Figure 172)

(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 wristbands are yellow boarded 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*.

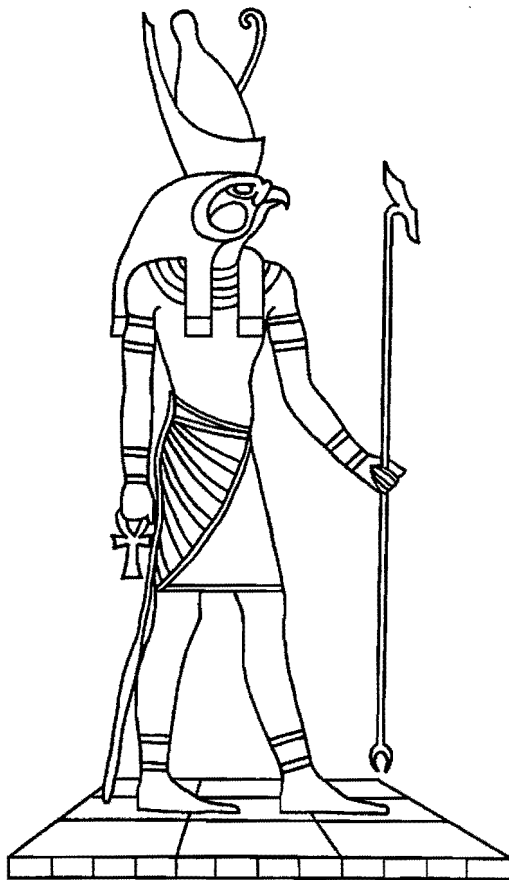


Figure 173
Horus



Figure 174
Isis

Horus (Figure 173)

(0°=0°)—Horus in the abode of Blindness unto and in Ignorance of the Higher. Avenger of the Gods.

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, armlets and anklets of emerald; a waistcloth of emerald striped 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.

(2°=9°)—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 of the North, red and white. His collar is yellow and blue; his waistcloth is yellow and blue with a mauve girdle, whence depends a lion's tail. His lotus has leaves alternately blue and yellow.

(3°=8°) same as (2°=9°).

Horus the Child see *Harparkraat*.

Horus the Elder see *Aroueris*.

Hutchaiui (Kerubim of Water) see *Kerubim*.

Isis (Figure 174)

(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 pavement.

(1°=10°)—The station of Isis is on the place of the Praemonstrator on the Dais. She has a blue headdress on which the emblem of the throne is mounted. 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 Wand 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°).

Kabexnuv see *Sons of Horus*.

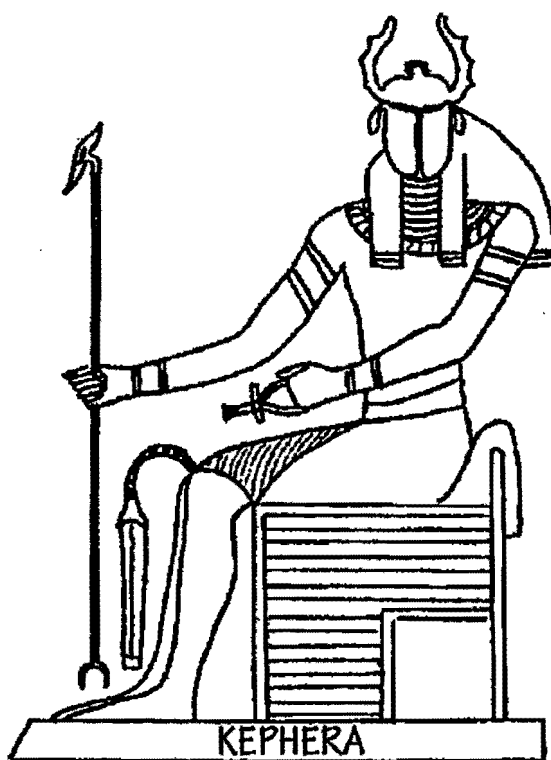


Figure 175
Kephera

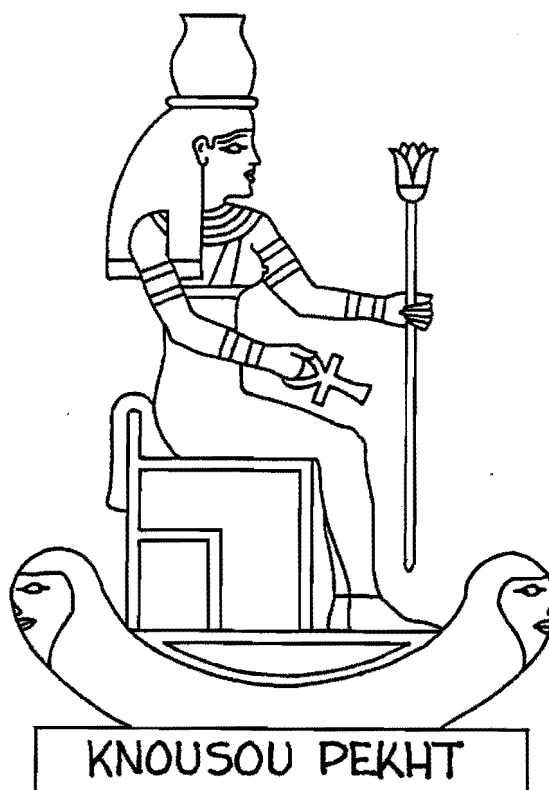


Figure 176
Knousou Pekht

Kephera (Figure 175)

(2°=9°)—This God-form has his station in front of *Satem*. He has black beetle for a face and a green head-dress. His collar is black as is arm, and wrist band. He holds a green Ankh and Phoenix Wand with green tunic striped with gold. This God-form takes the place of *Shu* (*Zoan*) on the Temple floor while *Shu*, as the controlling force, is seated on the Dais.

Kerubim

These forms are not described in detail. We are to imagine them as great stabilizing forces whose forms vary according to circumstances.

Henkhisesui—Kerub of Air (Figure 177)

(0°=0°)—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. She stands upon yellow and mauve pavement.

(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°).



Figure 177
Henkhisesui



Figure 178
Shebui

Shebui—Kerub of Fire (Figure 178)

(0°=0°)—The Kerub of Fire is in the South beyond the seat of Dadouchos. It is a power of the Great Goddess *Tharpesh*, 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. He stands upon red and green pavement.

- (1°=10°)—This Kerub is formed on the farthest reaches of the southern boundary. He has the head of a lion that is red and large red wings that flash with emerald. He has a green tunic and his skin is translucent red.
- (2°=9°) same as (1°=10°).
- (3°=8°) same as (1°=10°).
- (4°=7°) same as (1°=10°).

Hutchaiui—Kerub of Water (Figure 179)

- (0°=0°)—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. He stands upon blue and orange pavement.
- (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 and his skin is translucent blue.
- (2°=9°) same as (1°=10°).
- (3°=8°) same as (1°=10°).
- (4°=7°) same as (1°=10°).

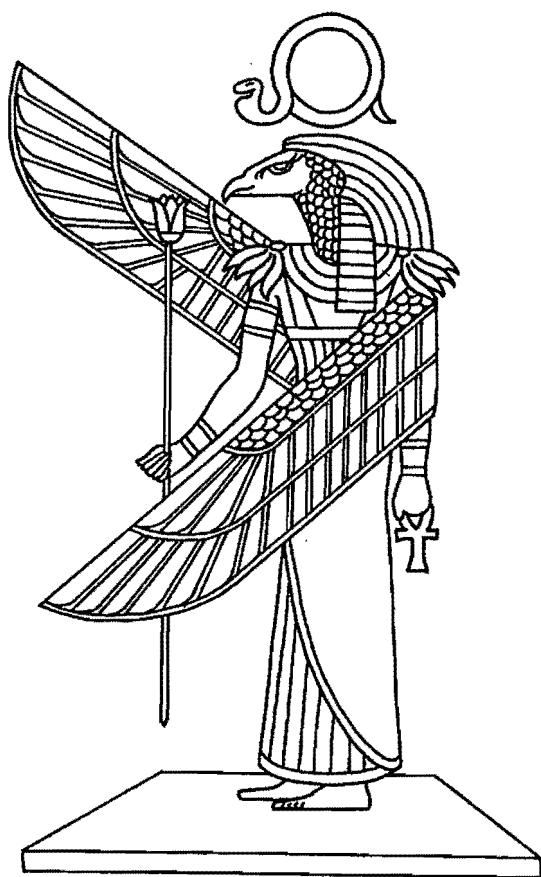


Figure 179
Hutchaiui



Figure 180
Qebui

Qebui—Kerub of Earth (Figure 180)

- (0°=0°)—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, and red with some white. He stands upon black and green pavement.
- (1°=10°)—He has the face and form of a Bull. He has heavy, darkening wings in the colors 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°).

Knousou Pekht (Figure 176)

(2°=9°)—This God-form 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 head-dress. Around her neck is a multicolored collar in bands of red, black, blue and yellow. On her arms and wrists are blue bands trimmed with yellow. She is holding a green Ankh in her right hand and a green Lotus Wand, trimmed with red, in her left hand.

(3°=8°) same as (2°=9°).

Maat see *Thmaa-est*.

Mau (Figure 181)

(1°=10°)—Mau stands in front of the letter Shin and above the Banner of the West. This position curtails the energy of Mau to prevent her 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 she also guards the Gate of the South, on the floor.

(3°=8°) same as (1°=10°).

(4°=7°) same as (1°=10°).



Figure 181
Mau



Figure 182
Mut

Mesti see "Ameshet" in *Sons of Horus*.

Mestri see "Ahephi" in *Sons of Horus*.

Metatron

(1°=10°)—This God-form is in the place of Hegemon.

Mut (Figure 182)

(1°=10°)—This God-form 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°).

Nekebit (Figure 183)

(1°=10°)—Nekebit is a figure of light translucent green with green eyes. Her head-dress 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 with a gold Uraeus 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°).



Figure 183
Nekebit



Figure 184
Nephthys

Nephthys (Figure 184)

(0°=0°)—Nephthys has a face and body of translucent gold. She is crowned with a Cap over a vulture head-dress 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°)—This God-form is on the station of the Imperator on the Dais. She has a lunar shaped crown over her black vulture head-dress. Her nemyss is black and white striped with a collar of the same color. Her skirt is black with white straps. Her arm bands are black and white striped. She holds a green Lotus Wand and red Ankh. Her skin is golden yellow.

(2°=9°) same as (1°=10°).
 (3°=8°) same as (1°=10°).
 (4°=7°) same as (1°=10°).

Nu (Figure 185)

(2°=9°)—This God-form (of the atmosphere) wears a blue water pot over a yellow head-dress. 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.

Nut

(3°=8°)—She stands in front of the letter Tzaddi. She is light mauve in color 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°).

Nutpe see *Knousou Pekht*.



Figure 185
Nu



Figure 186
Omoo-Sathan

Omoo-Sathan (Figure 186)

(0°=0°)—Typhon, Apophis, Set: The Evil Persona is a composite figure of the powers arising from the Qlippoth. 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. He stands on black pavement. 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.

Opaut (Figure 187)

(1°=10°)—This God-form stands in front of the letter Qoph. He has a wolf's head that is predominately crimson. He has a green waist cloth, arm bands, and 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°).

Osiris (Figure 188)

(0°=0°)—Osiris in the Netherland. Expounder of the Mysteries in the Hall of the Dual Manifestation of the Goddess of Truth.

Osiris is stationed on the Dais where the Hierophant sits. Osiris wears the tall White Crown of the South, flanked by feathers striped white and blue. His face is green and 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 green and hold a golden Phoenix Wand, a blue Crook, and red Scourge. 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 beard and blue and white crown show both the influence of Kether and the Path of Samekh, while the yellow tip on his beard 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.

The God-form of Osiris never moves from the Dais. When the Hierophant has to move from the Dais, he is covered in the form of Osiris in action—*Aroueris*, which is built up by the Past Hierophant, seated on the Hierophant's left. If no one is seated as past Hierophant, then Inner Members help the Hierophant to formulate the second God-form.

(1°=10°)—This God-form is at the station of the Hierophant. He wears the white conical cap with the blue feathers of *Maat* on each side. His skin is green and he has a black beard. His body wrap is white and his collar is made up of the elemental colors. He holds a red scourge and red Ankh.

(2°=9°) same as (1°=10°). This God-form is on the floor station of the Hierophant.

(3°=8°) same as (1°=10°).

(4°=7°) same as (1°=10°).

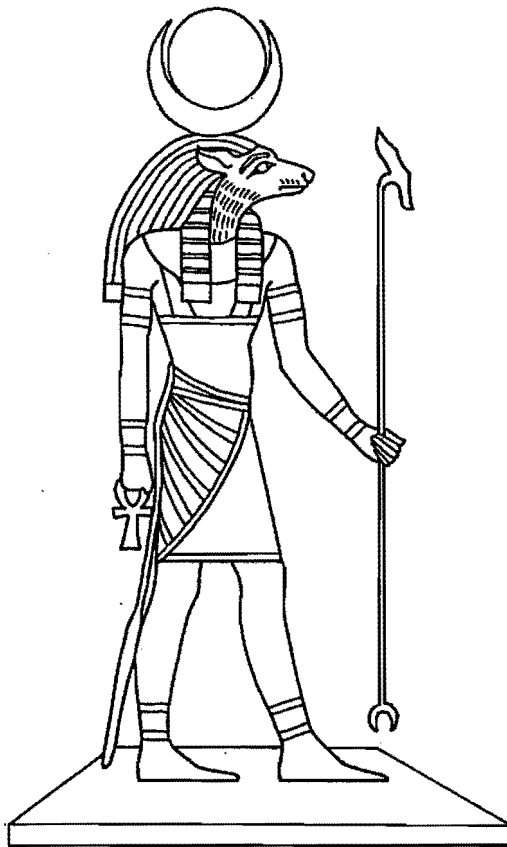


Figure 187
Opaut

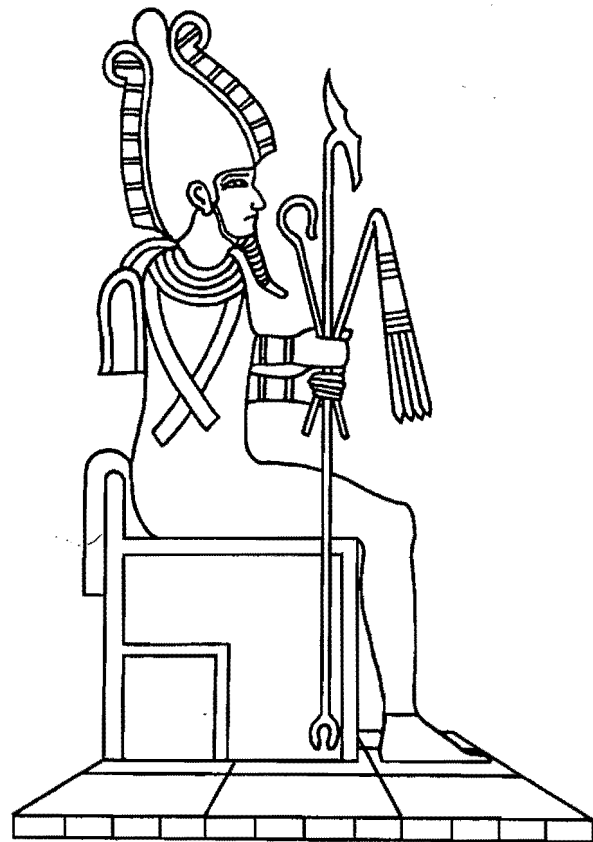


Figure 188
Osiris

Ptah Ra Pan-Lses (Figure 189)

(3°=8°)—This God-form is at the station of the Hierophant. He has yellow lunar-curved horns as support for a yellow solar disk. His skin is green. He holds in both hands a 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.

Qebhesenef see “Kabexnuv” in *Sons of Horus*.

Qebui (Kerubim of Earth) see *Kerubim*.

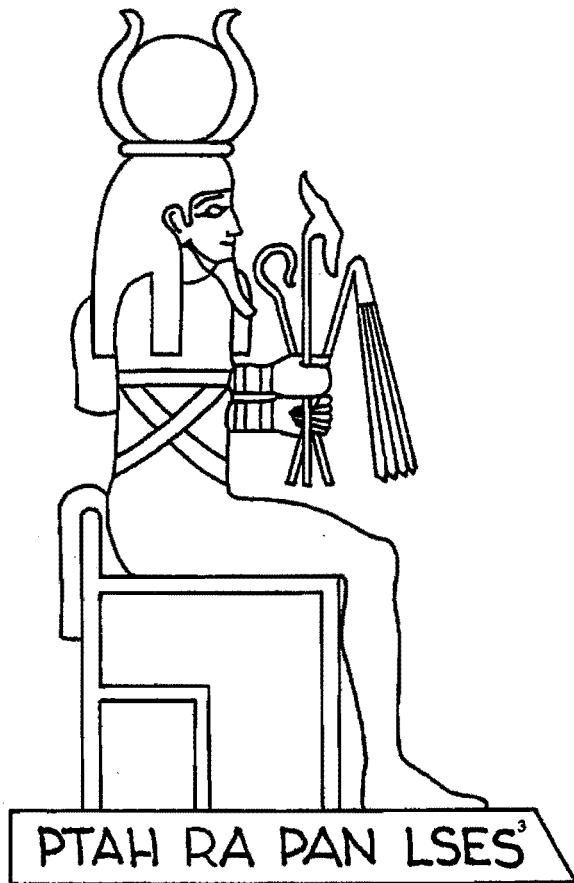


Figure 189
Ptah Ra Pan-Lses

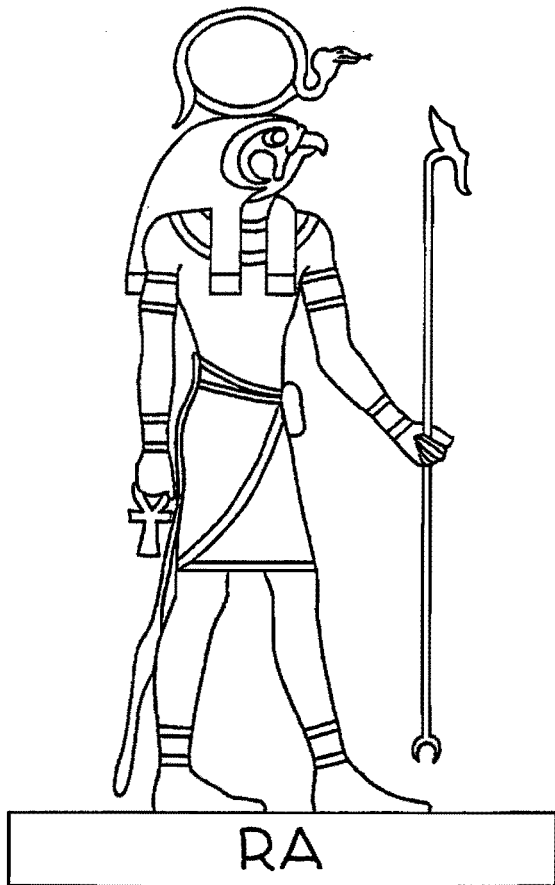


Figure 190
Ra

Ra (Figure 190)

(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 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 color, his beak is green, and his eyes are red. The headdress he wears is a red solar disk surrounded by a yellow serpent that 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.

Samael

(1°=10°)—This God-form is in the place of Hiereus.

Sandalphon

(1°=10°)—This God-form is in the place of Hierophant on the floor.

Satem (Figure 191)

(2°=9°)—She wears a white crown of the North with a black headdress. Her collar is made up of green with black trims, as is her arm, wrist and ankle bands. The tunic she wears is green with a black diagonal stripe, and she holds a bow and arrow in her hands. Her station is directly in front of the Earth Tablet. This God-form has a dual association to the Path of Samekh as well, and is placed in form in front of that letter situated above the Dais.



Figure 191
Satem



Figure 192
Sati

Sati (Figure 192)

(3°=8°)—This Goddess has blue skin coloring. Her nemyss is gold and her skirt is red. Her armbands 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 two black bull's 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.

Sati-Ashtoreth (Figure 193)

(4°=7°)—This shows a woman seated on a red throne with green lines. She is wearing a white crown from which protrudes a vulture's head and tail whose feathers are of the same color. 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 color. In her right hand she holds a green Ankh and in her left a green Lotus Wand with a red top.

Seb (Figure 194)

(2°=9°)—He stands with a white Goose on top of his yellow headdress. His collar has yellow, red and yellow bands. The arm, ankle and wrist bands are red with yellow trims. The tunic is yellow with a red sash with a red diagonal piece on the lower right. He holds a green Ankh and green Phoenix Wand with two prongs emitting from it.



Figure 193
Sati-Ashtoreth

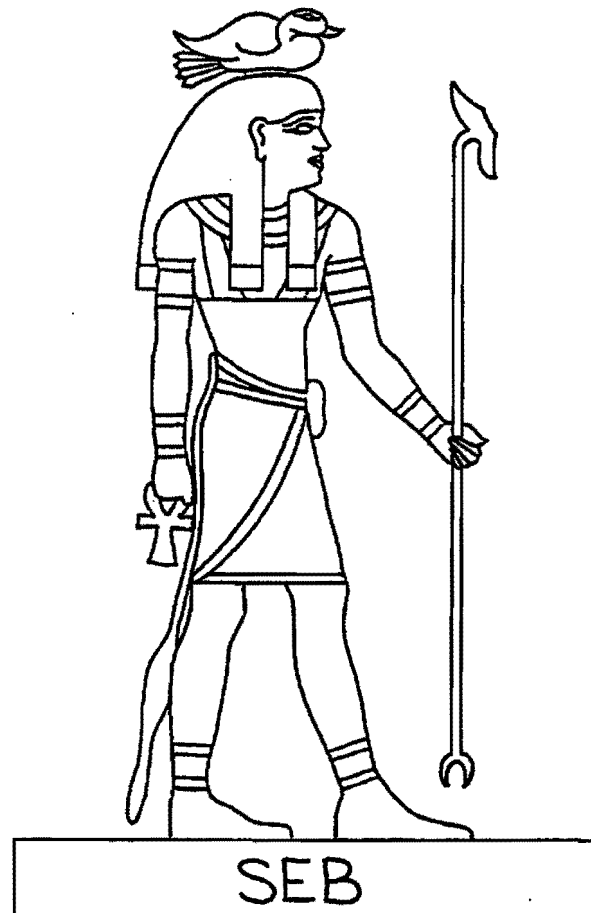


Figure 194
Seb

Sebek (Figure 195)

(3°=8°)—This God-form 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.

Set

(3°=8°)—This God-form stands in front of the letter Ayin. This jackal-headed God is a deep indigo in coloring with a green skirt, nemyss, and armbands. In his right hand he holds a red Ankh and in his left, a red Phoenix Wand.

(4°=7°) same as (3°=8°).

Shebui (Kerubim of Fire) see *Kerubim*.

Shooen (Figure 196)

(3°=8°)—This God-form has the throne of the Imperator. The figure is encased in a blue rectangle with orange borders around it. The throne is also blue with orange stripes. Her head-dress is a pair of black bull's horns with a red lunar disk between them, mounted on a green nemyss. She has naturally colored skin, a cow's head and a robust human body. She has blue arms and wristbands with a black centre stripe. Her tunic and shoulder straps are blue. She holds a green Lotus Wand with a red top and green Ankh.

Shooeu-Tha-Ist see *Shooen*.

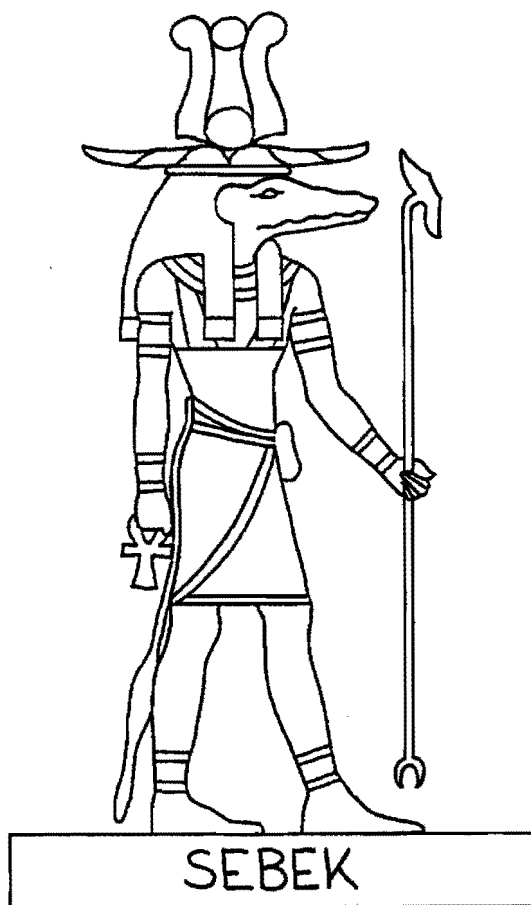


Figure 195
Sebek

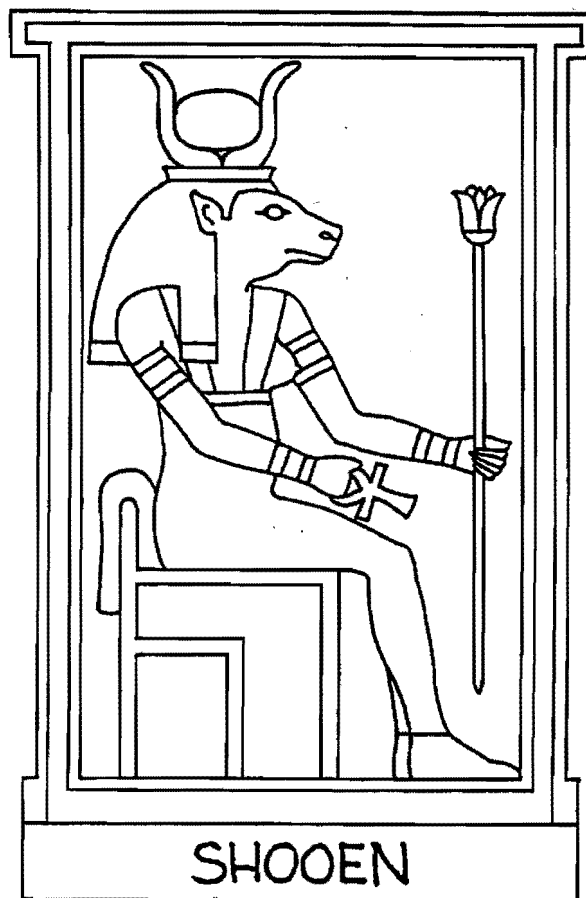


Figure 196
Shooen

Shu (Figure 197)

(1°=10°)—This God-form is in the place of Stolistes. He has translucent blue skin and wears an orange nemyss. His orange clothing is trimmed with gold. The plume from his headdress is dark blue, and he has blue eyes. He holds a Phoenix Wand and an Ankh. (3°=8°) same as (1°=10°).

Shu Zoan (Figure 198)

(2°=9°)—This God-form has a yellow head-dress with mauve knots 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 trims. 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 has twin prongs emitting from its base. When this God-form moves on the floor, he does so as *Kephera*, in that form. (3°=8°) same as (2°=9°).

Socharis (Figure 199)

(2°=9°)—He wears the white crown of the North with twin green feathers. His hawk's 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 wristband with purple trim. He holds a short green Phoenix Wand, and a yellow Crook and Scourge. His crown is yellow and mauve.

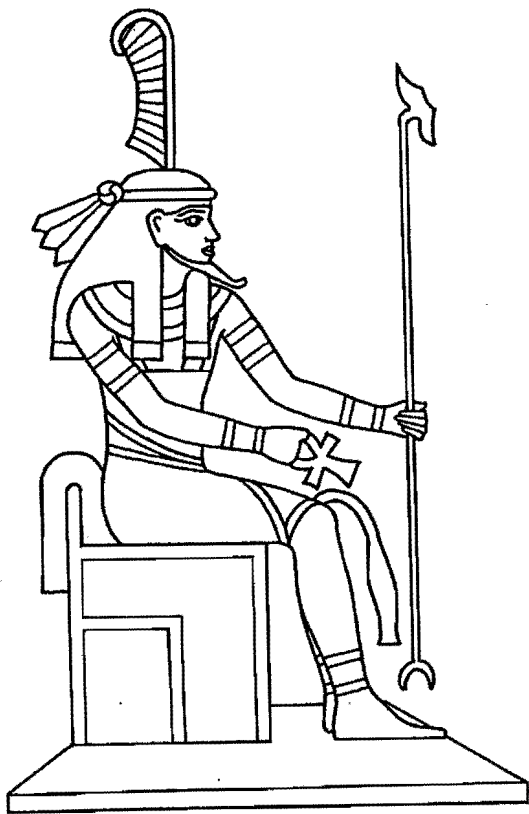


Figure 197
Shu

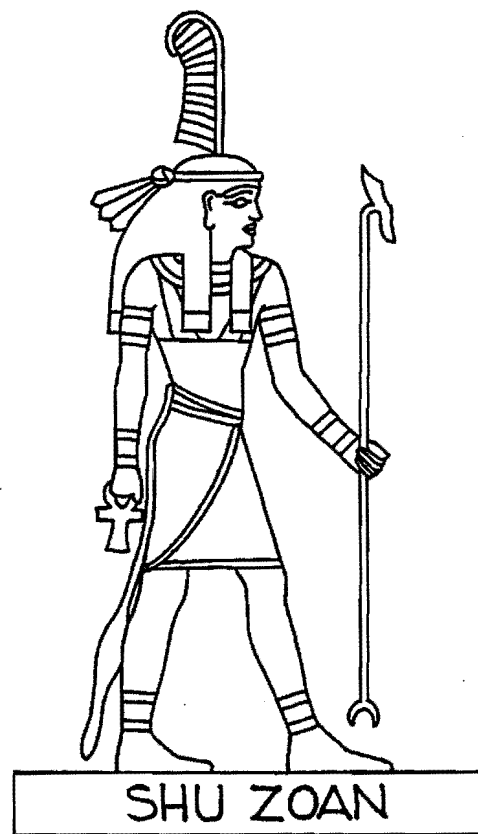


Figure 198
Shu Zoan

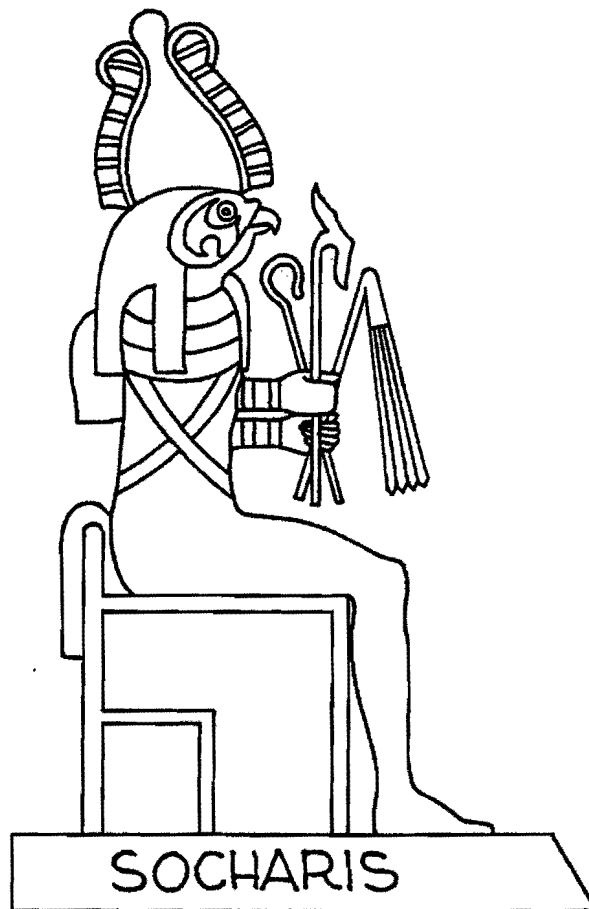


Figure 199
Socharis

Sons 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.

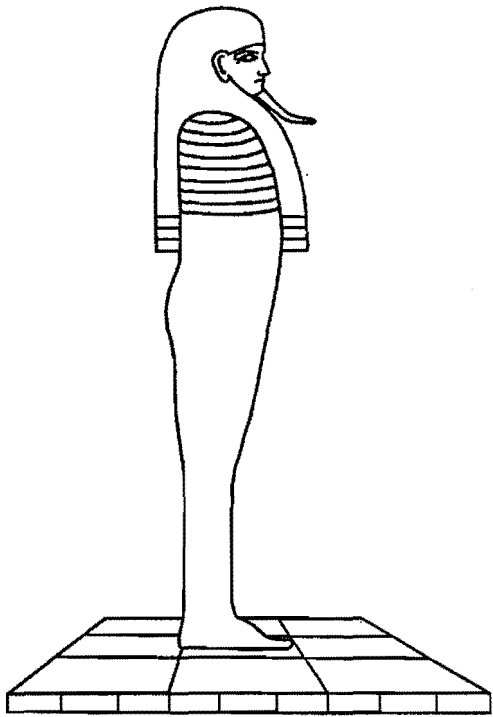


Figure 200
Ameshet

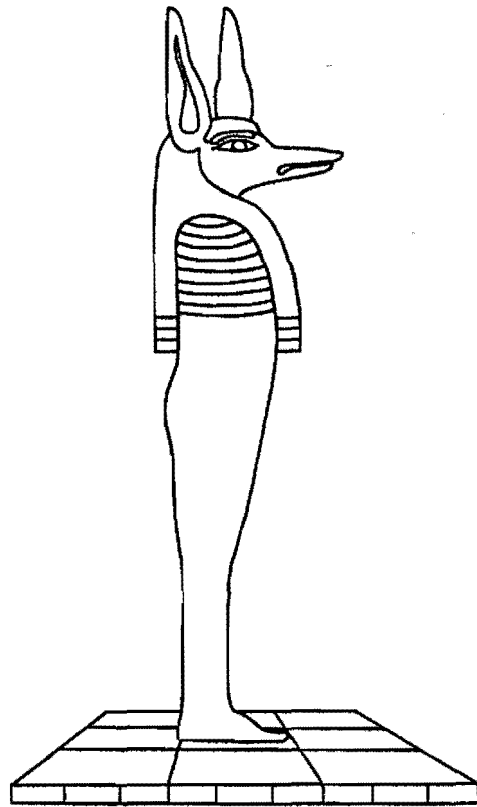


Figure 201
Tmooathpah

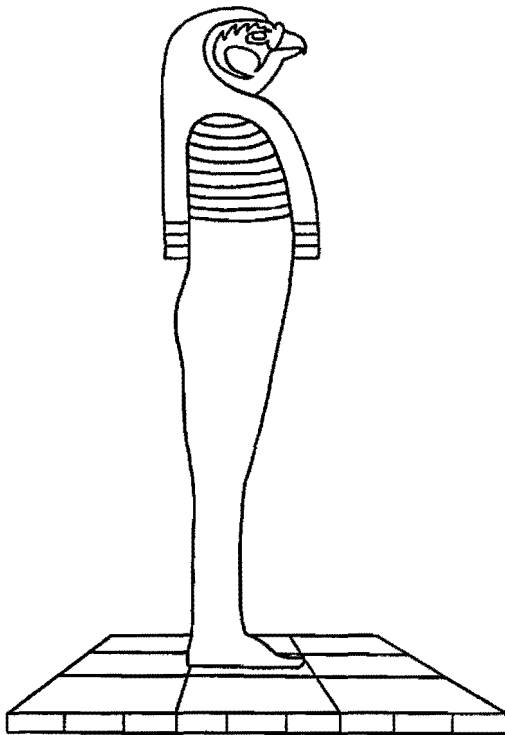


Figure 202
Kabexnuv

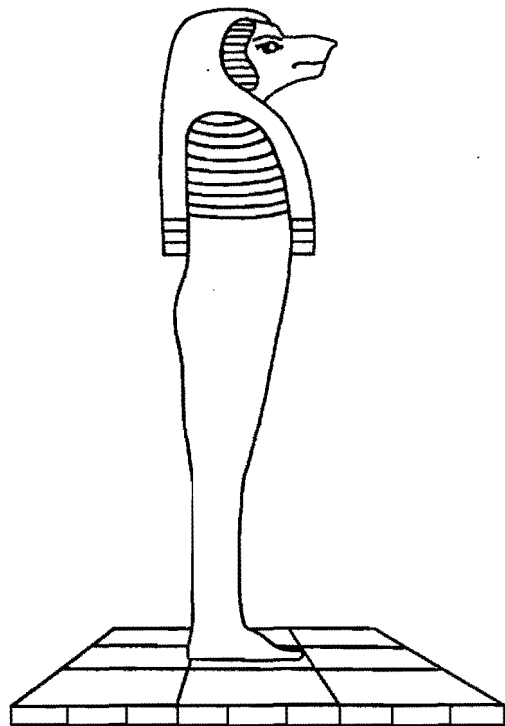


Figure 203
Ahephi

Ameshet (Figure 200)

(0°=0°)—The man-faced Son of Horus is in the northeast. He has a blue nemyss banded with red, blue, and black. His face is red and he has a black ceremonial beard. Around the shoulders of his white mummy shape are bands of red, blue, and black, three times repeated. He stands on pavement that is 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°).

Tmooathpah (Figure 201)

(0°=0°)—The jackal-headed Son of Horus 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 pavement that is 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 (Figure 202)

(0°=0°)—The hawk-faced Son of Horus is in the northwest. He has a black and tawny face. He wears 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 pavement that is 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 (0°=0°).

Ahephi (Figure 203)

(0°=0°)—The ape-faced Son of Horus is in the southwest. He has a blue nemyss bordered with red, blue, and yellow bands. These colors appear threefold on his shoulders in the same order. He has a white mummy shape and his face is red. He stands on pavement that is 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°=0°).

(4°=7°) same as (0°=0°).

Tefnut (Figure 204)

(1°=10°)—This God-form is in the place of the Dadouchos. A green disk and two gold serpents are surmounted on her lion golden head. Her body is translucent yellow; her dress is green with a mauve collar and armbands. She holds an Ankh and a staff with a lily mounted on the top.

Temu (Figure 205)

(4°=7°)—This God-form is the form of a bearded man with pink-colored 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.

Tharpesh see Tharpeshest (Jefine Pasht).

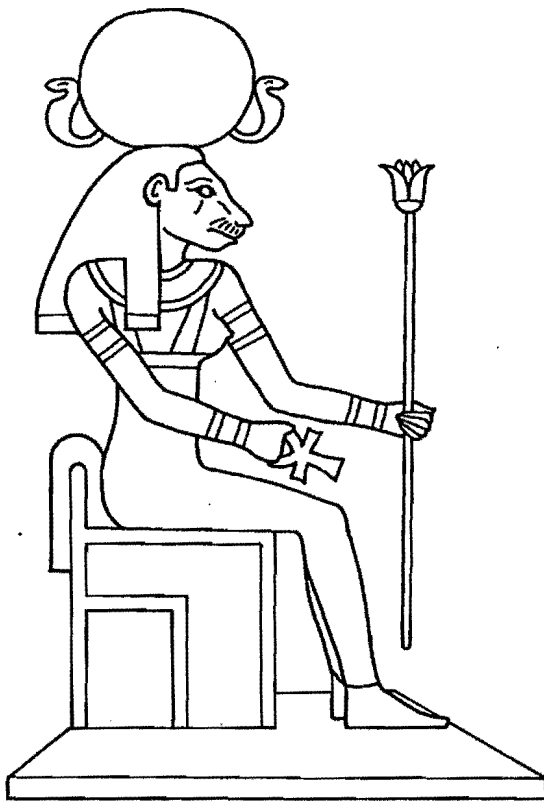


Figure 204
Tefnut

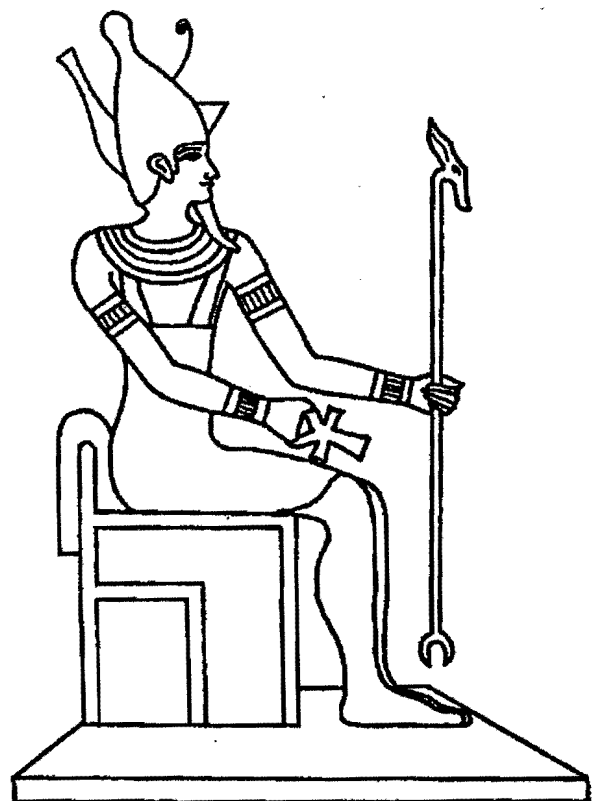


Figure 205
Temu

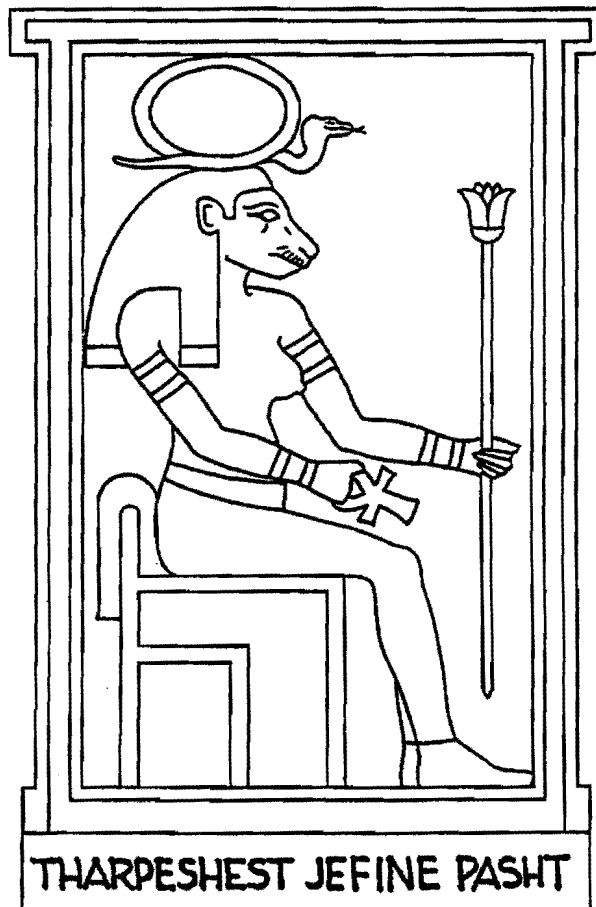


Figure 206
Tharpeshest Jefine Pasht

Tharpeshest Jefine Pasht (Figure 206)

(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 trimmed with yellow and she wears a black sash. Her throne is yellow with purple trimmings. Around her is a yellow awning trimmed with purple. (3°=8°) same as (2°=9°).

Thaum-Aesch-Niaeth (Figure 207)

(0°=0°)—Thaum-Aesch-Niaeth is “Perfection through Fire manifesting on Earth,” and “Goddess of the Scales of the Balance at the White Pillar.”

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. She carries a green Ankh and a Lotus Wand with a red flower and green stem. Her simple red tunic reaches to her feet. She stands on black pavement.

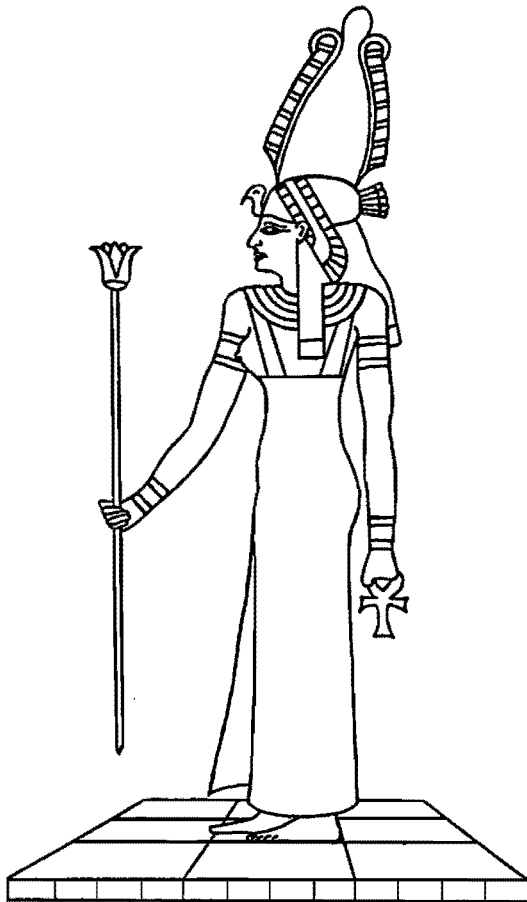


Figure 207
Thaum-Aesch-Niaeth

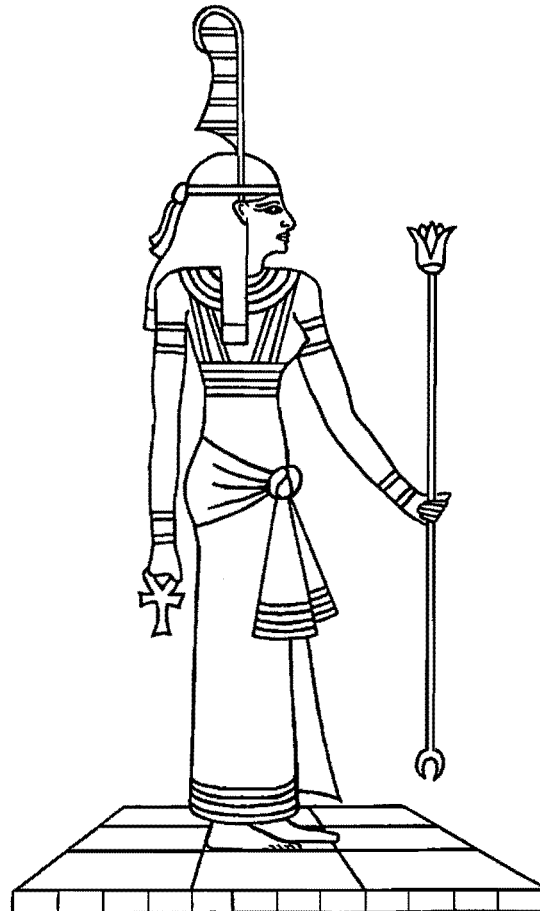


Figure 208
Thmaa-Est

Thmaa-Est (Figure 208)

(0°=0°)—Thmaa-est (*Maat*) is “Before the Face of the Gods in the place of the Threshold.”

Thmaa-est wears a black nemyss bound at the brow with a purple band from which rises, in front, a tall ostrich feather striped with red and green in equal bands. 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 shoulder 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 armlets of emerald and red and carries a combined form of the Lotus and Phoenix Wand. It has an orange

flower with a blue stem that ends in an orange Sign of the Binary. In her left hand she carries a blue Ankh. She stands on a pavement of yellow and purple, bordered with blocks of red, blue, yellow, and black, in succession.

Tho-oom Mo-oo see *Toum* and *Temu*.

Thoth (Figure 209)

(0°=0°)—The God-form of Thoth is built up by the Cancellarius or the Officer seated to the right of the Hierophant. This is his Visible Station, but he also has an Invisible Station in the East while the Neophyte 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, and his ornaments are red and green. He carries a blue Ankh and a stylus and writing tablet. He stands on mauve and yellow pavement.

(1°=10°)—The God-form is on the station of the Cancellarius. The color of his Ibis head is yellow and mauve. His skin is yellow while his waistcloth and arm bands are mauve. In his left hand he holds a white feather and in the right, a white scroll.



Figure 209
Thoth

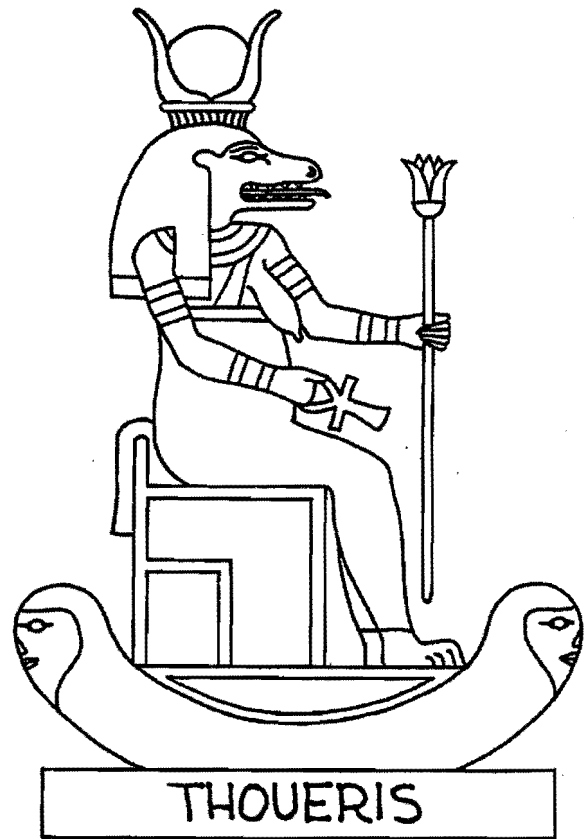


Figure 210
Thoueris

Thoueris (Figure 210)

(3°=8°)—This God-form is in the seat of the Praemonstrator. Her crown has black bull's 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 wristbands are orange with blue stripes at the ends, while her collar is gold.

Tmoomathaph see *Sons of Horus*.

Toum (Figure 211)

(2°=9°)—This bearded God stands in front of *Heka*. He wears the double white crown of the North with a blue headdress and orange tunic with a blue diagonal stripe. His blue collar has gold trim as does his 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 color.

Typhon see *Omoo-Sathan*.

Uatchet (Figure 212)

(1°=10°)—This God-form 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 in the station of the Black Pillar.

(2°=9°) same as (1°=10°).

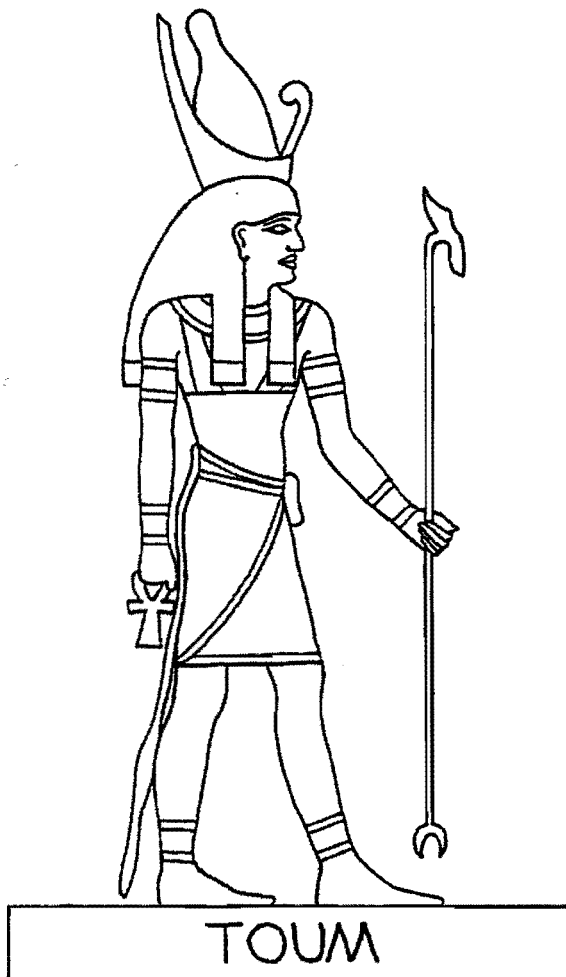


Figure 211
Toum

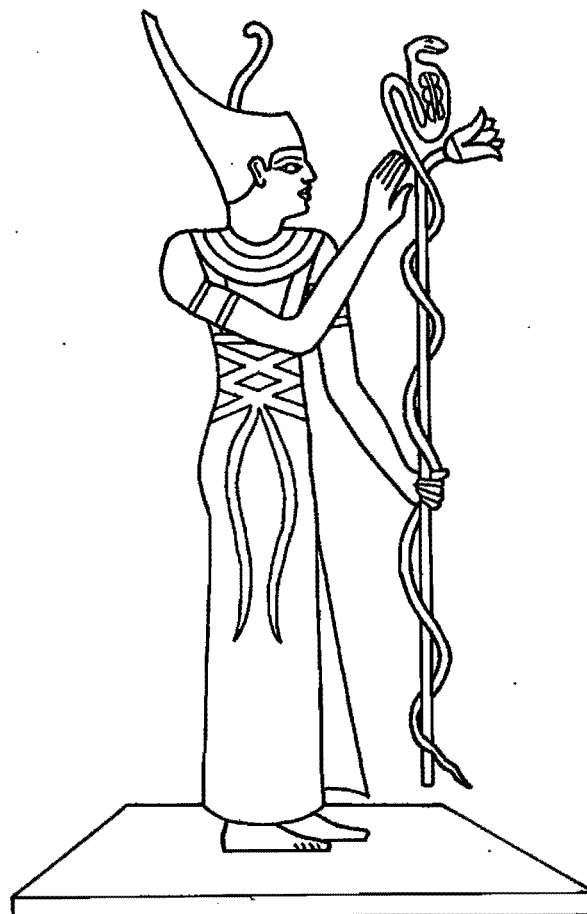


Figure 212
Uatchet

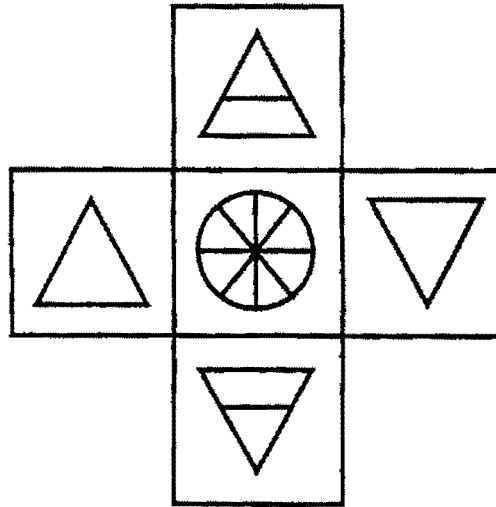
Notes:

1. See the Second Order Flying Rolls Numbers II and VI for the correct use of this method in Chapter 10.
2. The God-forms listed in each of the Grades came from a manuscript by Moina Mathers that Taylor copied. Although the descriptions of the God-forms are complete, there were some God-form illustrations missing from Taylor's paper. They can easily be reconstructed from their descriptions.
3. It has been assumed that these Officers do not appear in the elemental grade rituals, but in fact they can. In the old Golden Dawn, the placing of these officers was optional. In the Stella Matutina, these officers were generally included on the Dais, or else the Wardens of the Temple took their places. If they are not present, the Hierophant has to take the responsibility of performing all their functions. This is almost impossible, as the Stella Matutina found out in later years. Though their positions were generally not marked on the temple diagrams for the 1°=10° ritual, it was always understood that they would be present. It is in areas like this that the members of the Stella Matutina, in working the rituals, discovered the weak areas of early Golden Dawn ritual and compensated for them. You will note that a complete Tree of Life is on the floor, while the Supernals are duplicated on the Dais. The Chiefs or Wardens on the Dais reflect the power of the Tree on the floor. If only the Hierophant is used, then he will do similar work, but it will be directly through Kether.
4. The first major change with the God-forms in the Theoricus Grade is that the previous pantheon of Osiris, Isis, Nephthys, and Thoth of the previous Grades are no longer on the Dais. These God-forms are replaced by yet another pantheon that you may recognize as being part of the Air 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 level. 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 some of the Z.2 documents. See *Enochian Chess of the Golden Dawn* by Chris Zalewski, Llewellyn Publications, 1994.

The God-forms on the Dais in the previous two Grades are still present, though they are on the floor, for the 32nd Path is still a Path of Earth even though Yesod controls it. Two God-forms also appear in two places in the same ritual, a point that puzzled me for many years, since no one had really given me a satisfactory reason. Taylor just kept referring me back to the Admission Badge of this Grade.

In the Original Golden Dawn version of the Cubical Cross 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 God-form 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.

5. Some of the coloring descriptions are not very full but they are given as I received them. I have resisted tampering with them to make them more complete. Taylor told me years ago that apart from the added color to these figures, the remaining colors were up to the artistic license of the individual.



Chapter 8

The Portal Ceremony and Commentaries

Introductory Note

This section contains the Second Order Rituals of the "Roseae Rubeae et Aureae Crucis" from the Portal ritual to the 5°=6° ritual of the Golden Dawn's Second Order.

Over the years there has been a great deal of hype regarding the experiences of the 5°=6° rituals. Yet to date very few of those who have written about such have actually undergone the 5°=6° ritual. Some occult authors who have elaborated on what the psychological experiences are, during or after the 5°=6° ritual, are really stating their perspective from a very idealistic viewpoint with no practical experience behind it. When I was first trained by Adepts from the now defunct Whare Ra temple, I questioned them relentlessly about their personal experiences they had both during and following the 5°=6° ceremony. From speaking to over twenty or so Adepts that went through the 5°=6° ritual (and based on my own personal experience), I have collated a great deal of information which I intend to discuss. I also want to expel some of the myths concerning the effects of the 5°=6° ceremony. When discussing the effects of this ceremony I shall also be referring to the Portal ritual as well for it is very much a part of the 5°=6°.

The first general statement is that the 5°=6° ritual roughly equates with the third Masonic degree and, in effect, releases the Kundalini. This statement tries to draw a parallel between the 5°=6° and Masonry. The effects of both rituals are entirely different however, and the current of energy one uses as a power base in the Masonic Ritual does not equate with that of the 5°=6°. The Kundalini is not raised during the 5°=6° or as a direct result of that ritual. What happens both in Masonry and in the Golden Dawn's Second or Inner Order, the Roseae Rubeae et Aureae Crucis, is that a certain type of alignment in the subtle bodies occurs which affects mainly the five Chakras above the head. These centers are not major ones but are too large to be classed as minor and to a certain extent they do not fall into any specific category but are not part of the seven on the body proper.

I propose this not as some sort of glib statement but backed by my own work in testing those who went through the 5°=6° experience. As a practicing Radionic Therapist, I have worked with these energies many times and I am able to detect and localize their effect on the individual.

The real effects that take place when the Kundalini is raised have been documented in the West. I suggest the book *Kundalini - Psychosis or Transcendence* by Lee Sannella (M.D). This book outlines in detail what some of the Kundalini symptoms are and I would suggest the use of this as a guide for anyone who believes they have experienced

Kundalini symptoms. It would be safe to state that no one that I have met from Whare Ra that went through the 5°=6° had experienced the rising of the Kundalini. I would also ask those who are third degree Freemasons (Master Masons) the same question. I mention all of this because I want to approach the effects of the 5°=6° in real terms and not simply repeat what has been handed down to us either from or about the Golden Dawn.

The 6°=5° and 7°=4° Grades are also not designed to raise the Kundalini but to prepare the body by rectifying its polarity and fine tuning its Etheric, Astral and Mental densities so that communication with the Higher Self will be more accurate. A common mistake made by those who go through rituals such as the 5°=6° is to experience heat surges (either during or after the ceremonies) and attribute this to an activation of the Kundalini process. Generally speaking, many people who feel heat surges in various body channels will find that they are indeed heat surges or an activation of Chi flow and nothing more. These surges are a result of the high density of energy, working through the various channels of the Etheric body. Sannella's work is very explicit on what to expect on this matter. In real terms, raising the Kundalini is not as important as alignment. When I was in India I saw Kundalini raised deliberately, and while the effect was amazing, to my mind it was very much like a cleansing process. The rituals of the Golden Dawn prepare the body one level at a time, and that is, I believe, more important than trying to tap into Kundalini.

The next point of interest is the strong Christ concept found within the 5°=6° though it is not like that taught in a typical Church or any other type of Christian faith. This, of course, varied to a degree in later Temples, especially when many of those in the Order were Christian. Take, for example, Whare Ra Temple where those in the Order that were devout Christians found that the 5°=6° actually strengthened their beliefs. It would be fair comment to say that most people who practice the Golden Dawn rituals today are not Christians and would have to "bite the bullet" during certain aspects of the 5°=6° when the name of Christ is mentioned. The name of Christ has power but those in the Order tend to keep it as an abstract principle rather than as a fundamentalist belief. What many of us who were not Christians did when we went through this ritual was to accept Christ from a Gnostic viewpoint and in that way we found no clash with some of our deeper spiritual brothers and sisters. The Christ Current is deep within the 5°=6° rituals and one must accept it for what it is or otherwise one will lose some of the power base of this aspect.

Moina Mathers, a Jew, wrote this on the subject of Christ within the Golden Dawn context:

Christ says: "Whosoever shall confess me before men shall the Son of Man also confess before the Angels of God"—signifying that he who shall raiseth himself by linking his Human to his Divine Self, being consequently in touch with the Kether of his Assiah, he shall be able to rise still further to the Plane of the Angels. That is to say, that through the Kether of his Assiah he can be admitted to his Plane of Yetzirah, his Angelic Self; for he has accepted the Christ within him his power of Ascent. "But he that denieth me before men shall be denied before the Angels of God," meaning that he who denies the me, the power of the letter Shin, the letter of the Holy Spirit that makes of Jehovah the name Jeheshua, hath denied that Spirit, that Higher Self, which is his one link with the Truth of Life, and so hath refused the Christ that can be within, the only part which would enable him to rise to his Divine Self, whence he could receive the Descent of the Divine Spirit, which ever comes to him who seeketh for it.

Here she talks about Christ as a means to an end but does not deny his way of peace and love. To clarify this point even further her husband and Founder of the Golden Dawn had this to state:

Every now and then at the end of certain periods, there are greater crises in the World's History than at any other periods, and at such times it becomes necessary that the Sons of God should be incarnated to lead on the New Era of the Universe. I do not

affirm that Christ was necessarily a man who obtained Adeptship in that incarnation but rather one who had Adeptship and come back down to be incarnated again to lead up a new era. It was, however, necessary in the Crucifixion of so great a Soul, so that the form might actually suffer, that everything except the Nephesch should be withdrawn, which would be the reason of the cry of the Nephesch "My God, My God, Why hast Thou forsaken me?" For the Nephesch which was temporarily abandoned in this case was the cloak of that Incarnation. In other words, the only mortal part about the Man, or the God, and then only after incurring that physical death, as it were, could the other Divine Parts suddenly come down and make it the resurrected or glorified body which, according to the description, had after the Resurrection, the apparent solidity of the ordinary body, and the faculties of the Spirit Body. Because if you can once get the great force of the Highest to send its ray clean down through the Neschamah into the mind, and thence, into your physical body, the Nephesch would be so transformed as to render you almost like a God walking this Earth.

Now from these two perspectives one can see the acceptance of Christ is not via the Christian religion, but as a Master in his own right. It is very much in keeping with the Theosophical concept of Christ as well. What both the Mathers have not said directly here, but hint at in the quotes, is that there are others whose name should be revered as well as that of Christ.

It is rather surprising to see people accept Osiris and deny Christ as a God-form. Each has his own particular power base that can be utilized if that form is evoked. To reject this out of hand is to deny the Self. I say this because I have found this out through trial and error. When people mention this point to me, I try to point out that over the years with all the people praying to Christ one can find that when they ask his help they tap into a vast reservoir of energy. The mechanics of this principle are explained in *Holographic Universe* by Michael Talbot. Crowley was another one who wrote a great deal on Christ and accepted his power for what it was. You do not have to be a Christian to call on Christ for help any more than one would have to be a member of the Temple of Isis to call on her help as well. The myth of Christian Rosenkreutz is also an ideal, but an ideal that has a great deal of power. But emulating the resurrection principle of Rosenkreutz, Christ, and Osiris, the various subtle bodies will tap into those power sources and will be able to direct our spiritual rebirth.

By this I do not refer to the Kundalini, but to other forms of energy in the subtle bodies and Chakras which are of equal importance.

While I have addressed some of the major points of the Portal and 5°=6° ritual, this is but in reality a stepping stone in explaining some of its secrets, a great many of which are still hidden.

I would also stress that many of the explanations given in this section are a skeleton framework of instructional material for the Higher Grades (6°=5° and 7°=4°).

Pat Zalewski
Wellington, New Zealand
1993

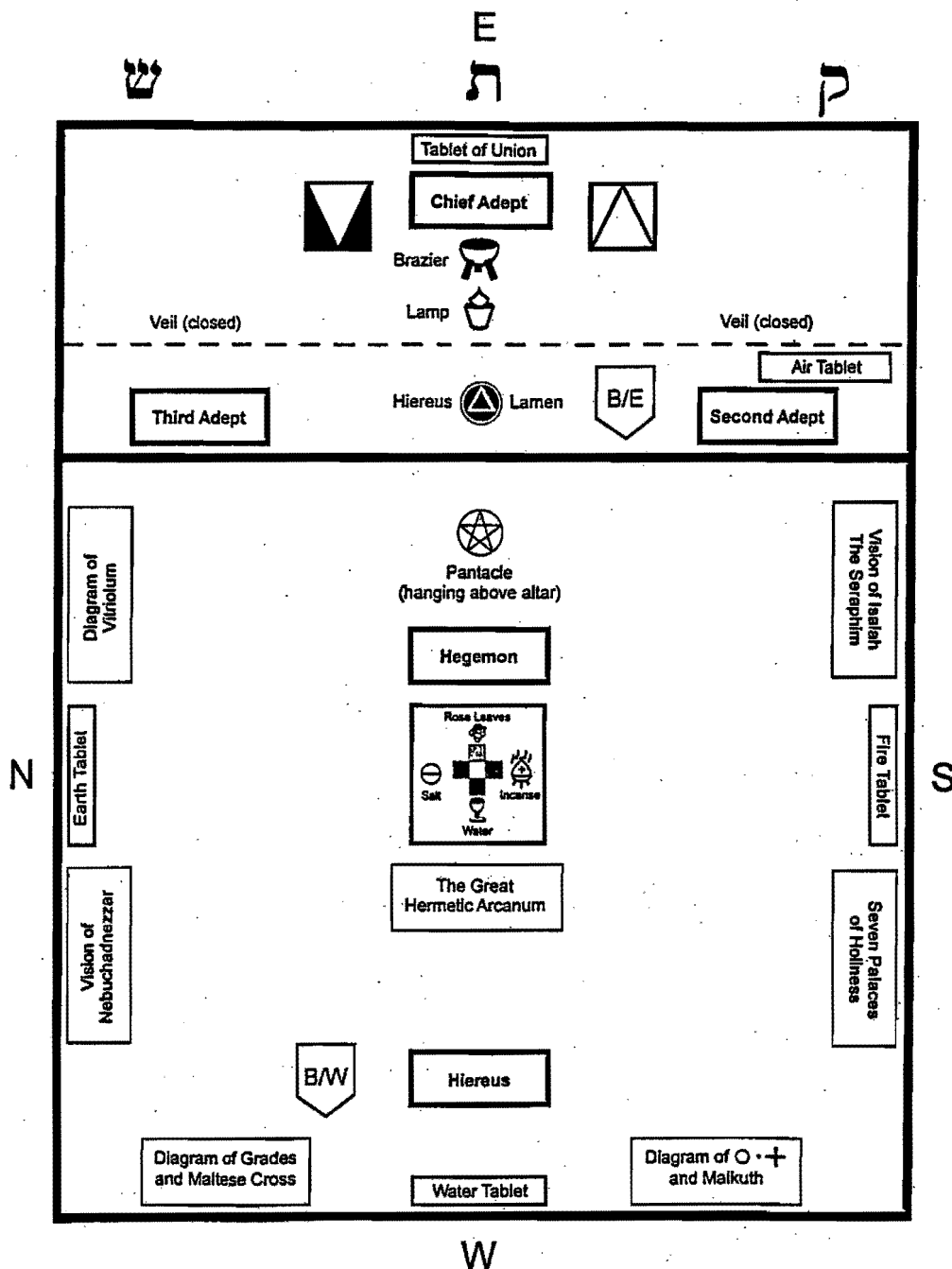


Figure 213
Portal Temple Layout—First Part

The Portal Ceremony of the Whare Ra Temple of the Second Order of the Stella Matutina

Officers

- Chief Adept:** White robe, yellow sash and shoes, red cloak of Hierophant, yellow and white nemyss, Red Rose and Golden Cross on yellow collar, Sceptre of Five Elemental colors surmounted by Pentagram. Pentacle. White lamp and brazier. Candle or torch.
- Second Adept:** White robe, red sash and shoes, red and green nemyss and cloak, Lamen of red Triangle in green Pentagram, red Wand with red Sulphur symbol at top. Red lamp and incense. White collar.

- Third Adept:** White robe, blue sash and shoes, blue and orange nemyss and cloak, Lamen of blue Cup in orange Octagram, blue Wand with Salt symbol at top. Cup of Water. Blue Collar.
- Hiereus:** Black robe, red shoes and collar, black cloak, black and white nemyss, Lamen of Four Colors of Malkuth with white Hexagram, Sword. Salt.
- Hegemon:** Black robe, red shoes, white sash, white cloak, yellow and purple nemyss, Lamen of red and blue Hexagram on white with yellow collar, Sceptre. Rose-leaves.

Requirements:

Six Portals, Water, Air, Fire and Earth Tablets, Tablet of Union. Five boxes with black covers, Brazier, Incense Sticks, Cord and Hook for Hanging Pentacle, Four Elemental lamps, Two white lamps, Veils for lamps, Salt, Rose-leaves, Cup of Water, Chemical Paper, Papers with Deity names for each Grade. 15th, 14th (Old and New versions), and 13th Keys of the Tarot. White Sash of Probationer.

Diagrams:

Maltese Cross, Malkuth, Great Arcanum, Vision of Nebuchadnezzar, Vitriol etc., 7 Palaces of Holiness, Vision of Isaiah (Seraphim), Typhon, Pan, Bow of Qesheth, Pentagram of Spirit, Cross of Four Elements.

(Note:— In the following ceremony where “Frater”, “him,” etc. is stated, this can be replaced by “Soror”, “her” where the candidate or officer is female.)

Opening of the Portal Ceremony

(Chief Adept is behind the Veil in the East, symbolically in Tiphareth. Other Officers in their Sephirotic Stations. Third Adept in the north-east, Second Adept in the south-east. Hiereus in the west and Hegemon east of Altar. The Hall is in darkness, the Elemental Lamps unlit. No lights except those burning behind the veil and shaded candles for officers. Any members attending must give the Portal Signs on entering the Temple. Portal members sit in the north. Full 5°=6° members in the south. Cross of Four Elements equated on Altar.)

Second Adept: 1. (knocks. All rise.) Very Honorable Fratres and Sorores, assist me to open the Portal of the Vault of the Adepti. Honorable Hiereus, see that the entrance is closed and guarded.

Hiereus: Very Honorable Second Adept, the entrance is closed and guarded.

Second Adept: Very Honorable Fratres and Sorores, in token of our search for the Light, give the sign of the 0°=0° Grade of Neophyte.

(All turn east and stand in the Sign of the Enterer. From behind the Veil, the Chief Adept's hand is stretched out, holding a candle or torch. Chief Adept [unseen] gives the Sign of Silence. ALL repeat Sign on cue from Hiereus.)

Chief Adept: The Light Shineth in Darkness, but the Darkness comprehendeth it not.

Second Adept: The Dukes of Edom ruled in Chaos, Lords of unbalanced Force. Honorable Hiereus, what is the symbol upon the Altar?

Hiereus: The Symbol of the equated forces of the Four Elements.

Second Adept: Banished be the Power of the Dukes of Edom, and let the power of the Cross be established.

(Chief Adept does the Sign of the Cross with Lighted Candle or Torch. Hiereus goes to east. All face east and perform Kabbalistic Cross. Hiereus now begins Lesser Banishing Ritual of the Pentagram, ending in east with usual formula.)

Hiereus: *(Returns to the west makes the 1°=10° Sign.)* ♪. *(knocks.)*

Hegemon: *(In the east makes the 2°=9° Sign.)* ♪. *(knocks.)*

Third Adept: *(In the north makes the 3°=8° Sign.)* ♪. *(knocks.)*

Second Adept: *(In the south makes the 4°=7° Sign.)* ♪. *(knocks.)*

(ALL sit.)

Chief Adept: The Cross upon the Altar is also the Cross of Corrosion, corruption, disintegration and death. Therefore, doth it fall in the Paths of Death and the Devil, unless in Hod, the Glory Triumpheth over matter and the Corruptible putteth on Incorruption, thus attaining unto the Beauty of Tiphareth; unless in Netzach, Death is swallowed up in Victory, and the Transformer becometh the transmuter into Pure Alchemic Gold. "Except ye be born of Water and Spirit, ye cannot enter the Kingdom of God."

What then very Honorable Third Adept is the additional Mystic Title bestowed upon a Philosophus as a link with the Second Order?

Third Adept: Phrath, the Fourth River of Eden.

Hiereus: Tau.

Hegemon: Resh.

Third Adept: Peh.

Chief Adept: Very Honorable Second Adept, what may be added to this word?

Second Adept: Kaph. ♪. *(knocks.)*

Hiereus: Tau. ♪. *(knocks.)*

Hegemon: Resh. ♪. *(knocks.)*

Third Adept: Peh. ♪. *(knocks.)*

Chief Adept: The whole word is Paroketh, which is the Veil of the Tabernacle.

(All make Signs of Rending the Veil.)

Chief Adept: ♪. *(knocks.)* In and by that Word, I permit the Portal of the Vault of the Adepts to be opened.

(Second and Third Adept draw aside curtains revealing Chief Adept who rises with Pentacle and taper in left hand, Sceptre in right.)

Chief Adept: Let us establish the Dominion of the Mystic Eth over the Four Elements.

(Chief Adept descends from the Dais and takes position in front of the Air Tablet and faces east. Hegemon stands behind Chief Adept with a bowl of Rose Leaves. All make Kabbalistic Cross. Hegemon places Rose leaves before the Air Tablet and stands in the 2°=9° Sign. Chief Adept Invokes Air and Lights Elemental Lamp. Hegemon takes Rose Leaves to Altar and places them on the Air arm of the Cross and remains east of the Altar facing west.)

(Chief Adept goes south. Second Adept comes behind and places Incense Sticks before Tablet and stands in the 4°=7° Sign. Chief Adept Invokes Fire and lights Lamp as before. Second Adept takes Incense to Altar and places it on the Fire Arm of the Cross and stands at the south of the Altar facing north.)

(Chief Adept goes to the west. Third Adept stands behind him, placing a Cup before the Tablet and standing in the 3°=8° Sign. Chief Adept Invokes Water and Lights Elemental Lamp. Third Adept takes Cup to Altar, and places it on the Water Arm of the Cross and remains west of Altar.)

(Chief Adept goes to north. Hiereus stands behind him placing Salt before the Tablet, and stands in the 1°=10° Sign. Chief Adept Invokes Earth and Lights Elemental Lamp. Hiereus takes Salt to north of Altar and places it on the Earth Arm of the Cross, where he or she remains.)

(Chief Adept completes Circle in east then passes to west now that all the Elemental Lamps have been lit.)

Chief Adept: In the Great name of **Yod Heh Vau Heh**.

(All give 0°=0° Signs towards the Altar then stand in the Elemental Signs.)

*(Chief Adept makes Passive and Active Spirit Invoking Pentagrams with Deity Names **Eheieh** and **AGLA** and closes with Kabbalistic Cross. He moves around to the east of the Altar, lays Pentacle on Cross and holds Sceptre and the Light on High.)*

Chief Adept: May the Cross of the Four Elements become truly purified and planted in Incorruption. Wherefore the Name of **Yod Heh Vau Heh** and in the Concealed Name **Yeheshua**, do I add the power of the Pentagram constituting the Glorified Body of Osiris, the Sign of the Microcosmos.

(All lights are turned up. Chief Adept hangs Pentacle on a hook above Altar then raises his Sceptre and Light on high and says.)

Chief Adept: **OI Sonuf Va-Orsagi Goho Iada Balata. Elexarpeh Comananu Tabitom. Zodakara, Eka Zodakare Od Zodameranu, Odo Kikle Qaa Piape Piamoel Od Voan.**

(Officers resume their ordinary positions. Chief Adept returns to the Dais. Second and Third to follow and stand by Pillars. Hiereus and Hegemon face east.)

Let us Adore the Lord and King of Hosts.
Holy art Thou Lord of the Universe.
Holy art Thou Whom Nature hath not formed;
Holy art Thou the Vast and the Mighty One.
Lord of the Light and of the Darkness. *(Stamps.)*

(Chief Adept now turns and faces west.)

By the Word Paroketh and in the Sign of the Rending of the Veil (*Gives Sign*), I declare that the Portal of the Vault of the Adepti has been opened.

(Chief Adept, carrying Lamp on High, circumambulates once and returns to seat on Dais.)

Chief Adept: וויו, י. (*knocks 4, 1.*)

Second Adept: וויו, י. (*knocks 4, 1.*)

Third Adept: וויו, י. (*knocks 4, 1.*)

Hiereus: וויו, י. (*knocks 4, 1.*)

Hegemon: וויו, י. (*knocks 4, 1.*)

(Starting with Hegemon all officers replace the Elements respective to their roles in the four quarters in order of Air, Fire, Water and Earth. This is a process of Circumambulating clockwise once before uplifting the element and placing it down, continuing in a Circumambulating motion.)

The Ritual of Rose Cross and Four Elements

(Chief Adept is concealed behind the Veil. The Portal symbolically opened for the Order, is yet closed for the unprepared candidate. Elemental Lamps are veiled. The Temple is in darkness save in the east behind the Veil.)

Second Adept: Very Honored Fratres et Sorores, our Honored Frater < _____ > having been a member of the 4°=7° Grade of Philosophus for the space of seven months and having passed the fivefold examination prescribed for admission to the Second Order, has been duly approved.

I hold a dispensation from the Greatly Honored Chiefs of the Second Order to permit him to approach the Portal of the Vault of the Adepti.

Very Honored Third Adept, see that he is duly prepared by wearing the sash of the 4°=7° Grade, admit him, having suspended around his neck the Admission Badge (*Equated Cross of Four Elements*), and having examined him in his knowledge of the Grip, Sign, Words, etc., of the 4°=7° and of the word Phrath, before you instruct him in the necessary knock.

(Second Adept stands before Veil. Hiereus and Hegemon bar the way of the Candidate near the door. Third Adept, having prepared the Candidate, opens the door showing the room in twilight, save for a Light glimmering in the east. Candidate is brought across the threshold)

Hegemon: The Realm of Chaos and of Ancient Night, ere ever the Aeons were, when there was neither Heaven nor Earth, nor was there any Sea, when naught was save the shape unluminous, formless and void.

Hiereus: To and fro in the deeps swayed the coils of the Dragon with Eight heads and Eleven Horns. Eleven were the curses of Mount Ebal, eleven were the rulers of the Qlippoth, and at their head were the dual contending forces.

(Hiereus and Hegemon drop their Sword and Sceptre which they had barred the way, and step back. They resume seats.)

Second Adept: *(Faces east.)* Then breathed forth out of the unutterable Abyss the Word. Then stood forth Thoth in the Sign of the Enterer, on the threshold of the Hall of Time as Time was born of the Eternal. *(Gives 0°=0° Signs)* So stood Thoth in the Power of the Word, giving forth Light, while the Aeons that were unbegotten unfolded before him.

(Philosophus is directed to make 0°=0° Signs.)

And Elohim said: "Let there be Light".

(The hand of the Chief Adept puts forth the Light from behind the curtain. Second Adept receives it and gives the Sign of Silence. Philosophus is directed to make the Sign of Silence. Third Adept leaves Philosophus and comes east, takes the Light and returns west, holds the Light before Philosophus and takes Banner of the West in left hand.)

Honored Frater what was the title you received in the 4°=7° Grade of Philosophus?

Philosophus: *(unprompted)* Pharos Illuminans.

(Third Adept, holding Banner of the West, gives Philosophus the Light, then takes his station on the left hand of Philosophus.)

Second Adept: Honored Frater Pharos Illuminans, we are here assembled to open for you the Portal of the Vault of the Adepts, which admits you to the Second Degree, and brings you to the Threshold of the Inner or Second Order. But because of the increased influence over members of the Order which such advancement necessarily confers, and because of the increased power for good or evil that follow if, with steadfast will and aspiration, you take this step in essence as well as in form, it is needful that you take further pledges, which however, as in the previous degree, contain nothing contrary to your civil, moral or religious duties. Are you willing to take these pledges?

Philosophus: I am willing.

Second Adept: Then you will take in your right hand the Banner of the West *(Third Adept gives it to him)* and place your left hand in that of the Very Honored Third Adept, who is the living symbol of the Black Pillar which ruleth in the Outer Order, and touch the corresponding emblem, the Black Sash of restriction on your breast, and thus bind yourself while raising the Light which you hold, in witness of your pledge.

(Philosophus raises right hand holding Banner and Light, while his left hand, held by the Third Adept, touches the Sash.)

Second Adept: Firstly, do you pledge yourself never to reveal the Secrets and Mysteries of these Paths and of this ceremony, either to the Outer and Uninitiated world, or to a member of the First Order, save in Temple and with due sanction?

Philosophus: I do.

Second Adept: Secondly, do you further solemnly promise to use whatever practical knowledge you may know, or at any future time possess, for a good end alone?

Philosophus: I do.

Second Adept: Thirdly, do you promise to regard all the knowledge imparted to you as a Trust, given into your hands not for your selfish advantage, but for the service of all mankind, that the ancient tradition of initiation be kept pure and undefiled, and the Light be not lost for those who seek it in this path?

Philosophus: I do.

Second Adept: And lastly, do you solemnly promise to exercise brotherly love, charity and forbearance towards the members of the Order, neither slandering, backbiting nor reviling them, whether you have cause for the same or not, but uniting them to form a fabric of mutual confidence and support; and do you further undertake not to be the stirrer up of strife, of schism, or of opposition to the Chiefs, but rather to uphold their authority in all loyalty?

Philosophus: I do.

Second Adept: Then realizing the Cross about your neck, you will uplift your right hand holding the Banner of Light and say: "I undertake to maintain the Veil between the First and Second Orders, and may the Powers of the Elements bear witness my pledges."

(Done. Philosophus repeats words as directed. Third Adept having replaced the Banner, leaves the Philosophus and returns to his place.)

Second Adept: The symbol of the First Grade of Neophyte is the $0^{\circ}=0^{\circ}$. To the first 0 is attached a circle, to the second 0 a square. The union of the circle and the square hath many meanings, of which one must be put before you, for this you must accomplish in your own person, ere you can advance further. For if in the Mystic Sphere of Truth, the way of Initiation be trodden alone, yet in another Sphere, it hath a three-fold aspect - part that can be given to man from without, part that can be attained by man himself, part that can only come from the Divine. Now, in the Order, you were given intellectual teaching, and won your grades in tests of what was taught. Here, you must prove that you have truly attained thus far of your own strength, and after, you may progress by the Higher Soul within you. Around your neck you bear the symbol of the Cross and the Four Elements, equilibrated and equated. Establish it firmly in the sphere of your own being, and advance with courage.

(Hiereus and Hegemon go to north-east. Philosophus, instructed by Third Adept, advances towards north-east. Hiereus and Hegemon bar the way as in $1^{\circ}=10^{\circ}$.)

Hiereus: Give me their Signs and the Words of the Grade of the Zelator.

(Philosophus does so and Hegemon returns to his place.)

Give me the Grip of the First Order. *(Done.)*

(Hiereus takes the Philosophus north to the Earth tablet where he is directed to pick up the Salt. He makes a Cross over the Salt in the Philosophus' hand. Hiereus then directs Philosophus to circumambulate the Temple with Sol slowly, and repeat all the names connected with the $1^{\circ}=10^{\circ}$ Grade [Adonai Ha Aretz; 55; Nun Heh; Periclinus de Faustis]. Hiereus then stands in the north in the $1^{\circ}=10^{\circ}$ Sign. When Philosophus returns to the north, Hiereus then makes the Invoking Pentagram of Earth over the Salt. Philosophus uncovers Lamp and places Salt on the north side of the Altar.)

(Hiereus takes him to diagrams in west.)

The Cross of Four Triangles is called the Maltese Cross, it is a symbol of the Four Elements in balanced disposition. It is here given in the colors of the King Scale, and is also assigned to the Four Sephiroth ruling the Grades of the Outer—Earth to Malkuth, Air to Yesod, Water to Hod and Fire to Netzach. It is again, the Cross

which heads the Praemonstrator's Wand, who represents the Sephirah Chesed, the fourth Sephirah. Four is also the number of Jupiter, whose Path unites Chesed to Netzach. The Cross is therefore a fit emblem for the Philosophus of the grade of $4^{\circ}=7^{\circ}$.

In this diagram are represented the Circle, the Point, the Line, the Cross, the Square and the Cube. For the Circle is the Abyss, the Nothingness, the Ain. The Point is Kether. Now, the Point has no dimension, but in moving, it traces the Line. This gives the First number—Unity—yet therein, lies duality unmanifest, for two points mark its ends. The movement of the Line maketh the Plane or Square thus (*indicates*). The motion of the Point at angles to its first direction and intersecting maketh the Cross. So therefore, are the Square and the Cross but one symbol, deriving from the Circle and the Point.

Below is shown the Occult Symbol of Malkuth, the Tenth Sephirah. It is in Four parts, corresponding to the Maltese Cross. They are Fire of Earth, Water of Earth, Air of Earth and Earth of Earth, as indicated by the Symbol. They correspond to the Four Grades of the First Order, which in one sense, quiteth not Malkuth, being the Grades of the Four Lowest Sephiroth of Malkuth in Assiah. Upon them, is surcharged a white Hexagram in a Circle. The Six and the Four make Ten, the number of Malkuth on the Tree. The Hexagram is also the Sign of the Macrocosm - of Tiphareth, and of the Six Upper Sephiroth, where from here it is White - Spirit ruling over matter. Six is a perfect number, for its whole equals the sum of its parts.

Six are the middle points of the planes bounding a Cube, which derives from the Square, and from the Cross, if the centre point moves thus (*indicating third direction*). In these numbers and figures hide many revelations.

Remember that the whole number of Malkuth is 496, which is again a perfect number. Malkuth must then be equated and perfected by the Six ruling the Four; and the link between Six and Four is the number of the Pentagram.

(Hiereus and Hegemon go to the east.)

Second Adept: Having achieved the entry into Malkuth, it is needful that you should pass through the Path of Tau, the dark path of the Astral Plane. Go, therefore, to the Tablet of the East.

(Philosophus goes towards east. Hiereus and Hegemon bar the way, points of Implements downwards and touching. Hegemon demands $2^{\circ}=9^{\circ}$ Signs and Words [Shaddai El Chai, 45, Mem Heh, Poraïos de Rejectus, Ruach]. Hiereus returns to the west and Hegemon leads Philosophus to Tablet and gives him a bowl of Rose leaves, makes Cross over the bowl, then directs Philosophus to circumambulate while slowly repeating the names of the $2^{\circ}=9^{\circ}$. Hegemon stands in the $2^{\circ}=9^{\circ}$ Sign while this is going on, until Philosophus returns to the east.)

(Hegemon makes Invoking Pentagram of Air over Bowl, Philosophus then uncovers Lamp. Hegemon then directs him to place Bowl at east of Altar. Standing east of Altar; Hegemon shows diagram of Great Hermetic Arcanum.)

Hegemon: This Symbol represents the Great Hermetic Arcanum. The feet of the Figure rest upon the Earth and the Sea. In the hands are represented the symbols of the Hot and Moist natures, symbolized by the torch and the horn of water. These are further strengthened by the Solar and fiery emblems of the King and Lion, and the Luna and watery emblem of the Queen and Dolphin. Above the Whole figure rise the wings of the aerial nature, the reconciler between the Fire and the Water. Compare

this symbol with the Angel described in the 10th chapter of the Apocalypse of St. John: "And I saw another almighty angel come down from Heaven clothed with a cloud; and a rainbow was upon his head, and his face was as it were, the Sun, and his feet were as pillars of Fire, and he had in his hand a little book open; and he set his right foot upon the Sea and his left foot upon the Earth, and he cried with a loud voice as when a lion roareth, (The Green Lion, the path of Leo above Tiphareth refers to Teth) and when he cried, seven thunders uttered their voices" (seven Aeons, represented under the regimen of the planets). The Dragon issuing from the cave represents Volcanic Fire.

(Hegemon leads Philosophus once around again, and hands him over to Hiereus who awaits him in the north and then explains diagram to him.)

Hiereus: This is the Image of the Vision of Nebuchadnezzar, which was showed to you in the passage of the 27th Path, leading to the 4°=7° Grade of Philosophus. "Thou O King, sawest and beheld a great Image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This Image's head was pure gold, his breast and his arms were silver, his belly and his thighs were brass, his legs were part of iron and his feet part of iron and clay. Thou sawest till that a stone was cut out without hands, which smote the Image upon its feet, which were part of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away and no place was found for them; and the stone that smote the Image became a great mountain and filled the whole earth. Thou, O King, art a King of Kings, for the God in heaven hath given unto thee (*makes Kabbalistic Cross*) the Kingdom, the Power and the Glory!"

Thou art this head of Gold. (*To Philosophus*) Thou art this head of Gold! Thy head represents in thee the dominion of the Divine ruling over the rest of the body. The Silver is the world of the heart, the brass is the material passion, the iron is the firm purpose, and the feet, part of iron and part of clay, are the mingled strength and infirmity of the natural man. And the stone made without the hands is the Eternal Stone of the Wise, and will become the Mountain of Initiation, whereby the whole Earth shall be filled with the knowledge of God.

(Hiereus takes Philosophus to VITRIOLUM Diagram.)

This Tablet shows the symbolic manner in which certain names have been used by our ancient brethren. You will note that the initial words of this sentence make the Latin words VITRIOLUM, Sulphuric Acid. Furthermore, the word Vitriol, Sulphur, and Mercury each consist of seven letters answering to the alchemical powers of the seven planets. The initials of the following sentence in Latin—the subtle fluid, the Light of the Earth—make the word S.A.L.T. Salt, and further, the four words of the sentence answer to the Four Elements: Subtilis—Air; Aqua—Water; Lux—Fire; Terra—Earth. And the four words yield twenty letters, that is, the product of the Four, the number of the Elements, multiplied by Five, the number of the Pentagram. The words Fiat Lux, meaning "Let there be Light" consist of Seven letters. The letters of FIAT form the initials of Flatus—Air; Ignus—Fire; Aqua—Water and Terra—Earth. Which four names again yield twenty letters as in the previous case. And the word LUX is formed from the angles of the Cross.

(Hiereus leads Philosophus once around and then to Hegemon, who waits for them in the south and shows two diagrams there. Hiereus stands north of Altar and facing the Tablet in the Sign of the 1°=10° Grade.)

Hegemon: These are the Seven Holy Palaces of the Briatic World:

The First is the Palace of the Holy of Holies, answering to Kether, Chokmah and Binah and the Divine name El.

The Second is the Palace of Love; answering to Chesed and the Divine Name Matzpatz which is the Temurah of Tetragrammaton.

The Third is the Palace of Merit, answering to Geburah and the Divine Name Yehevid.

The Fourth is the Palace of Benevolence, answering to Tiphareth and Tetragrammaton.

The Fifth is the Palace of the Substance of Heaven, answering to Netzach and Elohim.

The Sixth is the Palace of Serenity, answering to Hod and Matzpatz.

The Seventh is the Palace of Crystal Whiteness, answering to Yesod and Malkuth and to the Divine Name Yah and Adonai. But the synthesis and the sum of these Holy Names is found in the word Taklith—Perfection.

(Hegemon takes Philosophus to Seraphim and Kerubim Diagram.)

The Seraphim in the vision of Isaiah are described as having six wings: "With twain He covered his face, and with twain He covered his feet, and with twain he did fly." That is, his synthesis is to be found in the Hexagram and in the idea of the Seven, more especially dominating the planetary region. But the Kerubim of Ezekiel have each four faces - those of the Lion, the Bull, the Man and the Eagle counterchanged with each other by revolution, whence the symbolic forms of the wheels beside them, wherein was the Spirit; and with two of the wings they covered their bodies and two were stretched upwards one to another. So the synthesis of the Kerubim is found in the revolving Cross, in the Pentagram, and in the idea of one Spirit dominating the Four Elements. But the Kerubim of St. John's vision in the Apocalypse are uncompounded, having single heads, but they have six wings and thus unite the powers of the Seven with the Four. And their cry is similar to the Seraphim of Isaiah: "Holy, Holy, Holy".

(Hegemon stands east of Altar facing tablet in Sign of 2°=9°. Third Adept comes forward and conducts Philosophus to west, gives him a Cup of Water and makes Cross over it. Directs him to circumambulate while repeating the words [Elohim Tzabaoth; Gabriel; Eloah; 36; Maarab] while the Third Adept stands in the 3 = 8 Signs until Philosophus returns to the Tablet. Third Adept makes Invoking Pentagram of Water over Cup; Directs Philosophus to uncover lamp, and then places Cup on the west side of Main Altar [there is a circumambulation with Sol with the Cup first before it is placed on the Altar])

(Second Adept comes forward and leads Philosophus to south while Third Adept remains west of Altar facing the Tablet in 3°=8° Sign. Hierus at the north, in the 1°=10° Sign and Hegemon in the east in the 2°=9° Sign. The Second Adept in the south gives Philosophus a tray of Incense and makes Cross over it and directs Philosophus to circumambulate while repeating the 4°=7° names [YHVH Tzabaoth; Michael; Koch; 28; Asch]. Second Adept stands in the 4°=7° Sign before the Tablet until Philosophus returns. Second Adept makes Invoking Pentagram of Fire over Incense on south of Altar. He then takes Cross from Philosophus' neck, and places it in the midst of the Four Elemental symbols. Second Adept stands south of Altar, facing the Tablet, in 4°=7° Sign. Third Adept directs Philosophus to stand west of Altar, facing east in 0°=0° Sign. Third Adept behind Philosophus. All Officers are in their Grade Signs.)

Hierus: From the centre outwards, so moveth the point as it traceth the line and the Cross. Equated and equilibrated lie here the Four Elements of the Body of Osiris Slain.

Second Adept: May the corrosive Cross return upon itself, from without inwards, from the Four Quarters to the center, and become by sacrifice and transmutation, an offering acceptable, a body glorified.

(Chief Adept knocks unseen.)

Second Adept: *(To Philosophus)* You will now quit the Temple for a short time, and on your return, the ceremony of your advancement will be proceeded with.

(Philosophus gives Sign of Silence and is led out by Hiereus.)

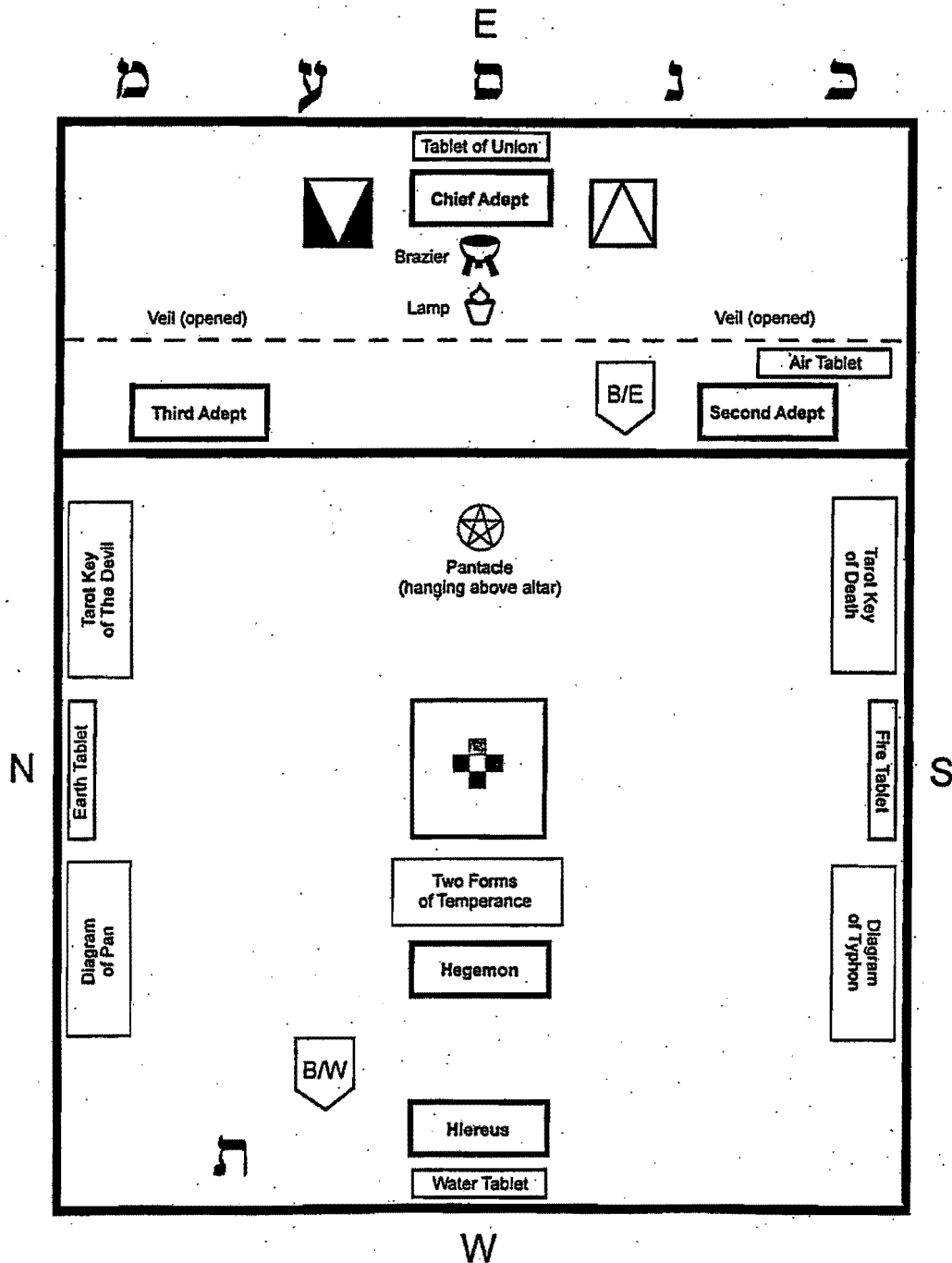


Figure 214
Portal Temple Layout—Second Part

The Rite of the Pentagram and the Five Paths

(Temple arranged as in Portal Diagram Part 2. Second Adept sits on Dais at south-east. Third Adept sits on Dais to north-east of Altar in Yesod under the hanging Pentagram. On it are the Four Elemental Emblems: Incense, Cup, Rose-Leaves and Salt. In the middle is the Greek Cross of Five Squares. Hegemon is west of Altar, facing west. Hiereus in west, facing east. The Temple is lighted as in Part 1.)

Second Adept: ♪. (knocks.)

Third Adept: ♪. (knocks.)

Hegemon: ♪. (knocks.)

Hiereus: ♪. (knocks.)

(Chief Adept parts curtain, makes Pentagram with torch. Knocks then withdraws.)

Second Adept: Honorable Hiereus, you have my permission to present the Philosophus with the necessary Admission Badge. Instruct him in the proper alarm and admit him.

(Hiereus salutes, then makes Kabbalistic Cross and goes out. He gives Philosophus his Lamén to use as an Admission Badge. Philosophus then knocks a battery of 4 knocks then one. Hegemon opens door. Philosophus on entering makes a Kabbalistic Cross. Hegemon then returns to place. Hiereus takes Philosophus to west and points to Diagram of Malkuth.)

Hiereus: Herein has been established the Equated Cross which is the ruler over the Kingdom of Matter, and this symbol may be found even upon the Crowns of the Kings of this earth.

(Hiereus hands Philosophus Tau Portal.)

The Letter Tau leads from the Airy Quarter of Malkuth into Yesod. Air is uppermost in the symbol as in the Planet Earth. The atmosphere is furthest from the core. Moreover the letter Tau signifieth the Cross, the impact of Spirit upon matter. My Lamén is given to you as your Badge, for I am the ruler in Malkuth, and the Guardian against the underworld. I am also Lord of the Path of Tau, the link between the First and Second Degrees, and also between the Outer and Inner Order. This path of Tau, dark and full of mystery, under the presidency of Saturn, and the Tarot Key of the Universe, leads as you have learnt in the 2°=9° Grade, through the Astral Plane. Therefore, in the ritual of the 32nd Path, you were passed by the Four Kerubic Stations, as a foreshadowing of the Rites of the Cross, the full completion of the First Order which you have now accomplished.

Having traversed, then, this path of Tau, the darkness of the Astral Plane and of the Black Pillar, stand firm in Yesod that the Black Pillar may become the White.

(Hiereus takes away Tau after leading Philosophus to Hegemon at Altar. Hegemon rises but stands between Philosophus and the Altar, so that Philosophus does not too clearly apprehend the change of symbols.)

Hegemon: Before you in the east, are the Five Portals of the 21st, 23rd, 24th, 25th and 26th Paths. Five will divide the Number of the Letter of each of them, as it will divide without remainder that of every Path from Yod the 20th, to Tau the 32nd. The Five Paths here visible are assigned to Mem, Water; Ayin to Capricorn, an Earthy Sign; Samekh to Sagittarius, a Fiery Sign; Nun to Scorpio, a Watery Sign, but in its highest aspect also a ruler of Air. And Kaph to Jupiter, which is akin to Spirit and especially rules aspiration. Thus both in number and significance these Paths jointly set forth the eternal symbol of the Pentagram. This symbol must now be established in your Sphere of Sensation, wherefore advancing by the Kerubic Path of Aquarius, approaching the Highest Wisdom in Netzach.

(Hegemon leads Philosophus to foot of Dais to Second Adept, before Kaph and Nun.)

Second Adept: And wherefore do you stand at the base of the White Pillar, being but Lord of the First degree?

Philosophus: *(unprompted.)* I seek the Path of Kaph, the Path of Aspiration.

Hiereus: ¶. *(knocks.)* Beware. Temerity is not courage. Lord of the First Degree, remember the warning of the Tower struck by Lightning that was revealed in the highest Path you have yet ventured. As a house built upon the Sand cannot endure, so without the strength of Geburah, the height of Chesed cannot be scaled. Stay, therefore, ere your limbs be broken upon the Wheel.

Second Adept: The Portal of Kaph is barred, yet it is well to aspire, though it may be folly to attempt. This Path is governed by the Wheel of Life and Death, and it is hard to be freed from the Wheel.

Philosophus: *(prompted by Hegemon.)* Let me seek then the Path of Nun.

Second Adept: It opens to you, unto the limit of your strength.

(Hegemon returns to Altar. Second Adept guides Philosophus to west. Hiereus bars way.)

Hiereus: ¶. *(knocks.)* In the Power of Typhon the Destroyer, and of Death the Transformer, stand.

Second Adept: Thus far and no farther is it permitted to penetrate into the path of Nun. The mysteries may now be partially revealed unto you.

(Second Adept takes Philosophus to Tarot Key of Death.)

The 13th Key of the Tarot represents the figure of a Skeleton, upon which some portions of flesh still remain. In a field he is reaping off with the Scythe of Death the fresh vegetation which springs from corrupting bodies buried therein, fragments of which, such as hands, heads and feet appear above the soil. Bones are also strewn upon the surface. One of the heads wears a kingly crown; another is apparently that of a person of little note showing that Death is the equalizer of all conditions. The five extremities, the head, hands and feet, allude to the powers of the number five, the letter Heh, the Pentagram, the concealed Spirit of Life and the Four Elements, the originator of all living form.

The Sign of Scorpio especially alludes to the stagnant and fetid water, that property of the moist nature which initiates putrefaction and decay. The eternal change from life into death through death into life, is symbolized by the grass which springs from and is nourished by putrefying and corrupting carcasses; the herbage, in its turn affords food to animals and man, which when dead, nourishes vegetable life and brings to growth and perfection the living herbage. This is further shown by the figure itself putrefying and decaying as it reaps the grass of the field. "As for man, his days are as grass, as a flower of the field so he flourisheth." The top of the scythe forms the Tau Cross of Life showing that what destroys also renews.

The whole is a representation of the eternal transmutation of the life of nature, which reforms all things into fresh images and similitudes. This symbol represents the corrosive and destructive action of the infernal fire as opposed to the Celestial, the Dragon of the Waters, the Typhon of the Egyptians, the Slayer of Osiris which

later yet rises again in Horus. The Scorpion, Serpent of Evil, delineated before the figure of Death in the more ancient form of the Key, refers to the mixed and transforming, therefore deceptive, nature of this emblem. Behind him is the symbol of the Nameless One, representing the seed and its germ, not yet differentiated into life, therefore incapable of definition. The Scorpion is the emblem of the ruthless destruction; the Snake is the mixed and deceptive nature, serving alike for good and evil; the Eagle is the Higher and the Divine Nature, yet to be found herein, the Alchemical Eagle of Distillation, the Renewer of Life. As it is said: "Thy youth shall be renewed like the Eagle's." Great indeed and many are the mysteries of this terrible Key.

(Second Adept and Hiereus show Candidate Diagram of Typhon.)

Hiereus: This drawing represents the symbolic figure of Typhon, the Destroyer. The eleven circles represent the eleven Adverse Sephiroth. He stands upon the Earth and the Ocean, his head lost in the clouds, a colossal image of evil and destruction. The brow denotes the confusion of opposing Elemental Forces in the higher regions of the Air, and the confusion of mind and madness in man. The eyes are the devouring flames of lust and violence - the breath is storm, devastation and rage, alike in the Universe which is the greater world, and in man who is the lesser. The arms and the hands are the swift executors of the evil works, the bringers of pestilence and disease. The heart is malice and envy in man, the nourisher of evil in the atmosphere, which later are again symbolized by the numerous twining serpents.

Second Adept: The 24th path of the *Sepher Yetzirah* to which the Tarot Key Death is referred is the Imaginative Intelligence, and it is so called because it giveth form to all similitudes which are created in like manner similar to its harmonious elegances. For the outward form always follows the Hidden Law, thus from Chaos is produced Harmony, just as a beautiful flower is produced from decaying matter. Return now to Yesod, for here no more may be spoken.

(Hiereus and Second Adept return to their place. Philosophus goes to Hegemon near altar.)

Hegemon: Approach now the station of Hod by the Path of Resh, the Sun.

(Philosophus approaches the Third Adept.)

Third Adept: Already the Sash of the Black Pillar is upon you; already you have passed the dark Path of Tau. What more do you seek of me, Lord of the First Degree?

Philosophus: *(replies, prompted by Hegemon.)* I seek the Path of Mem, the Path of Sacrifice.

Hiereus: 1. *(knocks.)* Be warned, O Vainglorious one. Samson broke down the Two Pillars and perished. Having but one Pillar, can you bear up to the might of Geburah, can you attain strength without the Life of Tiphareth?

Third Adept: The Portal of Mem is barred. Yet it is well to be willing for the Sacrifice itself, if as yet, not fully prepared. For in the Path of Mem rules the Hanged Man, the power of the Great Waters. Can your tears prevail against the tide of the Sea, your might against the waves of the storm, your love against the sorrows of all the world?

Philosophus: *(prompted by Hegemon.)* Let me seek the path of Ayin.

Third Adept: It is open to you to the limit of your strength.

(Hegemon returns to altar. Third Adept descends and leads Philosophus, with Sol to west. Hiereus goes to north and Bars their way.)

Hiereus: By the Power of Pan and the Goat of Mendes, stand. (*knocks.*)

Third Adept: Thus far and no farther you are permitted to penetrate the Path of Ayin, whose mysteries may now partially be revealed to you.

The 15th Key of the Tarot represents a goat-headed, satyr-like Demon whose legs are hairy, his feet are claws, standing upon the Cubical Altar. He has heavy bat like wings. In his left hand, which points downwards, he holds a lighted torch, and in his right, which is elevated, a horn of water. The left hand points downwards to show that is the infernal and burning, not the celestial and life giving flame which is kindled in his torch—just as when the Sun is in Capricornus, to which cold and earthy Sign this Key corresponds. Solar Light at its weakest and the natures of cold and moisture, triumph over heat and dryness. The Cubical Altar represents the Universe, right and left of it, bound thereto by a cord attached to a circle which typifies the centre of the Earth, are two smaller demons, one male and one female. They hold a cord in their hands. The whole figure shows the gross generative powers of nature on the material plane, and is analogous to the Pan of the Greeks and the Egyptian Goat of Mendes (the symbol of Khem).

In certain ways this Key represents the brutal forces of nature, which to the unbelieving man only obscure and do not reflect the Luminous Countenance of God. It also alludes to the sexual powers of natural generation. Thus, therefore, the Key fittingly balances the symbol of Death on the other side of Tree of Life. Of the smaller demons, one points downwards and the other upwards, answering to the positions of the hands of the central Figure.

Beneath his feet are Pentagrams on which he tramples (whence comes the title of Wizard's Foot) and his head is covered with the evil and reversed Pentagram. As his hands bear the torch and the horn, the symbol of Fire and Water, so does his form unite the Earth in his hairy and bestial aspect, and the Air in his bat-like wings. Thus he represents the gross and materialized Elemental Forces of Nature; and the whole would be an evil symbol, were it not for the Pentagram of Light above his head which regulates and guides his movements. He is the eternal renewer of all changing forms of Creation in Conformity with the Law of the All Powerful One (Blessed be He) which controlling Law is typified by the controlling Pentagram of Light surmounting the whole. This Key is an emblem of tremendous force; many and universal are its mysteries.

Hiereus: This drawing (*indicating Second diagram*) represents the symbolic figure of Pan, the Greek God of Nature. He stands upon the Cube of the Universe, holding in his right hand the pastoral staff of rural authority, and in his left hand the 7 reeded pipe symbolical of the harmony of the planetary spheres. The Nine Circles represent the Sephiroth with the exception of Kether, exactly those which are included in the symbol on the Tree of Life. The ruddy face is the heat of the Earth - the horns are the rays - the body contains the Elements and the Cube is the firm basis. Observe that the higher part of the figure is human, growing more bestial as it nears the Earth.

Third Adept: The 26th Path of the Sepher Yetzirah, to which the Tarot Key of the Devil is referred, is called the Renovating Intelligence, because by it, God the Holy One reneweth all the changing forms which are renewed by the Creation of the World. Return again to Yesod, for here, no more may be spoken.

(Third Adept returns to place. Hiereus goes to Altar. Hegemon rises as Philosophus approaches Altar. Hiereus and Hegemon stand on either side of Philosophus west of Altar, facing east.)

Hiereus: In guardianship and not in enmity, have I barred your venturing, O Philosophus. Now may it be revealed unto you how that in my Lamén of Office is hidden the Key which you seek. For the Triangle in the Circle is the high symbol of the Holy Trinity, and of the first three Sephiroth, and of Binah, wherein is the Sphere of Saturn, Ruler of the Path of Tau. Therefore I do wear it, and therefore, when you entered the Hall of the Neophytes in the $0^{\circ}=0^{\circ}$, when first the hoodwink was raised, you beheld before you the sword that barred and the symbol which overcometh the barrier. The Lamén in its more special attribution to the Hiereus, has the following meanings. In the circle are the Four Sephiroth, Tiphareth, Netzach, Hod and Yesod. The first three mark the angles of the triangle inscribed within, while the sides are the paths of Nun, Ayin and Peh, respectively. In the centre is marked the letter Samekh, indicating the 25th Path.

While the wheel revolves, the hub is still. Seek ever then the centre, look from without to within. Behold the Key to your Path.

(Hiereus then puts badge aside.)

Hegemon: Five Paths are before you; four you have attempted, and each was guarded by a symbol, sinister and dread. Remember that in the Grade of $1^{\circ}=10^{\circ}$ it was told to you that above Malkuth were the Paths Qoph, Shin and Tau—making Qesheth, the Bow of Promise. From the many colored Bow, is loosed in Yesod, the Arrow of Sagittarius—Samekh soaring upwards to cleave open the Veil unto the Sun in Tiphareth. Thus it is a fit symbol for hope and aspiration, for in the Sign Sagittarius, Jupiter, Ruler of Kaph is Lord. Thus, by this straight and narrow way only, is advance between the dangers that have threatened you, possible.

(Third Adept descends to Altar.)

Third Adept: But Sagittarius, the Archer, is a bi-corporate Sign—the Centaur, the Man and the Horse combined. Recall what was said unto thee in the passage of the 31st Path of Fire, leading unto the $3^{\circ}=8^{\circ}$ grade of Practicus: “Also there is the Vision of the Fire flashing Courser of Light, or also a child borne aloft upon the shoulders of the Celestial Steed, fiery or clothed with gold, or naked and shooting from the bow shafts of Light, and standing on the shoulders of a horse. But, if thy meditation prolongeth itself, thou shalt unite all these symbols in the form of a lion. “For thus thou wilt cleave upward by the Path of Sagittarius, through the 6th Sephirah into the Path of Teth, answering to Leo, the Lion—the reconciling Path between Mercy and Severity, Chesed and Geburah, beneath whose centre hangs the glorious Sun of Tiphareth. Therefore, by the straight and narrow Path of Sagittarius, let the Philosophus advance, like the arrow from the centre of Qesheth, the Bow. And as this Sign of Sagittarius lieth between the Sign of Scorpio, Death and Capricornus the Devil, so had Jesus to pass through the Wilderness, tempted by Satan.

(Third Adept descends to south of Altar.)

Second Adept: Before you, upon the Altar, lie the Four Emblems of your purified body, and over them is the symbol of the Pentagram, while beneath in the midst is the five squared Cross of the Four Elements and the Spirit within them. If you are willing, in service and in sacrifice to offer the purified power of your body, bind about your neck the Cross, and stretch this Light (*gives Philosophus Light*) over the four emblems in prayer and offering.

(Philosophus does so.)

(All come east of the Altar. Philosophus in the middle with candle, and Cross on neck. Second Adept on his right and Third Adept on his left. Hegemon and Hiereus behind. Officers carry their respective Elemental Emblems—Hiereus, Salt; Hegemon, Rose-leaves; Second Adept, Incense; Third Adept, Water; and Philosophus with motto written on paper.)

Second Adept: Honored Philosophus, what was the additional title given you in the 4°=7° Grade as a link with the Second Order?

Philosophus: Phrath.

(All advance to Dais.)

Second Adept: O Hidden Warden of the Portal of the Vault, here is one who cometh in the Word Phrath.

Chief Adept: *(knocks or hits gong and is unseen)* If he would rend the veil, let him complete the Word.

Second Adept: Honored Hiereus, what do you know of the word?

Hiereus: Tau, the Letter of Saturn, ruling the Path of Malkuth to Yesod, linked with Earth.

Second Adept: Honored Hegemon, what do you know of the Word?

Hegemon: Resh, the Letter of Sol, of the Path joining Yesod to Hod, and it is also the letter linked with rule over Air, as the Sun ruleth the Air in Tiphareth.

Chief Adept: Very Honored Third Adept, what do you know of the Word?

Third Adept: Peh, the Letter of Mars, Hod to Netzach, The Path of the 3°=8° to the 4°=7° Grade which is also linked with Water, as Mars ruleth Water, and to Fire, as Mars ruleth Fire in Geburah.

Second Adept: Mars in Peh, linketh the base of the Black Pillar to the Base of the White Pillar, and the converse of Mars is Jupiter, for Jupiter is the Lord of Fire, but in Chesed he rules Water, balancing Mars in Geburah. Now the letter of Jupiter is Kaph, linking Netzach with Chesed; and Kaph continueth the Path of Peh to Chesed, and is the highest Path now visible to you. It is a Path of Aspiration, and Jupiter, its planet, rules in Sagittarius. Therefore, take the Light of the Highest for Guide, and thus do I reveal the letter Kaph unto you and complete the Word.

(All lay down ritual copies and Elemental Emblems.)

Third Adept: Peh ٲ. *(knocks, gives Sign of Water.)*

Hegemon: Resh ٲ. *(knocks, gives Sign of Air.)*

Second Adept: Kaph ٲ. *(knocks, gives Sign of Fire.)*

Hiereus: Tau ٲ. *(knocks, give Sign of Earth.)*

All: Paroketh.

(All make Kabbalistic Cross while saying the words.)

Philosophus: *(prompted by Third Adept.)* In the Word Paroketh, in the Power of the Cross and the Pentagram, I claim to behold the Portal of the Vault of the Adepts.

Chief Adept: *(sounds gong).* It is the Word of the Veil, the Veil of the Tabernacle of the Temple, before the Holy of Holies, the veil, which was rent asunder. It is the Veil of the Four Elements of the Body of Man, which was offered upon the Cross for the service of man.

(Chief Adept stands.)

In the Word Phrath, in the Spirit of Service and sacrifice draw nigh.

(Second and Third Adept stands at the Veil. Second Adept shows Philosophus Opening Sign.)

Second Adept: This is the Sign of the rendering of the Veil, and thus standing, you form the Tau Cross.

(Philosophus gives Sign. Second and Third Adept draws back the veil, revealing Chief Adept—who stands in the Sign of Tau, with Sceptre and White lamp. Second and Third Adept mount Dais with Philosophus. At this stage Philosophus should stand in Sign during offering ritual. Lights turned up. Hiereus and Hegemon stand behind Philosophus—who is between the Pillars. Second Adept south and Third Adept north.)

Chief Adept: Freely and of full purpose and with understanding, do you offer yourself upon the Altar of the Spirit?

Philosophus: I do.

(As they say their words, Hegemon and Hiereus stand behind, only mounting the Dais to drop their emblems into brazier, making Grade Signs as they do so while saying the following Words then immediately withdraw again. Second Adept goes south of Altar, as Third Adept then goes north of Altar and east of Black Pillar. Chief Adept makes the appropriate Pentagram [for each Elemental Sign as the emblem is dropped into the brazier] and holding up White lamp.)

Hiereus: In the Letter Tau. *(Salt.)*

Chief Adept: In the Letter Heh. *(Incense.)*

Hegemon: In the Letter Resh. *(Rose-leaves.)*

Chief Adept: In the letter Vau. *(Incense.)*

Third Adept: In the Letter Peh. *(Water.)*

Chief Adept: In the Letter Heh. *(Incense.)*

Second Adept: In the letter Kaph. *(Incense Sticks.)*

Chief Adept: In the Letter Yod. *(Incense.)*

All: In the Letter Shin. *(Philosophus drops in motto.)*

Chief Adept: *(Makes Pentagrams of Spirit over brazier then touches Philosophus with Sceptre on breast, while saying:)* May this offering be as the offering of Abel which ascends unto the Throne of God.

(Philosophus lowers his arms and returns to his position between the Pillars. Chief Adept is then seated.)

Chief Adept: Stretch out your left hand to touch the Black Pillar, *(done)* the Pillar of the First Degree, wherein all was as yet in darkness of the Path Tau. This was a period of restriction and of groping, as was shown by the Black Sash, the Sign of the First degree. Among its symbols were the Cross, upon which meditate, that the mysteries of growth and change may become revealed. Stretch out your right hand and touch the White Pillar, *(done)* the Pillar of the Second Degree, wherein is the Fire of the Path Samekh. Its token in our Order, is the White sash. Standing thus, you are in the point of equilibrium, Master of both, Lord of the Second Degree, Lord of the Paths of the Portal of the Adepti; wherefore, in recognition of your achievement, I confer upon you the White Sash of probation *(Third Adept puts White sash on Philosophus)*. The grip of this degree is the Grip of the First Order, but with the left hand, to represent the Sephirah Chesed, and the White Pillar. The Sign is given thus: *(gives it)* and symbolizes the rendering asunder of the curtain or Veil. The answering Sign is given by the converse thus. *(Gives it.)* The Password is, as you have been told, Paroketh, which is the Veil of the Tabernacle, and is exchanged by letter thus:

Chief Adept: Peh.

Philosophus: *(prompted.)* Resh.

Chief Adept: Kaph.

Philosophus: *(prompted.)* Tau.

Chief Adept: Further, I give you the Word Eth, which crowns the Pyramid of the Four Elements in the 4°=7° Grade, and is one symbol of the Spirit which converts the Cross into the Pentagram.

Wherefore, above my Throne is this Tablet *(points to Tablet of Union)* which is called the Tablet of Union, and binds together the Four Tablets into one, under the presidency of the Spirit.

Thus far by work of the intellect, and by aid of our Rites, have you come. Now must you labor to establish the Pentagram, in yourself. That it be the Pentagram of Good, upright and balanced, not the evil and reversed Pentagram of the Goat Mendes; to make yourself truly a Microcosm reflecting the Macrocosm whose symbolic Hexagram of Tiphareth preside above you.

This Degree is in one sense attributed to Yesod, base of the Path of probation, Sagittarius. In Yesod is the Sphere of Luna, who in her fullness reflects the Sun of Tiphareth. The number given to the Moon in the 2°=9° is Nine, but in a more esoteric sense the number of Luna is Five, the number of the Pentagram and the Microcosm.

(Chief Adept rises with Sceptre and White Lamp. Second Adept places Tablet of Union on Altar, and takes White lamp from Chief Adept as he descends from Dais, placing it east of Altar. Hegemon places two forms of Tarot Trump Temperance at west of Altar. Chief Adept leads Philosophus to west of Altar and indicates the old form of the Tarot Key. Second Adept stands at south of Altar. Third Adept behind Chief Adept and Philosophus. Hiereus at north, Hegemon at east of Altar. Emblems are placed before respective Tablets by Officers and they then return to their previous places.)

This drawing represents the more ancient form of the 14th Key of the Tarot, for which the later and more usual form of Temperance was soon substituted, as better representing the natural symbolism of the path of Sagittarius. The earlier figure was considered not so much a representation of this path alone, as the synthesis of that and the others conjoined. The later figure, therefore, is better adapted to the more restricted meaning. The more ancient form shows a female figure crowned with the crown of Five rays, symbolizing the Five Principles of Nature, the concealed Spirit and the Four Elements of Earth, Air, Water and Fire. About her Head is a halo of Light. On her breast is the Sun of Tiphareth. The Five rayed Crown further alludes to the Five Sephiroth of Kether, Chokmah, Binah, Chesed and Geburah. Chained to her waist are a Lion and an Eagle, between which is a large cauldron whence arise steam and Smoke. The Lion represents the Fire in Netzach - the blood of the Lion, and the Eagle represents the Water in Hod, the Gluten of the Eagle, whose reconciliation is made by the Air in Yesod, uniting with the volatilized Water arising from the cauldron through the influence of the Fire beneath it. The chains which link the Lion and the Eagle to her waist are symbolic of the paths of Scorpio and Capricornus as shown by the Scorpion and the Goat in the background. In her right hand she bears the torch of Solar Fire elevating and volatilizing the Water in Hod by the fiery influence of Geburah, while with her left hand she pours from a vase the waters of Chesed to temperate and calm the Fires of Netzach.

This later form is the usual figure of Temperance, symbolizing in a more restricted form than the preceding, the peculiar properties of this Path. It represents an Angel with the Solar emblem of Tiphareth on her brow, the wings of the Aerial and Volatilizing nature, pouring together the fluidic Fire and the fiery Water thus combining and harmonizing and tempering those opposing elements. One foot rests on dry land, in the background of which is a volcano whence issues an eruption. The other foot is in the Water by whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square, an emblem of rectitude. The whole figure is a representation of that straight and narrow way of which it is said "few be that find it" which alone leads to the higher and glorified life. For to pursue that steady and tranquil mean between two, opposing forces, is indeed difficult, and many are the temptations to turn aside either to the right or to the left, wherein remember, are but to be found the menacing symbols of Death and the Devil.

The twenty-fifth Path of the *Sepher Yetzirah* to which the Tarot Key of Temperance is referred, is called the Intelligence of Probation, and it is so called because it is the primary temptation by which the Creator tries all righteous persons. That is, that in it, there is ever present the temptation to turn aside to the one hand or to the other.

(Second and Third Adept gives Blue Cup and Red Lamp to Philosophus, who holds them in the form of Tau Cross.)

Let this remind you once more, that only in and by the reconciliation of opposing forces is the pathway made to true Occult knowledge and practical power. Good alone is mighty, and Truth shall prevail. Evil is but weakness, and the power of evil magic exists but in the content of unbalanced forces, which in the end will destroy and ruin him who hath subjugated himself thereto. As it is said: "stoop not down, for a precipice lieth beneath the Earth, a descent of seven steps; and therein is established the throne of an evil and fatal force. Stoop not down unto that dark and lurid world. Defile not thy brilliant flame with the earthly dross of matter. Stoop not down, for its splendor is but seeming, it is but the habitation of the Sons of the Unhappy".

(Second and Third Adept take back Red Lamp and Blue Cup and restore them to their Tablets. On the Altar is the White Lamp and the Tablet of Union. A seat is given to Philosophus, west of Altar. Second and Third Adept return to their places; Hieres north and Hegemon south. Chief Adept returns to the Throne in East. He then takes up Banner of the East and the Hierophant's Lamén.)

Seeing that you are now Lord of the Path of the Portal of the Vault of the Adepts and are entered into the Second Degree, approaching the Second or Inner Order, it is fitting that you should have the knowledge of these emblems, to complete, so far as may be, your understanding of the Powers of the First or Outer Order. Both refer in natural succession of numbers to the Six following the Five. Thus all progress is by steps, gradual and secure. The inner revelation may come suddenly to some, even in the twinkling of an eye, or it may be after long waiting, a slow and gradual process from the beginning, yet ever the liquid must be prepared to the point of saturation.

The Hierophant's Lamén is a synthesis of Tiphareth, to which the Calvary Cross of Six squares, forming the cube opened out, is fittingly referred. The two colors, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water, for the reconciling yellow unites with blue and green, which is the complementary color to red, and with red in orange which is the complementary color to blue. The small inner circle placed upon the Cross alludes to the rose that is conjoined therewith the symbolism of the Rose and Cross of our Order.

The field of the Banner of the East is White, the color of Light and purity. As in the previous case, the Calvary Cross of six squares is the number six of Tiphareth, the yellow Cross of Solar Gold, and cubical stone, bearing in its centre the sacred Tau of Life, and having bound together upon it, the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water, the Ruach Elohim and the Waters of Creation. The six angles of the Hexagram described upon the Tree of Life will give the Planets referred to it as follows: Daath, Saturn; Chesed, Jupiter; Mars, Geburah; Netzach, Venus; Hod, Mercury; Yesod, Luna; while in the center is the Sun in Tiphareth.

Upon my breast is a symbol, which, O Lord of the Paths of the Portal of the Adepts, is as yet unknown to you. It is no symbol of the Order of the Golden Dawn, nor of the First or Outer Order, nor even of your Degree. It is a symbol of the Red Rose and the Cross of Gold, uniting powers of the Four, Five and Six within itself, but to learn its full meaning, it is needful that you be admitted to the fellowship of that other Order to which the Golden Dawn is but one of the Veils. Of this matter, you have no right to speak: to anyone below your degree.

Admission further can be earned no more by excellence in intellectual learning alone, though that also is required of you. In token that all true knowledge cometh of grace, not of right, such admission is granted, not on demand, but at the discretion of the greatly Honored Chiefs of the Second Order. Moreover, an interval of nine months must elapse before the Portal is opened again to you. Nine is the number of Luna in Yesod, nine Luna months are the period of gestation before birth; Five is the number of the Pentagram of the Microcosm, the esoteric Luna number, the number of the Spirit and the Four Elements, of the Soul entering a body. Nine multiplied by Five yields 45, the number of Yesod, and the supreme number of the Square of Saturn, as the Triad expanded into matter.

Closing of the Portal Grade

Chief Adept: ♀. (*knocks.*) Very Honored Fratres and Sorores, assist me to close the Portal of the Vault of the Adepti. (*All rise.*) Honored Hiereus, see the entrance is properly guarded.

Hiereus: Very Honored Chief Adept, the entrance is properly guarded.

Chief Adept: Very Honored Fratres and Sorores, give the Signs of the Neophyte, Zelator, Theoricus, Practicus and Philosophus. Give the Sign of Rendering of the Veil. Give the Sign of the Closing of the Veil.

Very Honored Second Adept, What is the Word?

Second Adept: Peh.

Chief Adept: Resh.

Second Adept: Kaph.

Chief Adept: Tau.

Second Adept: The whole word is Paroketh, which is the Veil of the Tabernacle.

Chief Adept: In and by that Word, I declare the Portal of the Vault of the Adepti duly closed.

(Chief Adept draws the curtains. Officers take up their stations before Elemental tablets; each facing his or her Tablet. Chief Adept stands west of Altar, facing east. Philosophus is placed behind him.)

In the Power of the name **Yod Heh Van Heh**, and in the might of the Concealed name **Yeheshua**, in the symbol of the Tablet of Union and by the Word Eth, Spirits of the Five Elements adore your Creator!

(At the word "depart", all Officers simultaneously make Banishing Ritual of their respective Elements before the Tablets, ending with the Grade Sign.)

Depart in peace unto your habitations. May there be peace between us and you, and be ye ready to come when you are called.

(Chief Adept makes Banishing Pentagram of Spirit and gives the L.V.X. Signs.)

(All face east and make Kabbalistic Cross while all saying together:)

All: Unto Thee Tetragrammaton, be ascribed Malkuth, Geburah, Gedulah, unto the Ages, Amen!

Chief Adept: ♀, ♀. (*knocks 4, 1.*)

Second Adept: ♀, ♀. (*knocks 4, 1.*)

Third Adept: ♀, ♀. (*knocks 4, 1.*)

Hiereus: ♀, ♀. (*knocks 4, 1.*)

Hegemon: ♀, ♀. (*knocks 4, 1.*)

Preparation for the Portal Ceremony

The Portal Ceremony is the first step into the Golden Dawn's Inner or Second Order, the R.R. et A.C. In the prior rituals up to this point, all the elements of nature were handled in separate grade rituals. In the Portal ceremony, all these elements are now presented in a unified format with the purpose of fusing them all together so that a solid base can be worked on by the Initiate before the next step.

By presenting the elements in this fashion, as a unified force, a second type of purging process begins regarding any elemental imbalances in the psychological and physical makeup that have not been rectified in the previous rituals. In Kabbalistic terms one is preparing the Neshamah for its unification with the Ruach. Utilizing the same precepts through the subtle bodies one will find that the real pressure will be brought to bear on the alignment between the subtle bodies that collectively make up the Ego, the Physical, Etheric, Astral, and Lower Mental. Now in relation to this purging process that is mentioned above, it is very real. Unfortunately some Chiefs of Temples within the Golden Dawn and Stella Matutina ignored it. There are two reasons for the long wait between Portal and 5°=6°. The first was that in the old Order they wanted to have a breather between rituals as the Temple Officers felt they were forever doing 5°=6° rituals and it gave them a well needed break. The second and more important reason was that many people found that after the Portal the person would have a type of delayed effect in getting rid of excessive or latent problems hidden within the psyche and this wait allowed the problems to come to the surface in a natural manner. It is very much in tune with the Homeopathic concept of the "healing crises". Some years ago I pressured my friend and mentor Jack Taylor from Whare Ra about this and he replied:

Unfortunately a number of the Hierophants we had at Whare Ra did not understand fully the concept of waiting between rituals and tended to rush their favored pupils through to the Inner Order before they were ready. The wait between the Portal and 5°=6° was a good case in point. There was one good example where a husband and wife who were put through the Portal and within a very short time period the current Hierophant wanted to put them through the 5°=6°. Neither of these people was in any way ready for the 5°=6° and both showed signs of very tense behavior that is associated with the releasing of negative energy, which the Portal tends to act as a catalyst for. Just before their 5°=6° they had a violent argument and they separated briefly from each other and going through the 5°=6° was the last thing on their mind. The ritual was postponed even though the current Hierophant told them it would be better for them to go through it so that it could help solve their problems. When I heard this I approached Mrs. Felkin and told her what had happened. She made it a point to see the couple, and concurred with my own observations that they were not ready for the 5°=6°, then she gave the Hierophant a good dressing down for not using common sense. A few months later the couple sorted out their problems and eventually went through the 5°=6° and went on to have a very stable relationship.

Taylor maintained that incidents like this became more common place after the death of Mrs. Felkin. There was a true lack of understanding of the need to wait between rituals as a healing concept.

When the Portal aligns the subtle bodies of the Ego, the vibrational effects of the shifting bring about the "healing crises" mentioned earlier. What actually happens is that in most people one will find a non alignment of at least one or more of these subtle bodies and sometimes there is an overlap. Generally people learn to live with this overlap and the subtle bodies compensate for it. But when a misalignment occurs it causes a vacuum or a longing for something that was never right in the first place. As an example, one might use an unhealthy relationship or have very strong interest in something that one has no business being near in the first place. When this occurs the subtle bodies and Chakras have to rebalance. In some instances the Etheric fluid that separates the subtle bodies has been drained and it needs to re-establish itself and this takes time. It acts as a buffer between the subtle bodies, so that one body cannot overlap and take over the next. If this does occur both delusions and illusions can manifest

within a psychopathic framework. A well balanced person will experience none of these difficulties on any conscious level. A person with a deep seated emotional problem will find that the alignment being corrected can cause problems in the Astral body where the negative or excessive energy was either blocked off or being thrown directly down into the Etheric body. This will manifest in a number of small ailments such as skin rashes to strong mood swings, again this all depends on individuals and how well balanced they are when they undergo the Portal. Ultimately these are healing reactions and once problems manifest, they are worked through and cleared. Whenever a person is ready to go through the Portal and there is still some imbalance in the subtle bodies that is not self-correcting in time, some flower essences can make a remarkable difference. Also, I have used gem remedies which have proved effective.

As a Radionic therapist, alignments and miss alignments as well as chakra balancing can easily be detected, and for me personally, is a good measuring stick on how a person is coming along during the wait between Portal and 5°=6°. In many ways the Portal is tailor made for this type of research. Others may prefer to use different methods of approach but any Chief of a Golden Dawn Temple should have a good knowledge of subtle body anatomy, for it is needed in the 5°=6° sub-grades (the grades above it) to know how one functions on different levels. When you study the Portal Address by Mrs. Felkin you will note that she also worked in the area of the subtle bodies and her descriptions of what happens to a person at the Portal level show a deep understanding. Most of this, though, came from her study of Alice Bailey's volumes which are collectively titled *Treatise on the Seven Rays*.

When I first started training under Taylor, he mentioned the effect on the subtle bodies a number of times and I tried to translate this more in line with the Kabbalistic Soul but became increasingly frustrated with the limited and contradictory descriptions of such. I did not pay much attention to functions and effects of the subtle bodies other than a general understanding of their functions until I started studying Radionics and began to appreciate what Taylor was getting at. It also took a few years to fully understand some of the meanings of ritual instruction Taylor gave in terms of subtle anatomy.

Now I have mentioned the word "alignment" a number of times and in its mundane aspect many of you will think this relates to the balancing up of certain core components of the personality. This is quite correct, but this alignment is a form of preparation of things to come. When all the subtle bodies and Chakras are aligned then the Higher Self (consisting of the Higher Mental, Casual and Spiritual Bodies) starts communicating its directions to us in a significantly clearer form than before. We then start becoming more aware of our functions upon this level of existence. The Portal is a grade of preparation for this contact. I would also point out that there are a number of copying errors in both of Regardie's publications of the Portal ritual. Most of these allude to movement patterns both before and after various speeches, though there are some changes to the regalia and apparel of the Second and Third Adept. I have gone over these and corrected them where necessary. Also you may notice the extraordinary number of diagrams missing in the previous publications. It would be fair to say that the Portal was the ritual most tampered with by individual Golden Dawn and Stella Matutina Temples. Taylor informed me that Mathers made some of those changes after some instructions were found to be impractical.

The Invisible Stations of the God-forms

SET: This Jackal headed God-form stands in front of the Letter Ayin. His coloring is deep indigo 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.

HEQET: This frog headed God-form stands in front of the letter Mem. She is blue in color 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.

APEPI: He stands in front of the letter Nun. He is symbolized by a coiled snake, in green with a red forked tongue.

TEMU: This God-form of a bearded man stands in front of the letter Kaph. He has pink colored flesh and 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.

SATI: This god-form stands in front of the letter Samekh, and wears a white crown with two black bull's horns. Her skin is translucent orange and her necklace and Phoenix Wand and are green. The Ankh in her left hand is red. Her skirt is dark blue.

General Symbolism of the Portal Diagrams

The Ritual of the Rose Cross and Four Elements

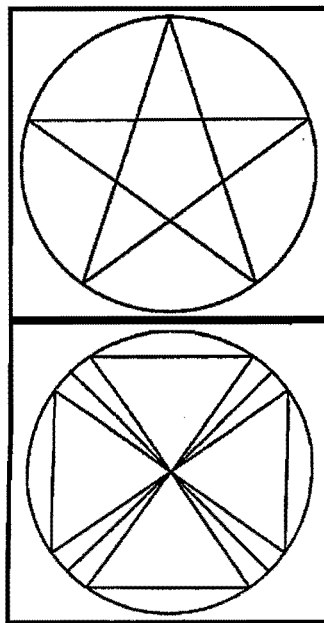


Figure 215
Pentagram and Maltese Cross

Pentagram and Maltese Cross

The Pentagram represents the Four Elements and Spirit and is a completed form of the diagram of the Maltese Cross in Malkuth below. The Five points of the Pentagram relate to the Sephirah of Yesod (according to additional notes to my Portal copy) and as such constitute the Sephirah ABOVE Malkuth. The basic theory here is that the extra dimension of Spirit takes the Four Elements into a higher level.

In the speech of the Hiereus, the symbolism of the Maltese Cross is explained in terms of relating to the Four Elements, the Four Sephiroth and the Cross of the Praemonstrator. The Cross itself is within the boundary of the Sephirah of Malkuth. Its hidden meaning is through the watery influence of Chesed for each arm of the Cross also represents a river of Eden. In this diagram the boundaries of the Old Eden do not exist for it is entrapped in the elements and as such man has tried to create his own replica of the Perfected State.

This perfected State of the Elements, in this instance, is Initiation through which Man strives to achieve what he had in Eden. It is also a symbol of the four states of alchemy—the Reddening, the Blackening, the Yellowing and the Whitening. Another look at the Cross will show it as a symbol of the crucified man seeking redemption. The redemption he seeks is for his sins. The Four Arms of the Cross show the four lower subtle bodies of the Ego—Physical, Etheric, Astral and Lower Mental. This diagram shows the properly aligned bodies which man aspires to and as such has purified Lower Nature and made it ready to receive the impetus from the Higher Self. When the correct input comes down across the gulf then the shackles of Malkuth are loosened and he can rightfully take his place outside the bounds of mortality.

The four divisions of Malkuth relate to the Four Grades of the First Order and to the Rite of the Cross. The four divisions of Malkuth are as follows:

Black—Earth of Earth
 Russet—Fire of Earth
 Citrine—Air of Earth
 Olive—Water of Earth

From the Black is purified the Lighter Brown of the Cross in the 1°=10° Grade. From the Russet of Malkuth, the pure Red of Fire in the 4°=7° Grade; from the Olive, the Blue of Water in the 3°=8° Grade; from the Citrine the Yellow of Air in the 2°=9° Grade.

The two symbols of the Pentagram and Cross mutually act and re-act. Here represented in Malkuth and Yesod they also refer the Pentagram to Geburah and the Cross to Chesed for Five is a number of Mars and Geburah while Four is a number of Jupiter and Chesed. Thus two symbols also suggest the interaction and interchanging activities of the Black and White Pillars.

The Three Directions developing from א"י into Matter

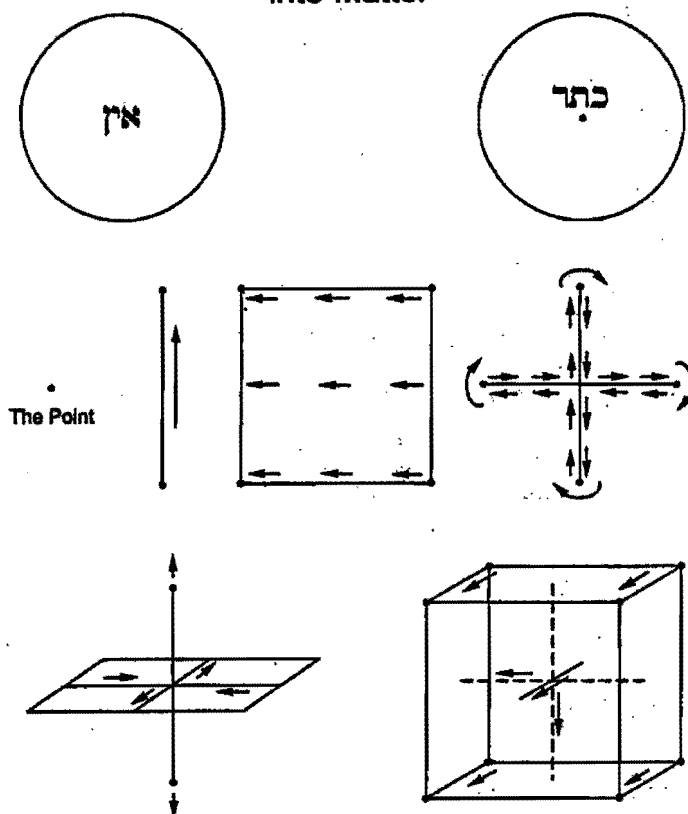


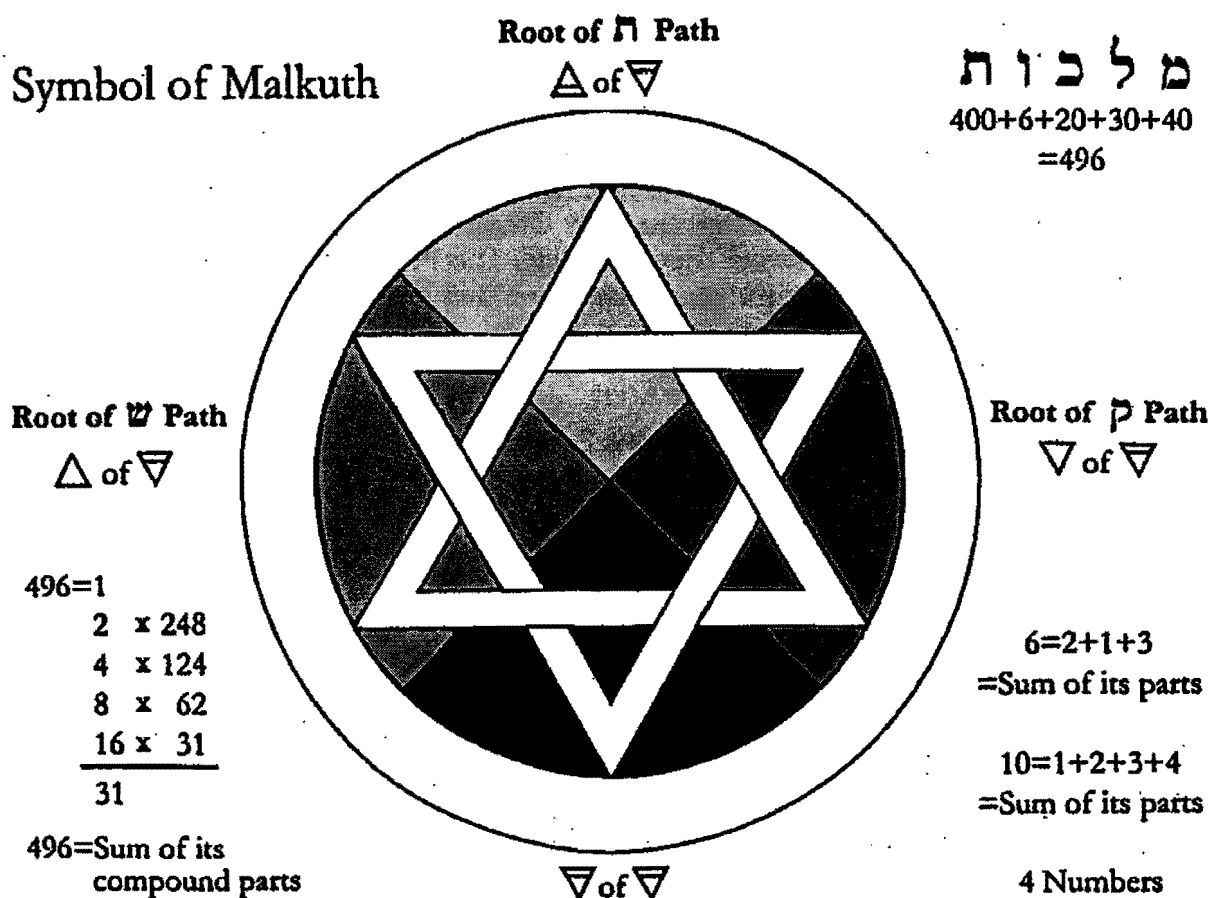
Figure 216
 Ain into Matter

Ain into Matter

The diagram for this is really self explanatory; however the following notes from a conversation with Taylor on this show this diagram from a slightly different perspective:

We must consider that when the Limitless Light enters this Universe it is in itself trapped by the Fourfold Nature of the Elements and also the Fourfold Nature of the Holy Name YHVH. Like this universe itself the Fourfold Nature is multi-layered and from this the Cube of the Universe is formed Kabbalistically from the *Sepher Yetzirah*.

What Taylor meant was that when the cube is formed, each line of that cube relates to a Path of the Kabbalah. The following diagram may help explain this concept a lot easier when the Tarot Trumps are substituted for the Paths, starting with Tau as the central point or Ain.



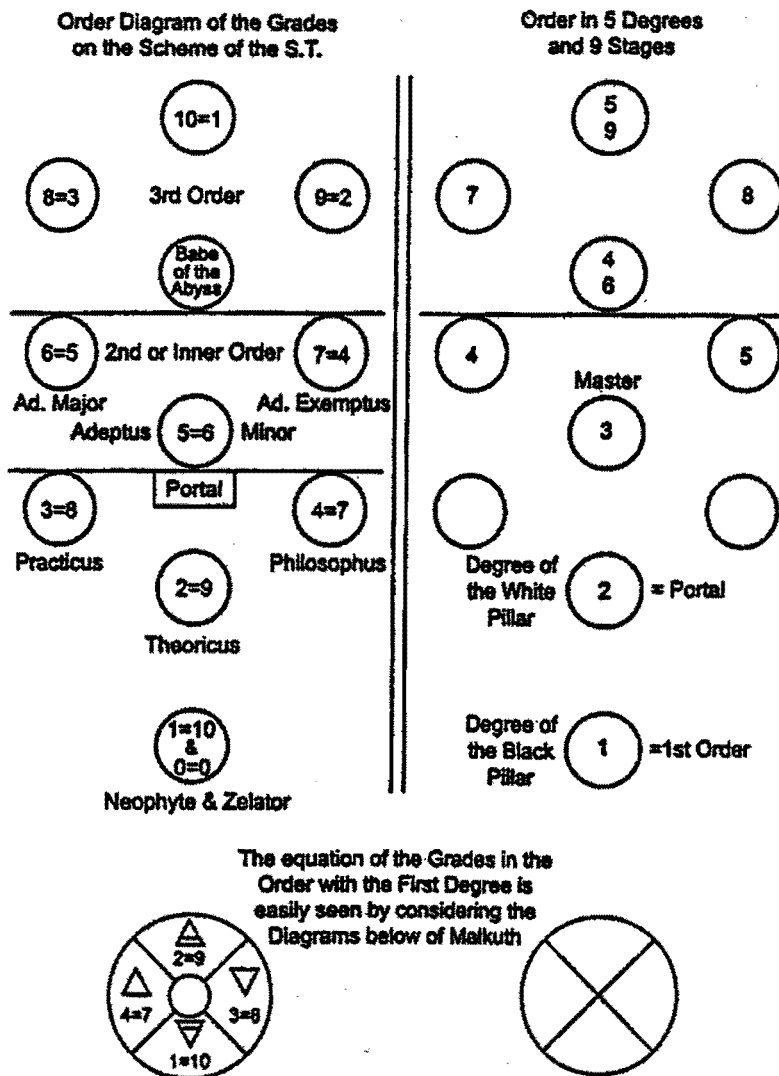


Figure 218
Grade Structure of the Order

Grade Structure of the Order

There are two trees in this Diagram. The first Tree on the left hand side is one most of you will be familiar with for it gives the Ten Sephirotic Grades (The Babe of the Abyss is a type of Portal for the $8^{\circ}=3^{\circ}$ ritual of the Stella Matutina). The main difference between the Golden Dawn Temples under Mathers and those of the Stella Matutina was the fact that the Golden Dawn Temples went as high as the Second Order only, $7^{\circ}=4^{\circ}$, while in the Stella Matutina the Grades of the Third Order were opened up to the rank of $10^{\circ}=1^{\circ}$, though to the best of my knowledge the highest rank obtained was $9^{\circ}=2^{\circ}$. Since the Lower Order has already been explained in previous books I will devote some attention to the subject of the Third Order, the one which is the most controversial in the Golden Dawn.

The Third Order was said to be a legion of Masters who guided and directed humanity through esoteric thought. When the Felkins and Neville Meakin claimed the grades of the Third Order they maintained that they had contacted this Order and as such were being guided by it by various spiritual guides. As such, since they were their representatives, they claimed the physical grades on their behalf. The whole concept of the Third Order grades is really one of semantics. Some years ago when I quizzed a former Chief of Whare Ra, Bethany Jones, on the Higher Grades, their significance and teachings, I was told that the Higher Grades were merely Temple Grades. By that she meant Grades given out to those who had served the Order long and faithfully, and there was never any connection to the Third Order, or in fact, no one believed because they had obtained the $8^{\circ}=3^{\circ}$ that they had reached the Third Order as some occult authors would have us

believe. The Second Order shows the fledging magician in the Zelator Adeptus Minor Grade to the Exempt Adeptus, a point where the Adept has mastered his powers and is not ready to go further into the Abyss. Mrs. Felkin often told Jack Taylor that the 7°=4° was the last of the physical grades.

The Diagram on the prior page shows a tentative arrangement of what some consider the True scheme of a genuine Occult Order on the Tree. There are nine possible stages. The 33 degrees of Masonry are mistaken, 9 being 3.3, i.e., 3×3 , as $X \times X = X$ squared, not $10 \times x = x$. The Freemasons misled this notation, and have yet in it preserved the true fact. Now of three degrees only five can be conferred effectively in a ritual physically expressed. Hence, in one sense the 5th degree is in Kether, in another it is written 7°=4°.



Figure 219
Symbol of the Hermetic Arcanum

Symbol of the Hermetic Arcanum

The words around the Inner Circle are "Visita Interiora Terrae Rectifando Invenies Occultum Lapidem" which translated means "Visit the interior of the earth, in purifying you discover the hidden stone." This concept is multi layered and in Alchemical terminology relates to the Adept finding the Philosophers Stone through a discovery of the First Matter. The initials of each word around the rim make up the name VITRIOL which most assume is a type of Antinomy so that it is more than likely that the search in the earth relates to the ore Stibnite. On yet another level, it tells the Adept that he or she must delve deep within their own nature to discover their true essence and that this must be done through the varying stages shown in the seven pointed Star.

If you study other versions of this diagram you will find that the planetary positioning has been altered to fit the Sephiroth of Yesod to Chesed. This relates very much to the previous diagrams of the Golden Dawn grade structure. The point related to Saturn here is the exception and we see that Saturn is now related to Malkuth because of its earthy nature. All of these grades now are within the First and Second Orders. If we closely follow the drawing we will find that this same theme is reinforced.

1. The bird (possibly a crow) on the skull relates to the Zelator grade of Earth. This relates to the Dead Head in Alchemy and also to the Blackening process. The Zelator is now aware of his mortality and his spirit seeks to strive upwards but is still attached to the body.
2. The next image shows the bird looking at his own reflection. This is part of the transformation process where the Dead Head is now placed back within the body

of the experimented and is rejuvenated to its former glory. This is the Theoricus Grade with its Luna influence in which its reflective nature shows the gains made by the Spiritual side of the nature.

3. Here we have two birds raising the Spirit which is still in matter. This shows the Higher Self has called in help to raise the matter to a further state through twin or successive distillations. This is the Practicus Grade of Water.
4. In this step two birds are flying upwards with a Crown between their beaks. This is the middle point of the experiment and is the halfway between the fiery and watery natures in the opposite corners of the large triangle. The transformation stage and structure of the mineral is now shown at the Red or fiery stage of the experiment. This is also the Fire Grade of Philosophus, the grade where the last of the elements are now fused together.
5. The two birds on the tree branch show the growth of the Stone in the form of a tree, the two birds showing the various colors attached to the growth. This is the Grade of Zelator Adeptus Minor where the Adept has attained the level he seeks but must first wait for the growth and experience to go with it.
6. This shows a unicorn under a growing tree filled with flowers. Here the Alchemist takes the part of the unicorn in the form of a guardian of the tree and his watchfulness will be ready to emit the poisons or impurities when they first appear. Also this shows the appearance of the red (flowers) and white (unicorn) stage of the experiment simultaneously. This is the Grade of Adeptus Major. The Adept has gone out into the world of magic and been successful but still has many more things to learn.
7. The final pictorial shows the figure of a young babe emerging from the womb of the stone itself. This is the resurrection showing the immortality of the stone and its effects. This is the grade of Exemptus Adeptus where the Adept has flowered to full maturity.

The centre piece of the experiment shows the longevity of the results from taking the part of the stone, a complete transformation of the basic Salt, Mercury and Sulphur of the body. This, in Golden Dawn terms, is the Third Order.

The Queen on the Dolphin represents the watery nature of the Experiment while the King on the Lion symbolizes the fiery aspect which is not unlike the symbology of the Black and White Pillars. The winged bird and salamander (resting on each upper corner of the triangle) shows the fiery and airy nature of the work—balance—further shown by the horn of Water and torch of Fire. The Body of Salt, in the cube, is the raw nature of the work that must be the transmuted and is analogous to the Neophyte.

Image of the Vision of Nebuchadnezzar

In the 4°=7° ritual, the Image and history of Nebuchadnezzar was explained. In this Portal ritual, the Vision of what Nebuchadnezzar saw, which came to him in a dream, is the main point of interest. The interpretation of this dream is given in Daniel II; 36-45. The dream of the King showed a statue that represented the future of the history of Babylon. It showed Nebuchadnezzar as a great King but those who came after him could not hold onto the Kingdom that the King now had, unless the true God was acknowledged and worshipped. For the King saw his world as the totality and could not think beyond the material and power he possessed and forgot the spirit which guided him. The dream showed his mortality and that of his Kingdom and it was to remind the King that his power comes from a Higher Source. While had he possessions today he and his successors would not possess them tomorrow and with time went destruction.

In the drawing of the statue you will notice that the horn of Water is placed over the torch of Fire. The Water is putting out the Fire and the result is that both these elements will be self destructive to each other, as the Water puts out the Fire the horn becomes empty and the elements cease to exist, and the whole balance is destroyed in the process of time. It shows that balance and restraint is needed for things to grow and develop. Also in the drawing you will see a number of people lined up for worship of the statue as the Lightning strikes at it. What they worship is material power and not the spiritual side of their natures. The buildings in the background have grown since the drawing of the King was shown in the 4°=7° and this too shows the passage of time on the elements.

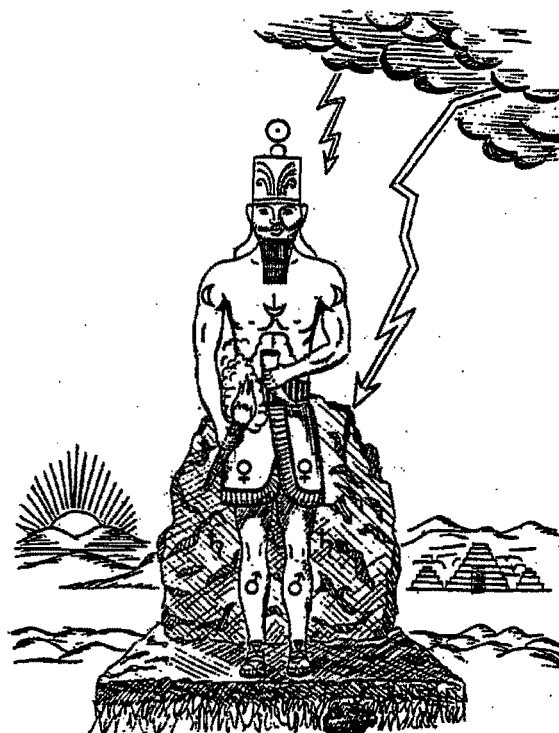


Figure 220
Image of the Vision of Nebuchadnezzar

*Visita Interiora Terrae Rectificando Invenies
Occultam Lapidem Veram Medicinam*

V.I.T.R.I.O.L.U.M.

1 2 3 4 5 6 7
V i t r i o l
S u l p h u r
M e r c u r y

△ ▽ △ ▽
Subtilis Aqua Lux Terra
S.A.L.T.

Fiat Lux
Flatus Ignis Aqua Terra
△ △ ▽ ▽

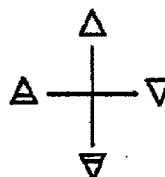


Figure 221
Certain Latin Words Analyzed

Certain Latin Words Analyzed

This diagram came from the *Golden Dawn Cipher Manuscript* and is at first glance just a small treatise on word games. Yet if an in-depth study is done, it becomes extremely complex. The actual diagram comes from *Aurora of the Philosophers* by Paracelsus. The reality is that if you wish to study the diagram and its meanings you will need to study the works of Paracelsus and in particular the "Aurora". I would suggest that Golden Dawn Chiefs who have students at the Portal level get them to study the *Aurora of the Philosophers* as a guide to understanding this diagram more fully. I also feel that to understand this correctly one would have to be a practicing alchemist who has experience with mineral work. The following text is a quote from Chapter 12 of the *Aurora of the Philosophers*.

Vitriol is a very noble mineral among the rest, and was held always in highest estimation by the philosophers, because the most High God has adorned it with wonderful gifts. They have veiled its Arcanum in enigmatic figures like the following "Thou shalt go to inner parts of the earth, and by rectification thou shalt find the occult stone, a true medicine." By the earth they understood the Vitriol itself and by the inner parts of the earth its sweetness and redness, because in the occult part of Vitriol lies hid a subtle, noble and most fragrant juice, and pure oil. The method of its production is not approached by calcination or distillation.

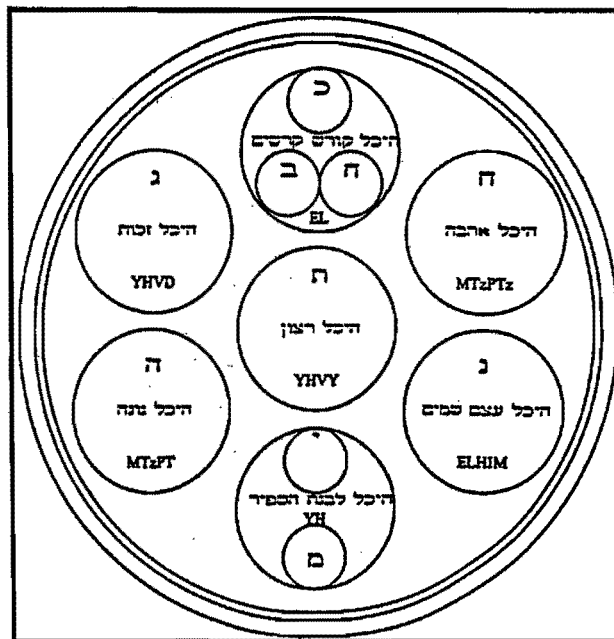


Figure 222
Seven Palaces of Holiness

Seven Palaces of Holiness

To understand the meanings of the various names associated with the Seven Palaces, the Chiefs of a Temple should get the Aspirant to sit and meditate on each level of the heavens (starting from the bottom) and then put one's own interpretation on the meanings of each level one reaches. Taylor told me years ago that to a certain extent the names of each of these heavens would be meaningless unless one understood the Kabbalah from the viewpoint of the Jew (which I do not claim to) who has had formal training in the significance of each level. What Taylor did do was to make me sit and meditate on the Hebrew letters and after about ten minutes or longer he would then get me to write down what I had seen. He told me that, like tarot visions, no two were alike and that the meditation alone on the Hebrew letters, for each level, would open up new layers of the psyche. He often felt that to try and put a specific meaning to each level was asking for trouble for it did not take into account the growth and development of the individual at

the time of the meditation. He considered that the Hebrew names associated with each level were nothing more than a ladder or doorway to the unconscious and the Astral. My suggestion to the readers is to take Taylor's advice, and meditate like I did in front of the letters and record your own experiences.

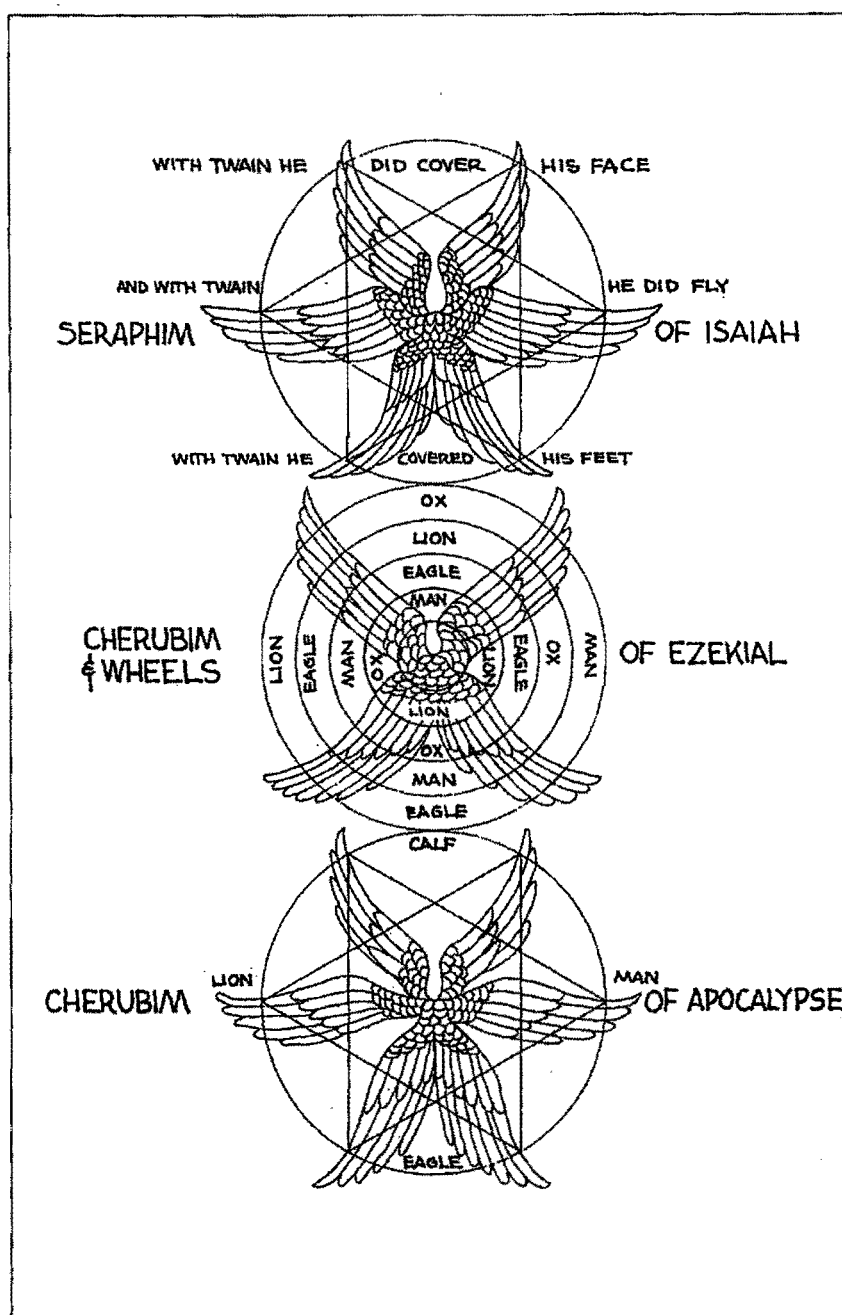


Figure 223
Vision of the Angelic Choirs

Vision of the Angelic Choirs

The first diagram of the Seraphim of Isaiah shows them as the guardians of the Seven Planets, the seventh point being the point where the wings originate from. We are also told in the "Lesser Hecaloth text":

How many are the Seraphim? Four, corresponding to the Four Winds of the world. And how many wings have they each one of them? Six, according to the days of Creation. And how many faces have they? Each one of them has four faces. The measure of the Seraphim and height of each one of them corresponds to the height of the Seven Heavens.

This also shows that the Seraphim work through the four elements and sixteen sub elements and hence their association to the Four Cherubs. The next diagram is that of the Kerubim of Ezekiel. These Kerubim relate to the Ox, Lion, Eagle and Man and are the figures on the door of the Vault. They are also guardians of the Vault and the walls of the Vault and no Ray from the Seraphim above them can enter the Vault proper unless it is through the Kerubim. These are also analogous to the Rectified Elements that the Philosophus has just gone through before admittance to the Vault and the Second Order.

The Kerubim of St. John are also the symbols on the Altar in the Vault and are the unifying force with the Seven Rays that make up the Vault's energy flow. They are linked with the Kerubim of Ezekiel who rule and influence the Seven Rays shown as the walls of the Vault. The final diagram of the Kerub of St. John relates to the rebirth in the Vault with the Apocalypse. For the Vault will bring about the spiritual rebirth and the need to survive the Seven Seals. The Six Wings of the Kerubs also relate to the number of the Sephirah of Tiphareth. This is the entrance way of the return back to Eden.

The full impact of this diagram is not fully understood until the next ritual, the 5°=6° and the Entrance to Tiphareth.

General Symbolism of the Portal Diagrams

The Ritual of the Pentagram and the Five Paths

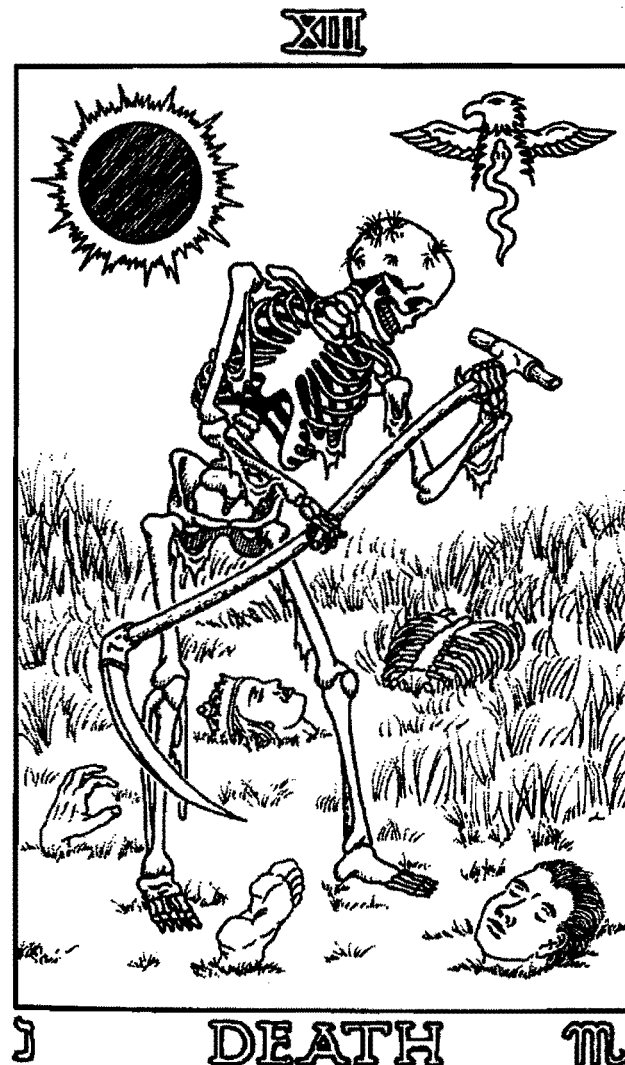


Figure 224
The Golden Dawn Death Tarot Trump

The Thirteenth Key of Tarot

The 13th Key of the Tarot is more than adequately explained in the ritual. One Golden Dawn Adept said of this Key:

The Golden Dawn version of this Key is very much in the traditional mode. Here we have the typical archetypal image of the "Grim Reaper" or the figure of Death itself. Overall, this shows the underlying factor of what we will transform into after Death. In many ways Death is a continuation of the journey of the Hanged Man. Now that the suffering of the former has given way to enlightenment, the cross over from one boundary to another can be accomplished.

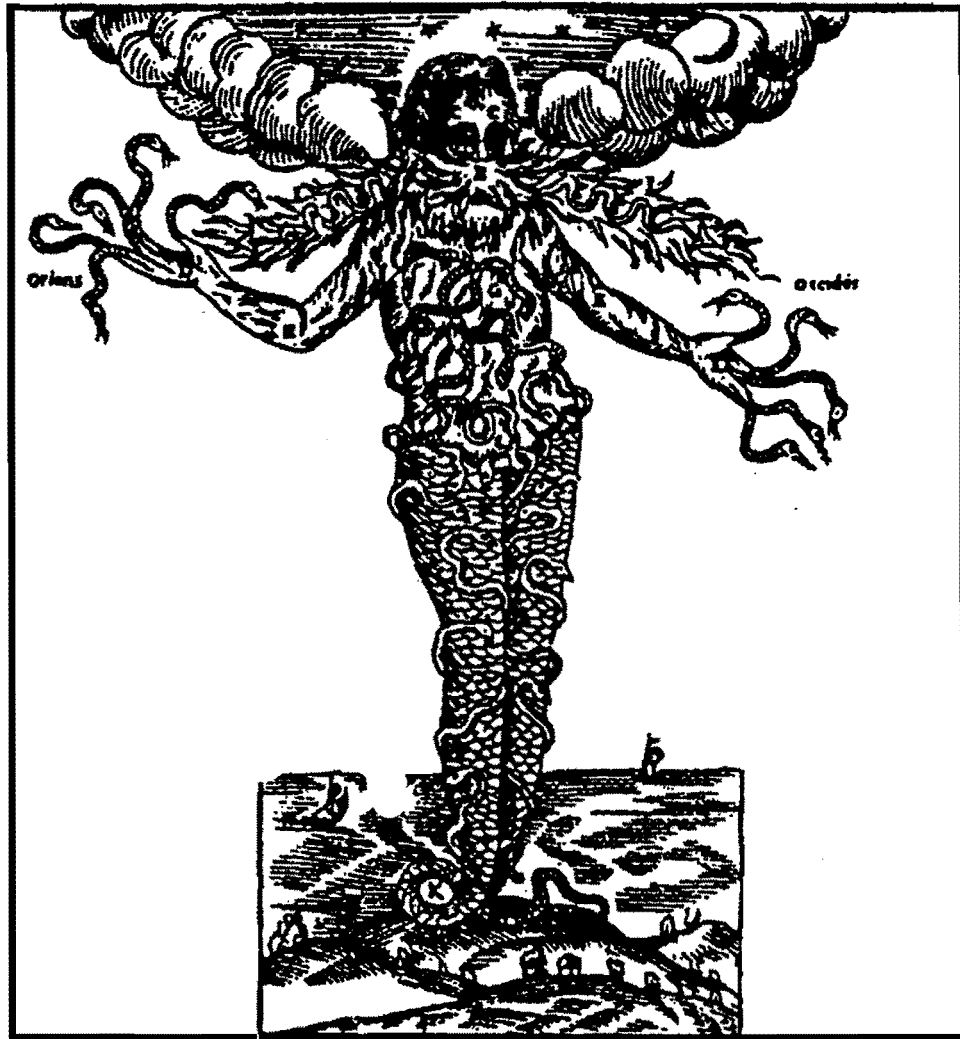


Figure 225
Kircher's Typhon

Typhon

In many respects this diagram of Typhon is yet another version of the 13th Key, Death. Also, in the original diagram Kircher gave it a number of the attributes of Synesius who adapted mental confusion, concupiscence, evil speaking and action, levity, anger and inconsistency. These were then associated to the fatalities produced by nature such as storms, etc. The Golden Dawn took a slightly different perspective on this though. First of all we must remember that Typhon was the Slayer of Osiris, as in this instance is the Postulant through his or her own actions. Taylor and many others at Whare Ra referred this to the Kundalini energy which could get out of control if misused. The Eleven Sephiroth show, in this context, two fundamental aspects. The first is that the Tree of Life, which is mirrored in nature, is subject to the will of the Nature itself and is

subjected to the joint rule of the Qlipoth, its counterparts on the upper Tree. The energy that the Typhon represents is unseen and while it can be equated with the Kundalini it can also be equated with the core of the planet itself. You will note that the Sephirah of Daath is placed in the heart of Typhon, and around this is the spiral showing that at Daath there is but a hidden juncture that has not developed correctly, and this is the Tree of Knowledge of Good and Evil which Typhon could not rise above in the Fall.

If the Postulant is found wanting then, the Qlipoth will rise and take control of him but if the Postulant is strong then the actions of Typhon will be stopped before he can stop the resurrection of Osiris.

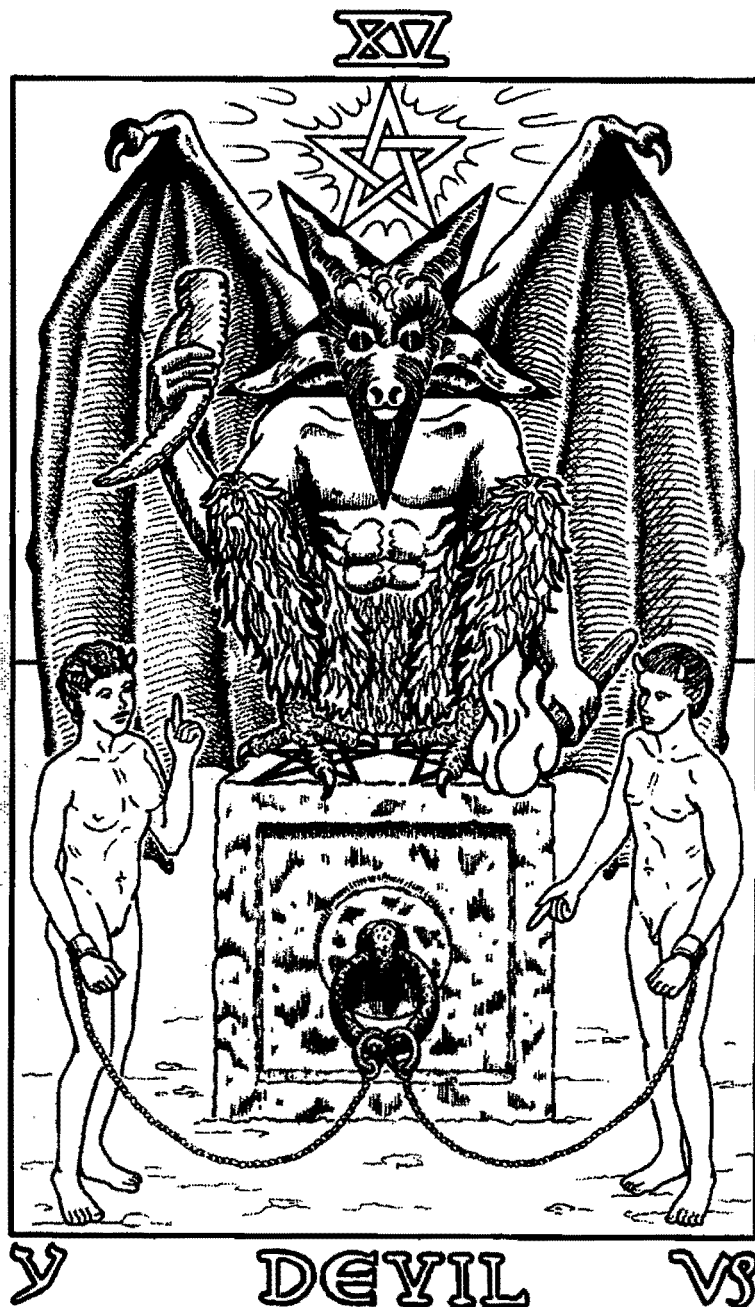


Figure 226
The Golden Dawn Devil Tarot Trump

The Fifteenth Key of Tarot

The explanation of this trump is also very much in the traditional mold. The Golden Dawn association with the Egyptian Mendes is an interesting one. Mackenzie says of this in his *Egyptian Myth and Legend*:

The god Mendes was reputed to have made "the Wind of Life" for all men, and was called "Chief of the Gods", "ruler of the sky", and "Monarch of all Deities". The earth was made fertile by his influence, and he was the origin of passion or love ... he caused the fertilizing Nile flood ... he was the pillar of the sky ... Mendes the "great father" was also a ram god, symbolizing the male principle.



Figure 227
Kircher's Pan or the Devil

The diagram of Pan (whose name in Greek means "All") is yet another form of the 15th Key of the Devil. This is also taken from Kircher who also gives additional information on the Golden Dawn figure.

1. The Face: A red or ruddy face shows the power of Heat in the world.
2. The Horns: The power of the heavenly rays upon a sublunary nature.
3. The Throat: The masculine elements.
4. The Crook of the Staff: The power of the periodic return of the year and all its revolutions.
5. Trunk of the Staff: Everything is maintained by Virility.
6. The Legs (Upper): Earth (The Feminine Element.)
7. The Abdomen: Springs of Water (Feminine Element) fertilizing the Earth by irrigation.
8. Reed Pipe: Harmony of the heavenly Spheres.
9. The Knees: The mountains and uneven places
10. Legs (Lower): Fields and Crops and fertilization.
11. Hooves: Power of Fecundity.
12. Foundation Stone: Firm Foundation.

The whole concept of Pan was to personify Nature, but Nature in a structured way. This diagram was always very intriguing to many within the Golden Dawn and Stella Matutina, and I know of at least two incidents where statues were copied from it. At Whare Ra, Dion Fortune's novels, which generally incorporated Pan in some way, were widely read. Some members used this diagram to experiment with rituals of their own. I was told by Taylor of one farmer who brought back a statue of Pan from England and used it in agricultural invocations to the God-form. Pan is an extremely powerful and earthy God-form and is a figure that should be studied with this in mind. Pan is nature in a balanced disposition. Pan also is a counter balance for Typhon who is basically Destructive by nature.

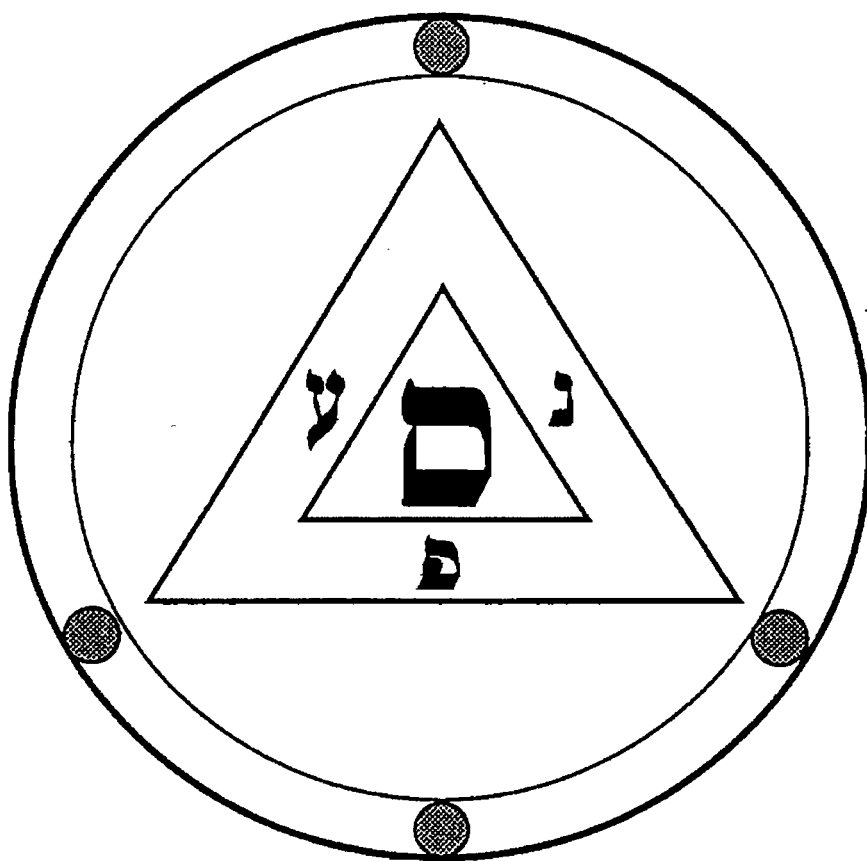


Figure 228
The Lamen of the Hiereus

The Lamen of the Hiereus is the Admission Badge of Second Part of the Portal Ritual has the following meanings:

In the circle are the Four Sephiroth, Tiphareth, Netzach, Hod and Yesod. The first three mark the angles of the triangle inscribed within, while the sides are the paths of Nun, Ayin and Peh, respectively. In the centre is marked the letter Samekh, indicating the 25th Path.

Hexagram of Tiphareth

This illustrates the attribution of the parts of the Hexagram and their correspondences to the Spheres of the planets in the Tree of Life. Six project and the Seven is in the midst, the Place of Holiness, and the seventh direction in Space.

Thus Saturn at the top links to Saturn in Daath, a synthesis of the Three Supernals. If the Paths, here omitted for clearness, are supplied the three Paths to the Three Supernals will spring from this part of the Hexagram.

Jupiter to Jupiter in Chesed.
 Mars to Mars in Geburah.
 Venus to Venus in Netzach.
 Mercury to Mercury in Hod.
 Moon to the Moon in Yesod.
 The centre is the Sun.

Below the Tree is the Bow of Promise from which the arrow of Sagittarius shoots forth through the Path Samekh. It may be further noted that the path to Kether is that of Gimel, the Moon, reflecting upwards from Yesod and the lowest point of the Hexagram. Saturn of the Supernals and the topmost point of the Hexagram reflect downward from Yesod to Malkuth and the Path of Tau with Sagittarius as the bi-corporate link.

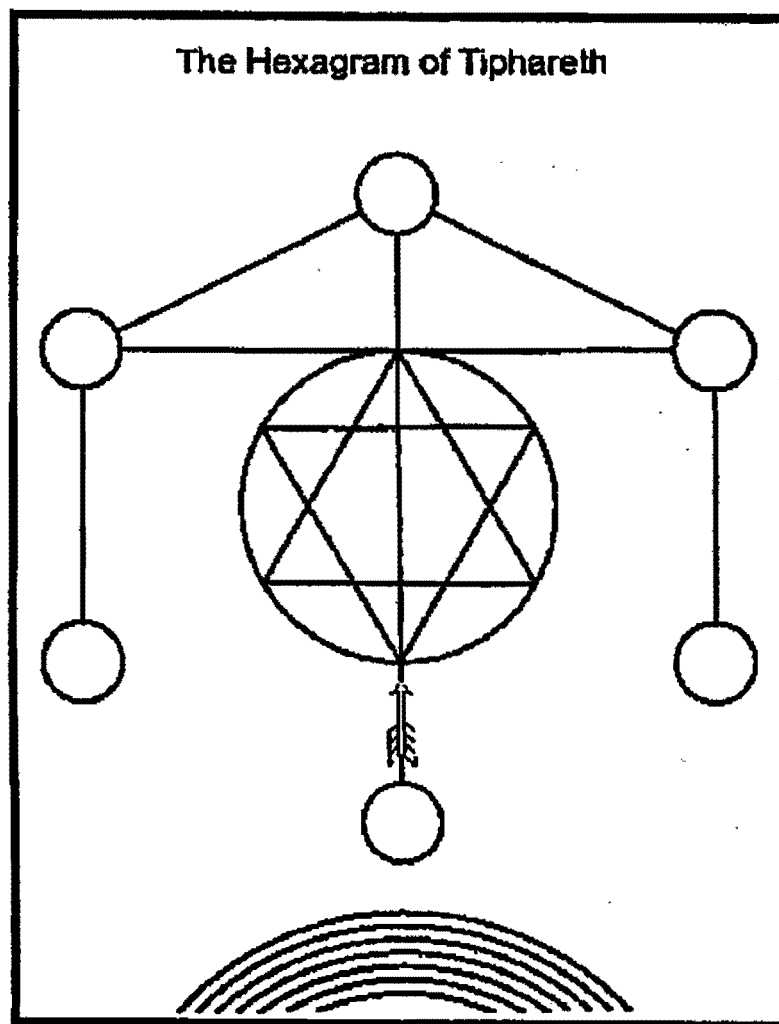
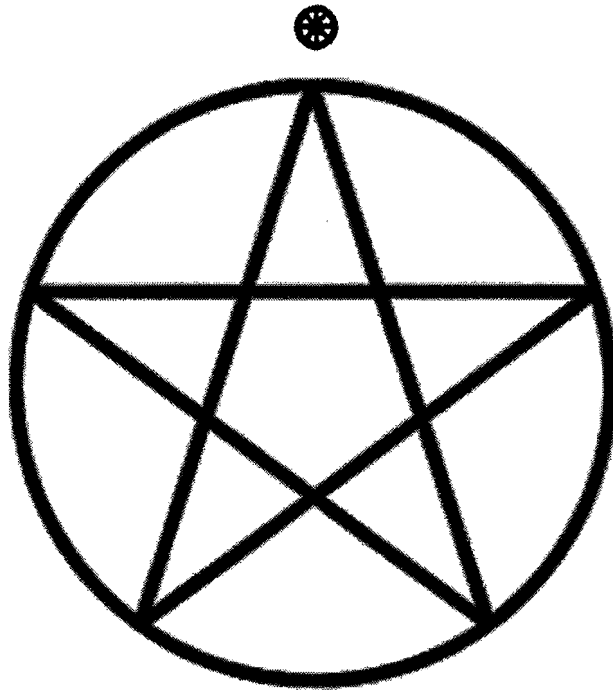


Figure 229
 Hexagram of Tiphareth

The Tablet of Union

The Tablet of Union is associated with the realm of Spirit (by analogy, the top point of the Pentagram). It is the binding factor of the Four Elemental Tablets, as seen in the Four Elemental Grade Rituals. The First Line, EXARP is attributed to Air. HCOMA to Water, NANTA to Earth, and BITOM to Fire. Individually these names are the Incorporeal Elements and give a spiritual counterpart to each of the Kings of the Four Elemental Tablets. They are associated with the first Enochian Call. Their function is that of a stabilizing influence to the other Tablets and also by providing a type of spiritual counterpart for them. They, in turn, work with even higher energies.



EXARP
HCOMA
NANTA
BITOM

Figure 230
The Tablet of Union

The Fourteenth Key of Tarot

The first version of Tarot Key Temperance was a synthesis of the Path of Sagittarius and a few others. Therefore the newer version is better suited to the Path of Sagittarius because it specific to the Path. There has also been confusion over these two Keys (personally I prefer the first) but the second was introduced to coincide more with the ritual. In the first the Elements are in a raw state, very much like the 4°=7° ritual where the last of the Elements has been reached.



Figure 231
The Golden Dawn Temperance—Newer Tarot Trump

In the new version the Four Elements are then “rectified”. I have no doubt that the second version of the card was created when the Portal ritual was drafted and not before, for it shows the final product of the rectification process. Both Keys are in fact an extremity of each other. The first being the beginning and the second taken to the extreme within the given framework. In essence the second Key here refers to the whole function of the Portal Grade itself where the first Key is more concerned directly with the Path.

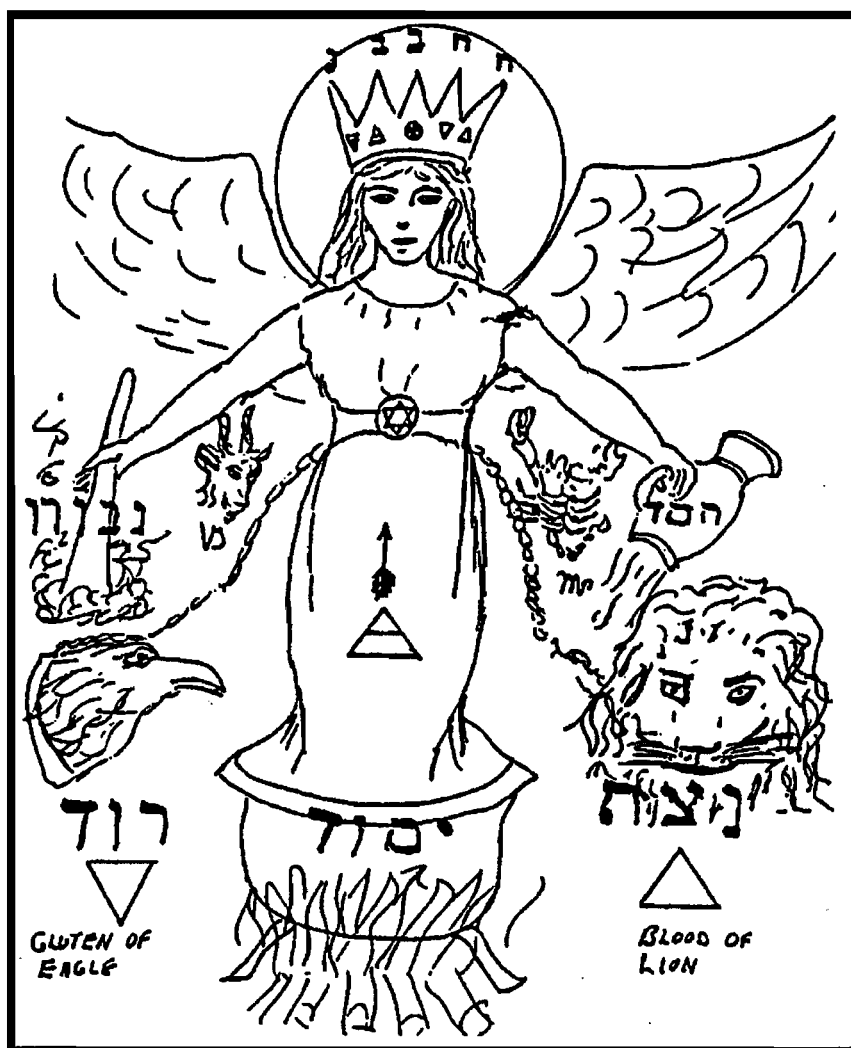


Figure 232
The Golden Dawn Temperance—Older Tarot Trump

The Officers and Regalia of the Portal Ceremony

The Chief Adept

This is the station of Hugo Alverda, a Phrisian, disciple of Christian Rosenkreutz and the highest of the Adepts next to the Master himself. Taking the initials of the Chief Adept gives us HA which by gematria of the Hebrew letters equates to the value of six which represents Tiphareth and the Hexagram. Also with the initial letter of Ph (where he was born) brings us to the value 80 which links us to KS meaning “a throne” which refers to Tiphareth’s higher nature, Kether.

The Wand of the Chief Adept consists of the Four Elemental Colors plus Spirit. From the base, the first color is black and relates not only to the Earth but also to the Sephirah of Malkuth. The next color is blue and relates not only to the Water Element but to the Sephirah of Hod. The yellow part of the wand relates to Air and Yesod. The red part to Fire and Netzach. The white part relates to Spirit and Tiphareth. The White Pentagram shows these four forces working through the realm of the Spirit but approached through the rectified Elements.

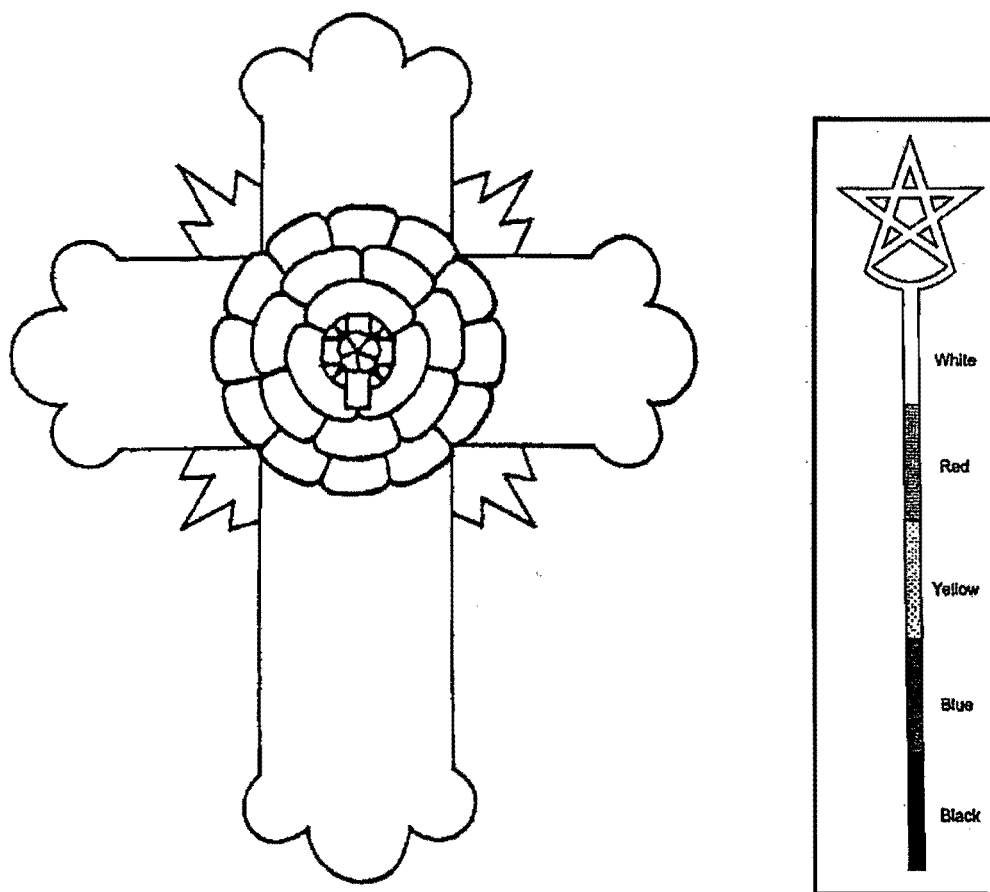


Figure 233
Chief Adept Lamén and Wand

To fully understand the Wand of the Chief Adept and also the Wands of the Second and Third Adept, a rudimentary knowledge of Alchemy is required. Now taking the Wand of the Chief Adept as an example, with some additional alchemical symbolism to make its full significance clearer:

The top point of the Pentagram represents the Hyle, Spirit or Chaos State. The Hyle is separated into polarity—Positive and Negative, which in Alchemical terms can be associated with Nitre (Positive) and Salt (Negative). If you study the Pentagram diagram you will note that Nitre represents the Elements of Fire and Air, while Salt represents the Elements of Earth and Water. Now utilizing Nitre and to obtain Sulphur, one must unite Fire and Air. For salt one must unite Water and Earth. In the diagram the Pentagram shows the connections with each other for when the end results and Sulphur and Salt are obtained they are united to form Mercury.

When Hebrew letters are associated with this, it gives the name YEHESHUA which means the "Spirit of God" (which the Chief Adept represents) both acting through and uniting the elements.

The white robe stands for the Inner Order which he represents and the yellow shoes show that he works from the Sphere of Tiphareth. The red cloak shows that he is the driving force of Fire and has much the same meaning as given in the 0°=0° section. Taylor also had this to say about the Hierophant's cloak when I asked him if the symbolism changed in the Portal.

Its base meaning does not change but I have always thought that in the Portal the symbolism of the Cloak reminds me of the flame of the ever-burning lamps of the Rosicrucians. For the flame in theory is not extinguishable and as such refers directly to the Hidden Mysteries of the Order for the flame and cloak is like the Outer Robe of Glory and is something that can be worn without because it comes from within.

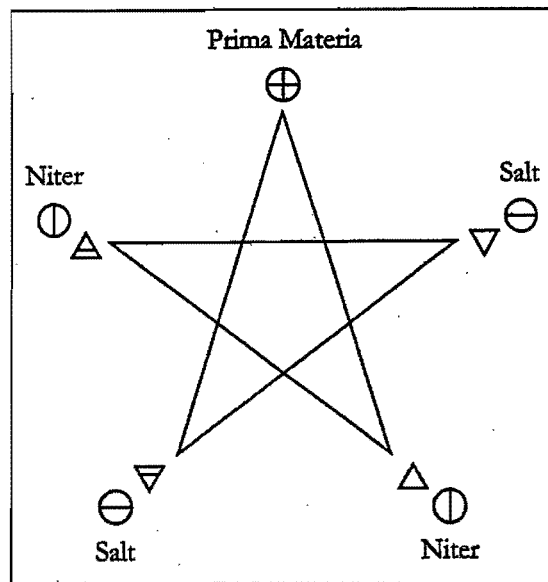


Figure 234
The Pentagram on the Chief Adept Wand

The yellow ribbon for the Rose Cross relates to Tiphareth. This is worn over the Lamen of the Hierophant. The White Lamp also relates to Spirit and the letter Shin which is analogous with the Tarot Key "Judgment" and as such shows the rejuvenation aspect of the Key. The body and conscious mind are about to be transformed. The Brazier shows the warmth it gives to the Spirit when the mysteries are studied for the betterment of self. The yellow candle also relates to the way the Second Order is light for you to see. Both the Brazier and candle are behind the closed veil but they can be seen from the Temple floor.

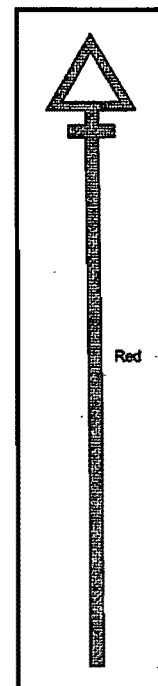
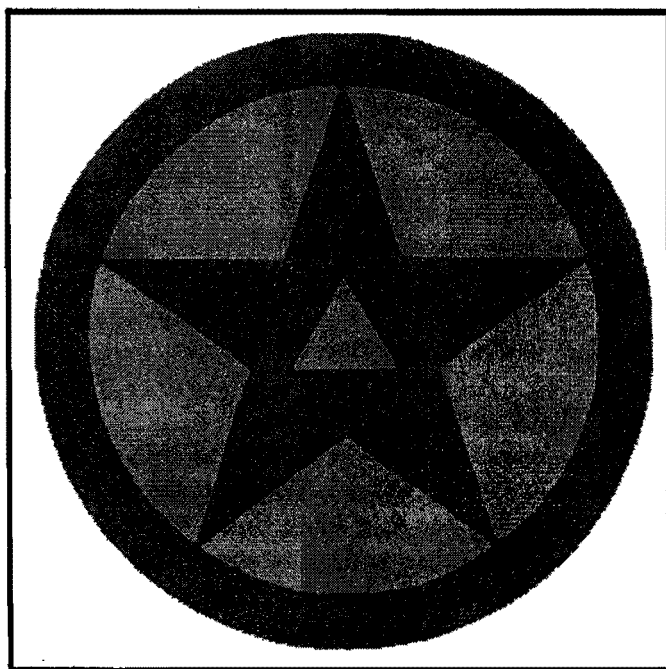


Figure 235
The Second Adept Lamen and Wand

The Second Adept

This is the station of Francis de Bry, the Gaul, the next highest ranked in the Order. Taking the initials again of his name we have FDB (F having a value of 8 in this instance) which has a value of 14 which relates to "plenty" or "abundance". His place of birth has the initial letter G that has a value of 3, the trine of light which in turn relates to an "abundance of Light".

The Wand of the Second Adept is a red cut-out of the symbol of Sulphur. This wand will control the volatile nature of the ritual. The Top part of the wand represents Fire while the bottom part of the wand Air. The combined symbolism shows the active principle of Nitre.

The Second Adept wore a white robe, red collar and shoes in the elemental colors of Fire (as the red lamp is also). The cloak is red and etched in green, the Red of Fire and Green of Netzach. The Lamén is a Red Triangle of Fire in a Green Pentagram.

The Fire Triangle clearly symbolizes the active Nitre principle while the Green Pentagram symbolizes the framework through which it operates. In the complementary color the Pentagram shows that the elements are combined in a solid union through the impetus of Netzach where the hidden part of Fire nurtures them together.

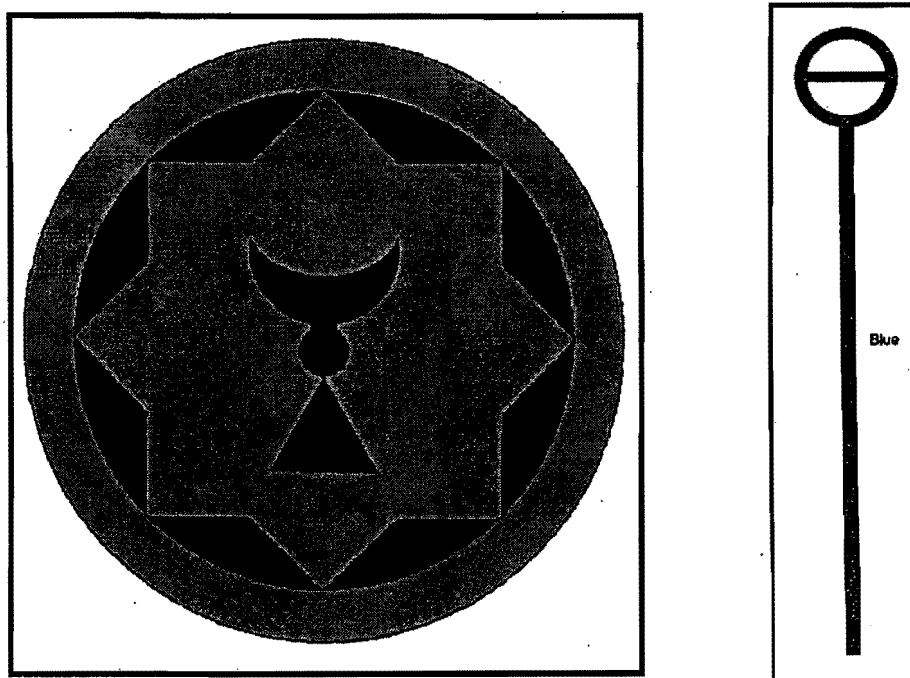


Figure 236
The Third Adept Lamén and Wand

The Third Adept

The Third Adept is called Elman Zata, the Arab taking the initial letters again EZ gives a numerical value of 905 (E equals Five in value). This relates to Haran which was a place of refuge (for Abraham). The initial letter A of Arab has a value of 1 which relates to the 1st Path (to Kether) with someone seeking refuge to develop spiritual insight.

The Wand of the Third Adept shows the Symbol of Salt and is colored in the blue of water. The head of the wand represents the Earthy nature while the shaft of the wand represents the Watery nature. Combined they represent the Salt aspect of Alchemy.

The Third Adept wears a white robe, blue collar, shoes and blue cloak with orange etchings. The blue shows the Watery aspect of Hod while the orange brings out its complementary state as well as the color of Hod in the Queen scale. The Lamén has a blue cup on an orange octagon. The Cup is the Watery nature while the orange octagram represents the 8th Sephirah of Hod.

The Hiereus

The Hiereus takes the station of the Adept known in the manifestos only by the initials of his motto F.B.M.P.A. which when combined have a numerical value of 131. This relates to the Hebrew AGPh and implies "anger". In the Z.4 section we are told:

The station of the Hiereus is in the extreme west of the Temple representing the terrible Avenging God at the confines of matter, at the borders of the Qlippoth, He or she is enthroned upon matter and robed in darkness.

The function of the Hiereus is to keep the forces of Light focused on the Negative Gateway in the West.

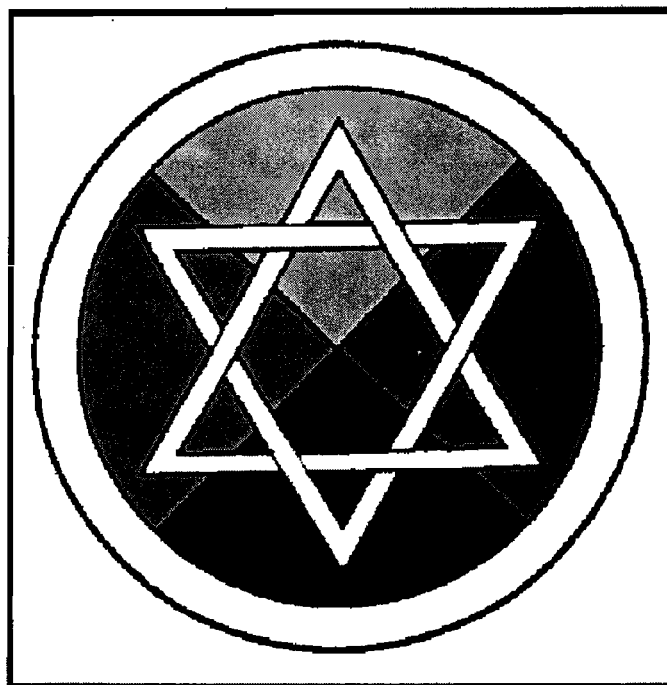


Figure 237
The Hiereus Lamen

The Sword and Lamen of the Hiereus has also been explained in the Z.4 series and loosely represents the forces of the Pillar of Severity.

The Hiereus, as usual, is in black (his or her nemyss is black and white but this is the same nemyss that he wears from the Neophyte ritual onwards) and relates to the Earth element and the Sephirah of Malkuth. There is one change only to the regalia of the Hiereus in this ritual, as compared to his or her regalia in the Outer Order ceremonies and that is the introduction of the White Sash of the Second Order.

The Hegemon

The station of Hegemon represents Frater G.G.M.P.I. By Gematria this adds up to 132 which relates to the Hebrew word QBL meaning "to receive" and relates directly to the Kabbalah itself. This particular Frater was also known in the manifestos as a Kabbalist, which the gematria seems to confirm.

The Hegemon's regalia is different in two ways from the Outer Order regalia. The first is the nemyss which was white and is now yellow and purple striped. This is because the Hegemon represents the station of Yesod and the Element of Air. The purple of Yesod and the yellow of Air are combined in her nemyss (which are also complementary to each other).

The Lamen of the Hegemon differs here from the Outer Order. The red and blue Hexagram (on a white background) she wears will be recognized as the same that is on the Banner of the East. It is a symbol of balance and unification. This is also the exact

function the Hegemon has in the Temple. To a certain extent the Officer of Hegemon is a lower octave of the Chief Adept in Tiphareth.

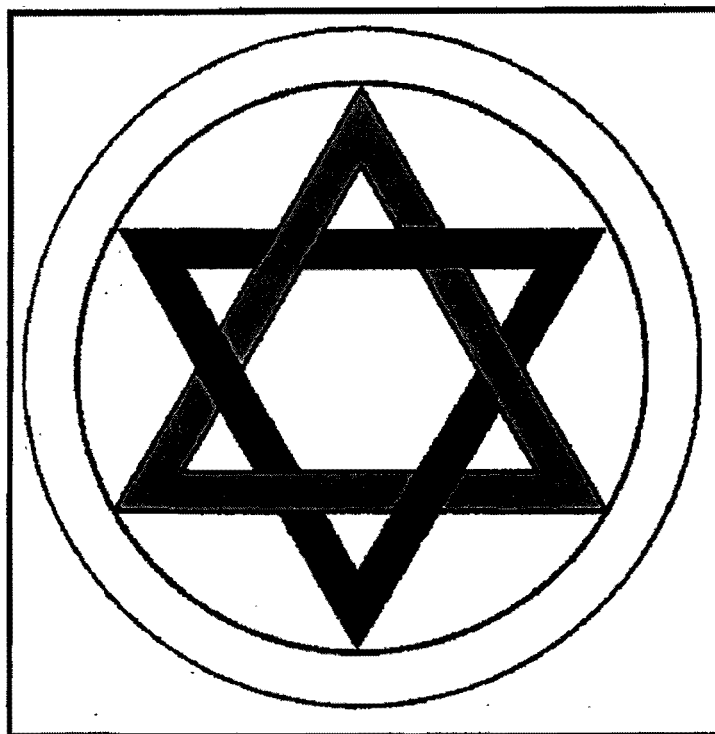


Figure 238
The Hegemoni Lamen

Commentary on the Portal Ceremony

General Symbolism of the Ceremony

Symbolism of the Opening

The floor plan of the Temple Officers is that of the lower five Sephiroth of the Tree of Life. The Chief Adept sits in Tiphareth which is behind the Veil. The Veil is of course symbolical as the gulf or bridge that separates the First and Second Orders and as such it is closed because it will not be immediately visible to the Postulant.

Apart from the usual preparatory procedures of ritual ceremonies one will find that the meditative effect of the Portal Grade is quite different for each Temple Officer when done correctly.

Taylor imparted the following to me one day when I queried him about the meditational procedures of the Temple Officers for the Portal Grade:

I was taught a method of group meditation for the Portal by Mrs. Felkin. Just before the ritual, all the Officers would stand in the form of a Cross of the Elements with me as Chief Adept in the centre and we would then recite a verse five times.

At the Ending of Night.
At the Limits of Light.
Thoth stood before the Unborn Ones of Time.
Then was formulated the Universe.
Then came forth the Gods thereof.
The Aeons of the Bornless beyond.
Then the voice vibrated.
Then the name was declared.
At the threshold of the Entrance.

Between the Universe and the Infinite.
In the Sign of the Enterer, stood Thoth.
As before Him were the Aeons proclaimed.
In Breath did he Vibrate them.
In symbols did he record them.
For betwixt the Light and darkness did he stand.

This of course came from the Z.1 paper. I found this very effective at getting the Officers to work as a group. I would then get each Officer to do an invocation in front of the Enochian Tablet they represented. Mrs. Felkin told me that it was done this way in the old Order (Golden Dawn).

The first knock activates the Energy of the Sephirah of Netzach. This is done with the base of the Sulphur Wand on the floor and represents the Nitre or activating principle of Alchemy. Clairvoyant analysis shows it has the effect of equilibrating the Etheric Bodies of the Officers and aligning the Etheric Bodies with the Energy of the Sephirah. The Astral Bodies of the Officers work directly with the Elemental Energy of the Tablets. During the invocation of the Tablets by the Officers before the start of the ceremony, the Officers consciously link their Astral Forms with that of the Tablets (the Chief Adept links to the Tablet of Union).

When the Hiereus is asked if the Portal is guarded the Hiereus then Seals off any Etheric or Astral Energy by linking his or her Etheric Body with that of the Banner of the West. When Taylor first told me about this he said that it was extremely useful in repelling things, especially in acts of possession. He told me that during any evocation, haunting or possession, he always wore the Banner of the West in front of him. In order to fully appreciate the significance of what the Hiereus actually does here I will explain further. Taylor had me stand with the Banner of the West around my neck until I started to feel it and merge with it. To do this correctly takes some considerable time and effort. He occasionally used to test me by throwing his energy at the Banner in front of me, and if I repelled it then he was satisfied that I understood what the Hiereus should feel like. This of course relates more to the Inner Order than the Outer, as the energy pattern here is much stronger in both positive and negative aspects. I would suggest to Temple Chiefs that this method be employed in training the Hiereus. So the Hiereus actually absorbs the energy from the Banner of the West with his Etheric Body while his Astral Form links solidly to the Water Tablet. This entire concept is not easy and takes weeks to perfect properly and I feel again that it can only be done correctly with someone who has attained Inner Order rank, is thoroughly familiar with controlling the energies of both the Etheric and Astral in two dimensions at once on an entirely voluntary basis, and is able to break the link at the end of the ceremony. I would also point out that the astral connection to Netzach with the first knock is linked on an involuntary basis. The Hiereus then performs two functions on the astral level simultaneously.

The Second Adept now gives the command to give the Signs of the Neophyte Grade to the east, towards the Lighted Candle held by the Chief Adept. In the Neophyte explanation a detailed instruction was given in showing the energy drawn down and pushed out with fingers and apertures of the body. It is called sometimes an "Attacking Sign" for it projects energy at a desired object, in this instance the Light held by the Chief Adept – to strengthen its link to the ritual. By this action the Veil is starting to separate slightly. The Chief Adept is doing the Sign of Silence to seal off the newly charged energy received so that it is not scattered. It also prevents any negative energy entering into the small opening of the veil that is created by the Light. The most important aspect here is the link forged by the Neophyte Sign with the Light behind the Veil. Because the energy that wants to be received is purified, the force it wishes to connect with recognizes this fact and starts to accommodate it by being drawn towards it like a magnet. All the Temple Officers then repeat the Sign of Silence.

A speech is then given by the Chief Adept which describes what those on the Temple floor see when looking towards the dais. The speech of the Second Adept refers to the Dukes of Edom—Lords of the unbalanced forces. This is to instill the concept that

where there is harmony and balance are the forces of Light and where there is chaotic disruption there is Darkness. This initially refers to the corruption within the Self and that the negative energy has to be purged from the Adept before any further advancement can be made. Also, to a certain extent, this also refers to the uninitiated where a lack of Spiritual direction relates to corruption and is, in a sense, a reminder to those present not to stray from the Path of Light. The use of the Sign of the Cross with a lighted candle also further instills in those present that forces of Light can save them from corruption. Here a joining process of all Four Elements is about to begin and the Elements and the Officers guiding them must be pure and consecrated.

The next procedure is the Lesser Banishing Ritual of the Pentagram. As explained in previous books, the Pentagram Ritual works primarily through the Etheric and Astral Forces. Unlike the previous Grade Rituals, the Banishing Ritual of the Pentagram is directed at each of the Enochian Tablets. The reason for this is to ensure that when the Temple Officer is linked to the Tablets astrally (before the Ritual) that this link is a pure one. Taylor gave us one example where this was necessary.

We had a person, who shall remain nameless, who had an affair with the wife of another Temple member. As luck would have it they were both down for duties for the Portal ritual and from what I can figure out, both were aware of the affair as the wife ended up confessing it to the husband. I was acting as Chief Adept at the time and had a devil of a job trying to clear the negative energy from the husband. When I did the Banishing Ritual of the Pentagram for his Elemental corner it was like looking at dark wispy smoke coming from his aura as he glared at the person he was not happy with. If this was not corrected here then the person who underwent the ritual would, I feel, have not gotten the benefits of the ritual, and possibly would have had an unbalanced system that could have taken a great deal of time to clean up.

The group use of the Kabbalistic Cross occurs here and it is the first time it is done in the Grade rituals together. In his book *The Middle Pillar*, Regardie makes the following statement concerning the functions of the Kabbalistic Cross:

The procedure of the Kabbalistic Cross is through the cultivation of a species of, what is called in psychology, the fantasy, of encouraging the imagination to build images through which power of the Id may flow unimpeded. ... Thus it is that the Kabbalistic Cross is the ideal means of placing the Ego under direct surveillance of the YECHIDAH, the divine will in every human being. It is an excellent method for rendering the consciousness porous and susceptible to the dictates of the more responsible and more humanitarian levels of the Unconscious.

I have quoted this because it is an excellent definition of the Kabbalistic Cross from the point of view of both the Kabbalist and the Psychologist. It is also a book that should be studied with both these concepts in mind.

For a slightly different comparison I have included part of my own concept of the Kabbalistic Cross which was given out as part of a discussion on the Middle Pillar exercise one night at a Thoth Hermes lecture in 1985, and it works from the framework of the Subtle Bodies.

Taking the Kabbalistic Cross as an example of polarity alignment within the subtle bodies. The use of the Cross correctly works directly on the Etheric and Astral Bodies of the Adept. Its initial concept is one of balance—a re-alignment of these two subtle bodies. The Etheric Body is polarized so that any additional invocation coming through is unimpeded. The function of the Astral Body during this exercise is to merge in the format or archetype and extend or project this to a desired end. The use of the first word “Atah” (Thou Art) if directed correctly then begins to align the Crown Centre, in the Etheric Body with the Base Chakra when the word “Malkuth” (the Kingdom) is used. The use of the words “Ve-Gedulah” (and the Glory) and “Ve-Geburah” (and the Power) seem to work more in the Astral Body and help anchor and align more with the Etheric. I do not place the use of this meditational preparatory exercise as high as the Yechidah, as Regardie has done, but more in line with the connection in some way between the Ruach and Nephesch.

The overall use of this simply prepares the body and subtle bodies of the Adept to act as a type of channel for the forces he or she is about to invoke.

At this point the Temple Officers now do the entire Four Elemental Grade Signs in correct order. To understand why this is done one must first accept that the unveiled tablets present in this grade are placed in the form of a cross over the Altar. In fact the Altar draws the energy of the Tablets towards it and all points merge together at this juncture. I will quote Taylor again on this:

I have always seen the energy of the unveiled Tablets shoot out towards the altar in the form of an elongated blue light. In the 4°=7° ritual this is apparent but is luke warm compared to that of the Portal. The Grade Signs cement this energy and make the Officers a part of the Elemental Power which is further bonded by the presence of the Tablet of Union.

What is happening here is that the vibration level of the Tablets is unified or cemented with that of the Temple Officers. We must remember that the Tablets are, in effect, blind forces that need direction and the use of the Four Elemental Signs have two primary functions. The first is to link with the Officers so that their invocation will coincide with that of the power of the Tablets and the second is to unify or fuse these four basic levels into one pulsating system.

The speech of the Chief Adept refers to the Cross of Corruption. What he in fact is describing is what is happening on the Astral Level with the unification of the purified Tablets at the Altar. On yet another level it describes what will happen to the Elemental aspects within the subtle body of the Candidate. The use of the Key word "Phrath" is extremely important here.

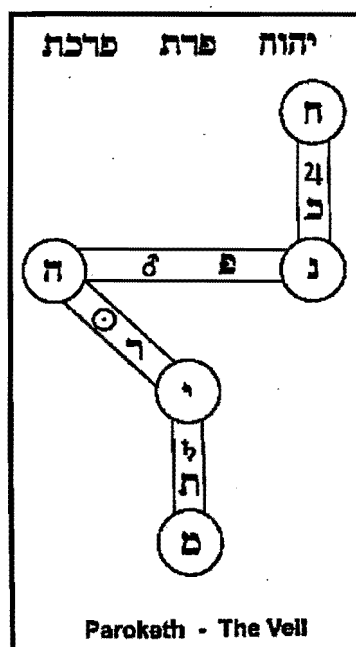


Figure 239
Paroketh—the Veil

PHRATH unites the four Lower Sephiroth of the First Order, With Kaph added it makes the word PAROKETH, in a continuous succession of Paths ruled by the Planets, and leads to the highest Sephirah symbolized by any Temple Officer in the First Order, e.g. Praemonstrator (or Daemonstrator as it was called in the Stella Matutina). The word PAROKETH is formed by appealing to the highest source in the First Order and also the Highest in the Second Order through the Sephirah of Chesed (also considered or linked to the last of the Four Rivers of Eden). As a result of this, PAROKETH is the best possible formula by which to open the Veil between the First and Second Orders.

There is also an equation here with Tetragrammaton of which PAROKETH is but a veiled form. The actual link between the two words is as follows:

PHRATH is considered to be the Fourth River of Eden. It is one aspect of Heh Final, receiving the virtue of the other three letters of the Name. Now when relating the above diagram to the four letters of the Holy Name YHVH we take the top most Path of Kaph, relating to Jupiter a Planet of Fire which in turn is related to YOD. The next Path of Mars is of course related to Fire, but its ruler is Scorpio—a Water sign and as such is related Heh. The Sun is, of course, Resh but in Tiphareth it is Air and as such relates to Vau and its Airy disposition. Saturn relates to Earth (though once co-ruler of Aquarius and Air) and to Heh Final. *The entire concept of the above associations are interchangeable and as such represents the nature of the Pillars and also the Cross and the Pentagram so that they supply a key to comprehension of the entire ritual.*

With the Signs of the Rendering of the Veil towards the east, the Outer Door of the Vault, the Chief shows the triumph of the Hexagram through the united Elements. The Chief Adept then informs those present about the word Eth and its dominion over the Four Elements.

MacGregor Mathers says of the word Eth or Ath:

Ath, ATh, means “the very substance of,” and Kabbalistically it signifies “the beginning and the end” and is like the term “Alpha et Omega” used in the Apocalypse. For as Alpha et Omega are respectively the first and last letters of the Greek Alphabet, so are Aleph and Tau for the Hebrew. The “two extreme paths” are the Crown, Kether, and the Kingdom, Malkuth, the first and the tenth Sephiroth, the highest and the lowest, Macroprosopus, and the Queen. ... “Malkuth is Kether after another manner” and this recalls the precept of Hermes in the Smaragdine tablet: “That which is below is like that which is above, and that which is above is like that which is below.”

Taylor always described the first part of the Portal as the “open and closed door part of the Ceremony” for while one door shuts in the Outer Order another opens in the Inner Order.

The Chief Adept now comes down to the Temple Floor with the Hegemon standing behind him, and bearing rose petals. Now this point is very significant for here we have the Chief, representing the link with the Second Order descending into the rectified Four Elements. It not only relates to the Hexagram Pentacle he holds but also to the Pentagram above the Cross. The Spirit aspect or highest point of the tip of the Pentagram has descended into matter to establish the link with its mirror image above it. The rose petals held by the Hegemon represents the first stages of emanation from the Rose (hence the use of petals and not a full rose) of the Second Order. Because the Postulant has not entered the Vault the emanation from these petals are now visible since the Veil has been removed. The rose is also a symbol of Air and the petals are then placed in front of the Air Tablet (after the Kabbalistic Cross). Such placing of the rose petals is beyond a mere gesture to the Air Tablet, for the Postulant is reminded that the Air Grade of the 2°=9° resembles that of entering Tiphareth where he will work through the elements yet again, but on an entirely different level.

This whole mechanism has the effect of aligning the lower Chakras and establishing a form of polarity. While Mathers gave us the geometric symbolism of the Pentagram, Cross and the Hexagram over the Four Elements, all of these shows a unification of a sort. The alignment of the four lower Chakras is a vital part of this ceremony. Whether Mathers intended it that way is anyone’s guess, but this in fact does happen as a result of the ritual when viewed from a clairvoyant perception. I owe this observation primarily to Taylor, who could see the Chakras and noted a change in the lower ones when he attended a Portal ceremony.

The next part of the ceremony in which the Chief Adept goes to each Enochian Tablet, invokes and places the Rose Leaves, Incense, Cup, and Salt on the arms of the Cross is when the alignment of the lower Chakras takes place, which is also allied to the rectification of the body of Osiris to its former Glory by Isis. There is also another

effect in aligning both the Etheric and Astral Bodies. This shows us that the Chakras are aligned in both these subtle bodies.

The next few moves and speeches also add to that rectification. When the Chief Adept hangs the pentacle on a hook he in fact is using his own Etheric and Astral Body (boosted by the power of the Order as a group) to bring all of this together. Like the 0°=0° ceremony, the effect of the rectification of placing the Elemental parts on the altar is taking the Etheric Body of the Candidate (before he or she has entered the Hall) and preparing them for the next part of the ceremony to be present in the opened Portal (In many respects it is a lot like Radionic therapy where the patient is worked on without them being present).

The Enochian Call given by the Chief Adept is translated as thus:

To reign over you saith the God of Justice. O Elexarpeh, Comananu, Tabitom, move therefore and show yourselves forth and declare the mysteries of your Creation the balance of Righteousness and Truth.

This part of the great Tablet of Union Invocation is where an appeal is made directly to the Three Great Angels that Rule this Tablet which is now visible and on the dais.

The Chief Adept, as he does the Call, raises his Sceptre and Lighted Candle. The Sceptre here is white, like the Tablet of Union and also shows the rectified Elements that demand access to the current of Spirit beyond the Veil. The Lighted Candle was lit in the realm of the Second Order (behind the Veil) and is reflected in the rectified elements of the Hall. It shows that the Light will survive in the Chamber. Taylor made this comment on the candle:

The symbol of the lit candle is, of course, Light descending into darkness. At Whare Ra we were told by Mrs. Felkin to keep an eye on this part of the ceremony for if the candle went out it usually showed that the Candidate was an unsuitable subject. I never took much stock in this until I was told that a later Chief had the candle blowout at this point in his Portal ritual and it turned out he was the one who eventually closed Whare Ra down. Perhaps there was something in that after all.

I was told by a late member of Whare Ra that the next invocation was not considered a "Rending" of the Veil but a "Pinning" of the Veil so that it does not close prematurely. When the word Paroketh is used in this Invocation all members would suddenly shield their faces from the "brightness" of the Light as the Veil was opened to them. It is at this point in the ceremony that Power of the Portal is fully opened to the Temple floor Officers. This is shown by the circumambulation of the Chief Adept who then stabilizes the power that has been opened.

The five knocks are given to seal off and trap the energy coming through the Portal. The Officers now replace the Elements from the Altar to the Four Quarters so that each, component has been duly rectified. In the Neophyte ritual, the Kerux performed this function. Now each Officer is in fact a living Etherical part of the Postulant.

The Ritual of the Rose Cross and Four Elements

Admission of the Candidate

The Veil that was opened in the previous part is now closed. The energy of the Portal has been trapped by the Opening Ceremony even though the Veil is symbolically closed. The Speech of the Second Adept ensures that the Postulant is prepared. The Third Adept who represents Baptism, Phrath and the Black Pillar, is the one who brings the Postulant into the Temple Hall and it is only through his help that the Postulant can enter. Most of the Temple is in darkness as the Postulant goes into the unknown Region save for the Light in the East, which shows the Light from Tiphareth and the Second Order shining through.

As the Postulant enters, the Hegemon and Hiereus have crossed their weapons as a type of bar that prevents the Postulant from entering. At this point the Hegemon gives a speech that describes what the Postulant is seeing, to a certain extent, which is the void of the Portal. The speech of the Hiereus gives caution.

I uncovered the following small uncaptioned paper from Whare Ra which was copied from one of Taylor's papers after his death. I do not know if he wrote it, as it was never mentioned to me. It is also undated with no name of the author though I feel is worth reproducing here:

When the Philosophus enters the Hall in the Portal Ritual, he is barred by the Hiereus and the Hegemon. Both of these Officers represent the Holy Mountains of Gerizim and Ebal, where the wandering Jews took an oath to obey the laws of the Torah and the Commandments of Lord God Yehovah. These two mountains guarded the entrance to the Promised Land. This is shown in the symbolism of the crossed wands, both of who have their crowns in opposite Pillars of the Tree of Life. It is the Blade of Mem, the Hanged Man that crosses the wand at Chesed, showing both the positive and negative associations to the conditions on entrance to the valley of Nablus.

The wand and sword are then dropped and the way open is presented.

The Second Adept faces east and then invokes the form of Thoth. This is very important for the Second Adept now using the concept I call "draining the Archetype". It occurs when an Archetype is formulated and then power is drawn from it. What is drawn out is the current of Thoth and is now directly used in the ceremony. Thoth is the impetus for the bridging gap between the Sephirah of Tiphareth and the Portal of it. The energy that comes through is merged with that of the Postulant when he or she does the 0°=0° Sign. What happens is that the Astral body of the Postulant is then re-adjusted to suit the sudden influx of energy at a quicker pace than what the Postulant has experienced before. The lower centres here are also in line. With the words "Let there be Light" this fusion of Astral Energy happens. Some people have reported a type of giddiness at this point and this is put down simply to re-alignment of the subtle bodies and lower centres. Now in the past some of these centres or Chakras have been worked on in various rituals but not at this level. The next gesture of handing the candle to the Second Adept is symbolic of what has just happened, the reception of the Light of the Second Order. Also the Sign of Silence shows that the reception is complete.

When the Third Adept takes the Light with Sol (circumambulation) and presents it to the Postulant he is reminded of the Lighted Tower which the candle resembles. At this point he and the candle are one with each other and represent the impregnation of the Light. The Postulant holds the Banner of the West (looped over one's right wrist or forearm) while still holding the candle in the same hand. When the Third Adept touches the black sash of restriction or hardship, the Postulant's Ruach becomes the living symbol of the Light before the darkness (the Banner of the West and sash). The Postulant can see the Light because he holds it in front of him. It is the Light he received through the current of Thoth. Now the Third Adept as a symbol of the Living Black Pillar still has hold of the Postulant. The Black Pillar in this instance is not the Pillar per se but the Outer Order. Since the Postulant is still held back he cannot advance, as the Banner of the West is in front of him. The Postulant now holds his future in his hands. Part of him, his right hand holds the Light so he is torn between the darkness that holds him and the Light in front of him. The oath is then taken.

Now what actually happens here is that the Astral Body of the Postulant receives yet another energy charge. It then goes through a re-balancing phase with the Etheric body. The use of the touch of the Third Adept goes way beyond a mere gesture. The Astral Body of the Third Adept now starts to re-adjust the pitch of his Subtle Body and magnetically will charge that of the postulant so that when the oath is taken and the Mental Body is brought into play the Third Adept will stabilize this energy pattern. Technically this is not very different to what a Guru would do for a student in Eastern Yogic practices that I have experienced. It is how the Subtle Bodies are prepared in Kundalini Yoga and how the Subtle Bodies are gently re-aligned to receive the powers of the higher teachings. When I queried Taylor about this he told me that the Third Adept was always told by the Hierophant that at the taking of the Oath he was to visualize himself as a Black Pillar and that it should counterbalance the energies of the Postulant. The Oath is always a very important component to ritual and I have discussed it thoroughly in the Z.4 series.

In the Portal however, the Oath takes on a slightly different concept to that given in the Outer Order. The Oath here is in the form of relief from suffering, as shown by the symbolic gesture of removing the cross from around the neck of the Postulant. The Oath here has no form of threat but more of idealistic fraternity. Taylor maintained that the Oath in the Portal formed a binding link to the Second Order and the Postulant would be judged by his Higher Self on his action. So in reality, as seen from Taylor's perspective, which I agree with, the Oath in the Portal is the focal point which aligns not only the lower centres but the higher ones as well. This allows for better communication with that immortal aspect of our selves, and also helps prepare the Subtle Bodies for the influx of any additional energy charge. When the Oath is taken here, I have noticed the heart chakra is the one that seems to be overactive. Apart from clairvoyant observation (which can be faulty at the best of times), I actually tested the rate of a heart chakra of a Postulant both before and after the ceremony. The rate was almost 30 percent higher when she finished the ritual (in this test I allowed for normal deviation).

The Postulant is taken to the Earth Tablet and is forced to give the recognition Sign and Words of that grade. This is for three reasons. The first is that when the Postulant approaches Malkuth again he now finds the bonded or rectified elements. As he approaches Malkuth he sees in the Earth Tablet a synthesis of the Self that is more than the physical. The second is that by calling on the Names of Power he gains strength from them. By this I mean the Etheric Body of the Postulant now undergoes another change and the Etheric Body is now brought up to the same level of the Astral and Mental Bodies. The third is that the Postulant is prepared to absorb the meaning of the diagrams he is about to be shown, which, to a certain extent, explains the reason and methodology of the earth elements.

To understand this part of the ceremony correctly it will be necessary here to refer back to the diagrams and their meanings which have a multi-layered purpose of their presentation at this juncture. However, one could say that Malkuth here represents the Outer Order which the Candidate now traverses through yet again in order to see if there is a need to rectify anything that was done in the previous grades. Malkuth also has many meanings, apart from the function of the Sephiroth and the Elements, it is a symbol of starting up on a new Tree. Taylor put it this way when I once queried on the repetitive nature of some aspects of the Portal:

When dealing with Malkuth in the Portal one gets the feeling that there is an overlap of Trees, like Jacob's Ladder. The Malkuth one experiences at one level is not the Malkuth one has already experienced. What we are seeing are new dimensions in the Tree.

Malkuth is also closely allied to the chaotic or darkened state. By going through that state the unfamiliar is now familiar and one is ready to leave this for the Light. This is implied by the speech of the Second Adept when the Postulant is directed to go to the east. Here a number of diagrams are shown indicating not only what the Postulant can become if he accepts the Light but also what will happen if he prefers to remain in mortality of Malkuth.

There is also yet another layer to the meaning of the journey from darkness to Light. It is the climbing of the Tree again which is mentioned above. The next two Sephiroth are Hod and Netzach associated with Water and Fire. When the Postulant comes to each Sephiroth he is also having yet another alignment of the auric bodies. Some of you may ask is this all necessary? The auric bodies are like a finely tuned tuning fork and must work in juxtaposition to each other. They are multi-dimensional and must be altered a number of times in various stages. An alignment of all four bodies at one level does not necessarily mean an overall alignment, for in the ritual there are still more aspects of the tuning process to experience. This is given by the words of the Hieres who mentions that the elements are parts of Osiris Slain. From this speech we are also told that the process is by no means complete for Osiris (the postulant) has not yet Risen.

The Ritual of the Pentagram and the Five Paths

Four knocks are given which establishes a fresh current of energy and links the Four Officers beyond the Veil to this current. This is in the form of a petition for the opening of the Portal once again. The Chief Adept behind the Veil acknowledges it by drawing a Pentagram with a lighted candle. By this action he fuses the elements together with Spirit which helps stabilize the energy flow from beyond the Veil. This also links directly with the Postulant who waits in the antechamber.

The Hiereus then does the Kabbalistic Cross before he leaves the Portal to fetch the Postulant. I was always intrigued as to why the Hiereus performed the Kabbalistic Cross here before he or she left the Temple floor and thought that it was but a strengthening exercise. Later I found out that this is in effect only partly true. The Hiereus now, as Malkuth, links him or herself to the Greek Cross which lies on the Altar and on which lie symbols of the Four Elements. The actions of the Hiereus also have a direct effect on the Subtle Bodies of the Postulant and when the Kabbalistic Cross is performed it links all the Subtle Bodies of the Ego together. When the Lamen of the Hiereus is given to the Postulant it is symbolic of his or her reception of the Light. It acts as an attractor of force where the upper centres are galvanized into action. It also has a function to both protect the centres and also help hold the high vibration which they are now beginning to attune to.

The Postulant then enters and also gives the Kabbalistic Cross which immediately connects him or her to the Cross of binding on the Altar. He is then led by the Hiereus to the Tau symbol (given in the ritual as the "Diagram of Malkuth") where it is placed in his hands. Now this is yet another important aspect of the ceremony (and there are many). When the Postulant receives the Tau he symbolically accepts the need to go higher than Malkuth and the Tau is the Path of the journey towards the Light of Yesod. The actual effect of the Tau is like the figure in the Tarot Key "The Universe" who balances and aligns her Subtle Bodies yet further. It is an acceptance of additional protection and stabilization. The Tau is taken back by the Hiereus (as Malkuth) and the Postulant is then taken to the Altar where he is confronted by the Hegemon, as the symbol of Yesod. He has walked the Path of Tau and arrived at his destination. This duality in symbolism is most confusing to some for it is obvious the Postulant has already walked the Path of Tau in the 1°=10°. But as explained earlier, it is the leaving behind of matter that is the important facet.

Next is the Hegemon's speech which describes the various Paths of the Portal and their Astrological associations. The speech ends with the words "This symbol must be established in your Sphere of Sensation". This is important because this where the Etheric Body of the Postulant is charged with the Symbol of the Pentagram which is embedded in the Etheric Body. Now usually symbols such as this are placed in the Astral Body by impregnating the Etheric Body. The effect here is linked directly through the Pentagram which hangs above the Altar. The Inner action of the Hegemon, as Yesod, a symbol of Air then activates the Etheric Body so that it is attuned to the Air element of Aquarius (to which it has been introduced before). This is done safely by formulating the Pentagram in the Etheric Body of the Postulant, which gives him additional balance and strength in this Subtle Body, for this is needed as he stands at the base of the White Pillar (Inner Order).

The Postulant is led to the Paths of Kaph and is turned back and seeks admittance to the Path of Nun. Now up to this point the Postulant has been continually taken over the ground of the Path of Tau in which he has previously traversed in the 1°=10° Grade. Tau is a lower equivalent of Nun, for Tau leaves the Earthy Sphere of Malkuth behind and Nun leaves behind the combined Four Elements. He is then taken to the 13th Tarot Key of Death. The whole concept is one of renewal which the Postulant is about to go through on more than one level. He is then taken to the Figure of Typhon. Typhon is yet another aspect of the 13th Key when taken to an extremity. It is the Form that has risen from the previous Key. Here the Postulant must understand fully the negative aspect of what this card will do when he receives the title "Lord of the Path of Nun". I have mentioned

earlier the effect of symbols (used in rituals) on the various Subtle Bodies with the paths and associated diagrams of the Rituals being excellent cases in point. The two diagrams under discussion work on the Etheric, Astral and Lower Mental Bodies of the Postulant and the centres will also start to spin at a higher vibrational pitch.

The Postulant is then returned to his place at Yesod and is told to approach Hod by the Path of Resh. This is done to be sure that all avenues of the Black Pillar Paths have been fully explored. He is warned of the dangers of proceeding too quickly and is turned back. His next recourse is the Path of Ayin where he is shown the 15th Tarot Key of the Devil. The Postulant is told that this Key is controlled by the Pentagram of Light above the form of Pan. This also relates to the Postulant who, having advanced the previous Path, had a Pentagram of Light controlling him. In this the Postulant sees that like the figure in the Key he is also of materialized matter but the Pentagram in his Sphere of Sensation creates the necessary balance to receive the energy of the Path of Ayin. The Postulant is then led to the diagram of Pan who was described in part in the previous Key. This version of Pan is the rectified one, the result of the transformation of the previous Key. It shows harmony and balanced disposition and the Postulant then relates this back to the Self. More instruction is given and the Postulant returns to Yesod.

The Inner meaning of the Lamen of the Hiereus is then explained. This part shows that the Lamen is analogous to the Ruach. It is the Ruach of the Order that is now connected with directly and briefly.

The speech of the Hegemon instills in the Postulant the concept of Breaking through the Veil. Its function is on two levels. The first is to mentally prepare the Postulant for what is about to happen, that is, his or her reception in Tiphareth. The second function is for the Nephesh to merge with the Ruach. This is not actually done here but there is a certain amount of polarity balancing going on. Polarity balancing is, in effect, not an alignment of the Subtle Bodies with each other but a process in which each Subtle Body that forms the Ego is balanced up to its full level of strength.

When this happens, the ethereal fluid that separates each of the Subtle Bodies is increased. The Hegemon, with this speech, extends his or her Astral Body to initiate this project. The wand of the Hegemon sends a magnetic charge into the Postulant to help with that stabilization.

As the Third Adept approaches the Altar and gives his or her speech, it has been known at this point for the Postulant to actually start seeing sparks of a sort, or flashes of light. I have personally seen them many times. I noticed that they became more intense at certain parts of the ceremony. In talking to a number of Adepts from Whare Ra they assured me that when a ceremony is highly charged the Astral Body sees these things. If the ceremony is extremely intense they can be seen by the naked eye by more than one person. These sparks are what I would call "helpers" and they seem to fit in with the overall pattern of the ritual itself. They are Elemental forms that are directed by angelic forces to add their support at more dramatic moments of the rituals. They are also, in effect, partial glimpses which the Postulant will perceive during astral work.

The speech of the Second Adept is yet another preparatory exercise which works directly on the lower Chakras and the polarity of the Subtle Bodies of the Ego. Now we are told about the Elements in the aura but this is but a general terminology and I hope to try and explain what this means from a technical and esoteric standpoint. The Emotional Body is the one directly affected here. The Astral and Emotional Bodies are, in fact, twins in some instances and when the Elements are rectified in the next phase of the ceremony the effect is one where the emotions are brought into alignment with the rest of the Subtle Bodies. If the Emotional Body is full of anger there will be an over abundance of Fire. Brooding shows an over balance of Water and so on. Here, for the first time, the Emotional Body is worked on directly so that it can be brought under control and not become a type of rogue elephant. This is done in a series of stages up until the Chief Adept is revealed and the Veil is drawn back. The Cross of the Four Elements on the Altar is held in check and put together by the Pentagram above it; this stabilizes the Subtle Bodies. The diagram of the Cross acts as a type of magnet that has to be charged by the Pentacle above.

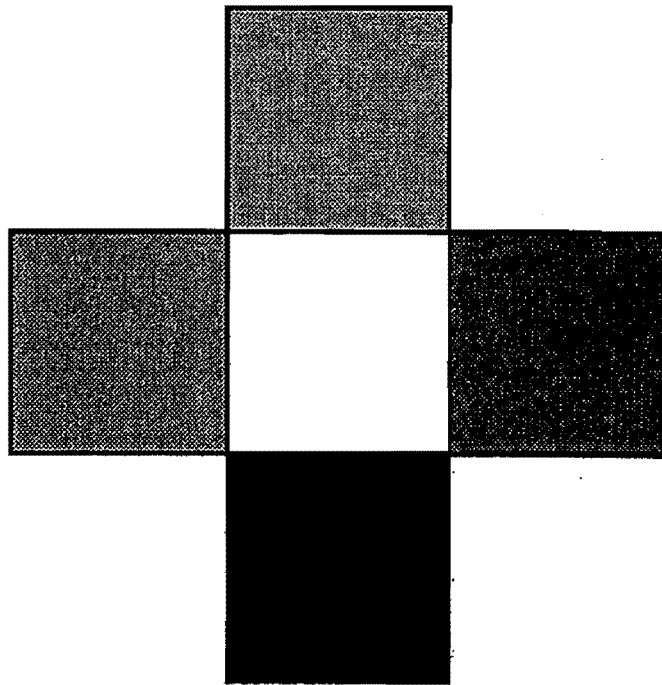


Figure 240
The Cross of the Four Elements

The burning of the emblems (Salt, incense, etc.) in the brazier is more than a symbolical show of self sacrifice but rather it has a very real effect on the Postulant. Now most of you will be aware of the fact that in some forms of magic when the clothing or hair or even nails of one person are burned by another for a magical purpose it can have a magical effect. Radionics has shown this to be true of hair samples at least and I have seen many times the effect of healing a person if this energy is used positively. This is, of course, done with a Radionics machine but in places like India they can produce the same effect without the machine. What I am getting at here is that the emblems have been gradually brought up to a level or vibration that corresponds to the four Subtle Bodies of the Ego and the four lower centres. When these are burned it has the effect of burning away all those negative aspects that hold us back. When the Kundalini energy rises it will burn away the dross that collects in the centres. By going through with this part of the ceremony the dross is burned away gradually and in a controlled manner so that if the Kundalini rises it will travel up to the top of the head unobstructed. It is another way of preparing the body. Burning away the obstructions however is not designed to raise the Kundalini but give it the opportunity to travel upwards unimpeded. This will prevent negative hallucinations that sometimes occur during this event. It is a marvelous piece of ingenuity by Mathers. The use of the Invoking Pentagrams at this point maintains a balance so that the burning will not affect the person physically.

Taylor told me of one instance where a new Chief Adept did not do the correct Pentagrams while the emblems were being burned, but after they were all done, this error caused many problems for not only the Philosophus but also for the Officers who had many emotional physical disturbances for up to a month after. One was quite ill and could not go on a planned holiday the next day because of a fever. Taylor saw clairvoyantly that in each case there was a rip in the Subtle Bodies and then tried to clear each person's Subtle Body that was damaged.

The speech of the Chief Adept, in fact, tells us this in the abstract by the use of the White and Black Pillars which now assume another meaning, the channels that rise up the base of the Spine—the Ida and Pingala. The Pentagram of Spirit is done to cement the process and make sure that no imbalance has occurred. The symbol of Eth also has many layers of meaning to it but in this instance it perfectly shows the binding and

aligning of the four Subtle Bodies that comprise the Ego.

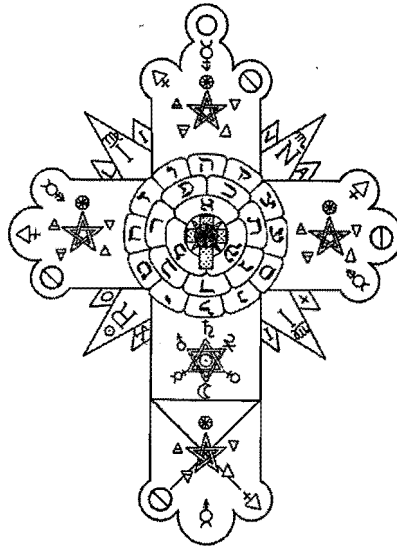
The next phase of the ritual, the entire 25th Path, is one of integration shown by the placing of the Tablet of Union on the Altar by the Chief Adept. The Tablet of Union firmly integrates and aligns the elements and as such produces yet another, but final, alignment of the Subtle Bodies. Taylor described this as like tuning in a radio station and slowly increasing the volume. The Tablet of Union is now brought from behind the Veil to bind the Incorporeal Elements together with Spirit. It is the descent of Spirit into matter. It is at this point in the ceremony where the Subtle Bodies are hit hardest and bonded together. The balance between the Higher and Lower Chakras are more in harmony. The use of the Tablet of Union here produces an up tempo to the entire ceremony. The Tablet of Union now catches the rays of the Four Elemental Tablets and traps them in the central Altar and anything on that altar undergoes a change of magical current. The Princes of the Tablet of Union bind with the Kings and Holy names of the Elemental Tablets. When you look down at the floor pattern you find that clairvoyant sight shows the four arms of a huge cross going from the each Elemental Tablet to the Tablet of Union which forms in a five petal Rose.

Now there are two versions of the Tarot Keys that are shown here. Both show the straight and balanced path to Tiphareth. As both these Keys are shown the lower Chakras are directly stimulated by Chief Adept. This stimulation is to bring them in line or in tune with the higher ones.

The Postulant is then seated at the west of the Altar. When the Chief Adept reveals the Inner meaning of the Hierophant's Lamen the first real link with the Rosicrucian Order is then established. The Chief Adept sends a magnetic charge (which to anyone who is psychic enough will appear as a red ray) to the heart chakra of the Postulant and it is the first stirring of this new vibrational level.

Symbolism of the Closing

The closing ceremony is a reversal of the opening. The same word to open the ceremony is used to close it, along with the various knocks, release of spirits and Banishing Pentagrams. The whole process follows a similar pattern to other closing ceremonies.



Chapter 9

The Adeptus Minor Ceremony and Commentaries

Introductory Note

When I first went through this ceremony nearly twenty years ago, I sat down and wrote a paper attempting to explain the 5°=6° ceremony. About 10 years ago I decided to review it prompted by Israel Regardie. I decided to add to it and eventually called it the Z.5, a term coined by Regardie for this document in his 1983 visit to New Zealand. As I review what I wrote almost a decade ago, I find that indeed my entire viewpoint has altered greatly on the 5°=6° and what it stands for.

One of the most important aspects of the Adeptus Minor Grade is its association with Rosicrucianism, for this is the impetus around which the ceremony was constructed. The origin of Rosicrucian doctrine stems from three manifestos that were published in the early 1600s. Since the publication of these manifestos, other authors have published material which has greatly added to the original texts. I will not bore the reader with the history of Rosicrucianism for there is enough literature published to-date on the historical gleanings of this fraternity to keep historians busy for more than one life time. With each new text published on the subject we examine additional dimensions. Authors such as A.E. Waite have written volumes on the subject while Dame Francis Yates put the whole movement's birth down to John Dee. Paul Case wrote from an esoteric viewpoint in his *True and Invisible Rosicrucian Order* which is about as far right as one can get from the Yates' concepts.

What I attempt to address here is how the Rosicrucian fellowship affected the Inner Order of the Golden Dawn. Going back to the original manifestos there are some very straight forward precepts as to what is expected of a Rosicrucian in both study and in character. His main philosophy is the study of Nature and how he exists in it and also how he can manipulate it. In the past, many Adepts have tackled this problem, but approaching Rosicrucianism through Alchemy, directly uses Nature as a guide in understanding how one can manipulate it through various experiments. Astrology is yet another area where this philosophy is equally applied. This does not mean that anyone who is both an Alchemist and/or an Astrologer is automatically a Rosicrucian, but they are using Rosicrucian tools in the manner in which the manifestos laid down. The same thing could be said of medicine but the doctrines state that all this must be done in accordance with Biblical leanings (whether this is related to the Old or New Testament is not discussed). There are other sciences that one must study as well (including Kabbalism). The most important thing that makes a person a Rosicrucian

is the concept that he or she is not a rogue elephant but must work in harmony with the various tides of energy that we call Nature. He or she must be aware of their own spirituality and how they fit into the scheme of things. In order to put this all together in one package the essential concept is to believe in the idealism of what the Founder of Rosicrucianism stood for. We are not asked to believe literally in the resurrection of the Founder but in the principles he laid down.

In modern psychology Christian Rosenkreutz, the Founder, is a major role model or hero archetype to identify with. The modern psyche today is different from that at the time of the manifestos and things can be looked at in a more clinical light. In psychological jargon Christian Rosenkreutz—the hero, is to a certain extent, the identification with the Higher Self through imagery of Self-Sacrifice. When we identify with this figure we in fact identify with the Libido and, like all heroes, there must be death and rebirth. In short, for many of us mere mortals the image of what Rosicrucianism represents is an ideal need for something lacking in the Self. It is part of the growth phase of the individual who, at times, will cling to the myth of the hero and, at other times, will reject it depending on the psychological makeup at the time. The entrance into the Vault is therefore analogous with the entry into the womb where the re-birth can take place.

For the Golden Dawn Adept today, I feel the way to examine Rosicrucianism is from the viewpoint of ideology rather than as a fundamentalist belief. However the psychological approach is very neat but lacks a spiritual sense, a vital component of which esoteric thinking has a need. However, times are changing fast, as Dr. Stanislov Grof says (on the holographic phenomena in *The Adventure of Self-Discovery*):

The new data are of such far-reaching relevance that they could revolutionize our understanding of the human psyche, of psychopathology, and of the therapeutic process. Some of the observations transcend in their significance the framework of psychology and psychiatry and represents a serious challenge to the current Newtonian-Cartesian paradigm of Western science. They could change drastically our image of human nature, of culture and history, and of reality.

What the holographic theory is trying to say is that firm belief in some type of archetypal or metaphysical concept can turn into reality given enough time and impetus. A belief in a system of esoteric thinking such as Rosicrucianism can in fact become a total reality. This reality has its steps and pitfalls like anything else but it must be studied carefully so that in each step along the way all the correct safeguards are incorporated or the liberated thinking of Rosicrucianism can indeed become a trap if the process is locked in and not subject to change to allow for a growth factor. Any Adept worthy of the name who goes into the Second Order must face this fact.

I have mentioned all this because when doing an analysis of the 5°=6° ritual, and later into other related areas, all this must be taken into consideration to assist the reader's own private researches, which I hope will branch beyond mere psychological frameworks.

Rosicrucianism today is a changing reality, and is a very flexible power base from which to work. Within the 5°=6° Ritual it is only part of the power base, the other two being Egyptian and Christian. Mathers took from the Christian component the most noble and powerful essence of all, that of "self-sacrifice". By emulating Christ one manages to tap into this current as one does when one emulates Osiris and Christian Rosenkreutz. All three constitute the main theme, and all three are self-resurrecting.

There were three main underlying factors of training in the Outer Order which of course were a preparation for the training of the Inner.

The first principle is the participation in group ritual by taking various roles as Temple Officers over periods of time. This went far more than mere textbook ritual for it allowed the Postulant to see and feel the currents of ritual at a group level. This also protected him or her from themselves and any mishaps, as the built in safeguards of the grade rituals took care of this. A great deal of what the Postulant learnt, felt, and saw was subliminal. This of course would manifest and become known on a conscious level as the Knowledge Lectures and Flying Rolls were read, or when certain facts were drawn to the attention of the Postulant by the tutor.

The second principle was the concept of spoon feeding information. By this the Postulant would not be dabbling in forms of magic, such as skrying or Astral projection, until they were shown how in the Order fashion, with all the safeguards. Unfortunately today this precept is not possible due to the vast amount of literature available the subject, and with most people who join the Order being well advanced into varying aspects of its Inner Order teachings. To a certain extent I am as guilty as the next author in this area as I have certainly done my fair share of revealing Inner Order teachings in the Z.4 and Z.5 series. I would point out though that I personally feel that this concept it not a necessary one. One can still have a structured program that enables people to work at their own pace.

The third principle is the framework of the Order itself, and a great deal of this has been discussed in previous paragraphs on the Order's ideology. A better word for this is control. It is a point where senior members controlled the lower ones. This worked for a while but judging from what I saw of this from Whare Ra members, it is something that we can well do without. Personal prejudices were passed on from one generation to the next without the right to question. In some cases this personal touch was quite valid in guiding a student through problems but the reality of this really did not work at Whare Ra or at any other temple. I take the personal viewpoint that students should read what they want in addition to the grade study curriculum, and if they have questions then they should ask them. This is the way it operates at our Thoth-Hermes Temple. A foundation is built for the initiate through grade structure and study, but the individual is not limited.

When the Adeptus Minor Grade is entered the student is swamped with a vast amount of practical and theoretical information. We must also remember that the Adeptus Minor had five sub-grades:

Zelator Adeptus Minor
Theoricus Adeptus Minor
Practicus Adeptus Minor
Philosophus Adeptus Minor
Adept Adeptus Minor

Each of these levels had its own study procedure. Unfortunately only the Theoricus Adeptus Minor Grade was reached before the schism in the Golden Dawn (in 1900) though some of the papers for the Practicus Adeptus Minor went to the Stella Matutina. The papers for the other two levels remained with the Mathers Alpha et Omega Temples. However Carnegie Dickson did pass on some of those papers, as did J.W. Brodie-Innes, to Whare Ra and Bristol, though these were kept extremely secret.

For the purposes of this book I will deal with the papers from the first level of the 5°=6° Grade of Zelator Adeptus. I would point out that while I have listed Official documents, up to around 60 (according to Mrs. Felkin in a conversation with Jack Taylor), other documents were also circulated at this level of the 5°=6°. Though they were never recorded as "official" they were nevertheless read just as much as the "official" documents were. For the most part many of these papers were copies of manuscripts from the British Museum, many of which have now been published. I have only been able to trace 20 titles of these manuscripts. It would be fair to say that these additional papers provided greater insights into various subjects studied. In Alchemy you had the manuscripts *Homer's Golden Chain*, *Splendor Solis*, *Rosicrucian Secrets* and numerous texts that are included in the *Hermetic Museum*. Other texts include the complete works of Paracelsus and a *Lexicon of Alchemy* by Martin Rutland (to name but a few). All of these are now published. When all this is added to the "Official" list then a different perspective arises of the study procedure for the first level of the 5°=6° Grade. Many of the Rosicrucian documents, including the *Fama*, *Confessio* and the *Chymical Wedding of Christian Rosenkreutz* were all read vigorously as well. A number of authors maintained that to leave out the Alchemical manuscripts in any official capacity greatly imbalanced the Adepts knowledge. From the above list one will observe that there were more than

enough Alchemical manuscripts to go around, unfortunately many of them could not be understood, hence the reason for leaving them out. Also with Waite's publication of many of them (these were actually given to Waite to publish and all he did was add a few footnotes) in the early 1890s. Mathers possibly felt that it would be useless to give out published books as knowledge lectures for the Inner Order.

List of Order Documents for the Zelator Adeptus Minor Grade:

- A. General Orders - The Curriculum of Work prescribed
- B. Rituals of the Pentagram
 - i. Lesser
 - ii. Greater
- C. Rituals of the Hexagram
- D. Lotus Wand
 - i. Description
 - ii. Consecration
- E. Rose Cross
 - i. Description
 - ii. Consecration
 - iii. Ritual of Rose Cross
- F. Sigils from the Rose
- G. Elemental Weapons - Descriptions and Consecrations
 - i. Lotus Wand
 - ii. Sword
 - iii. Wand
 - iv. Cup
 - v. Dagger
 - vi. Pentacle
- H. Tablets of Enoch - Clavicula Tabularum Enochia
- J. Commentary on Adeptus Minor Obligation
- K. Consecration of the Vault Ceremony
- L. History lecture
- M. Hermes Vision and Lineal Figures
- N. Tarot description of the Minor Arcana and Court Cards
- O. Astronomical Tarot
- P. Tarot and Tree of Life in Celestial Sphere
- R. Tarot Rules
- S. Enochian Attributions
- T. Enochian calls
- U. Microcosm
- V. Liber Hodos Chamelionis
- W. Minutum Mundum and commentary
- X. Pyramid Gods -Part of Concourse of Forces
- Y. Enochian Chess (Y1 and Y2)
- Z. Documents
 - i. Enterer of the Threshold
 - ii. Neophyte Ritual applied to Ritual Magic
 - iii. Admission of the Candidate

I do not have a listing for the "I" document. It has been suggested to me that the "I" paper was in fact an Enochian pronunciation guide (which I published in *Secret Inner Order Rituals of the Golden Dawn*) though I have no proof of this.

Catalog of Flying Rolls

1. Warnings
2. Purity and Will
3. Instructions
4. Spirit Vision
5. Imagination
6. Note of Flying Roll No. 2
7. Material Alchemy
8. How to Draw a Pentagram
9. Right and Left Pillars
10. Self-sacrifice
11. Clairvoyance
12. Telesmatic Images
13. Secrecy and Hermetic Love
14. Talismans\Flashing Tablets
15. Man and God
16. History of the Rosicrucian Order
17. Sides of the Vault
18. Progress in the Order
19. Aims and Means of Adeptship
20. Constitution of Man
21. Know Thyself
22. Free Will
23. Tattwa Visions
24. Horary Figure
25. Clairvoyance/Travelling in the Spirit Vision
26. Note to Flying Roll 12
27. Theurgia
28. Implements in Divination
29. Notice to Second Order members
30. Tattwas and Skrying
31. Alphabets
32. Theban letters
33. Visions of Enochian Squares
34. Exorcism
35. Notes to Exordium of Z Ritual
36. Skrying

From all this material various examinations were held on related subjects, such as Ritual Symbolism, Talismanic work, Divination, Evocation, Invocation as well both the practical construction of various Elemental Weapons and Tablets plus Astral Work.

Pat Zalewski
Wellington, New Zealand
1993

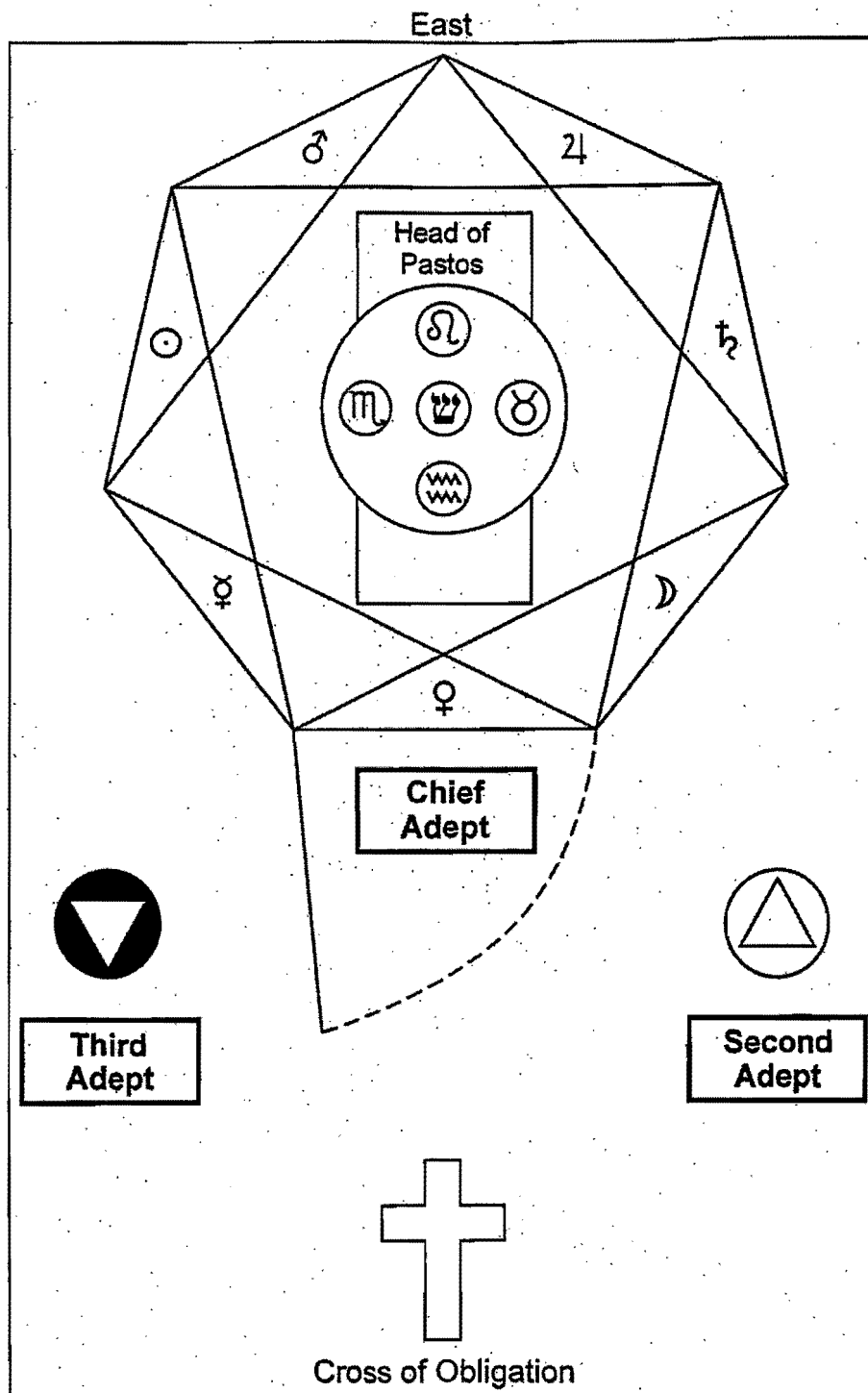


Figure 241
Adeptus Minor Temple Layout—First Point

The Adeptus Minor Ceremony of the Whare Ra Temple
of the Second Order of the Stella Matutina

Officers

Chief Adept, 7°=4°, Merciful Exempt Adept:

White Robe, grade sash, blue and purple cassock and nemyss.
Rose Cross on a yellow collar, Winged Sphere Lamén and Wand.
A Crux Ansata on left wrist.

Second Adept, 6°=5°, Mighty Adeptus Major:

White robe, grade sash, red and orange cassock and nemyss,
Phoenix Wand. A Crux Ansata on left wrist.

Third Adept, 5°=6°, Associate Adeptus Minor:

White robe, grade sash, yellow and rose pink cassock and
nemyss. Lotus Wand. A Crux Ansata on left wrist.

Introducing Adept: Hodos Chamelionis

*(These Officers should have attained at least these ranks and may be of higher Grade.
Men and women are equally eligible for any of these Offices. The ordinary members
are entitled Very Honored Fratres et Sorores.)*

*(All may wear yellow shoes or shoes to match robes. Candidate should have crossed
sashes, declaration and recommendation signed by two Chiefs.)*

Requirements:

Vault of the Adepts, Pastos, Altar, Pillars, Cup of Wine, Candle, Crucifix, Chain,
Dagger, Crook and Scourge, Incense, Cross, black sash and white sash, black robe
and cords, Hierus Lamen, Sword and Serpent, Attestation of Examinations and
Recommendations.

Diagrams:

Minutum Mundum, Sword and Serpent, the Mountain.

(Note:— In the following ceremony where “Frater”, “him,” etc. is stated, this can be
replaced by “Soror”, “her” where the candidate or officer is female.)

Opening of the Adeptus Minor Grade

Chief Adept: 1. *(knocks. All rise.)*

Chief Adept: 1. *(knocks.)*

Second Adept: 1. *(knocks.)*

Third Adept: 1. *(knocks.)*

Chief Adept: 1. *(knocks.)*

Third Adept: 1. *(knocks.)*

Second Adept: 1. *(knocks.)*

Chief Adept: Ave, Fratres et Sorores.

Second Adept: Roseae Rubeae.

Third Adept: et Aureae Crucis.

Chief Adept: Very Honored Fratres et Sorores, assist me to open the Tomb of the Adepts.
Associate Adeptus Minor, see that the Portal is closed and guarded.

(Third Adept does so and salutes.)

Third Adept: Merciful Exempt Adept, the Portal of the Vault is closed and guarded.

Chief Adept: Mighty Adeptus Major, by what sign hast thou entered the Portal?

Second Adept: By the Sign of the Rending Asunder of the Veil. *(Gives it.)*

Chief Adept: Associate Adeptus Minor, by what sign hast thou closed the Portal.

Third Adept: By the Sign of the Closing of the Veil. *(Gives it.)*

Second Adept: Peh.

Third Adept: Resh.

Second Adept: Kaph.

Third Adept: Tau.

Third Adept: Which is the Veil of the Sanctum Sanctorum.

Second Adept: The Mystic Number of this Grade is 21.

Chief Adept: Associate Adeptus Minor, what is the Password formed therefrom?

Third Adept: Aleph.

Chief Adept: Heh.

Third Adept: Yod.

Chief Adept: Heh.

Third Adept: Eheieh.

Second Adept: The Tomb of the Adepti is the symbolic burying place of Christian Rosenkreutz, which he made to represent the Universe.

Third Adept: He is buried in the center of the Heptagonal Sides and beneath the Altar, his head being towards the East.

Second Adept: He is buried in the center because that is the point of balanced forces.

Third Adept: The Mystic Name of Christian Rosenkreutz signifies the Rose and Cross of Christ; the fadeless Rose of Creation, the immortal Cross of Light.

Second Adept: This place was entitled by our still more ancient Fratres and Sorores, the Tomb of Osiris Onnophris, the Justified One.

Third Adept: The shape of the Tomb is that of an equilateral Heptagon, a figure of seven sides.

Second Adept: The seven sides allude to the Seven Lower Sephiroth, the Seven Palaces, and the Seven Days of Creation. Seven is the height above. Seven is the depth beneath.

Third Adept: The Tomb is symbolically situated in the Center of the Earth, in the Mountain of the Caverns, the Mystic Mountain of Abiegnus.

The meaning of this title of Abiegnus—Abi-Agnus, Lamb of the Father. It is by metathesis Abi-Genos, Born of the Father. Bia-Genos, Strength of our Race, and the four words make the sentence: Abiegnus Abiagnus Abigenos Bia-Genos. "Mountain of the Lamb of the Father, and the Strength of our Race." I.A.O. Yeheshuah. Such are the words.

(All salute with 5°=6° Signs.)

Chief Adept: Mighty Adeptus Major, what is the Key to this Tomb?

Second Adept: The Rose and the Cross, which resume the life of nature, and the powers hidden in the word I.N.R.I.

Third Adept: The Emblem which we bear in our left hands is a form of the Rose and the Cross, the ancient Crux Ansata, or Egyptian symbol of Life.

Second Adept: It represents the force of the Ten Sephiroth in nature, divided into a Hexad and a Tetrad. The oval embraces the first Six Sephiroth, and the Tau Cross the lower Four answering to the Four Elements.

Chief Adept: Associate Adeptus Minor, what is the emblem which I bear upon my breast?

Third Adept: The complete symbol of the Rose and Cross.

Chief Adept: Mighty Adeptus Major, what is its meaning?

Second Adept: It is the key of sigils and rituals, and represents the force of the Twenty-two Letters in nature, as divided into a Three, a Seven, and a Twelve. Many and great are its mysteries.

Third Adept: I bear a simple Wand, having the colors of the Twelve Signs of the Zodiac between Light and Darkness, and surmounted by the Lotus Flower of Isis. It symbolizes the development of Creation.

Second Adept: Mine is a Wand terminating in the symbol of the Binary, and surmounted by the Tau Cross of Life, or the head of the Phoenix, sacred to Osiris. The Seven colors of the rainbow between Light and Darkness are attributed to the Planets. It symbolizes rebirth and resurrection from Death.

Chief Adept: My Wand is surmounted by the Winged Globe, around which the twin Serpents of Egypt twine. It symbolizes the equilibrated force of the Spirit and the Four Elements beneath the everlasting wings of the Holy One.

Associate Adeptus Minor, what are the words inscribed upon the door of the Tomb? And how is it guarded?

Third Adept: Post centum viginti annos patebo. After one hundred and twenty years I shall open. The door is guarded by the Elemental Tablets and the Kerubic Emblems.

Chief Adept: To the 120 years are referred symbolically the Five Grades of the First Order, and to the revolution of the powers of the Pentagram. Also the five preparatory examinations for this grade. It is written, "His days shall be 120 years," and 120 divided by 5 equals 24, the number of hours in a day, and of the thrones of the Elders in the Apocalypse. Further, 120 equals the number of the Ten Sephiroth multiplied by that of the Zodiac, whose key is the working of the Spirit and the Four Elements, typified in the Wand which I bear.

(All face east. Chief Adept opens the door wide, passes to the east or head of the Pastos of C.R.C., and faces west. Second enters and passes to south facing north. Third enters and passes to north facing south. Other members remain without, but Hodos may enter Vault to form fourth side in making Signs. The three Officers raise their Wands to form pyramid above Altar, Cruces touching below Wands.)

Chief Adept: Let us analyze the Key Word: I.

Second Adept: N.

Third Adept: R.

All: I.

Chief Adept: Yod.

Second Adept: Nun.

Third Adept: Resh.

All: Yod.

Chief Adept: Virgo, Isis, Mighty Mother.

Second Adept: Scorpio, Apophis, Destroyer.

Third Adept: Sol, Osiris, Slain and Risen.

All: Isis, Apophis, Osiris – I.A.O.

(All separate Wands and Cruces, and give the Kabbalistic Cross.)

All: The Sign of Osiris Slain.

Chief Adept: L – The Sign of the Mourning of Isis *(with bowed head)*.

Second Adept: V – The Sign of Typhon and Apophis *(with head erect)*.

Third Adept: X – The Sign of Osiris Risen *(with head bowed)*.

All: LVX, the Light of the Cross. *(Saluting Sign and head bowed.)*

(All quit Tomb and return to previous places.)

Chief Adept: In the Grand Word Yeheshuah, by the Keyword I.N.R.I., and through the concealed Word L.V.X., I have opened the Tomb of the Adepti.

(All present give L.V.X. Signs.)

Adeptus Minor Ceremony—First Point

(The Tomb is prepared as before, but closed, and curtains drawn. Chief Adept is not seen as such; Second Adept is Principal Officer; Third Adept is Associate Officer, Introducing Adept—Hodos Chamelionis.)

Second Adept: Very Honored Fratres et Sorores, our H Frater <_____>, Lord of the 24th, 25th and 26th Paths of the Portal of the Vault of the Adepti, is a Candidate for admission to the Second Order, and is waiting without. V.H Frater Hodos Chamelionis, prepare the Aspirant and act as his introducer. Associate Adeptus Minor, guard the hither side of the Portal and admit them in due form.

(Aspirant is prepared by making him wear Portal Sash across that of the 4°=7°. He carries Lamen of Hiereus, and recommendation from the Chiefs of his Temple, a certificate of having passed the requisite examinations, and a written out speech.)

Hodos: וווו, ה. (knocks 5, 1.)

Third Adept: (opening door.) Whom bringest thou here with thee?

Aspirant: (loudly and firmly.) Hear ye all that I, the Honored Frater <_____> stand before you, being a member of the 4°=7° Grade of the First Order, the Highest Grade of the Stella Matutina in the Outer, a Philosophus; one qualified to fill the important post of Hiereus in a Temple of the First Order, one of who hath passed the five examinations prescribed between the First and Second Order and hath been declared Lord of the 24th, 25th and 26th Paths in the Portal of the Adepti. I bear a written recommendation from the Chiefs of my Temple guaranteeing my qualifications, honor and fidelity; as also an attestation of my having passed the Pentagonal Examination. By virtue of these honours and dignities, I now come to demand my reception and acknowledgement as an Adeptus Minor of the 5°=6° Grade of the Second Order.

Second Adept: O Aspirant! It is written that he who exalteth himself shall be abased, but that he who humbleth himself shall be exalted, and that blessed are the poor in spirit for theirs is the Kingdom of Heaven. It is not by proclamation of honours and dignities, great though they may be, that thou canst gain admission to the Tomb of the Adepti of the Rose of Ruby and the Cross of Gold, but only by that humility and purity of spirit that befitteth the aspirant unto higher things.

Associate Adeptus Minor, bring unto me the recommendation and attestation which he beareth; and test thou his knowledge ere he be rejected for the sins of presumption and spiritual pride.

Third Adept: Thou knowest the arrangement of the Ten Sephiroth on the Tree of Life; now what symbolic weapon doth their natural succession from?

Aspirant: (unprompted.) The Flaming Sword.

Third Adept: And what symbolic creature is traced by the natural succession of the Paths?

Aspirant: (unprompted.) The Serpent of Wisdom.

Second Adept: O Aspirant. Let this be a sign unto thee. For the Flaming Sword and the Serpent of Wisdom shall be the symbol which shall procure thee admission. Return thou then, and divest thyself of these ornaments. They are not humble enough to entitle thee to be received. V.H. Frater Hodos Chamelionis, cloth him in the black

robe of mourning. Let his hands be bound behind his back, symbolic of the binding force of his obligations, and put a chain about his neck, the emblem of repentance and humility.

Hodos: Mighty Adeptus Major, it shall be done.

(Hodos Chamelionis salutes and retires with Aspirant, strips him of all ornaments, brings him back to door in plain black robe, roped and carrying diagram of Sword and Serpent. Gives one gentle knock. Third Adept opens door, saying.)

Third Adept: By the aid of what symbol do ye seek admission?

Hodos: *(shows diagram.)* By the aid of the Flaming Sword and the Serpent of Wisdom.

(Third Adept takes badge, admits them, and recloses door.)

Second Adept: Whom bringest thou there?

Hodos: Mighty Adeptus Major, I bring with me one who has passed the Trial of humiliation, and who humbly desireth admission to the Tomb of the Mystical Mountain.

Second Adept: Let the Aspirant be assisted to kneel.

(Aspirant is brought to curtained door of Tomb between Third Adept and Hodos Chamelionis. All face east and kneel.)

From Thine Hand, O Lord, cometh all good. The characters of Nature with Thy Fingers Thou hast traced; but none can read them unless he hath been taught in Thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so our eyes look unto Thee, for Thou alone art our help. O Lord our God, who should not extol Thee?

Who should not praise Thee? All is from Thee - All belongeth unto Thee. Either Thy Love or Thy Anger all must again re-enter. Nothing canst Thou lose, for all must tend unto Thy Honour and Majesty. Thou art Lord alone, and there is none beside Thee. Thou dost what Thou wilt with Thy mighty Arm, and none can escape from Thee.

Thou alone helpst in their necessity the humble, the meek-hearted and the poor, who submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, unto such an one Thou art propitious. Who should not praise Thee, then, O Lord of the Universe, unto whom there is none like? Whose dwelling is in Heaven, and in every virtuous and God-fearing heart.

O God the Vast One, Thou art in all things. O Nature, Thou Self from Nothing, for what else can I call Thee? In myself I am nothing. In Thee I am Self: and exist in Thy Self-hood from Nothing. Live Thou in me, and bring me unto that Self which is in Thee. Amen.

(This is done, Aspirant remains kneeling. Officers rise.)

Third Adept: Think not, O Aspirant, that the trial of humility through which thou hast passed, was ordained but to jest with thy feelings. Far from us be any such design. But it was intended to point out to thee that the truly wise man is but little in his own eyes, however great his attainments may appear to the ignorant, and that even the highest intellectual achievements are but as nothing in the sight of the Lord of the Universe, for He looketh at the heart. It is written: "When I consider the Heavens,

the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that thou visitest him?" And couldst thou even attain unto the height of a God upon this earth, how small and insignificant yet wouldst thou be in the presence of God the Vast One.

Second Adept: Rise, then, O Aspirant of the Rose of Ruby and the Cross of Gold. Rise, glorified by suffering. Rise, purified by humility.

(Aspirant rises.)

Despise not sadness, and hate not suffering, for they are the Initiators of the heart; and the black Robe of Mourning which thou wearest is at once the symbol of sorrow and of strength. Boast not thyself above thy brother if he hath fallen, for how knowest thou that thou wouldst have withstood the same temptation. Slander not, and revile not. If thou canst not praise, do not condemn. When thou seest another in trouble and humiliation, even though he be thy enemy remember the time of thy own humiliation when thou didst kneel before the door of the Tomb, clothed in the Robe of Mourning, with the Chain of Affliction about thy neck, and thy hands bound behind thy back, and rejoice not at his fall.

And in thine intercourse with the members of our Order, let thy hand given unto another be a sincere and genuine pledge of fraternity. Respect his or her secrets and feelings as thou wouldst respect thine own. Bear with one another and forgive one another, even as the Master hath said.

V.H. Frater Hodos Chamelionis, what is the symbolic age of the Aspirant?

Hodos: His days are a hundred and twenty years.

Second Adept: It is written: "My Spirit shall not always strive with man, seeing that he also is flesh, yet his days shall be a hundred and twenty years."

Associate Adeptus Minor, unto what do those 120 years of the Aspirant's symbolic age correspond?

Third Adept: To the Five Grades of the First Order through which it is necessary for the Aspirant to have passed before he can enter the Tomb of the Sacred Mountain. For the three months interval between the Grades of Practicus and Philosophus are the regimen of the Elements; and the seven months between the Philosophus and the Portal symbolize the regimen of the Planets; while the Elements and the Planets both work in the Zodiac; so that three plus seven multiplied by twelve yieldeth the number 120.

Second Adept: O Aspirant, ere thou canst enter the Tomb of the Adepti of the Rose of Ruby and the Cross of Gold, it is necessary to take a solemn obligation of Secrecy, Fidelity, Fraternity, and Justice. But as in all the previous obligations, there is nothing contained therein contrary to thy civil, moral, or religious duties. Art thou willing to take such a pledge?

Aspirant: I am.

Second Adept: Let the Aspirant be bound to the Cross of Suffering.

(The Aspirant is led to the Cross. His hands put through the running nooses and cords are bound about his waist and feet. Two Adepti stand on either side to support him, and Third Adept takes his place ready to hand Cup and Dagger to Second Adept who stands in front of and facing Aspirant.)

(Second Adept holds out Rose Crucifix to Aspirant, saying:)

The symbol of suffering is the symbol of strength. Wherefore bound as thou art, strive to raise this holy symbol in thy hands, for he that will not strive shall not attain.

(Aspirant takes Crucifix in both hands, the cords being allowed to run out long enough to allow him to do.)

Second Adept: I invoke Thee, the great avenging Angel HUA, in the divine name I.A.O., that Thou mayest invisibly place Thy hand upon the head of the Aspirant in attestation of his Obligation

(Second Adept raises his hands on high to invoke the force; then lowers them and takes crucifix which is replaced by Third Adept on Altar. Aspirant is now bound more firmly to the Cross.)

Second Adept: Repeat after me your sacramental name, and say:

Kether. I, (Christian Rosenkreutz), a member of the Body of Christ, do this day spiritually bind myself, even as I am now bound physically upon the Cross of Suffering.

Chokmah: That I will to the utmost lead a pure and unselfish life, and will prove myself a faithful and devoted servant of this Order.

Binah: That I will keep secret all things connected with the Order, and its secret knowledge, from the whole world, equally from him who is a member of the First Order of the Stella Matutina, as from an uninitiated person, and that I will maintain the Veil of strict secrecy between the First and Second Orders.

Chesed: That I will uphold to the utmost the authority of the Chiefs of the Order, and that I will not initiate or advance any person in the First Order, either secretly or in open Temple, without due authorization and permission; that I will neither recommend a Candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great confidence and honor, nor unduly press any person to become a Candidate; and that I will superintend any examination of members of lower Grades without fear or favor in any way, so that our high standard of knowledge be not lowered by my instrumentality, and I further undertake to see that the necessary interval of time between the Grades of Practicus and Philosophus and between the latter Grade and the Portal, be, when possible, maintained.

Geburah: Furthermore, that I will perform all practical work connected with this Order in a place concealed and apart from the gaze of the outer and uninitiated world, and that I will not display our magical implements, nor reveal the use of the same, but will keep secret this inner Rosicrucian knowledge even as the same hath been kept secret through the ages; that I will not make any symbol or talisman in the flashing colors for any uninitiated person without a special permission from the Chiefs of the Order.

That I will only perform any practical magic before the uninitiated which is of a simple and already well known nature; and that I will show them no secret mode of working whatsoever, keeping strictly concealed from them our modes of tarot and other divination, of clairvoyance, of astral projection, of the consecration of talismans and symbols and the rituals of the Pentagram and Hexagram, and most especially of the use and attribution of the flashing colors, and the vibratory mode of pronouncing the Divine Names.

Tiphareth: I further promise and swear that with the Divine Permission I will, from this day forward, apply myself to the Great Work - which is, to purify and exalt my spiritual nature so that with the Divine Aid I may at length attain to be more than human, and thus gradually raise and unite myself to my Higher and Divine Genius, and that in this event I will not abuse the great power entrusted to me.

Netzach: I further solemnly pledge myself never to work at any important symbol without first invoking the highest Divine Names connected therewith, and especially not to debase my knowledge of practical knowledge to purposes of evil and self-seeking, and low material gain or pleasure, and if I do this, notwithstanding this my oath, I invoke the Avenging Angel HUA, that the evil and material may react on me.

Hod: I further promise to support the admission of both sexes to our Order, on a perfect equality, and that I will always display brotherly love and forbearance towards the members of the whole Order, neither slandering nor evil speaking, nor repeating nor tale-bearing, whereby strife and ill feeling may be engendered.

Yesod: I also undertake to work unassisted at the subjects prescribed for study in the various practical grades from Zelator Adeptus Minor to Adept Adeptus Minor, on pain of being degraded to that of Lord of the Paths of the Portal only.

Malkuth: Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him with care before acknowledging him to be such.

Such are the words of this my obligation as an Adeptus Minor, where under I pledge myself in the presence of the Divine One, and of the Great Avenging Angel HUA, and if I fail herein—may my Rose be disintegrated and my power in magic cease.

(Third Adept hands Dagger to Second Adept and holds Cup conveniently for him. Second dips point of Dagger in Wine and makes Cross on Aspirant - on brow, feet, right hand, left hand, and heart, saying:)

Brow: There are three that bear witness in Heaven; the Father, the Word and the Holy Spirit, and these Three are One.

Feet: There are Three that bear witness on Earth; the Spirit, the Water, and the Blood, and these Three agree in One.

Right hand: Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of Heaven.

Left hand: If ye be crucified with Christ, ye shall also reign with him.

(He marks heart in silence and then says:)

Let the Aspirant be released from the Cross of Suffering. It is written, that he who humbleth himself shall be exalted.

V.H. Frater Hodos Chamelionis, remove from the Aspirant the Chain of Humility and the Robe of Mourning, and re-invest him with the Crossed Sashes.

(This is done.)

Third Adept: Know then, O Aspirant, that the Mysteries of the Rose and the Cross have existed from time immemorial, and that the Rites were practiced, and the Wisdom taught, in Egypt, Eleusis, Samothrace, Persia, Chaldea and India, and in far more ancient lands.

The story of the introduction of these Mysteries into medieval Europe has thus been handed down to us:

In 1378 was born the chief and originator of our Fraternity in Europe. He was of noble German family, but poor, and in the fifth year of his age was placed in a cloister where he learned both Greek and Latin. While yet a youth he accompanied a certain brother P.A.L. on a pilgrimage to the Holy Land, but the latter, dying at Cyprus, he himself went to Damascus. There was in Arabia a Temple of the Order which was called in the Hebrew tongue "Damkar" (DMKR), that is "The Blood of the Lamb." There he was duly initiated, and took the Mystic title Christian Rosenkreutz, or Christian of the Rosy Cross. He then so far improved his knowledge of the Arabian tongue that in the following year he translated the book "M" into Latin, which he afterwards brought back with him to Europe.

After three years he went on into Egypt, where there was another Temple of the Order. There he remained for a time still studying the mysteries of Nature. After this, he traveled by sea to the city of Fessa, where he was welcomed at the Temple there established, and he there obtained the knowledge and the acquaintance of the habitants of the Elements, who revealed unto him many of their secrets. Of the Fraternity he confessed that they had not retained their Wisdom in its primal purity, and that their Kabbalah was to a certain extent altered to their religion. Nevertheless, he learned much there. After a stay of two years he came to Spain, where he endeavored to reform the errors of the learned according to the pure knowledge he had received. But it was to them a laughing matter, and they reviled and rejected him, even as the prophets of old were rejected. Thus also was he treated by those of his own and other nations when he showed them the errors that had crept into the religions. So, after five years residence in Germany, he initiated three of his former monastic brethren, Fratres G.W., I.A., and I.O., who had more knowledge than many others at that time. And by these four was made the foundation of the Fraternity in Europe.

These worked and studied at the writings and other knowledge which C.R.C. had brought with him, and by them was some of the Magical Language transcribed (which is that of the Elemental Tablets) and a dictionary thereof made; and the rituals and part of the Book "M" were transcribed.

For the True Order of the Rose Cross descended into the depths, and ascendeth into the heights, even unto the Throne of God Himself and includeth even Archangels, Angels and Spirits.

These four Fratres also erected a building to serve for the Temple and headquarters of their Order, and called it the Collegium ad Spiritum Sanctum, or the College of the Holy Spirit. This being now finished, and the work of establishing the Order extremely heavy, and because they devoted much time to the healing of those sick and possessed, who resorted to them, they initiated four others, vis.: Fratres R.C. (the son of the deceased father's brother of C.R.C.), C.B. a skilful artist, G.C., and P.D., who was to be Cancellarius; all being Germans except I.A., and now eight in number. Their agreement was:

1. That none of them should profess any other thing, but to cure the sick, and that freely.
2. That they should not be constrained to wear any distinctive dress, but therein follow the custom of the country.
3. That every year on the day of Corpus Christi, they should meet at the Collegium ad Spiritum Sanctum, or write the cause of absence.

4. Every one should look for some worthy person of either sex, who after his decease might succeed him.

5. The word R.C. to be their mark, seal, and character.

The Fraternity was to remain secret for one hundred years. Five of the Fratres were to travel in different countries, and two were to remain with Christian Rosenkreutz.

Second Adept: Frater I.O. was the first to die, and then in England where he had wrought many wonderful cures. He was an expert Kabbalist as his book "H" witnesseth. His death had been previously foretold him by C.R.C. But those who were later admitted were of the First Order, and knew not when C.R. died, and save what they learned from Frater A., the successor of D. of the Second Order, and from their library after his death, knew little of the earlier and higher Members, and of the Founder nor yet whether those of the Second Order were admitted to the Wisdom of the highest members. The discovery then of the Tomb wherein that highly illuminated Man of God, our Father C.R.C., was buried occurred as follows:

After Frater A. died in Gallia Narbonensi, there succeeded in his place Frater N.N. He, while repairing a part of the building of the College of the Holy Spirit, endeavored to remove a brass memorial tablet which bore the names of certain brethren, and some other things. In this tablet was the head of a strong nail or bolt, so that when the tablet was forcibly wrenched away it pulled with it a large stone which thus partially uncovered a secret door, *(he draws back curtain, revealing door)*, upon which was inscribed in large letters "Post CXX Annos Patebo."—After a hundred and twenty years I shall open, with the year of our Lord under, 1484. Frater N.N. and those with him then cleared away the rest of the brickwork, but let it remain that night unopened as they wished first to consult the ROTA.

Third Adept: You will now quit the Portal for a short time, and on your return the Ceremony of Opening the Tomb will be proceeded with. Take with you this Wand and Crux Ansata, which will ensure your re-admission.

(Aspirant goes out, carrying the Wand and the Crux Ansata of the Chief Adept.)

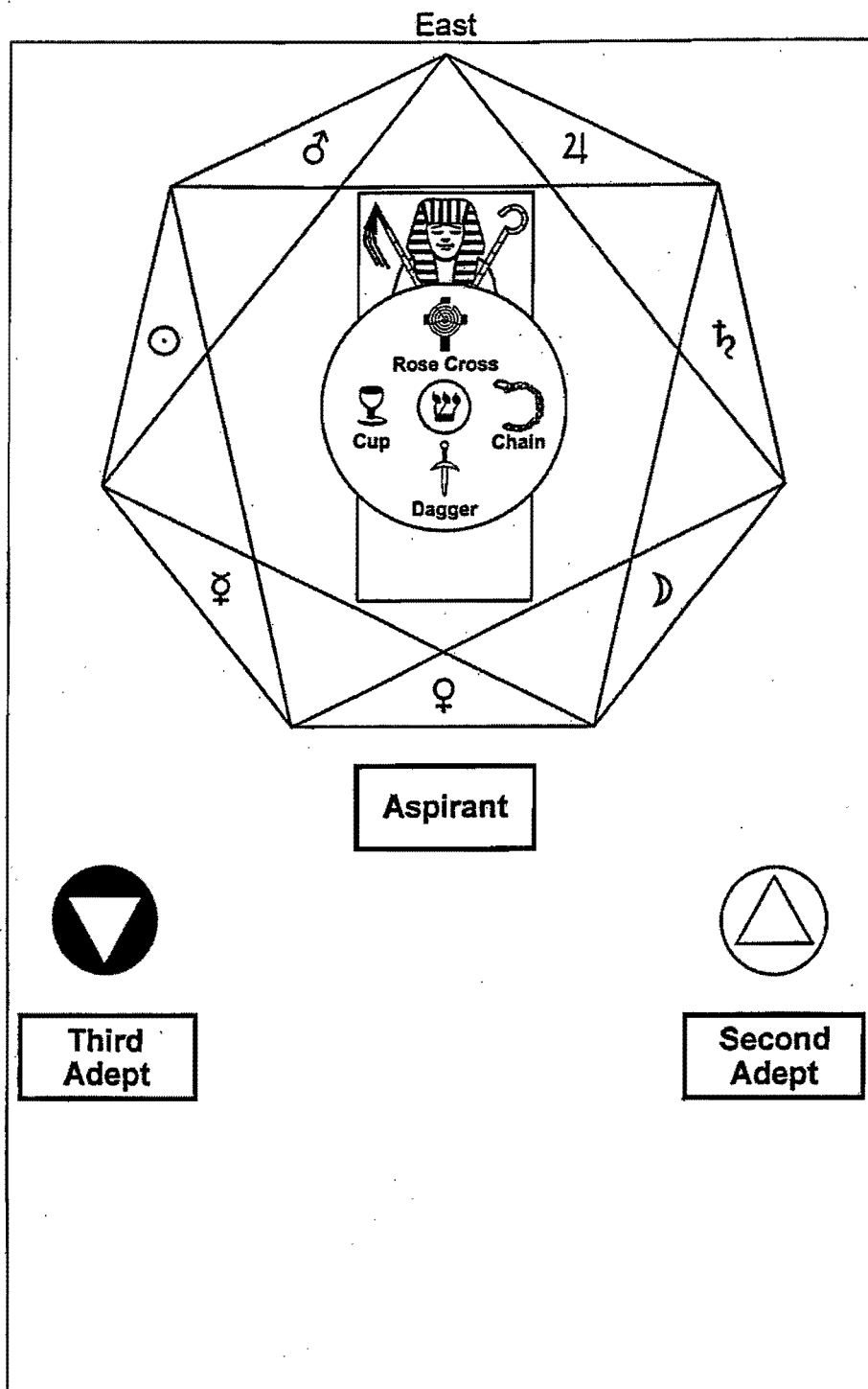


Figure 242
Adeptus Minor Temple Layout—Second Point

Adeptus Minor Ceremony—Second Point

(Chief Adept lies in Pastos on his back to represent C.R.C. He is clothed in full regalia; on his breast is the complete symbol of the Rosy Cross suspended from the double Phoenix Collar. His arms are crossed, and he holds the Crook and Scourge; between them lies the Book "T". Lid of Pastos closed and circular Altar stands over it. Other Adepts outside Tomb as before. On the Altar are replaced Rose Cross, Cup of Wine, Chain and Dagger.)

Second Adept: Associate Adeptus Minor, let the Aspirant now be admitted.

(Third Adept opens the door, and admits Aspirant, who carries Wand and Crux of Chief Adept. He is placed in front of and facing Vault Door.)

Before the door of the Tomb, as symbolic Guardians, are the Elemental Tablets, and the Kerubic Emblems, even as before the mystical Gate of Eden stood the watchful Kerubim, and the Sword of Flame. These Kerubic Emblems be the powers of the Angels of the Tablets. The circle represents the four Angels bound together in each Tablet through the operation of the all-pervading Spirit, while the Cross within forms with its spokes the Wheels of Ezekiel's Vision, and therefore are the Cross and the Circle white to represent the purity of the Divine Spirit. And in as much as we do not find the Elements unmixed, but each bound together with each, so that in the Air we find not only that which is subtle and tenuous, but also the qualities of heat, moisture and dryness, bound together in that all-wandering Element; and further also that in Fire, Water and Earth we find the same mixture of Nature; therefore the Four Elements are bound to each Kerubic Emblem counter-changed with the color of the Element wherein they operate; even as in the Vision of Ezekiel each Kerub had four faces and four wings. Forget not therefore that the Tablets and Kerubim are the Guardians of the Tomb of the Adepti. Let thy tongue keep silence on our Mysteries. Restrain even the thought of thy heart lest a bird of the air carry the matter.

Third Adept: Upon more closely examining the Door of the Tomb, you will perceive, even as Frater N.N., and those with him did perceive, that beneath the CXX in the inscription were placed the characters IX thus:

POST CXX ANNOS PATEBO
IX

being equivalent to Post Annos Lux Crucis Patebo—At the end of 120 years, I, the Light of the Cross, will disclose myself. For the letters forming L.V.X. are made from the dismembered and conjoined angles of the Cross; and 120 is the product of the numbers from 1 to 5, multiplied in regular progression, which number Five is symbolized in the Cross with Four extremities and One center point.

Second Adept: On the following morning, Frater N.N. and his companions forced open the door *(he opens it wide)* and there appeared to their sight a Tomb of Seven Sides and Seven Corners. Every side was five feet broad, and eight feet high, even as the same is faithfully represented before you.

(Second Adept enters and passes by north to east of Vault and turns to face west. Third Adept places Aspirant on north facing south, and takes his place at south facing north.)

Although in the Tomb the sun does not shine, it is lit by the symbolic Rose of our Order in the center of the first heptagonal ceiling. In the midst of the Tomb stands a circular Altar with these devices and descriptions on it:

A.G.R.C. - Ad Gloriam Roseae Crucis.
A.C.R.G. -Ad Crucis Rosae Gloriam.

- Hoc Universal Compendium Unius Mihi Sepulchrum Feci -
Unto the Glory of the Rose Cross I have constructed this Tomb for myself as a
Compendium of the Universal Unity.

Within the next circle is written:

Yeheshuah Mihi Omnia—Yeheshuah is all things to me.

In the centre are four figures of the Kerubim enclosed within circles surrounded by the following four inscriptions and each distinguished by one of the letters of the Tetragrammaton:

Yod - Lion - Nequaquam Vacuum—Nowhere a Void.
Heh - Eagle - Libertas Evangelii—Liberty of the Gospel.
Vau - Man - Dei Intacta Gloria—Unsullied Glory of God.
Heh(f) - Ox - Legis Jugum—Yoke of the Law.

And in the midst of all is Shin, the Letter of the Spirit forming thus the Divine Name Yeheshuah, from the Tetragrammaton. Therefore, by God's grace, having come this far, let us kneel down together.

(Joining Wands above Altar.)

Second Adept: Unto Thee, Sole Wise, Sole Mighty and Sole Eternal One, be praise and Glory forever, Who has permitted this Aspirant who now kneeleth before Thee to penetrate thus far into the Sanctuary of Thy Mysteries. Not unto us, but unto Thy Name be the Glory. Let the influence of Thy Divine Ones descend upon his head, and teach him the value of self-sacrifice, so that he shrink not in the hour of trial, but that thus his name may be written on high, and that his Genius may stand in the presence of the Holy Ones, in that hour when the Son of Man is invoked before the Lord of Spirits and His Name in the presence of the Ancient of Days. It is written: "If any man will come after Me, let him take up his cross, and deny himself, and follow Me."

(Third Adept hands Chain to Aspirant, and takes Wand and Cross from him.)

Second Adept: Take therefore this Chain, O Aspirant, and place it about thy neck and say: I accept the Bonds of Suffering and Self-Sacrifice.

(Second and Third Adepts rise. Aspirant repeats words as directed.)

Rise, then, my Frater, in the symbol of self-renunciation and extend thine arms in the form of a cross.

(Aspirant rises, feet together, and arms extended.)

Associate Adeptus Minor, take from the Altar the Dagger of Penance and the Cup of Tribulation, that I may confirm the vow of the Aspirant forever by marking him afresh with the Stigmata of the Cross.

(Second Adept takes Dagger from Third Adept and marks Aspirant anew as at Obligation: brow, feet, right hand, left hand, and heart. Gives Dagger back to Third Adept who replaces it on Altar, and then hands Aspirant the Rose Crucifix.)

Second Adept: Take that symbol, raise it with both hands above thy head and say: "Thus will I uphold the Sign of Suffering and of Strength." And I heard the voice of the King of Earth cry aloud and say: "He that aideth me in my suffering, the same shall partake with me in my rising."

Replace then, O Aspirant, that Cross upon the Altar, and say: "In and by that Sign, I demand that the Pastos of our Founder be opened, for my victory is in the Cross of the Rose." For it is written "If ye be crucified with Christ, ye shall also reign with Him."

(Aspirant replaces Crucifix and repeats words as directed. Third Adept gives him back Wand and Crux of Chief Adept. Second and Third Adepts move away Altar revealing upper part of Pastos. They open lid, disclosing Chief Adept within.)

Third Adept: And the Light shineth in the Darkness and the Darkness comprehended it not.

Second Adept: Touch with the head of thy Wand the Rose and the Cross upon the breast of the Form before thee, and say: "Out of the Darkness, let the Light arise."

(Done. Chief, without moving or opening his eyes, says:)

Chief Adept: Buried with that Light in a mystical death, raising again in a mystical resurrection, cleansed and purified through Him our Master, O Brother of the Cross and the Rose. Like Him, O Adepts of all ages, have ye toiled. Like Him have ye suffered tribulation. Poverty, torture, and death have ye passed through. They have been but the purification of the Gold. In the alembic of thine heart, through the athanor of affliction, seek thou the true Stone of the Wise.

(Aspirant gives Wand and Crux to Chief Adept who gives in exchange the Crook and Scourge.)

Chief Adept: Quit, then, this Tomb, O Aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the Crook of Mercy and in thy left the Scourge of Severity, the emblems of those Eternal Forces betwixt which the equilibrium of the Universe dependeth; those forces whose reconciliation is the Key of Life, whose separation is evil and death. Therefore thou art inexcusable, whosoever thou art, that judgest another, for in that thou condemnest another, thou condemnest but thyself. Be thou therefore merciful, even as thy Father who is in Heaven is merciful. Remember that tremendous Obligation of rectitude and self-sacrifice which thou hast voluntarily taken upon thyself, and tremble thereat. And let the humble prayer of thy heart be: "God, be merciful to me a sinner, and keep me in the pathway of Truth."

Third Adept: Thus, then, did Frater N.N. and his companions, having moved aside the Circular Altar, and having raised the brazen plate or lid of the Pastos, discover the body of our Founder, with all the ornaments and insignia as here shown before you. Upon his breast was the Book "T", a scroll explaining in full the mystic Tarot; at the end of which was written a brief paragraph concerning Christian Rosenkreutz, beneath which the earlier Fratres had inscribed their names. Following this came the names of the three highest Chiefs of the Order, viz.:

Frater Hugo Alverda, the Phrisian, in the 576th year of his age.

Frater Franciscus de Bry, the Gaul, in the 495th year of his age.

Frater Elman Zata, the Arab, in the 463rd year of his age.

Last of all was written: Ex Deo Nascimur; In Yeheshuah Morimur; Per Spiritum Sanctum Reviviscimus. "In God we are born, in Yeheshuah we die, through the Holy Spirit we rise again."

(They re-close the Pastos, and replace Altar.)

Second Adept: So, then, our Frater N.N. and his companions re-closed the Pastos for a time, set the Altar over it, shut the door of the Tomb, and placed their seals upon it.

(All quit the Vault. Aspirant carries Crook and Scourge; the door is closed, and Aspirant is led out of the Portal. The Tomb is then re-opened and Chief Adept released.)

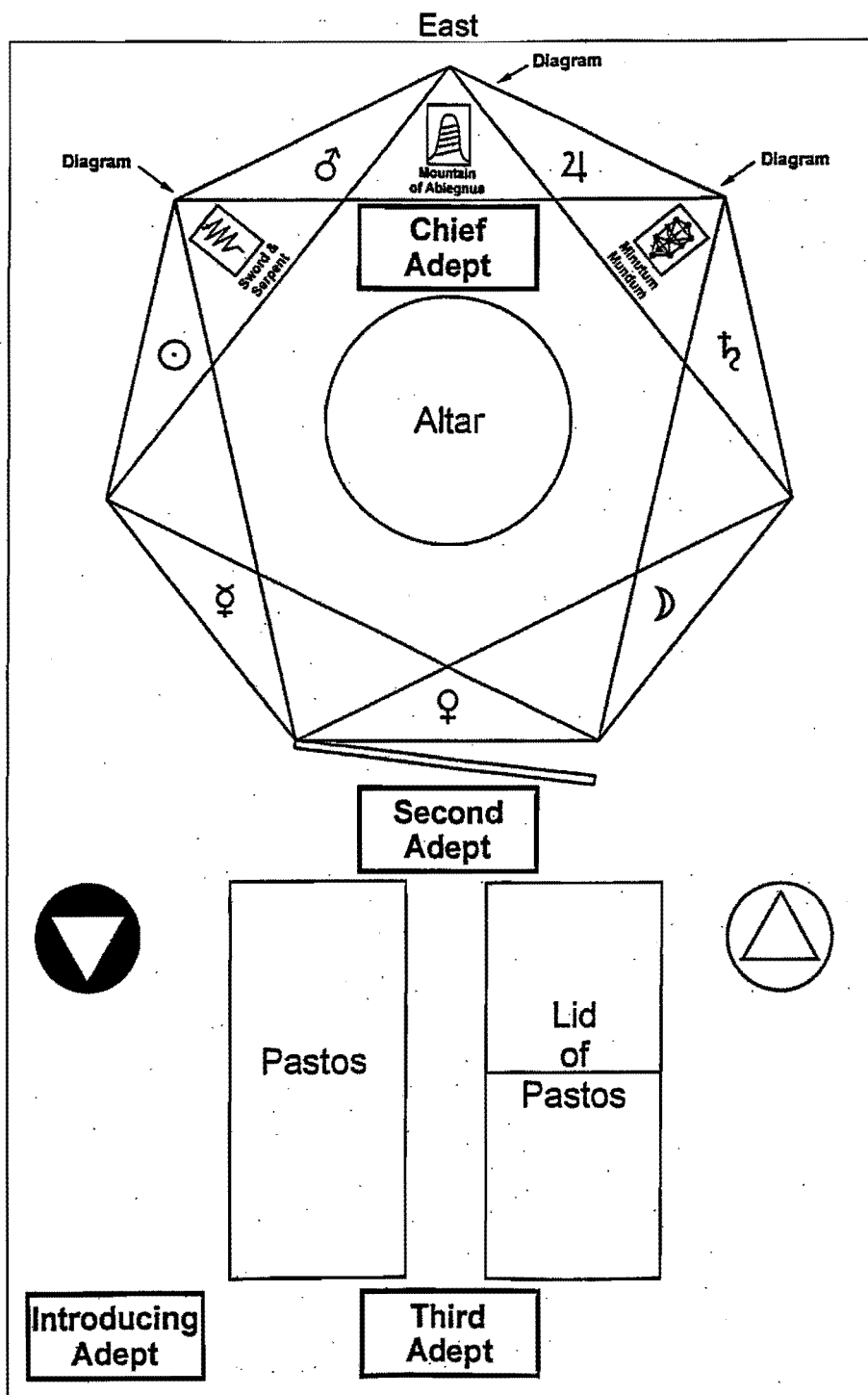


Figure 243
Adeptus Minor Temple Layout—Third Point

Adeptus Minor Ceremony—Third Point

(Door not quite closed. In south-east angle is the diagram of Minutum Mundum; in north-east that of Sword and Serpent. Due east, the Mountain. Altar as before with Crook and Scourge added later. Chief stands at east with arms extended. Pastos outside in Portal, head to the east. The lid is laid side by side with space between. Second Adept seated at head, Third Adept at foot of Pastos. Aspirant is outside the door of tomb, with his arms crossed, holding the Crook and Scourge of Osiris. Outer door is opened, Aspirant admitted by Third Adept, who leads him to the side of the empty Pastos and himself resumes his place at the foot. Second and Third Adepts then discard their Cassocks.)

Second Adept: And lo, two Angels in white apparel sitting, the one at the head and the other at the foot, where the body of the Master had lain, who said: "Why seek ye the living among the dead?"

Chief Adept: I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die.

Second Adept: Behold the Image (*points to lower half of lid*) of the Justified One, crucified on the Infernal Rivers of Daath, and thus rescuing Malkuth from the folds of the Red Dragon.

(Third Adept points to upper half of lid.)

Third Adept: And being turned, I saw Seven Golden Lightbearers, and in the midst of the Lightbearers, One like unto the Ben Adam, clothed with a garment down to the feet, and girt with a Golden Girdle. His head and his hair were white as snow, and His eyes as flaming fire; His feet like unto fine brass, as if they burned in a furnace. And His voice as the sound of many waters. And He had in His right hand Seven Stars, and out of his mouth went the Sword of Flame, and his countenance was as the Sun in His Strength.

Chief Adept: (*from within the Vault.*) I am the First and I am the Last. I am He that liveth and was dead, and behold! I am alive for evermore, and hold the keys of Death and of Hell.

Second Adept: He that hath an ear, let him hear what the Spirit saith unto the Assemblies.

(Second and Third Adepts open door of Tomb, and lead Aspirant in. They all kneel down west of Altar with heads bent. Chief stands at east of Altar with arms extended in the form of a Cross.)

Chief Adept: For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by Me.

I am the purified. I have passed through the Gates of Darkness into Light. I have fought upon earth for Good. I have finished my Work. I have entered into the Invisible.

I am the Sun in his rising. I have passed through the hour of cloud and of night.

I am Amoun, the Concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One. I am the Lord of Life triumphant over Death. There is no part of me which is not of the Gods.

I am the Preparer of the Pathway, the Rescuer unto the Light; Out of the Darkness, let that Light arise.

Aspirant: Before I was blind, but now I see.

(All bow their heads at this point and shield their eyes with their hands, then withdraw them.)

Chief Adept: I am the Reconciler with the Ineffable. I am the Dweller of the Invisible.

Let the White Brilliance of the Spirit Divine descend.

(Chief raises his hands and turns up his face; all others bow their heads for a short pause.)

Chief Adept: *(to aspirant.)* Arise now as an Adeptus Minor of the Rose of Ruby and the Cross of Gold, in the Sign of Osiris Slain.

(All rise. Second and Third Adepts raise Aspirant, and extend his arms in a Cross and turned to face west. They then re-cross his arms on his breast. Chief advances within reach of Aspirant, Third Adept north-west. They both join Wands over the head and over Cruces which are slightly below the Wands but above head.)

All: We receive thee as an Adeptus Minor in the Sign of Rectitude and Self-Sacrifice.

(Still keeping Wands joined over the lower Cruces, Chief touching base of brain, Second Adept touching left temple, Third Adept right temple with Crux.)

Chief Adept: Be thy mind opened unto the higher.

(Chief places Crux against spine between shoulder blades. Second Adept against left breast, Third Adept against right breast.)

Second Adept: Be thy heart a center of Light.

(Wands still joined above, Chief places Crux at the base of the spine. Second Adept at left hip. Third Adept at right hip.)

Third Adept: Be thy body the Temple of the Rosy Cross.

(Wands are separated, Aspirant is faced towards east, and Adepts return to former positions. Crook and Scourge are laid on Altar, right and left of the diagram of the Sword and Serpent.)

Chief Adept: Repeat with us the following words which are the signs of the Hidden Wisdom of our Order.

(Aspirant is made to repeat each word after the Officer.)

Chief Adept: I.

Second Adept: N.

Third Adept: R.

All: I.

Chief Adept: Yod.

Second Adept: Nun.

Third Adept: Resh.

All: Yod.

Chief Adept: Virgo, Isis, Mighty Mother.

Second Adept: Scorpio, Apophis, Destroyer.

Third Adept: Sol, Osiris, Slain and Risen.

All: Isis, Apophis, Osiris, I.A.O.

(All separate wands and give the Sign of Osiris Slain.)

All: The Sign of Osiris Slain.

Chief Adept: L - The Sign of the Mourning of Isis. *(With bowed head.)*

Second Adept: V - The Sign of Typhon and Apophis. *(With head erect.)*

Third Adept: X - The Sign of Osiris Risen. *(With head bowed.)*

All: LVX, the Light of the Cross. *(Saluting Sign and head bowed.)*

(Pause.)

Chief Adept: The Mystic Number of this Grade is 21, the Heptad multiplied by the Triad; and from it is derived the Password of this Grade which is Eheieh, which should be lettered separately when given thus, Aleph.

Aspirant: Heh.

Chief Adept: Yod.

Aspirant: Heh.

Chief Adept: The Keyword is I.N.R.I. which is inscribed with its correspondences upon this complete symbol of the Rose and Cross which I bear upon my breast. These letters have been occasionally used as the initials of the following sentences: Jesus Nazarene Rex Judecorum, whence it symbolizes the Grand Word of this Grade which is Yeheshuah or the Hebrew Name of Jesus, formed of the Holy letter Shin, representing the Ruach Elohim, placed within the center of the Name Tetragrammaton. Also it has been interpreted as: Igne Natura Renovatur Integra; Igne Natura Renovando Integrat; Igne Nitrum Roris Invenitur, Intra Nobis Regnum Dei.

(indicating Diagram of the Minutum Mundum.)

Behold the diagram Minutum Mundum sive Fundamental Coloris - the Small Universe or Foundation of Color. Treasure it in thy heart, and mark it well, seeing that herein is the key of nature. It is, as thou seest, the diagram of the Sephiroth and the Paths, the colors appropriately attributed thereto. See that thou reveal it not to the profane, for many and great are its mysteries.

Kether is the highest of all, and herein scintillates the Divine White Brilliance, concerning which it is not fitting that I should speak more fully. Chokmah is Gray, the mixture of colors. Binah is darkness, the absorption of colors. And thus is the Supernal Triad completed. In Kether is the root of the golden glory, and thence is the yellow reflected into Tiphareth. In Chokmah is the root of Blue, and this is reflected into Chesed; in Binah is the root of Red, and this is reflected into Geburah. And thus is the first reflected Triad completed. The beams of Chesed and Tiphareth meet in Netzach and yield Green. The beams of Geburah and Tiphareth meet in Hod and yield a tawny Orange. The beams of Chesed and Geburah meet in Yesod and yield Purple. And thus is the Third Triad completed. And from the rays of the Third

Triad are these three colors shown in Malkuth, together with a fourth which is the synthesis. For from the Orange Tawny of Hod and the Greening Nature of Netzach is reflected a certain Greenish Citrine—Citron; from the Orange Tawny mixed with the Puce of Yesod proceedeth a red russet, Brown-Russet; and from the Green and the Puce cometh a certain other darkening green—Olive. The synthesis of all these is blackness and bordereth on the Qlippoth.

But the colors of the Twenty-two Paths are derived from and find their roots in those of the First Reflected Triad of the Sephiroth, the Three Supernals not otherwise entering into their composition, and thus are their positive colors found. Unto the Air is ascribed the Yellow color of Tiphareth. Unto the Water is ascribed the Blue Color of Chesed. Unto the Fire is ascribed the Red Color of Geburah. The colors are to be found in Malkuth.

Those of the Planets are in the Rainbow scale; thus:
Saturn\Indigo; Jupiter\Violet; Mars\Red; Sol\Orange;
Mercury\Yellow; Venus\Green; Luna\Blue.

Unto the Signs of the Zodiac are ascribed the following:
Aries\Scarlet; Taurus\Red-Orange; Gemini\Orange; Cancer\Amber;
Leo\Lemon Yellow; Virgo\Yellow-Green; Libra\Emerald Green;
Scorpio\Greenish Blue; Sagittarius\Blue; Capricorn\Indigo;
Aquarius\Purple; Pisces\Crimson.

Further, thou wilt observe that the colors of the Paths and the Sephiroth form a natural balance and harmony on the Tree. Colors are Forces, the Signatures of the Forces; and the Child of the Children of the Forces art thou. And therefore about the Throne of the Mighty One is a Rainbow of Glory, and at His Feet is the Crystal Sea. But there are many other attributions of color also, seeing that the respective rays meet and blend with each other. And therefore do I greet thee with the Mystic Title of "Hodos Chamelionis", the Path of the Chamelion, the Path of Mixed Colors and I give thee the Symbol of Hiddekel, the Third River which floweth towards the east of Assiah.

(They return to Altar, and Second Adept takes Crook and Scourge and lays them on the Altar crossing each other at the Yellow bands.)

Second Adept: The colors of the Crook and Scourge are taken from those of the Minutum Mundum Diagram, and they thus represent the just equilibrium between Mercy and Severity on the Tree of Life. The Crook therefore is divided into the colors symbolic of: Kether, Aleph, Chokmah, Taurus, Chesed, Leo, Tiphareth, Aries, Hod, Capricorn. And the Scourge into those symbolizing: Netzach, Scorpio, Tiphareth, Gemini, Binah, Cancer, Geburah, Mem.

Third Adept: *(indicates Sword and Serpent.)* The colors of the Minutum Mundum are also the key to those which compose the Admission Badge of the Sword and Serpent; and thus by their aid it may be the better examined and comprehended. The one is ascending, the other is descending; the one is fixed, the other is volatile; the one unites the Sephiroth, the other the Paths. Furthermore, in the Serpent of Wisdom is shown the ascending Spiral, and in the Sword the rush of the descending White Brilliance from beyond Kether, differentiated into various shades and colors, darkening more and more as they near Malkuth.

Chief Adept: *(indicates Diagram of Mountain.)* This is the symbolic Mountain of God in the center of the Universe, the sacred Rosicrucian Mountain of Initiation, the Mystic Mountain of Abiegnus. Below and around it are darkness and silence, and it is

crowned with the Light Ineffable. At its base is the Wall of Enclosure and Secrecy, whose sole Gateway, invisible to the profane, is formed of the Two Pillars of Hermes. The ascent of the Mountain is by the Spiral Path of the Serpent of Wisdom. Stumbling on between the Pillars is a blindfolded figure, representing the Neophyte, whose ignorance and worthlessness while only in that Grade is shown by $0^{\circ}=0^{\circ}$, and whose sole future claim to notice and recognition by the Order is the fact of his having entered the Pathway to the other Grades, until at length he attains to the summit.

I now proceed to instruct you in the mystic symbolism of the Tomb itself.

Let the Altar be moved aside. (*Done.*)

It is divided into three parts—the Ceiling which is White; the Heptagonal Walls of seven rainbow colors, and the Floor whose prevailing hue is black; thus showing the powers of the Heptad between the Light and the Darkness.

On the ceiling is a Triangle enclosing a Rose of Twenty-Two petals, within a Heptangle formed of a Heptagram reflected from the Seven Angles of the Wall. The Triangle represents the Three Supernal Sephiroth; the Heptagram, the Lower Seven; the Rose represents the Twenty-two paths of the Serpent of Wisdom.

The Floor has upon it also the Symbol of a Triangle enclosed within a Heptagram, bearing the titles of the Averse and Evil Sephiroth of the Qlipoth, the Great Red Dragon of Seven Heads, and the inverted and evil triangle. And thus in the Tomb of the Adepti do we tread down the Evil Powers of the Red Dragon (*Chief Adept stamps thrice on diagram*) and so tread thou upon the evil powers of thy nature. For there is traced within the evil Triangle the rescuing symbol of the Golden Cross united to the Red Rose of Seven times Seven Petals. As it is written "He descendeth into Hell." But the whiteness above shines the brighter for the Blackness which is beneath, and thus mayest thou comprehend that the evil helpeth forward the Good.

And between the Light and that Darkness vibrate the Colors of the Rainbow, whose crossed and reflected rays, under the Planetary Presidency are shewn forth in these Seven Walls. Remember that thou hast entered by the door of the Planet Venus, whose symbol includes the whole Ten Sephiroth of the Tree of Life. Each wall of the Tomb is said mystically to be in breadth five feet and in height eight feet, thus yielding forty squares, of which ten are marked and salient, representing the Ten Sephiroth in the form of the Tree of Life acting throughout the Planet. The remaining squares represent the Kerubim and the Eternal Spirit, the Three Alchemic Principles, the Three Elements, the Seven Planets, and the Twelve Signs, all operating in and differentiating the rays of each planet. Note that in all, the central upper square alone remains white and unchanged, representing the changeless Essence of the Divine Spirit, thus developing all from the One, through the Many under the government of One.

The colors of the varying squares may be either represented by the color of the Planet and the color of the Force therein mixed together, or by these colors being placed in juxtaposition, or in any other convenient manner; but the foundation of them all is the Minutum Mundum Diagram.

The symbolism of the Altar was briefly explained to you in the Second Point. Upon the Altar stands a black Calvary Cross, charged with a Rose of Five times Five petals, representing the interchanging energies of the Spirit and the Elements.

(*Chief leads Aspirant out of Tomb. Two Adepti replace Altar, and all resume their places as at beginning of Third Point.*)

Chief Adept: The head of the Pastos is white, charged with a Golden Greek Cross and Red Rose of Forty-nine Petals. The foot is black with a white Calvary Cross and Circle placed upon a pedestal of two steps. On the sides are depicted the Twenty-two colors of the Paths, between Light and Darkness.

(Aspirant is placed between Lid and Pastos. Chief stands facing him on opposite side of the Pastos.)

Frater, I now greet you with the grip of this Grade which is given thus. *(Shows it.)* The fingers of the right hand are held so as to form the letters L.V.X. The thumb and first fingers are stretched to form the letter L. The first and middle fingers are extended to suggest the V. The little finger is crossed over the third finger to make X. This may be done with both hands, and is always exchanged by placing the hands, with the fingers thus arranged, over the wrist of the Frater or Soror being greeted.

You will note that this grip must never be exchanged except across the Pastos. You will also remember that you must observe strict silence in regard to the place where you received this rite. It is well for you to understand that you are expected to promise that you will never tell anyone, when, at what time, or where or from whom you received this grip, or who was present at your initiation into this Order.

The Signs and Passwords you have already received. Finally, you must understand that you are never permitted to say to anyone not a member of this Order that you are a Rosicrucian.

Let the Pastos be replaced within the Vault.

(The Adepti replace Pastos as before, and all resume places as at opening of Ceremony.)

Closing of the Adeptus Minor Grade

Chief Adept: 1. *(knocks. All rise.)*

Chief Adept: 1. *(knocks.)*

Second Adept: 1. *(knocks.)*

Third Adept: 1. *(knocks.)*

Chief Adept: 1. *(knocks.)*

Third Adept: 1. *(knocks.)*

Second Adept: 1. *(knocks.)*

Chief Adept: Ave, Fratres et Sorores.

Second Adept: Roseae Rubeae.

Third Adept: et Aureae Crucis.

Chief Adept: Very Honored Fratres and Sorores, assist me to close the Tomb of the Adepti.

Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?

Third Adept: It is written in the Book of Daniel that there were One Hundred and Twenty.

Chief Adept: Mighty Adeptus Major, how is that number formed?

Second Adept: By the continued multiplication of the first five numbers of the decimal scale.

Chief Adept: Post Centum Viginti Annos Patebo. Thus have I closed the Tomb of the Adepts in the Mystic Mountain of Abiegnus.

(Chief Adept closes door of Vault and draws curtains.)

Third Adept: Ex Deo Nascimur.

Second Adept: In Yeheshuah Morimur.

Chief Adept: Per Spiritum Sanctum Reviviscimus.

(All present make L.V.X. Signs in silence. Aspirant signs Inner Role and is let out. All disrobe and disperse. Aspirant should be directed to make Saluting Sign of 5°=6° on entering or leaving.)

The Officers and Regalia of the Adeptus Minor Ceremony

The Chief Adept

The Chief Adept fulfills two basic functions of representation in the 5°=6° ritual. The first is, of course, the part of Christian Rosenkreutz, the founder of the Order but on another level he is Osiris and one will find that through the ritual both of these levels are intermixed. At first there is no doubt some confusion here but we must accept that the overlapping function of the Chief Adept works on two distinct levels, one on the Etheric Plane and the other on the Astral Plane. When the Postulant goes through this ritual both of these levels are worked at. By this I do not simply mean the Subtle Bodies but the Chakras on each level as well.

Most people think there is but one set of seven Chakras on the Etheric Level but in fact each Subtle Body (bar the top three) has seven and the Chief Adept must regulate the energy flow back and forth between these levels. Now apart from the Rosicrucian and Egyptian theme the Christian one is also incorporated, and this is shared with the Egyptian symbolism on the Astral Level. In fact the Christian concepts are worked directly from the Emotional Body, the close twin of the Astral. Technically there are three levels but two of them work out from almost the same dimension. The Chief Adept differs here in association from that described in the Portal, for there he became one of the followers of Christian Rosenkreutz and now he has ascended to being the Founder of the Order.

Nemyss and Cassock of Chief Adept

The Nemyss and Cassock are in the same color schemes both being blue with purple stripes in the case of the Nemyss, and blue with a purple lining and trims in the case of the Cassock. Now the function of the Nemyss does not change from that of the Hierophant in the Outer Order. It is there as a protection device to pacify the energy of the Etheric Body and prevent the Chakras from letting the Kundalini energy rise, for this is not the purpose of this ritual. The color purple comes from Chesed in the King Scale and the blue is taken from Chesed in the Queen Scale. The reason for this duplicity is that two main levels are worked in unison, hence another reason why I have opted for the Subtle Bodies descriptions. Now in the Nemyss the blue and purple are striped and hold an equal balance of color. This is because the top Chakras, equal to the Kabbalistic Supernal, lies above the earthly abyss of death and is in communion with the Third

Order. Here the Second and Third Orders work together at higher levels. The purple being representative here of the energy and power of the Third Order. When the Cassock is worn it is blue outside and purple underneath and this shows that the Second Order hides the Third, as the First hid the Second, and this is showing the inner lining to be the power of the Third Order. In Kabbalistic terms, at varying points of the ritual, the Ruach and Neshamah unite which form an alignment of sorts, hence the symbology of the two variations of color.

The purpose of the blue/purple Cassock is also symbolic of the two different concepts of Chesed relating to the Letters Yod Heh, the two Hebrew letters associated to the King and Queen Scale which relates to the Fire beneath the Waters of Chesed, the Alchemical action of the transmutation process of the Chief Adept. The manuscript *Homers Golden Chain* tells us:

Thus the Universal Fire became a vapour of immense extent, which by further Inspissation became Chaotic Water, and out of this Chaotic Water the Creator Separated the Light, that is, Separated the Universal invisible Fire into Light.

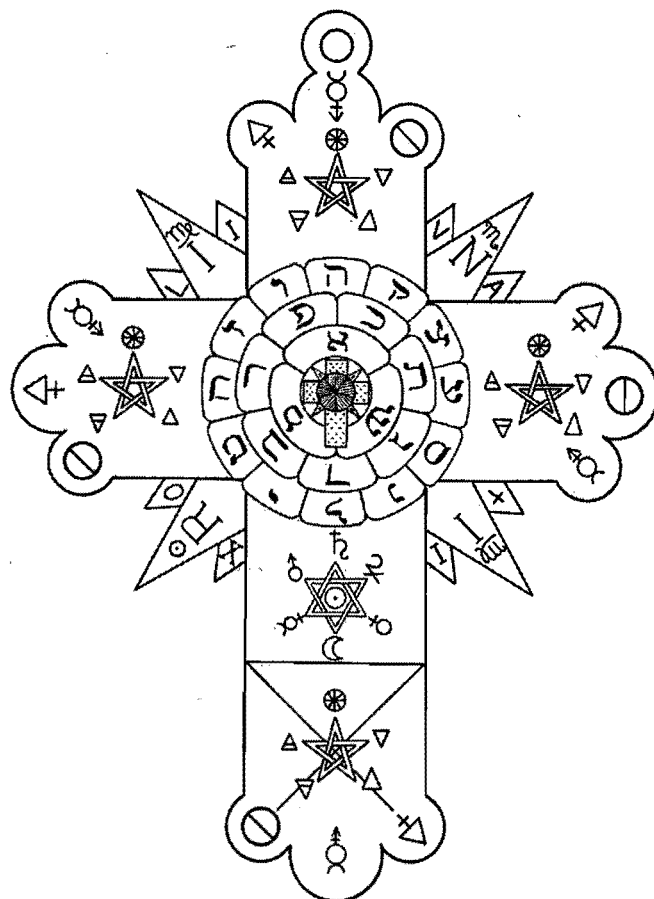


Figure 244
The Rose Cross Lamén

Rose Cross

The Rose Cross is a complete synthesis of the Masculine, Positive or Rainbow Scale of Color attributions, which is also called the "Scale of the King." The four ends of the Cross belong to the Four Elements, and are colored accordingly. The white portion belongs to the Holy Spirit and the Planets. The twenty-two petals of the Rose refer to the twenty-two Paths. It is the Cross in Tiphareth, the receptacle and the centre of the Forces of the Sephiroth and the Paths. The extreme centre of the Rose is white, the reflected spiritual brightness of Kether, bearing upon it the Red Rose of Five Petals and the Golden Cross of Six Squares. Four green rays issuant around the angles of the Cross from which the Second Order takes its name. They are the symbols of the receiving Force.

Upon the white portion of the Symbol, below the Rose, is placed the Hexagram with the Planets in the order which is the Key of the Supreme Ritual of the Hexagram.

Around the Pentagrams, which are placed one upon each Elemental colored arm, are drawn the symbols of the Spirit and the Four Elements in the order which is the key to the Supreme Ritual of the Pentagram. Upon each of the floriated ends of the Cross are arranged the Three Alchemical Principles, but in a different order for each element, and as showing their occupation therein.

The uppermost Arm of the Cross, allotted to Air, is the yellow color of Tiphareth. In it the flowing Philosophical Mercurial nature is chief and without hindrance to its mobility; hence the ever moving nature of Air. Its Sulphureous side is drawn from the part of Fire, whence results luminous and electrical qualities. Its Saline side in from the Water, whence results clouds and rain from the action of the Solar Forces.

The lowest arm of the Cross, allotted to Earth, is of the four colors of Malkuth, the Earth being of the nature of a container and receiver of the other influences. The citrine answers to its Airy part, the olive to the Watery, the russet to the Fire, and the black to the lowest part, Earth. Here also is the Mercurial part chief, but hindered by the compound nature whence its faculty becomes germinative rather than mobile, while the Sulphur and Salt are respectively from the sides of Fire and Water, which almost neutralize their natural operation and bring about the fixedness and immobility of Earth.

The extremity allotted to Fire is of the scarlet color of Geburah, and in it the Sulphuris nature is chief, whence results in its powers of Heat and Burning. The Salt is from the side of Earth, hence the necessity for a constant substantial pabulum whereon to act. The Mercury is from the side of Air, hence the leaping, lambent motion of flame especially when acted upon by the wind.

The extremity allotted to Water is of the blue color of Chesed, and in it the saline side is chief, as exemplified in the salt water of the ocean, to which all waters go, and from hence also is derived the nature of always preserving the horizontal line. The Mercurial part is from Earth, hence the weight and force of its flux and reflux. Its Sulphuric part is from the Air, hence the effect of the waves and storms. The disposition of these Three Principles forms the Key of their Alchemic operation in the Elements.

The white rays issuing from behind the Rose at the inner angles between the arms are the Rays of the Divine Light issuing and coruscating from the Reflected Light of Kether in its centre, and the letters, and symbols on them refer to the analysis of the Key Word of the Adeptus Minor, I.N.R.I., by which the opening of the Vault is accomplished.

The twelve letters of the twelve petals follow the Order of the Signs of the Zodiac. Uppermost is Heh, the letter of Aries, followed by Vau, followed by Zayin, Cheth, Teth, Yod, while the letter of Libra, which is Lamed, is lowermost. Ascending are Nun, Samekh, Ayin, Tzaddi, and Qoph. The Seven Double Letters of the middle row are allotted to the Planets in the order of their Exaltations, the planets being wanderers; the Stars are fixed with respect to Earth. These letters are Peh, Resh, Beth, with Daleth exactly over Libra, followed by Gimel, Kaph and Tau. The Three Mother Letters are allotted to the Elements and are so arranged that the petal of Air should be beneath the Arm of the Cross allotted to Air, while those of Fire and Water are on counter-changed sides, so that the forces of the Arms of the Cross should not too much over-ride the Planetary and Zodiacal Forces in the Rose, which might otherwise be the case were the petal of Fire placed on the same side of the Arm of Fire and that of Water on the side of Water.

The back of the Cross bears the inscription in Latin: "The master Jesus Christ, God and Man." between four Maltese Crosses which represent the Four Pyramids of the Elements opened out. This is placed in the uppermost part because therein is affirmed a Descent of the Divine Force into Tiphareth which is the central point between Supernals and Inferiors. But on the lowest part is written the motto of the Zelator Adeptus Minor because therein is the affirmation of the elevation of human into the Divine. But this is impossible without the assistance of the Divine Spirit from Kether; hence the space above Malkuth is white upon the front aspect of the Cross, white being the Symbol of the Spiritual rescued from the Material.

In the centre is written in Latin between the Symbols of the Alchemical principles, of which the outermost is Sulphur, the purgatorial Fire of Suffering and Self-sacrifice, "Blessed be the Lord our God who have given us the Symbol Signum." And this is a word of six letters, thus representing the six creative periods in the Universe and the Regimen of the Planets ere the glory of the Sun can be obtained.

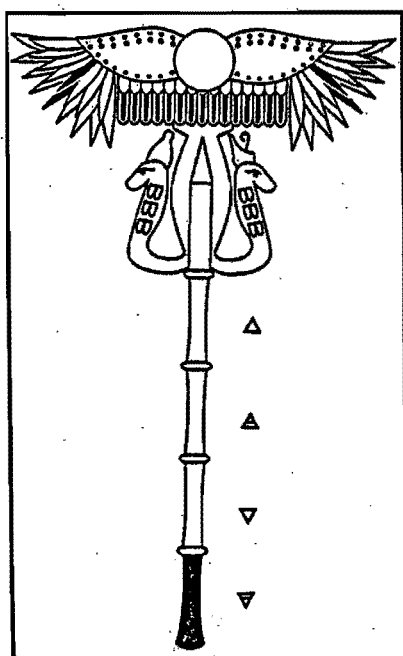


Figure 245
The Wand of the Chief Adept

Wand of the Chief Adept

The Wand of the Chief Adept, like the Rose Cross, has many different layers to its symbolism. The shaft of the Wand itself is divided into the four Elemental Colors and that of Spirit. Starting from the forces applied to a variation on the Holy Name of YHVH which is YVHH. This permutation of the Holy name in fact relates to the Sign of Gemini, in which Mercury is exalted, and is the essence of the Caduceus of Hermes which is what the outer framework of this Wand represents. Entwined upon this shaft are the invisible serpents, and at every point of crossing an Element is formed. Document "M" states:

I am Hermes Mercurius, the Son of God, the messenger uniting Superiors and inferiors. I exist not without them, and their union is in me ... This is the balance of Nature maintained, for this mercury is the beginning of all movement. This He (10), this She, this IT, is in all things, but hath wings which thou cannot constrain. For when thou sayest "he is here" he is not here, for by that time he is already away, for he is Eternal Motion and Vibration.

1. The first crossing of the Serpents is in Malkuth, representing the Element of Earth and is shown by the color black which also represents the World of Assiah, for within this color, and the ones above it, are a total of Four Trees. This also represents the Tenth Path or Sphere of "Resplendent Intelligence" and it is so called because it is exalted above every head, and sits on the Throne of Binah, and it illuminates the Splendor of all Lights, and causes the current of influence to flow from Metatron. This of course relates to Binah being the first point of separation and the firm establishment of the feminine polarity which in turn relates to the Mother concept of the Earth Element. This shows the first stirring of new Life being formed on an entirely different level - hence its association to Heh Final—the fully developed Tree.

2. The Second Crossing of the Serpents relates to the Sephirah of Yesod, but not in its association of Air but to Water, hence the color blue. This is called the Path or Sphere of

"Pure Intelligence" because it purifies emanations. It proves and corrects the designing of their representations, and disposes of the unity with which they are designed without diminution or division. This relates to the energy flow from Tiphareth being refined from Kether by Tiphareth, and in conjunction with the dual forces of Hod and Netzach, by producing in Yesod a compatible Vehicle from both polarities of the Tree just before the birth state into Malkuth. These are of course in conjunction with the Lunar tides that bathe the Earth, Malkuth, producing in accord with their watery influence, strong emotional tides that affect us all.

3. The Third Crossing of the Serpents is in Tiphareth which is shown by the Golden Solar color which is representative to the Element of Air. This relates to the Sixth Path or Sphere and is called "Mediating Intelligence" because in it are multiplied the influxes of the emanations, for it causes the influence to flow into all the reservoirs of the blessings with which they themselves are united. This refers to the central position of Tiphareth on the Tree in a balanced disposition, not only from the two polarities but of the energy forces moving both down and up the Tree. For the Chief Adept this is the main point or grip position during this ritual (though this can change from time to time) for it is the most obliging force to wield that will offer the least resistance.

4. The Fourth Crossing of the Serpents is in the Shadow Sephirah of Daath. This is the point where both the Tree of Knowledge and the Tree of Life are joined equally. In the *Zohar* from the "Book of Lesser Holy Assembly" we are told "The Masculine Power is extended through Daath; and the assemblies and Conclaves are filled." This of course relates to the higher emanations filtering down the Tree. In this instance The Red relates to Yod, the Masculine force from which all things come, the initial impetus.

5. The white uppermost point is the bridging gap between worlds since white is the color that encloses all other colors. It is in fact, in a sense, an extension of the Sephirah of Daath, for it is the separating cloud of the Supernal from the Lower Part of the Tree. We are told in the Explanation of "The Garden of Eden after the Fall" that the heads of the Dragon rose into the seven lower Sephiroth and even unto the feet of Aima Elohim (roughly an equivalent of the Sephirah Binah).

6. And from that point the Serpent of Wisdom (as opposed to the Serpent of Evil) extended herself into two halves to help balance the Tree and maintain the Abyss or Gulf between the Supernals and the rest of the Tree. Each Serpent has the conical crown of the South and the North (shown by red and white) of the Egyptian mystery schools. This is also symbolic to show that the power of the wand is sanctified by those Gods above according to Egyptian tradition. The Uraeus symbols were also related to divinity and the office of High Priest as well as Priest-King and, as such, the Wand of the Chief Adept shows an aspect of his Office. On each Serpent there are three double marks, making a total of six on each side. These are analogous to a snake's scales, and relate to the points between the Equinoxes and show the changing nature of the Earth's cycles around the Sun. This, again, is analogous to the Serpents around the central Shaft of the Wand. The duality here is that both forces of Light and Darkness are held in abeyance, neither one winning or losing.

7. Above the symbol of the Twin Serpents is that of the Winged Red Sphere or Disk. Now each wing is a mirror image of the other. The key number or the permutation is 120, the number of years Christian Rosenkreutz (and the number of the Sephiroth multiplied by the Zodiac) said after which the Vault would open. Directly above the central shaft are 15 black feathers, which when divided into 120 is 8, the number of Hod and Thoth the wielder of the Wand who is associated with the Planet Mercury. There are a total of 17 feathers on side of the Disk (7 + 1 reduces to 8). If you place the Circular Disk over the 64 squared Kamea of Mercury, you in effect square the circle. The diameter is 10 units, and the circumference is 32 (taken to the next whole number). Here the blueprint of the 10 Sephiroth, and 22 Paths, are given in their seed form, or embryonic state.

There are a total of 24 dots (8 red, blue and black) on each side of the wing which in turn relates to the number of hours in a day and to the Thrones of the Elders in the Apocalypse. This is obtained by dividing 120 by 5 (the four elements and spirit represented by the 5 colors on the shaft of the Wand of the Chief Adept). The 120 divided by the 10

Sephiroth comes to 12, which stands for HUA, the symbol of our Higher Genius which the Chief Adept holds above the heads of the Adepts.

The relationship to the book *Sepher Yetzirah* is also very important, and in my copy of Miss Felkin's 5°=6° ritual it relates the three main colors of the shaft of the Wand to the Three Mother Letters which in turn generates the Three Primary Colors. I have left this for last because this was more the official explanation (and the easiest to explain) of the colors of the shaft of the Wand.

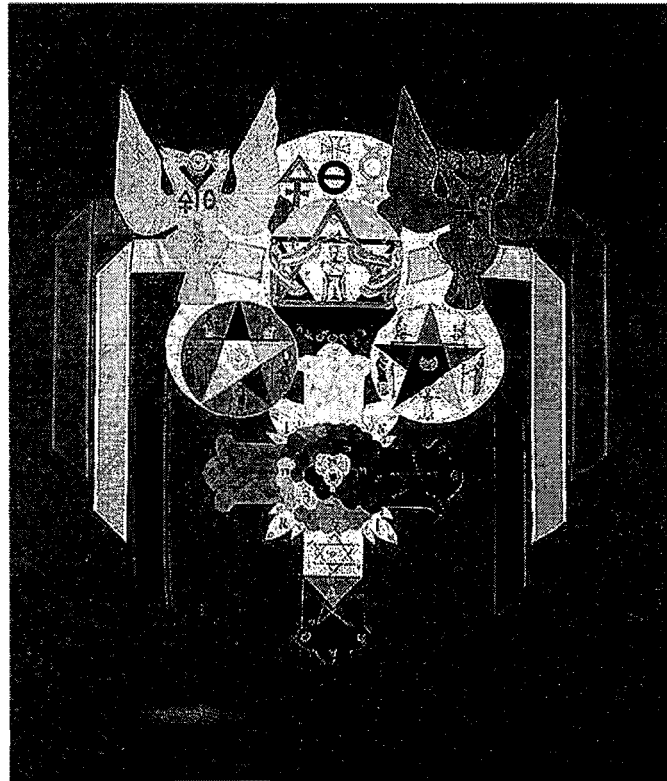


Figure 246
Westcott's Double Phoenix Collar

Double Phoenix or Uraeus Lamen

There are in fact two versions of the Double Phoenix Collars. The first is the Golden Dawn version, and Westcott's own collar was more like a Roman breast plate in size. This in turn was based on the print of one shown in the original German edition of *Secrets Symbols of the Rosicrucians*. For the Golden Dawn version, Westcott retained the eagles and stars (with the four Egyptian god forms around each star) and changed the central medallion to fit in with Golden Dawn philosophy and Egyptian symbolism. The central medallion was also used as the model for the Seal of the R.R. et A. C. Westcott changed the central figure of the Christ-like King of the original, in the centre of the hexagram, to that of Osiris with the crook and scourge. This is the symbol of Osiris Risen in the 5°=6° ceremony. The two kerubs angels on each side of Osiris are another reminder of the two angels that guarded the tomb of Christ after the resurrection. The background coloring of the hexagram shows black on the bottom and gold on top symbolizing the initiation through Malkuth into the gold of Tiphareth. The background coloring of the stars relate to the old Rosicrucian Alchemical tincture of the white and red, as stipulated in the original German design. Westcott also changed the positions of the sun and lunar symbols from the original placing to match the Pillars of the Tree of Life, the Sun being the left hand pillar and the Moon being the right. Around each star, or pentagram, is an Egyptian Pantheon or figures. On the right are God Forms on the dais of the earth grade (minus Horus) and on the left are the figures on the dais from the Fire Grade (plus Horus who was transferred).

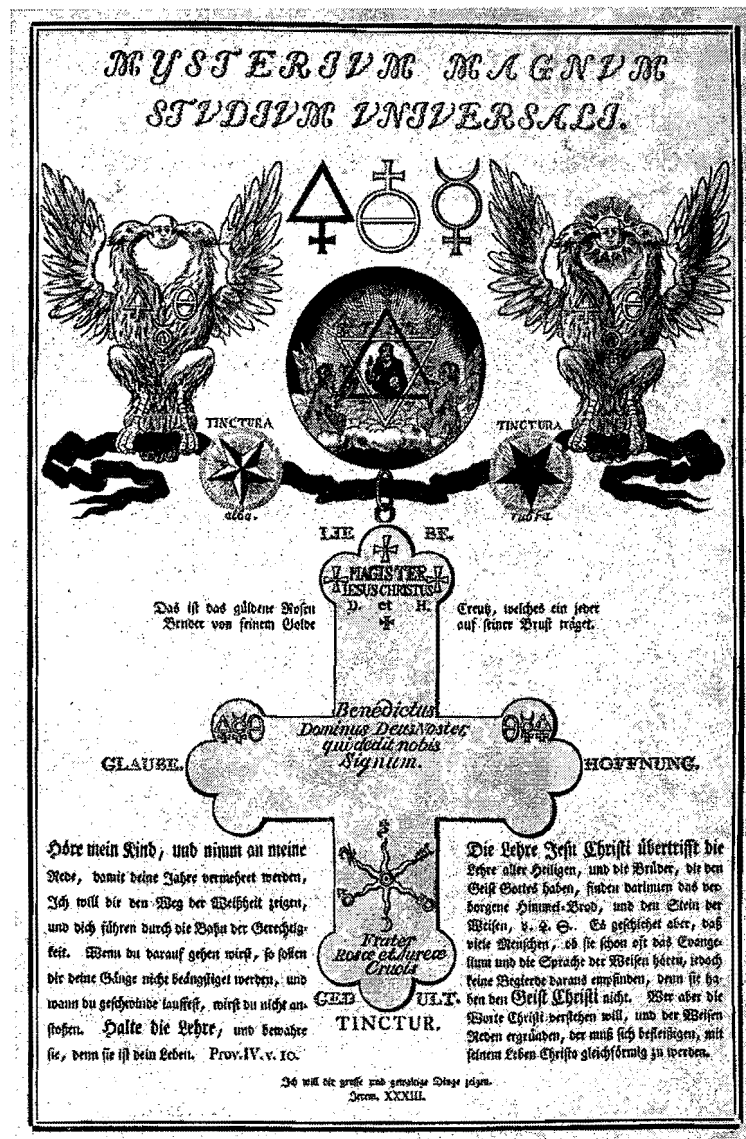


Figure 247
The Double Phoenix Collar from *Secret Symbols*

In the second version, used by the Stella Matutina, the central medallion was not used in favor of the twin eagles and stars above the Rose Cross and the omission of the Egyptian pantheons against each star.

The collar overall, in its original Rosicrucian, Golden Dawn and Stella Matutina eras, does show two main levels. The first is the practical aspect of the Alchemical tincture with the central figure being symbolic of the Philosophers Stone, which symbolizes the transmuting of the lower animal into the higher divine aspect of the Self, shown by the King (Osiris). The second is the background coloring which shows the Stone coming forth through the black state of the Nigred, the lower, to the gold of the higher. This symbology covers the physical or practical which is the utilization of the mineral Antinomy as the Prima Materia into Gold. The mystical is the transmutation of the lower nature into the divine which sets off the third layer of controlling the unconscious nature by bringing the hidden nature of the unconscious into the conscious. This in turn brings about the realization of Self which is considered the magical. The archetype figures of the angels and king-like figure show a discovery of the "Essence" through the higher spiritual plane using the principle of the spiritual rebirth. The complete symbology of this collar alone is extremely intricate and usually reserved for the 7°=4° Grade where the general symbology of the 5°=6° Grade is explained.

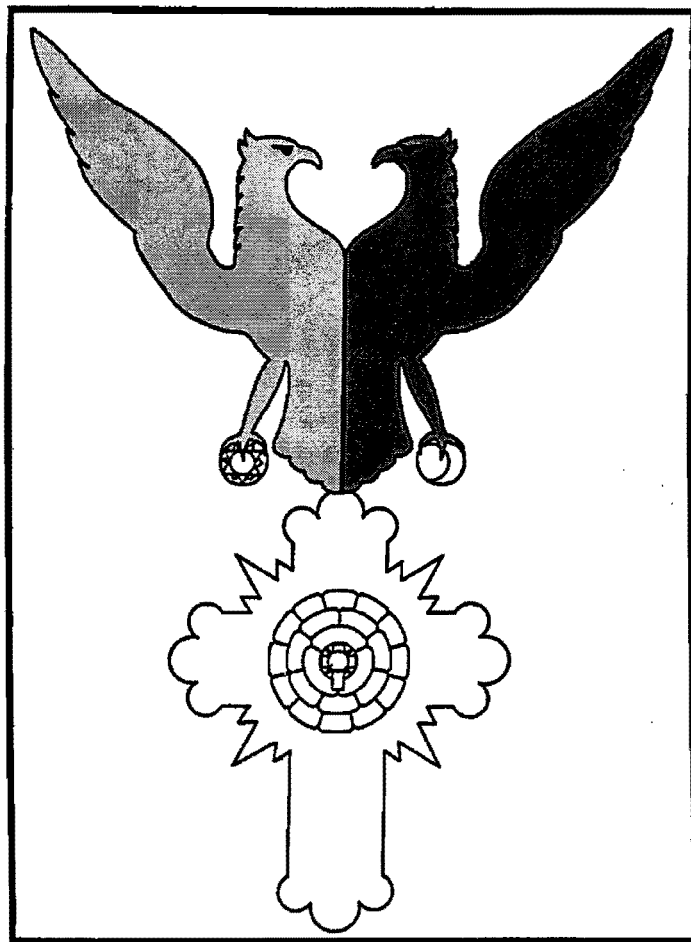


Figure 248
The Stella Matutina Double Phoenix Collar

The Ankh

The Ankh is generally worn loosely at the wrist and is only gripped at certain points in the ritual. Its construction is of wood or metal and its function in ritual is multi-layered. Its main point is for the Adept to hold it by the Kether band at the top and direct the bottom or Malkuth end of the Cross at either a person or thing. It is a stabilizing agent that holds not only Etheric but Astral Energy firm, while the other hand usually utilizes the Wand for a set purpose (*this will be explained later*). The Ankh itself is in the Colors of the Sephiroth of the Queen Scale. The upper loop represents the Sephiroth above Tiphareth, showing the power of the Second Order while the lower cross forms the energy of the Lower Sephiroth that are attached to the Outer Order Grades. It was considered not only a stabilizer for any additional Etheric Energy but also for the Adept to direct his or her energy to revitalize an Etheric Unit. Its function in rituals of Talismanic and Evocation as well as Alchemical ritual has never been fully explained before. Taylor once demonstrated the power of his Ankh one afternoon and simply raised it and directed it at me (when I had my nose in a book and was unprepared for what was about to happen) and I suddenly felt extremely heavy. The book I was reading dropped to the floor and I then looked at Taylor who told me since I wanted to find out more about the Ankh that this was the best demonstration possible. He then changed his grip position and I went back to normal again. He told me that on more than one occasion he and others had seen ectoplasmic energy (shown as a blue writhing light) leave the Ankh and go to a desired object. The Ankh actually amplified the wearer's capabilities much like some crystals in this area, though he pointed out it still depended on the abilities of the wielder and not the Ankh. I have Taylor's Ankh in my possession and could never (at the time of writing) duplicate what Taylor could do with it.

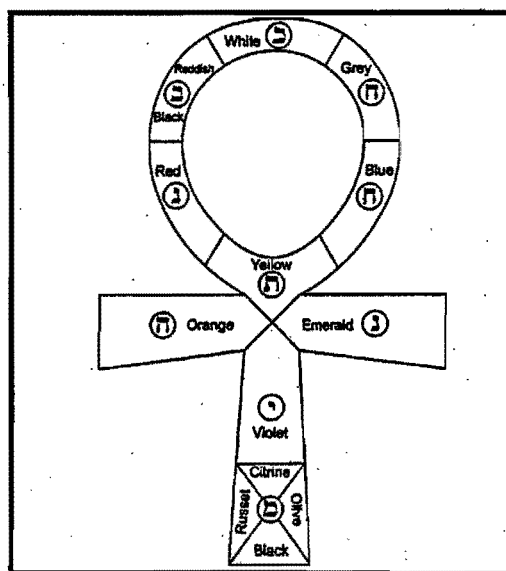


Figure 249
The Ankh

Nemyss and Cassock of Second Adept

The Nemyss of the Second Adept is a combination of red and orange stripes. These of course relate to the Sephirah of Geburah in both the King and Queen Scales. Like the Nemyss of the Chief Adept, it relates to the Supernals of the Tree of Life. The Cassock is red on the outside and orange on the inside which shows the Third Order hidden beneath the Second.

Wand of the Second Adept

The shaft of the Wand of the Second Adept is in the colors of the order of the rainbow or prismatic scale of colors. The top is white as is the Phoenix head, as again, is the white band beneath it which is almost the length of two colors from the prismatic scale. The Phoenix Head refers to the symbol of both rebirth and knowledge (in its form of the Bennu bird). This rebirth is through the Sephirah of Daath where the White Rays of Kether stream through. It is the emergence of both knowledge and life in a united form. The color combinations relate to the double letters of the *Sepher Yetzirah* and are taken from the Paths of the King Scale.

Color	Planet
Red	Mars
Orange	Sun
Yellow	Mercury
Green	Venus
Blue	Moon
Indigo	Saturn

Each color also represents one of the Seven Rays of influence which brings it in tune with the walls of the Vault itself and this is where its power base comes from.

The base of the wand is black, slightly longer than the rainbow colors. This wand is about thirty-six inches in length and is slightly longer than any of the other wands.

It is important that the face of the Phoenix Wand must be held outwards during the ceremony. In some respects, the Wand of the Second Adept is more important than that of the Chief Adept. This is the Wand that is used to bring new life and generation to the Second Order through the process of initiation. On the base of the Wand are two prongs which are magnetized. It is from this that the energy of this Wand can be generated at almost ten times the power of similar wands. Because the head is centered in Daath, it is the sphere where the two heads of the Serpent meet. Like the Wand of the Chief Adept, the grip positions change a great deal in the ritual. This is something which will be discussed later.

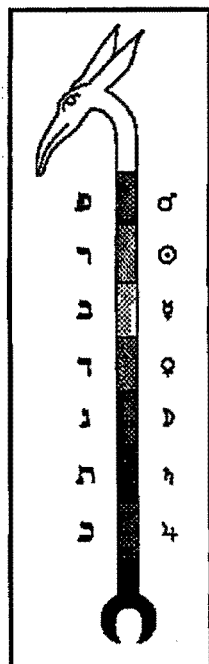


Figure 250
The Wand of the Second Adept



Figure 251
The Wand of the Third Adept

Nemyss and Cassock of Third Adept

The Nemyss of the Third Adept is rose pink and yellow striped. This, like the previous Nemysses discussed so far in this ritual comes from the combination of colors from Tiphareth in the King and Queen Scale. The Robe is yellow on top with a rose pink lining to symbolize the Third Order working through the influence of the Second.

Wand of the Third Adept

This is, in fact, an identical Lotus Wand that the Adept first consecrates when the Elemental Weapons are constructed. This one however is not consecrated by any one person. The Lotus Wand has an upper end that is white, the lower end is black. Between the ends are the twelve colors of the Zodiac Signs, whose colors are taken from the Paths of the King Scale. At the upper end of the white is fixed a Lotus flower in three whorls of twenty-six Petals: the outer eight, the middle eight, and the innermost ten. The calyx has four lobes or sepals of orange color. The flower centre is orange or gold. The Lotus Wand should be twenty-four to forty inches long and the wood about half an inch thick. The several bands of white, twelve colors, and black may be painted or enameled. The length of the colors should be that the white is slightly the longest, then the black, while the twelve colors are equal, and smaller than the black. The colors must be clear, brilliant, and correct:

Color	Sign
Red	Aries
Red-Orange	Taurus
Orange	Gemini
Amber	Cancer
Lemon-Yellow	Leo
Yellow-Green	Virgo
Emerald	Libra
Green-Blue	Scorpio
Blue	Sagittarius
Indigo	Capricorn
Violet	Aquarius
Crimson	Pisces

The Lotus flower should be made of metal (cardboard does not last) with the tips curved in slightly, colored olive outside with 5 marking as shown in the diagram. A brass screw at the centre is ideal to keep the petals in place. The ten inner petals refer to the purity of the ten Sephiroth. The middle eight refer to the counter-charged natural and spiritual forces of Air and Fire. The outer eight refer to the powers of Earth and Water. The centre and amber portion refers to the Spiritual Sun, while the outer calyx of four orange sepals shows the action of the Sun upon the life of things by differentiation.

The Sash of the 5°=6°

The first mention of the Golden Dawn Grade Sash for the 5°=6° Grade was in a paper by Wynn Westcott in 1892. It was a white Sash with gold trim. The numbers 5°=6° were red and in a red circle and square with a red Rose Cross beneath it. By 1900, just prior to the Golden Dawn breakup, Mathers (from his Paris Temple—Ahatthoor) issued Crowley with a 5°=6° Sash that was markedly different. The Sash was white with red trim. The 5°=6° numbers were in gold, as were the circle and square. The Rose Cross was red. Beneath it was a red Hexagram with a golden Sun in its centre. Below this were four red horizontal lines, with the numbers 24, 25 and 26 placed between them, respectively. From this one can deduce that Mathers must have considered marking the paths of the Portal off in red.

At Whare Ra Temple this changed more than once as well. With a red Sash substituting for the Portal's white one (with no insignia) and the 5°=6° Sash being white. Some had numbers on them and some did not, depending on the period one attained the Inner Order rank. A gold Sash was worn around the waist for 5°=6°, a red one for 6°=5° and a blue one for 7°=4°. Most of this dated from the early 1940s as in the 1930s they were more strict. I must admit I have failed to uncover any definitive Whare Ra paper on the grade Sashes other than a generalisation. Frankly though, I prefer the later Mathers version as I think it has more merit than the original Westcott arrangement.

Symbolism of the Parchment Roll of Second Order Members

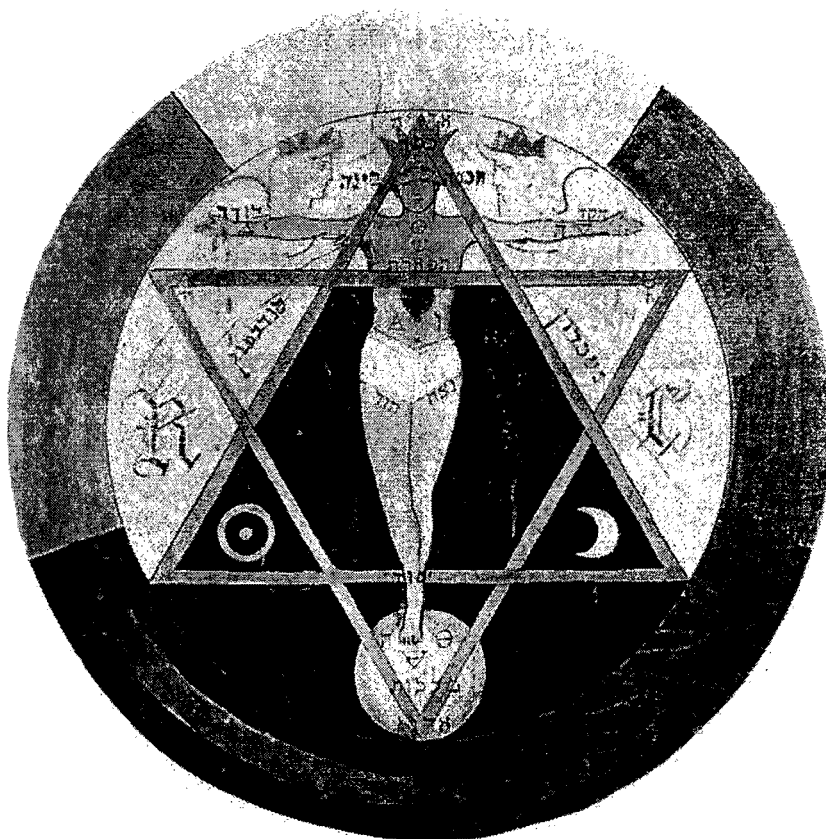


Figure 252
The Seal on the Roll

Seal on the Parchment Roll

The Outer Rim is divided into five portions of color, all of equal proportion, going anti-clockwise from the bottom: red, blue, white, yellow and the mixed colors of Malkuth. Starting at the red portion one will find that each color relates to the Hebrew name of YHShVH. The introduction of the letter Shin, which has a value of 300, is equivalent to the words RVCh ALHIM (Ruach Elohim) which is the Divine Spirit of the Living God Elohim. Each of these colors also relate to the Sephiroth:

White	Kether
Blue	Chesed
Red	Geburah
Yellow	Tiphareth
Mixed	Malkuth

These are not only the Sephiroth of the Kabbalistic Cross, but they are also the Sephiroth that are applied to the Partzufim Theory (Arieh Anpin and Zaur Anpin, the vast and lesser Countenances). The upper tip of the Hexagram forms a five pointed cross above which the Hebrew letters AHM (each letter takes up the space between points). Of these letters in connection with the Partzufim Theory Mathers says:

The one is AHIH, Eheieh; the other is the V, Vau, of the Tetragrammaton. The first two letters, I and H, Yod and Heh, are the Father and Mother of the Microprosopus, and the H final is the Bride. But in these forms is expressed the equilibrium of Severity and Mercy; Severity being symbolized by the two H's, Heh's, the Mother and the Bride, but especially the latter. But rather conveys a certain idea of weakness and want of force, too great an excess of weakness and want of force, too great an excess of severity calls forth the executioner of judgement, the evil and oppressive force.

This is further demonstrated by the two Crowned faces (both masculine and feminine) next to the Kether portion of the circle. The Stella Matutina taught that the masculine figure on the right is the ABBA, the Supernal Father, shown by the four pointed Golden Crown. The figure on the left is the Aima, the Supernal Mother, who wears a four pointed Silver Crown. The four points each allude to the Holy Name YHVH. Mathers however put a different interpretation on these figures.

The figure on the right was associated to Metatron:

The Cherub on the Right Side of the Ark and the Masculine Power. The "Prince of Countenances" or of the "Faces" whose office it is to bring others before the Face of God. In the Rosicrucian Seal at the foot of the 5°=6° Obligation, supports the extended Left Arm of the Crowned Figure standing upon the Earth. Guardian of the Gate of Eden. Associated in symbolism to the Great God Thoth, the Greater Hermes (Anubis being the Lesser) and to whom the Caducean Rod is appropriate.

The 1°=10° ceremony, the Great Angel who is the reconciler for the Earth, and the Soul of the Celestial therein. The Cherub of the Left Side of the Ark, the Feminine Power. In the Rosicrucian Seal, at the foot of the 5°=6° Obligation, supports the Right Arm of the Crowned Figure standing upon the Earth. ... Associated in Egyptian symbolism with the Great Goddess of the "Via Lactea," also with the Hermetic Cross.

The central androgynous figure stands in the position of the Sign of the 5°=6° Grade, and relates to the balanced disposition of the Equinox, when all forces are equal. This figure is also analogous with the Flaming Sword as given in the 1°=10° ritual.

The Ten Sephiroth are then written both beside and on the body of the Christ-like figure, the Sephirah Daath being represented by a cross in a circle on the throat of the figure. The hands above the top cross bar of the Hexagram show blood dripping from them which form the letters R.C.. This blood is also the Red Glory or the Agnus Dei, "the Lamb of God that destroyeth the sins of the world". You will note that red is also transposed for yellow in the Tiphareth centre. Apart from sacrifice it also relates to the first Alchemical principle "The Red Powder cast upon the waters produceth the Golden

Sol" which shows the inverted aspect of a new arc that rises from the Tiphareth centre as the Adept starts a renewed life. You will note that the downward pointing triangle has the Three Alchemical essences of Sulphur, Salt and Mercury, so vital to Creation, with red centre situated perfectly balanced between the Sulphur and Mercury.

The Hexagram has in fact six paths associated with it which relate to the first six Days of Creation. We are told that:

And the Chaos cried out the unity of Form and the Face of the Eternal arose. ... That the Brow and those Eyes formed the upward triangle of the measureless heavens: and their reflection formed the downward pointing triangle of the measureless waters. And thus was created one Eternal Hexad: and this is the number of the dawning Creation.

You will note a differentiation here from the Christian concept in which the Son is the first. This symbol shows the Father and the Mother creating the Son through the process of evolvment and the reincarnation process, all of this is shown by the Partzufim Theory. The black coloring within the Hexagram is in the form of an upward pointing triangle. The blackness is the Chaos of the Elements. It also represents the Mystical Mountain of the Grades. Where the black stops, at the point of Tiphareth, the Bow of Qesheth starts. It is the point of Eth, where man and spirit evolve as one. The Sun and the Moon symbols, within the two lower points of the Hexagram, represent the masculine and feminine energies of the Pillars.

Within the Hexagram are written the Names of the Great Angels of the Tree of Life, Metatron and Sandalphon. These are the angels who control the Macroprosopus and the Microprosopus. On the lowest tip of the Hexagram is the representation of Malkuth or the World we live in. On the forearms, chest and feet of the figure are the letters YHVH and their elemental associations.



Figure 253
The R.C. initials and Rose on the Roll

Commentary on the Adeptus Minor Ceremony

General Symbolism of the Ceremony and Vault

Symbolism of the Opening

The Chief Adept stands outside the Door of the Vault while the Second and Third Adept stand behind him in the form of a triangle, representing the Supernal Father, Mother and Son. The Chief Adept knocks once. This knock directly taps the energy of the Chief Adept in his dual form as Isis and Christian Rosenkreutz. The Isis association

links directly to the Venus door through its devotional current. The Rosicrucian link is formed through the Seven Rays which surround the Vault, and which the Chief Adept taps into. It is both the Emotional and the Astral Forms of the Chief Adept that form and secure the link through this initial knock. Taylor told me this about this part of the opening ceremony of the 5°=6° Grade, which is worth passing on:

When I first became Hierophant and also took the part of the Chief Adept in the 5°=6°, I had a very good teacher who was also psychic to boot. The first knock he told me was to reach into and through the Veil of the Rainbow. Sometimes when I used to do this knock my aura would be flooded by the multi-colors so there was no doubt in my mind what its function was.

There are a series of six following knocks, two each by each officer. The number of the knocks represents the Sephirah of Tiphareth, the 6th Sephirah, however, there are many levels to this and I again take my lead from Taylor:

Each of the next series of knocks does produce a unity, but a separation in the Subtle Bodies, in the first three batteries. Here the Astral Bodies of the Officers are dislodged and sent into the Vault. The next three knocks links the Etheric Bodies of the Officers firmly with the energy from the Vault, the Seven Rays. It is the function of the Chief Adept to make the link and then forge a bridgehead for the other Officers to enter a type of Etheric Limbo which initially captures the Rosicrucian current from the Vault itself. Once when I was Chief Adept, I found myself inside the Vault with my two companions. Realizing that I was in the Astral Form I then struggled to put my consciousness back into my physical body. On that occasion Hugh Campbell was Second Adept and he had the same problem. He and I both "jumped" at the same time. Considering that Hugh and I would not agree on even the time of day, for us both to agree on this matter must have been monumental. Mrs. Felkin told me afterwards that it had happened to her husband a number of times and showed the power of the 5°=6°.

The next set of words by the three Officers comes from the Rosicrucian greeting. With the words "Avete, Fratres et Sorores" the Chief Adept prepares the Officers for the Rosicrucian current that all have previously tapped into to get ready to focus and capture its essence for the ceremony. With these words the Chief Adept then starts to attune his or her Etheric Body to stabilize the energy from the Vault. The load is taken by the next two Officers, on each side of the Chief, and a triangle of power is formed.

The Chief Adept then calls on the other Officers to assist him in opening the Vault. Now this link is a very different one than linking into the current of the rainbow scale which was done previously. Here one has to actually open the Vault and let all these energies be experienced on the physical level. The Grade Sign given by the Third Adept is done in the God-form of Osiris for this is the Sign of Osiris Slain. The old self has been dis-assimilated and placed in a temporary state of Limbo. This suspension state is the one needed for the Vault to be opened. It sets the tone for the whole ceremony. The Sign of Closing the Veil is also then given. The Hebrew letters PRKTh is then given by the Temple Officers.

After the Third Adept gives the speech on the Mystic Mountain of Abiegnus, the Officers salute with the L.V.X. Signs. I was always intrigued by the way these Signs were glossed over in this section of the ceremony in the ritual description, yet as part of the Divine White Brilliance formula they are thoroughly explained. When I put this to Taylor he replied:

The First 5°=6° Signs in the ritual are to connect the Officers correctly to both their Rosicrucian and Egyptian counterparts, through their Etheric Form. It prepares them for what will happen when they enter the Vault and really start turning on the power. Mrs. Felkin felt that they were an alignment of the Aura or Subtle Bodies as you prefer to call them. They are also a recognition signal that all those present are truly Adepts. Do not forget that before any can enter the vault the L.V.X. signs must be done first.

The Adepts then read out the speeches showing that the way to the Vault is by Initiation only. In one such speech the Chief Adept says "What is the Key to this Tomb?" The Second Adept replies "The Rose and Cross, which resumes the Life of Nature and the Powers hidden in the word I.N.R.I.". This refers to the formula of Divine White Brilliance (not yet revealed) that implants, through Kether, the descent of the Second Order power into the aura of the Adepts.

Brief descriptions of the Wands of the Officers are then given. Now the grip positions during these speeches are as follows: The Chief Adept holds the Wand by the blue band, which symbolizes that his rank of Office is associated to the Sephirah of Chesed. The Second Adept holds his Wand in the Grip of Mars, to symbolize his Office in Geburah, while the Third Adept holds the Lotus Wand by the Leo band which is the binding force holding together the two Higher Powers, and by this holds the Balance of Power between either extreme.

The Third Adept tells us that the words inscribed on the Door of the Tomb of Christian Rosenkreutz are "After 120 years I shall open" which then follows further analyses of the number 120.

The Door of the Vault is then opened and the Three Adepts enter and form a triangle around the Pastos. The Three Wands are raised above (forming a three sided pyramid) and the Ankhs below also touch. The grip positions on the Wands now change to holding the black bands on each of them. This effect grounds their Astral Form with their physical and it also evokes a cone of power in their Etheric Bodies. The Hidden formula in the crossing of the Wands is L.V.X., which brings down the Light from the Mystic Rose above (of twenty-two letters) in the ceiling of the Vault. Now when the Wands are held by their black bands it acts as a clearing of latent energy. One cannot banish in the Vault so the use of the Wands this way is the next best thing. Its function differs slightly from that of the Kerux who utters in the Neophyte Ceremony "Hekas, Hekas, Este Bebeloil" The Wands first clear out the latent energy but then the Light comes down once the latent energy has been drawn out. The use of the Ankhs here is crucial for they are responsible for the energy coming back down, through the Wands and into the Altar and eventually the Pastos itself. The Ankhs touch just above the Altar. The energy then dislodges itself directly into the Altar where the energy of the Four Kerubim guards any energy entering the Vault.

Taylor told me of an interesting event that happened at Whare Ra in the late 1920s. One member of the Temple who took the part of the Third Adept (as a last minute replacement for an Officer who was ill) found that when they entered the Vault and touched the Ankhs it felt like an electric shock, and the Third Adept was knocked back against the Vault Wall. Dr. Felkin who was acting as Chief Adept (with Reginald Gardiner as Second Adept) stopped the ceremony. They then retired to a small room and after questioning the Third Adept found out that the man had been performing some rituals that were "incompatible with Golden Dawn teaching". Mrs. Felkin then came into the room during this, completely unaware of what had happened, immediately banished over the person who she then pronounced was literally possessed. A possession ceremony was done on the spot, with positive results and the 5°=6° was allowed to resume the next day.

When the energy passes through the Kerubic Emblems it travels into the pastos (below the Altar) for here the Astral Form of Christian Rosenkreutz is resident in the Pastos itself.

Formula of Divine White Brilliance I.N.R.I.

The Analysis of the Key Word I.N.R.I. is the epitome of Redemption. One aspect shows the words "Jesus Nazarenus Rex Judecorum" which is the Four Fold name YHVH, but its essential significance is Creative, not Redemptive. The Sun in Virgo accomplishes the transmutation of Scorpio as the Virgin Mother treads on the head of the Serpent so that the Father may be born again in the Son. This is the Key to the Rosicrucian philosophy, the Redemption of matter by transforming the human to the Divine. The blending of Dew and the Fire of Purification and Consecration. The Exaltation of the Cross of Light.

The Rosicrucian ideology of the Order tends to associate the Key Phrase with the following Symbology:

Yod	Virgo
Nun	Scorpio
Resh	Sun
Yod	Virgo

The last Yod, being repetitive, is dropped. So from the Four we pass to the Three. The Triangle of Spirit rising from the Cube of Matter. Isis the eternal Virgin, Osiris, Father, and Son Horus, and between them the Serpent which must be transformed into the Eagle. The Destroyer who must become the Transmuter. It is no accident that these representations are shown in the Tarot Key "Death", the Path to Tiphareth, where the renewal of Life in another form is shown. Mathers says of this formula:

It is written: "His father was the Sun, his Mother was the Moon, the Air carried him in her bosom, his nurse was the Earth." Recall the analysis of the Key Word of the Adeptus Minor Grade, I.N.R.I.

The first "I" is Virgo, Isis, Mighty Mother, in this sense "Mother" being the producer of seeds and fruit of the Earth when the Sun is therein.

"N" is Scorpio, Apophis, Destroyer, the Destructive Force which is brought into play, to check or restrict the continuation of the action of the Regenerative Force.

"R" is Sol.

The final "I" is Osiris Slain and Risen, the Sun in the decadence of Force from the Autumnal Equinox, and his increase of Force from the Vernal Equinox.

Mathers was trying to show here that the whole concept of what he was trying to establish was the cycle of Nature itself and the influence the Sun has on it. In many respects this is the concept in Macrocosm of the construction of the Vault itself.

We must never lose sight of the fact that the call of the I.N.R.I. formula is done by a group and in the Vault, and this sets it apart from performing it as a solo exercise. This brings through an additional aspect of the Light that uses Wands and Ankhs as a conduit of force for both the Altar and Pastos. In Kabbalistic terms, the individual Ruach of the Temple Officers now merge with the Ruach of the energy of the Vault. It is the first point of the Light coming through into the Vault. The I.N.R.I. formula now acts as a tuning fork for this energy and virtually tells it that it is Redemptive. It must die to live again and that is exactly what will happen to the energy within the Vault once the ceremony is over. The I.N.R.I. formula tells us what we want to contact and how much of it we require; the next formula tells us how to direct and utilize this energy, and most importantly, where it comes from.

The Vault has been charged each year at Corpus Christi in the "Consecration of the Vault Ritual" but this energy is the one that sustains it. The Corpus Christi ritual merely prepares it and by a modern analogy sets the electrical wire up so that someone will flip the switch to turn the power on. The Vault is not dormant either and if one enters it without the correct preparation of the L.V.X. Signs, then one is astrally asking for one to touch a live cable of considerable voltage. The L.V.X. Signs clothe one in a magnetism that is allied to what one will expect in the Vault. Once in the Vault, you then raise the current up to the desired pitch. Additional to the above formula is the added concept of the vibratory phrase I.A.O. which is thought to be taken from the Hebrew "Shemesh Olam" (Sun of the World) for here it shows that all things return to the Source, the Sun, as Osiris.

L.V.X.

The English translation of the Latin L.V.X. is "Light". This is accomplished by making the letters with the arms. The important thing to remember is that from one of the Golden Dawn perspectives the Signs are done within an imaginary circle of the zodiac with each hand touching one or more of certain constellations. By placing the hands in

these positions one in fact draws down the energy from these constellations. The Adept or Adepts emulate the Solar Drama, in Microcosm.

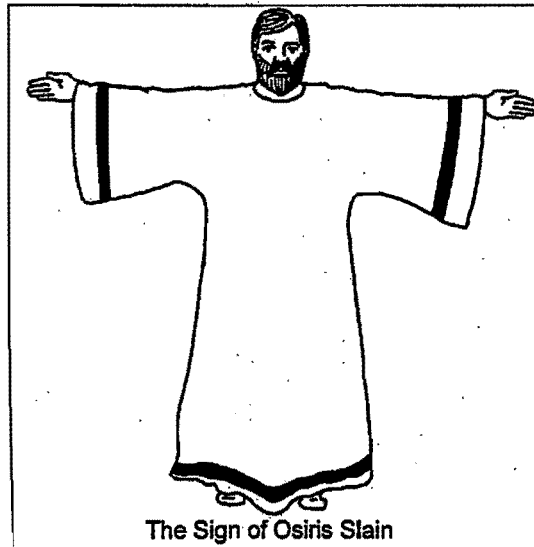


Figure 254
The Sign of Osiris Slain

Now before the L.V.X. Signs are utilized the Sign of the $5^{\circ}=6^{\circ}$, Osiris Slain, is given by all Officers. This brings harmony and balance to the Adepts and the Astral and Etheric Sheaths they have created for the ritual. It temporarily aligns all the Subtle Bodies and Chakras for a small moment in time so that this energy can come through. Because these Signs are done in the Vault an extra void is created and that can only be done through the symbolic sacrifice or self-sacrifice, shown by the form of Osiris and the Equinoctial currents he manipulates. By this I do not mean that the $5^{\circ}=6^{\circ}$ ritual can only be done at Equinox but that the impetus of force field that the Equinox produces can be duplicated for a limited time in the Vault, and this is triggered by the Signs of Osiris Slain.



Figure 255
The Sign of the Mourning of Isis

L: Now we go to the first Sign of the L.V.X. trilogy, and this is the Sign of the Mourning of Isis and is performed by the Chief Adept in the astral form of Isis. The Chief Adept raises his right arm above him, with his elbow slightly bent in the air above him, the

upper finger and wrist point to an apex directly above the crown; this forms a lazy "L". The head is bent, to his left, as though in mourning, and the whole upper body is slightly bent towards the lowered arm (which is bent and is a mirror image to the upper arm). The Upper hand points to 0 degrees Cancer, of which Jupiter (the planetary association of the Chief Adept) is exalted in. The left arm is slightly apart from the side, but due to the bent angle of the body, the hand now rests directly in front of the genital region, in the position of 0 degrees Capricorn, in which Mars is exalted. Here the energy of Light, through necessity, has caused sorrow to Isis through the death of Osiris. As this concept was explained to me initially:

Isis seeks the Mercy of Chesed as she points to the cause of her problems in Capricorn. Isis triumphs over Set through the liberation of Horus for the war between Light and Darkness. The Light called by Isis pushes down through to Horus (The exaltation of Mars in Capricorn). Hope, however, is on the horizon as Isis mourns, for the hands are in the position of the Summer Solstice, in the case of the right arm and the Winter Solstice in the case of the left. The upper "L", from which the initial power is drawn shows the Sun in the Summer Solstice, and equating with the Life Force of Osiris.

Both Crowley and Regardie referred to the L.V.X. sign as being but three aspects of the symbol of the Cross, unfortunately however, the Zodiac Signs were never drawn around this cross to show the meanings in their relative context.

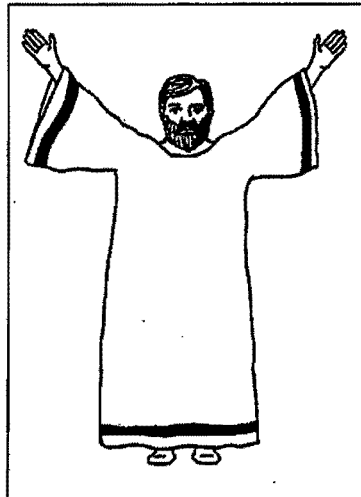


Figure 256
The Sign of Typhon and Apophis

V: Both Arms are placed in the V position above the head of the Second Adept. Now the Second Adept forms the energy of Geburah but in the form of Typhon. The right hand of the Adept is 0 degrees Virgo, the left hand is in 0 degrees Taurus, showing the transmutation of the forces of the Earth Signs into growth through the influence of the Moon and Mercury. The whole span of the V arc encompasses from mid spring to late summer, the period where Horus waged war against Typhon Set, and once victorious also destroyed the enemies of Ra. The Light is drawn from the arc into the V point which brings Light into Darkness.

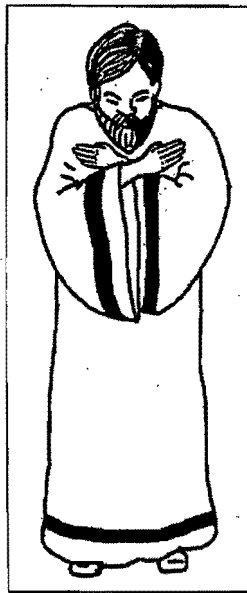


Figure 257
The Sign of Osiris Risen

X: The Third Adept, representing Tiphareth and Osiris, performs the final Sign in the trilogy by crossing the arms and bowing the head. This is the Sign of Osiris Risen, for he has risen as result of both the Equinoxes and the Solstices for his spirit had separated, tried and regenerated through Redemption. The crossed arms represent the four points of the Equinoxes and Solstices and show that the Sun has now gone a full cycle and Osiris will now rise from his posture of death (also shown by the crossed arms). The energy of Tiphareth is Redemption and this brings for new growth.

The Three Officers now say the L.V.X. formula in unison and perform the Sign of Osiris Slain.

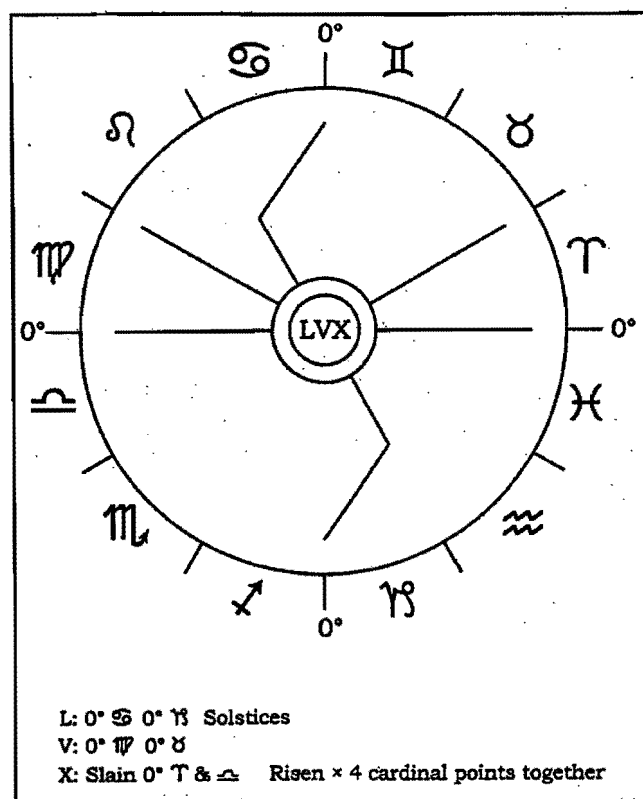


Figure 258
The LVX Signs and the Solar Cycle

If you carefully study the actions of each Officer in the Vault up to this point you will find the actions of the three Sephiroth on many fundamental levels. The Mother weeping for the Son through the Chief Adept, the Fight for the Soul, the battle between Typhon-Set and Horus, and the Redemption. All actions in the Vault have reinforced these three themes. Any energy or form that now enters the Vault will be subjected to these three stages. In modern terms it modulates the pulsation rate for the energy to enter. Any energy coming in must be transformed and any energy going out must follow the same process. This is the theme which prevents negativity from entering the Vault for if by a rare chance it does, it will be instantly transformed into a positive state, hence the necessity for anyone entering the Vault to do the L.V.X. signs first.

The Sign of Osiris is then given again and this is the signal that the energy force that has been asked to appear in effect in the Vault and now the Three Adepts must withdraw from the Vault. Taylor always described the leaving of the Vault in this manner similar to that of anyone entering to that of an air lock where the pressure is re-adjusted.

With the use of the Grand Word and Keyword, through the Concealed Word, a Portal is established so that even with the open door nothing negative will enter nor will any vital energy escape. It also sets the tone for the ritual using the three aspects of the L.V.X. Signs where anything that comes through the Portal will be greatly transmuted. Taylor added this:

You must remember that to enter the Vault you are experiencing a very powerful energy and to get to this level a number of steps must be taken. The first is in the Opening which is to secure the Portal, bring the current through to the Vault then raise the pitch of energy in the Portal even further when one leaves the Vault at the end of the opening part of the ceremony. When the Postulant next comes through that Portal, even before he gets to the Vault, the energy must feel like walking into an electric fog. I have often seen flashing blue and purple sparks hum around the Officers after the Vault is opened. To anyone who is psychic this can be a very deep and moving experience.

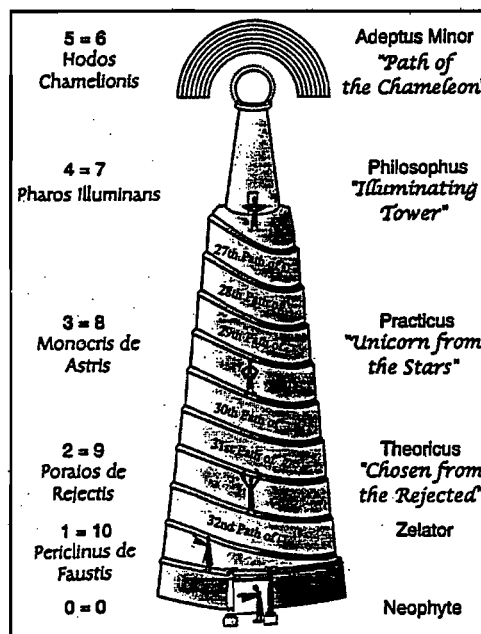


Figure 259
The Mountain of Abiegnus

Admission Badge

The Sword here is the Sword of Kerubum which guarded the Gates of Eden. Its power comes from YHVH and starts in Kether and gradually descends through the Sephiroth (shown by its multi-colors) until it reaches Malkuth. This Sword is intractable and immovable. It is the power of God descended onto the Earth so that man will not easily enter the Garden of Eden again. This time he must enter by his own merit which

is through self-sacrifice. The entire concept of this one symbol is in fact a synthesis of previous symbols shown to the Postulant in the Outer Order. Also, it shows the Souls journey back up the Tree (through the Framework of Initiation) and each segment of the Soul relates to its component parts in the upward ascent. Mathers summed this all up when he says:

After the First Grade comes the $1^{\circ}=10^{\circ}$, where we find the first form of the Sephiroth in the Tree of Life, this is the representation of the Flaming Sword descending, but it is not until the $2^{\circ}=9^{\circ}$ comes that we begin to find the actual symbol of self-sacrifice. The $2^{\circ}=9^{\circ}$ Altar Diagram, then, represents the Serpent of Wisdom twined through the Paths. In the $4^{\circ}=7^{\circ}$ Grade, however, you are shown the same Serpent, its representation being that of the Serpent Nechushtan. This was the Serpent of Brass that Moses made in the Wilderness, and which was turned around the central Pillar of Mildness; having three cross bars upon it; representing a species of Triple Cross.

Dealing now with the Altar Diagram of the $3^{\circ}=8^{\circ}$ Grade, it will be seen that Adam is the Tiphareth part; wherein he is extended. That is to say that the form of the man is projected from there. The figure of Eve stands in Malkuth in the form of the Supporter. The first ideal form of the Man is Adam Kadmon, behind the Kether form and, as it were, the prototype of the Tiphareth form. This Tiphareth answers to the letter Vau of the Holy Name, as representing the Prince. The letter Vau also represents the number six and Adam was created on the Sixth Day, for Tiphareth is the symbol of Creation. Furthermore, the hexagram consists of two forms, Fire and Water, that is the ideal Fire and the ideal Water; the Spirit and the Water of Creation, the Spiritual Ether and the Ethereal Fire (of the Holy Spirit). This, in the Creation the Man, is extended from Tiphareth, i.e. the moment Adam is created, that is the beginning of the reflection of the Lower Triad, and finally of Malkuth. Eve is a synthesis of Creation and represents the Mother of Life, as the name ChaVaH is. The $3^{\circ}=8^{\circ}$ Diagram thus represents the establishment of Life, i.e. created life, and the Good and Evil is represented in Malkuth, and it is the Tree of Knowledge of Good and Evil because it is the balance point between Good and Evil: for in the material Body we are placed to give the victory to which we will. Hence the significance of the word Serpent, "Ye shall be as Gods, knowing Good and Evil". But the knowledge of Evil brought with it the descent into the Qlippoth, and although Malkuth is directly involved in the "Fall", the Sephiroth immediately above cannot be said to have actually entered into the knowledge of Evil. Therefore in the allegorical account of the Creation in Genesis, it is said that Man is checked from putting forth his hand to take of the Tree of Life, so as not to involve the higher Sephiroth in the "Fall", which (he being unbalanced in himself) would only have precipitated disaster.

In the $4^{\circ}=7^{\circ}$ Diagram we find represented the Fall and the consequent rise of the Dragon, which in the $3^{\circ}=8^{\circ}$ Grade is represented coiled beneath Malkuth in the Kingdom of the Shells; but it only raises its head to the Sephiroth by right of the Crowns of the Kingdom of Edom. These latter represent the Worlds of unbalanced force, before the Creation is established. They furthermore symbolize the places of the Sephiroth which are hollowed and before the light fills the cavities (the Light which comes down and fills the cavities is to be found allegorically set forth in the story of the usurpation of the younger brother in the story of Esau and Jacob). "Before all things were the Waters, and the darkness, and the Gates of the land of the Night." Note also the war of the Titans who rise and fight against Jupiter. The Edomite Kings, therefore, are not altogether Evil, but they are partly connected with Evil. They are the forces of restriction.

The result, therefore on a higher plane, in the Tree, the Great Serpent rises to Daath, and if the Four Worlds be placed upon the Tree itself, it will be observed that the cutting off by the Serpent is between Yetzirah and Briah. Thus Evil cannot arise into the World of Briah, or indeed transcend the limits of Yetzirah. But if we seek for the correspondence of Evil in the Worlds of Briah and Atziluth, it will be found to consist in a Lesser form of Good, a limiting, restricting and binding force without which you cannot have form on the Higher Planes. It is only in the Worlds of Yetzirah and Assiah that the analogue of this principle becomes absolutely Evil. This idea was expressed by the Gnostics when they said that the Achamoth attempted to comprehend the Pleroma, and could not understand it, and from the grief of her were formed the demons and Evil Spirits.

Therefore, if we seek to institute the analogy between the Microcosm, it will be seen that the Nephesh refers to Malkuth and Assiah. Ruach will refer to Yetzirah, which is

the World of Formation, therefore the formative principle operating Ruach gives form to all ideas, and is that which weighs, balances and works in things. Ruach can also have an Evil side.

The Neshamah is the Highest Aspirations of the Soul which aspire to the ideal. There can be no positively Evil side to the Neshamah, there will only be higher and lower aspirations.

If the Ruach overpowers the Neshamah; if the Neshamah seeks the lower Good, both will be ruined. The following of a false idea cannot be said to be exactly Evil, but is a lower Good than it should be. The Neshamah will answer to the World of Briah, as also will the Chiah, which is allotted to Chokmah; but you cannot touch the Yechidah part of you with your Ruach; you must use the consciousness of the Neshamah. This Yechidah will, together with the Chiah, be the "Higher Genius," though this again will not be the Highest Self. For in and behind Kether will reside part of the being which is impossible to understand, and which one can only aim at. This is the Highest Soul, and answering to the Highest part of the Yechidah, cannot be touched by the Neshamah. There must be a mode of transferring the synthesis of the consciousness making up the Man: to this upper Sephirah. The Fall, which cut away the Higher from the Lower Sephiroth in Daath, was also our descent into this Life, as it were from That Upper and Higher Soul. Therefore our object is to get into contact with that again, which is only to be done through the Neshamah, which is the Divine Mother of the Soul, our Aima.



Figure 260
The Sword and the Serpent

Adeptus Minor Ceremony—First Point

The Chief Adept now remains hidden in the Vault as Osiris Slain, hidden in another world, for the door and curtain in front of it are closed to the outside world. The Wand and Ankh of the Chief Adept are now hung on the inner door of the Vault. The Chief Adept is the Etheric Form of Christian Rosenkreutz, waiting for the Vault to open so that his Spirit can be released.

The Second Adept now acts as Horus, son of Osiris and takes charge of the Portal outside of the Vault. The Third Adept who took the part of Osiris in the Opening now is interchangeable with that of Anubis. I was always curious about this interchangeable concept and when I asked Taylor he replied:

You must always remember Anubis was the Guardian of the Souls, and he takes care of the Postulant in that manner. Do not forget though that the Astral Form of the Postulant and the Chief Adept also change, for they are all forms of Osiris.

This is formulated by the Chief Adept before the ritual actually starts. The Astral Form of Osiris and his form are now united and like Osiris he must follow in his footsteps and experience death and rebirth. It took me quite a while to understand what Taylor was getting at, as he sometimes had the habit of making a cryptic comment then leaving me to think about it before he would elaborate further. This is also shown in the Catholic Church where people travel the Stations of the Cross in the hope that if they emulate the important points leading up to the death and resurrection of Christ that some of it will rub off, and it often does. We in the Golden Dawn do exactly the same thing but it is more controlled. We also utilize more than one energy level where the Christians prefer to use but one. The Rosicrucian energy does not permit this, and people must take their own way to find the body and spirit of the Founder in the Mystic Mountain. This is why there are three main levels, for in some instances the resurrection theme is independent of the Candidate and in others he takes a part of it.

After the Tomb is opened the Astral Body of the Postulant now lies in the Pastos, under the care of the Chief Adept. Now, as the Postulant enters the Portal he is asked by the Third Adept, by what Weapon does he enter? - he replies the Sword - and by what symbol - the Serpent. Anubis now takes charge of his Etheric Body, though it is the "Introducing Adept" (who enters the Portal with him) who must now prepare him for his journey. He takes the Postulant outside and strips him of all necessities, and binds his hands behind his back. At this juncture the "Introducing Adept" now becomes a "shadow form" of Osiris as well.

When the Postulant shows the Admission Badge and is admitted back into the Portal it is the first phase where all the Chakras become aligned. One person who underwent the 5°=6° at Whare Ra actually heard a type of ethereal music being played at this point in the ceremony. I would point out that the Postulant is in a very uncomfortable position with the hands bound tightly, and with a heavy chain around the neck (not a light one by any means). The Postulant fully realizes, on the Etheric Level at the very least, that he or she enters the Portal with heavy burdens. One paper on the 5°=6° written by the Stella Matutina says:

The candidate enters and asserts his pretensions, only to be reprov'd and admonished to humility whereon he retreats and appears prepared for the offering and dedication of all those Lower Principles which have awakened previously. In the earlier ceremonies these have been purified and consecrated.

The Speech of the Second Adept refers to the Postulant letting go of the Ego and surrendering him or herself to the Higher Forces of the Soul. This speech is actually a form of petition to the Higher Forces that govern the Order, on behalf of the Postulant. What the Second Adept now does is to link his Etheric Form with that of the Candidate to stimulate the upper Chakras directly. His grip position on the Wand now changes to the white upper part. As such, he then uses his upper Chakras to take control. The energy then goes upward through the head of the wand and bathes the Postulant's Etheric Body with additional energy. As a result of this, the Emotional Body is to a certain extent "cut

loose" from the Astral and allowed to support the Etheric since the Astral Form of the Postulant is in the Vault.

I experienced this concept a number of times in eastern meditations when I was living in India a couple of decades ago. One very hot morning my then teacher, Vivandatta, came to the area that I had chosen to do meditation exercises which happened to be under the branches of a large tree. I could feel his presence for a few minutes behind me and since he did not interrupt I continued with what I was doing. At one point in the meditation which I was working on I felt a barrier and could not break through it. Vivandatta suddenly told me that I was holding back and without another word I felt a shower of magnetic sparks over me and I achieved the breakthrough I was after, and met the Goddess. His energy came from the walking stick he was never without, and worked on a similar principle to the wand of the Second Adept. Like the Second Adept, Vivandatta worked directly on my Etheric Body and the upper centres, from his upper centres. When Taylor took me through the 5°=6° the same feeling happened.

The unbinding process of the hands is "in sync" with the transferring of consciousness from the Lower to the Higher. The raising of the Officers from the kneeling to the standing position is in effect symbolic of the rise from the Lower to the Higher. The speech of the Third Adept then tells the Postulant that the previous speech was "but to jest with thy feelings." I have often found that this was a rather strange statement to make at this crucial point of the ritual; what it refers to is the use of the Emotions, or more particularly the Emotional Body to give power to the Etheric. The Emotional Body can actually alter cellular structure when working directly in empathy with the Etheric. The Third Adept here works more directly through the Emotional Body, and in particular, the heart centre. It gives the Postulant an anchoring process so badly needed while the change is starting to manifest.

The Second Adept then tells the Postulant to rise. He or she realizes that attainment to the ideal is still not complete nor is the trials and tribulations that one must go through. The Speech of the Second Adept is then set to instill the virtues of the Order as well as some of the obligations.

In the next phase of the ritual, part of the symbology of 120 is revealed to the Postulant and he or she is then reminded as to what has been accomplished so far and what is to be expected when one enters the Vault.

The Postulant then agrees to take the Oath and is lead to the Cross of Suffering.

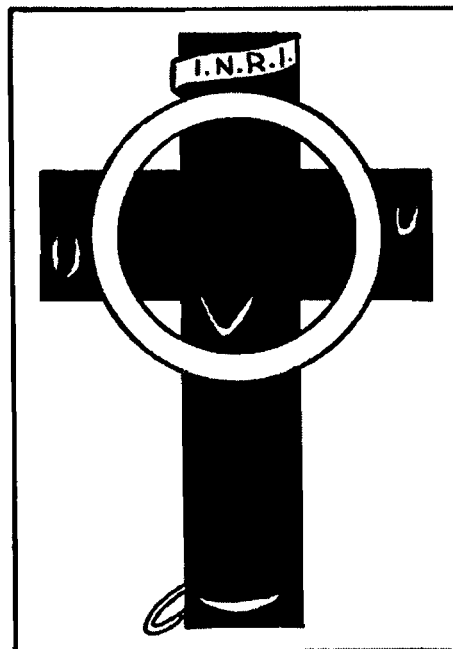


Figure 261
The Cross of Suffering

Cross of Suffering

This is quite a large red heavy cross on which the Postulant is bound. Its color is for the symbol of Suffering, the Blood of Sacrifice (it is in the place where the Hiereus stands in the $0^{\circ}=0^{\circ}$, and the Hiereus also represents the Mars force). Around the four cross bars is a golden circle which shows that to attain the Golden Tiphareth one must bind oneself to a life of sacrifice and suffering. Above the Head of the Cross are the letters I.N.R.I. The Cross is situated in the west corner of the Hall, quite a distance away from the Dais and the Vault. It is so placed because it is the corner where the Sun sets; it is the opposite to the rising Dawn of the East and directly opposite to the Vault door. As Jack Taylor said:

For in the setting Sun comes the shadows of darkness, which are like the Qliphothic Forces and these must be sent away and that can only be done through suffering. The Shadows of the West also resemble the Lower Forms of the Qliphoth that try to fight their way up the Tree, which the Aspirant is lashed upon.

With the Rose Crucifix that the Second Adept holds out to the Postulant, a link is formed from Geburah which the Second Adept represents. This is a symbol of the hardship he is about to endure. Once this is taken and accepted, the Second Adept then invokes the Angel HUA, but as an avenging angel. In previous books I have mentioned the difference between the HRU and HUA and the confusion between them (Taylor thought this confusion was a blind and never worried about it. He always insisted that there were a number of blinds in the Rituals, a point which a number of high ranking Where Ra Adepts agreed with). It is the function of HRU when invoked to seek out negative aspects and destroy them. The Second Adept however invokes HRU of the Second Order, not of the Self, a point that has often been overlooked. The Avenging Angel HRU is the power of the Third Order working through the Second. By accepting its judgement one can possibly lay oneself open to some negative kickbacks if all is not in order. I know of at least three cases from Where Ra where the Crucifixion on the Cross produced a series of setbacks in their personal lives. Afterwards things settled down, but for a number of people who were not ready for this it is the psychic version of a homeopathic healing crisis. Additional use of the I.A.O. formula helps bring through the energy of HRU by a thorough cleansing of the heart chakra. When the Third Adept takes the Crucifix back and places it on the Altar, Osiris has now accepted the burden the Postulant is about to endure.

The Obligation in this ritual is extremely important. Mathers says of this:

In the fully Initiated Adept, the Nephesh is so withdrawn into the Ruach that even the lowest parts of these two principles cease to become allied to the Body and are withdrawn into the first six Sephiroth. This is again brought out in the Obligation, where you say "I pledge myself to hereby give myself to the Great Work, which is so to exalt my lower nature that I may at length become more than human and thus gradually raise and unite myself to my Higher and Divine Genius". If it is a very great thing to unite yourself to your Genius, how much more so must it be to unite yourself with the God that is behind it ... It is especially intended to effect the change of consciousness into the Neshamah ... when the Aspirant is on the Cross, because he is so exactly fulfilling the Symbol of Abnegation of the Lower Self and the Union with the Higher Self.

In the first clause of the Obligation, through Kether, the Adept is told point blank that he is a member of the Body of Christ (through the Rosicrucian framework). It is because of this I felt that before going through the $5^{\circ}=6^{\circ}$ the Aspirant should be informed of the Clauses of the Obligation and what to visualize. Taylor helped me here greatly, for he told me what energies to expect and how to accept them more fully. I was told to formulate the spirit and energy of Christ around me in an Astral Form, for it is here that the Astral Body comes out of the Vault and unites with the Physical. I would like to quote Taylor again on this point:

The Cross of Suffering has all the attributes of the L.V.X. Sign embedded in it. When you utter the first words of the Obligation, this attracts the Light down into your Subtle Bodies and pulls back the Astral into its correct place. The Golden Ring around the Cross also helps lock this Light into your heart centre or Ruach.

The explanations of the Obligations to each Sephirah are self-explanatory. What one is doing is bringing down the Light (attracted by the Cross and Obligation) so that the whole Astral Form is filled with light and energy. I have felt this and others who have gone through this experience have also felt it. When Malkuth is reached then the Aspirant invokes the Avenging Angel HUA (which is HRU as both are titles of Kether) which is now a direct link to the Higher Self.

In the terms of Subtle Body anatomy what actually happens is an alignment between Subtle Bodies and the Chakras (you must remember that this alignment is temporary) and the transfer of consciousness to the upper centres. On a deeper level one breaks across the gulf and one is briefly conscious of the Higher Mental, Casual and Spirit Bodies. It has been my experience that this jump in consciousness is to the Higher Mental Body and no Higher. To fully explain the deeper significance of the transference of consciousness would probably take a small book. However, the Ego (which comprises the Physical\ Etheric\ Astral-Emotional and Lower Mental) are the vehicles that disintegrate after Death while the other three bodies go on in a form of immortality. The Spleen Chakra goes into overload to cope with the energy transference at this point as well.

The Third Adept now anoints the Postulant in the Cross of Light for the dagger here works directly on the Etheric Centres in a form of purification and also helps release the burden of assuming the Christ Form. This is also the signal for the consciousness to return to the lower Subtle Bodies though the consciousness in the Higher Chakras is retained.

The next part of the ceremony is a history lesson, by the Third and Second Adepts, on the adventures of Christian Rosenkreutz. The Postulant is then given the Chief Adept's Wand and Ankh, and leaves the ceremony to retire to the anti-chamber.

Adeptus Minor Ceremony—Second Point

The Chief Adept lies in the Pastos on his back. At one level he represents Christian Rosenkreutz, on the next he is Osiris, as shown by the Crook and Scourge across his chest. On another level he is Amon the Concealed One, and on yet another he is Christ in the Tomb after the Crucifixion. This can be very confusing with regard to what level he is working at. Taylor maintained that all these levels were utilized, and each level vibrated to a particular energy and attuned the Subtle Bodies. The results are as follows: On the Etheric level he is Christian Rosenkreutz, on the Astral, Osiris, on the Emotional, Christ and on the Mental Level, Amon. It took me quite some time to grasp all this when Taylor first instructed me on all its principles. He told me that Amon represents the Mental Level because it has to cross the abyss to the upper levels and this can only be done with the Mental Body. Taylor told me that his teacher (a former member of Bristol Temple) told him to lie in the Pastos and take the form of each level, then link the forms together through the Chakras. He told me that it took a great deal of time and energy to do correctly. Also he informed me that in the Golden Dawn proper, all these forms were created to be held through the power of the Ruach. Taylor and others who worked with the Subtle Bodies decided to use the above formula which proved a great deal easier than using the Kabbalistic one. Also, from a practical viewpoint, at Whare Ra they found it best to let some air in the Pastos and it was also better for the Chief Adept in the Pastos to be heard. I have been told on a number of occasions that those speaking from the Pastos could not be heard properly!

On command of the Second Adept the Aspirant is admitted by the Third Adept. He holds the Wand of the Chief Adept by its yellow band and the Ankh at its yellow juncture. This is to show that he is now in harmony with his Higher Self and his Tiphareth centre is now directly under the guidance of his Higher Genius. The Wand and Ankh of the Chief

Adept are in fact placed on hooks on the inner door and they are given to the Aspirant at this juncture. The Aspirant is then placed in front of the Vault door. Now at Where Ra, the Vault door was undetected and had an outer cover similar to stone with a green curtain in front of it (the color of the Path of Nun) with a thread of gold running through it (the reflection from the gold of Tiphareth).

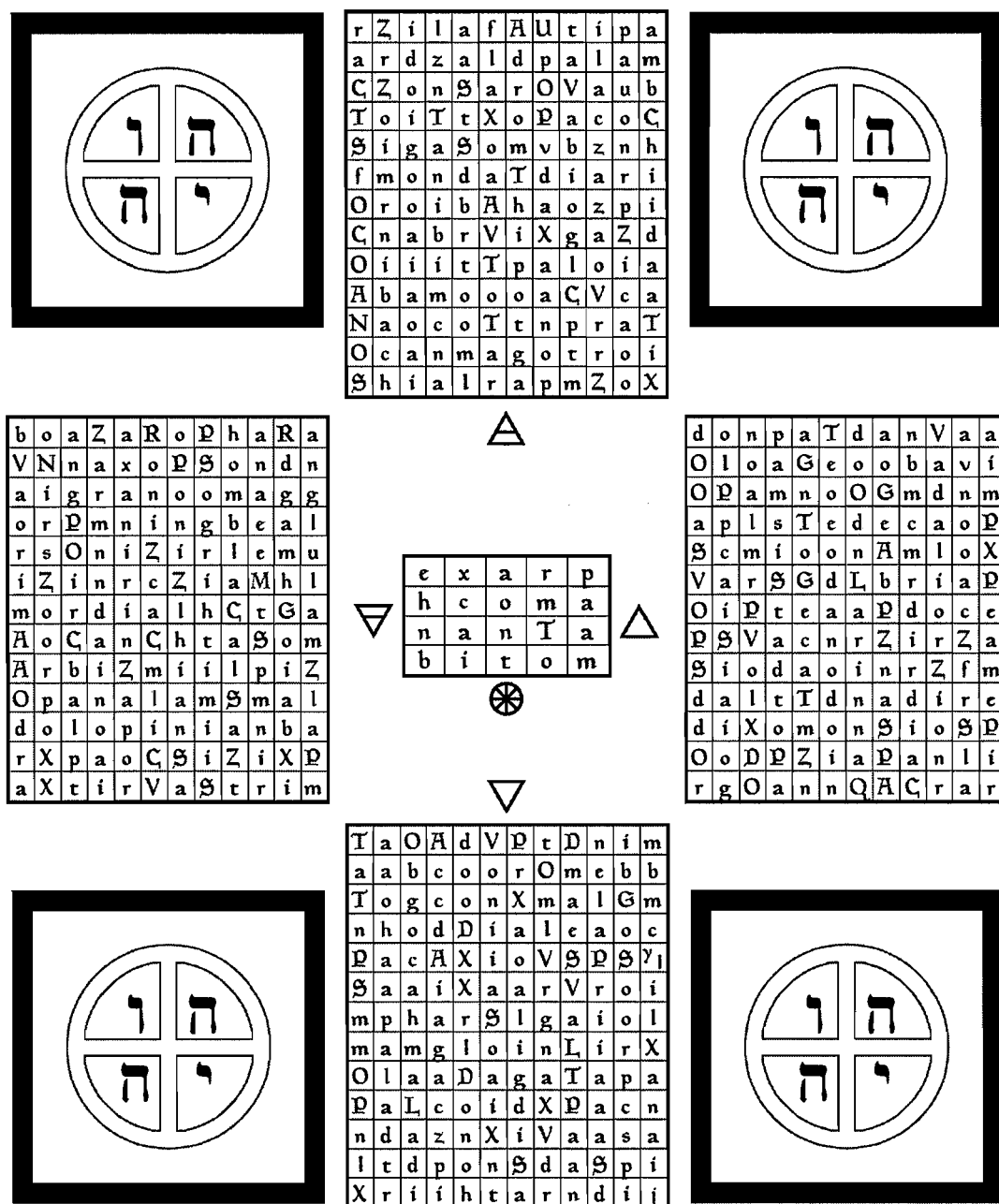


Figure 262
The Outer Vault Door Diagram

The Outer Vault Door

When the door was drawn back it revealed the Five Enochian Tablets (as per the diagram 262). Also, directly above this was a Red Rose. The Kerubic Emblems were also at each corner protecting the Vault from any negative energies entering.

The Second Adept now explains the concept of the Kerubic Emblems while the Third Adept explains the original discovery of the Tomb of Christian Rosenkreutz. The Third Adept continues the history lesson but now opens the door to the Vault and enters with the Third Adept. The Second Adept is at the head of the Pastos in the east, the Third Adept in the south and the Aspirant in the north—all facing the Pastos. At this point a description is given of the Altar by the Second Adept.

Altar in the Vault

The Altar itself is on castors or wheels and is wide enough to be able to move it so that the wheels are on either side of the Pastos when it is placed directly over it. Apart from the top the altar is white. The Altar has four disks in the colors of the Four Elements. These are arranged with the red disk (Leo—Fire) at the east and head of the Pastos. Directly below it is the yellow disk (Aquarius—Air) in the west, the black disk (Taurus—Earth) in the south and the blue disk (Scorpio—Water) in the north. This arrangement is shown in the Golden Dawn treatise on star maps. Each color represents a Sign and a point allotted to the Four Tiphareth points on the map of the Zodiac in the Heavens. Since the Golden Dawn astrological map acknowledges Leo as the starting point, the Zodiac symbol for Leo is placed at the top position of the Altar, closest to the head of the Pastos. On the red disk is a Green Lion with the letter Yod; on the black disk is a White Ox and the letter Heh(F); on the yellow disk a Purple Man's Head and the letter Vau; on the blue disk an Orange Eagle and the letter Heh. Each of these figures is winged to represent the Four Kerubs who guard the Universe. On the Lion's head is an upright cross on a stand and a burning lamp, on the Bull's head is a chain, on the Man's head a dagger and on the Eagle's head a cup. The implements can be likened to the principle of the Tarot Princesses and Aces rotating in the "Convolute Forces" paper.

The black background on the top of the table represents the Universe or night sky and the fixed points on it (the disks) are there to guide the Adept.

The white letter Shin (on which incense is placed) shows the redemptive quality that renews the elements and is the guiding force in the name. It alludes also to the Christ-like influence of resurrection.

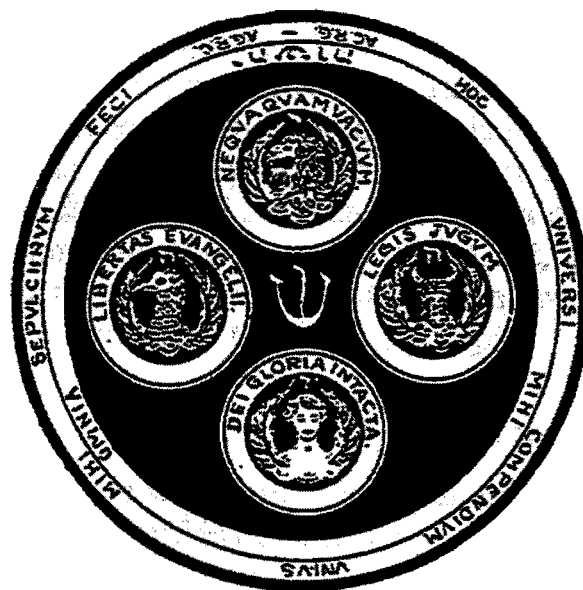


Figure 263
The Altar top in the Vault

After the Altar has been explained to the Postulant all in the Vault kneel and join their Wands above the Altar, and the Second Adept then invokes the power of the Order (through the L.V.X. formula of the crossed Wands) to come down through to the Kether of the Aspirant. The energy the Second Adept has invoked is that of the Christ current. When the Chain is handed to the Postulant and the bonds of self-sacrifice are then accepted, he stands in the form of a Cross and part of that which he felt on the Cross of Suffering then re-occurs but only on the higher centres. A link is then formed again with the Christ influence. After this there is another anointing, as before. This anointing is done in the Vault itself and this is the point that makes the difference. We must accept that the Christian Rosenkreutz mysteries are part of the Christian Ethic, and when the Second Adept tells the Postulant to rise he does so, not only in the form of Christ but also in the current of the Founder Christian Rosenkreutz. The whole process is now

controlled by the Third Adept using his influence as Amon in guiding both the Christian Rosicrucian currents.

When the Altar is moved away, revealing the upper part of the Pastos, and the lid is opened the Chief Adept is revealed. Now what the Aspirant sees is the Form of Osiris, for Amon cannot be seen. The Third Adept now has the function to remove any Etheric obstructions in the Postulant and this is done through holding the band of Leo on his Lotus Wand. This shows a new beginning and a new incoming energy, it also gives strength and support to the Postulant. On instructions from the Second Adept, the Postulant must now touch the Rose Cross with the head of the Chief Adept's Wand. Mathers maintained that this effect transfers the Consciousness from the Ruach to the Neshamah. This explanation, though important, is just the tip of the iceberg. Taylor explained this part of the ceremony:

The energy in the Wand now links again with a charge when it touches the Rose Cross. I have actually seen it spark on more than one occasion and do not put it down to static electricity, but more to a type of Etheric energy.

What happens is that the Wand's Astral energy touches that form of Osiris, in the Astral. Now this Astral form of Osiris is not the Astral Body of the Chief Adept but a form he or she built up on the Astral plane. The use of the Wand now breaks the link with the Chief Adept and it becomes a form of its own volition, linked to the Postulant through the Wand. The exchange of Wand for the Crook and Scourge is symbolic of the transference that has just taken place and the Postulant now becomes Osiris. The Third Adept helps the Postulant cross the Crook and Scourge at the Chest then gives his speech which, though historical, builds up to the main part "In God are we born, in Yeheshuah we die, through the Holy Spirit we rise again." For the Postulant is now reborn. The Pastos is re-closed and the Postulant walks out of the Tomb with the Crook and Scourge crossed. Some years ago when a couple from Whare Ra (both of whom were extremely psychic) underwent the 5°=6° they found that the placing of the Crook and Scourge across the heart definitely changed something in themselves. Others have made the same remark. This is the acceptance of Osiris as one's spiritual benefactor. Those of the Christian beliefs sometimes feel it on the Cross, but for the majority, the crossing of the Crook and Scourge was the trigger point for many changes to come into the future.

Adeptus Minor Ceremony—Third Point

The Pastos is now placed outside the Vault on the Temple floor. It is a symbol of the empty tomb of the risen Christ, and Osiris. The speech of the Second Adept is a direct biblical quote from the one of the Gospels, after the resurrection, to reinforce this fact. The Second Adept then explains the meaning of the top of the Pastos. Mathers says of this part of the ceremony:

Whether he understands it, or not, the Aspirant actually approaches his own Genius. ... Now if the Genius part, instead of identifying itself with the God part, identifies itself too much with the Neshamah, a fall of the Genius takes place, which is not altogether Evil but may entail a certain Evil effect. The most complete point of contact is in the Third Point,¹ where the Chief Adept says: "I am the Resurrection and the Life! He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die," i.e. if you can live at Will in the Neshamah and touch the Genius, you will have made a great step towards the Divine Elixir, for you will be worthy to sit with the Gods, and that which you drink of is the real Elixir, the Elixir of the Spirit of Life.

Then the Second Adept says: "Behold the Image of the Justified One, crucified on the Cross of the Infernal Rivers of Death," and the Third Adept shows deific antithesis: the Exaltation into the Divine. Then the Chief Adept says again: "I am the first and the last," the Aleph and the Tau and the Yod and the Heh final of the Sacred Name; "I am He that liveth but was Dead, and behold! I am alive forever more. Amen," that is using the name of the Egyptian Deity AMON, or Amen, who represents the Ideal God Force: "and I hold the Keys of Death and of Hell" (because if you stand on Malkuth and keep

your touch with the Gods, you hold the Keys of that which is below). But the Lower Self all this time has an existence, for it is certainly not quite eliminated. It is cast forth from the Nephesh, yet preserving a link with it, it goes down into the Qlipboth, and in this connection it is well to observe what may really be Evil on this Earth plane, may be even as a God among the Demons.

The words "He descended into Hell" have such significance. This Third Point then represents the attainment of the Divine; and the Second Adept proceeds to say; "he that have an ear let him hear what the Spirit says unto the Assemblies (i.e., in Malkuth) and if the Voice of the Divine is found in Malkuth it must find its echo in the realms beneath."

Then follows the Exaltation into the Neshamah of the Consciousness of the Chief Adept whose voice seems as it were symbolically standing with his head in Atziluth, whence it reverberates through the Worlds sinking down below Malkuth into the dominion of Shells and he says: "For I know that my Redeemer Liveth (The Redeemer is He that brings again) and that he shall stand at the latter day upon the Earth. I am the Way, The Truth and the Life. No Man cometh unto the Father but by Me." This whole passage of the Chief Adept is formed of a collection of utterances, which are, as it were, the speeches of the Great Gods, which he can only hear when he is still further exalted into Kether. "I am the way, the Truth and the Life," is the reflected Triad. No Man cometh unto the Father, but by me. Then the Neshamah speaks; down to "I have entered into the Invisible." Then it is as if the Consciousness went into the Genius, which says "I am the Sun in his rising, I have passed through the hour of the Cloud and Night." Then follows: "I am Amon the Concealed One, the Opener of the Day," like the Great God in Atziluth: "I am Osiris Onnophris, the Crucified One," who is perfected in the balance and Risen above all considerations that come from Maya, or illusion, and who only seeks the eternal life from above, and then, as if in a supreme moment "I am the Lord of Life, triumphant over death, there is no part of me that is not of the Gods," (That is the Voice of Kether). This again is followed by a synthetical culmination, as if all the Divine Ones united in the utterance: "I am the Preparer of the Pathway, the Rescuer unto the Light! Out of the Darkness let the Light arise!" The Aspirant is prompted to say: "Before I was blind but now I see, representing again the blindness to the Neshamah and the passage into this."

When the Chief Adept states that he is the Reconciler with the Ineffable he places himself here as the central Pillar of the Tree of Life which allows the Divine White Brilliance to descend. This is now the final subtle manipulation, for the Chief Adept must now bring the vital Subtle Bodies of the Postulant up to the same level as that of the ceremony. With the Invocation of the Light, the fusion of the two energy levels into one then begins. The rationale behind this is that each Subtle Body of the Postulant (up to the Higher Mental Body which the Chief Adept utilizes in this ritual) now fuses at each level with that of the ritual.

The next step is to place the Wands above his head and the Ankhs to the heart centre which gives a direct stimulation to the heart centre, but at the Astral level. It shows that this level can be tapped again by the Postulant when he is a fully fledged Adept.

The touches of the Wands to the base of the brain and the two temples were meant to show that the obstructions of Daath are partly cleared away and knowledge from the Third Order (through Chokmah and Binah) now flows through the Second. It also shows the removal of the Qlipbothic influence from the body and soul of the Postulant. Eventually all the Sephiroth as applied to the body are stimulated.

A question that people often asked, "When the Sephiroth points on the body are stimulated and the seven major Chakras affected and how does it affect them?" Well, first of all, along the points allocated to the Sephiroth are minor Chakras and when they are stimulated they in fact impact the major ones indirectly. Actually it is a safer method than direct stimulation of the minor Chakras. The use of Ankhs keeps this in check as a type of grounding on the energy being introduced.

Over the years I have read various authors talk about the Golden Dawn and how old fashioned its rituals were, yet this part of the ritual is extremely advanced because it involves electrical and magnetic changes in the body from the direct stimulation of the Wands and Ankhs. A new type of bio-magnetic field is tapped into and utilized.

Once the stimulation of the Sephirotic centres has been completed then the weapons are laid out on the Altar, with the Crook and Scourge placed on the Altar, right and left of the diagram of the Sword and Serpent. The Crook and Scourge are placed in the same position of the two Pillars of the Tree of Life and that is what they represent. The Full Divine White Brilliance formula is then given.

Minutum Mundum

The Chief Adept then describes the meaning of the Minutum Mundum diagram. The explanation for this diagram is self-explanatory and there is need for further elaboration. I would however refer the readers to the book *Magical Tarot of the Golden Dawn* where full mixing methods are given for each of the Four Trees of the Color Scales.

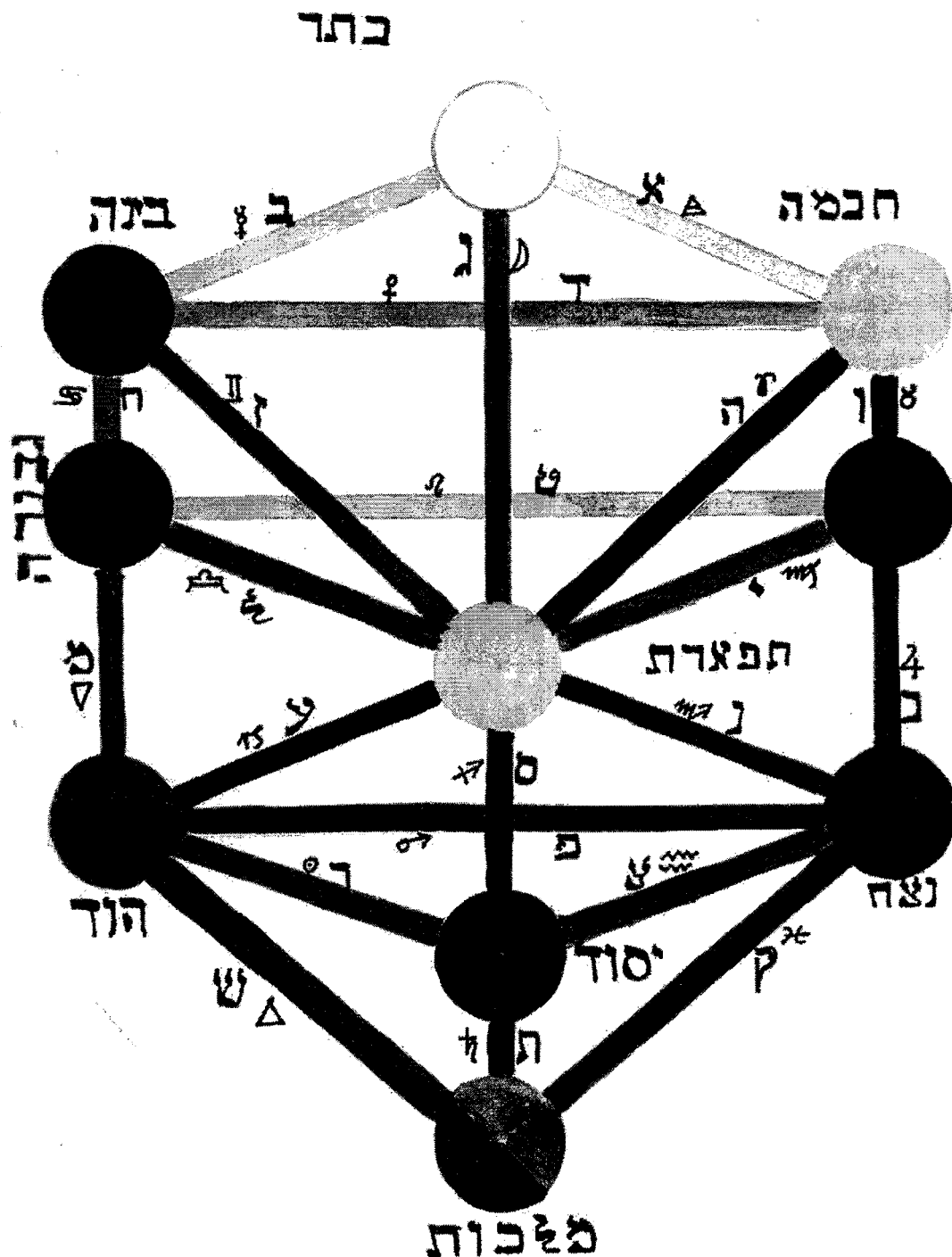


Figure 264
The Minutum Mundum

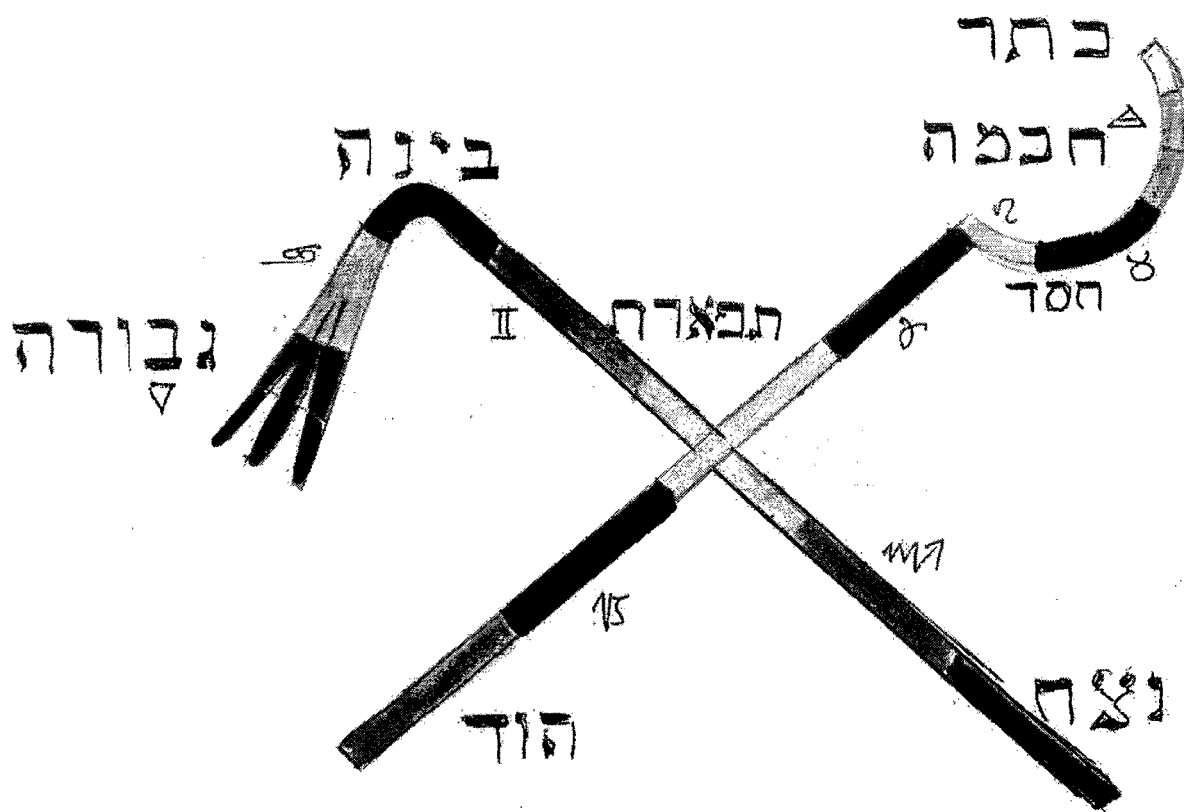


Figure 265
The Crook and Scourge

Crook and Scourge

The coloring attributions given for the Crook (starting from the top) and Scourge show the colors for Kether, Air, Chokmah, Taurus, Chesed, Leo, Aries, Tiphareth, Capricorn and Hod. For the Scourge, starting at the tip of the flail, Water, Geburah, Cancer, Binah, Gemini, Tiphareth, Scorpio and Netzach. All of these colors come from the diagram of the Minutum Mundum. Two more diagrams are then explained, the Sword and the Serpent (explained earlier in the text) and the Mountain of Abiegnus (which has been elaborated in the Portal ritual). These two diagrams also represent another aspect of the colors placed on the Tree of Life.

The Vault and Pastos

The Vault Ceiling

The Vault ceiling needs no more elaboration than is in the text. The names written on the Vault ceiling are the names of the Sephiroth.

The Vault Floor

The Vault floor, also described, has a black background with white lettering and lines. The Serpent is red, the Cross gold and the Rose red. There are also a series of names written on the diagram. On the lowest tip of the downward pointing triangle is the name 1. Thaumiel, on the upper left hand side is the name; 2. Ghagiel, on the upper left hand corner is the name; 3. Satariel. The remaining seven names are written in each corner, starting from the top point of the seven pointed star (going counter-clockwise): 4. Ghaahsheblah; 5. Golachab; 6. Thagirion; 7. Aarab Zaraq; 8. Samael; 9. Gamaliel; 10. Lilith. These are, of course, the Orders of the Qlippoth.

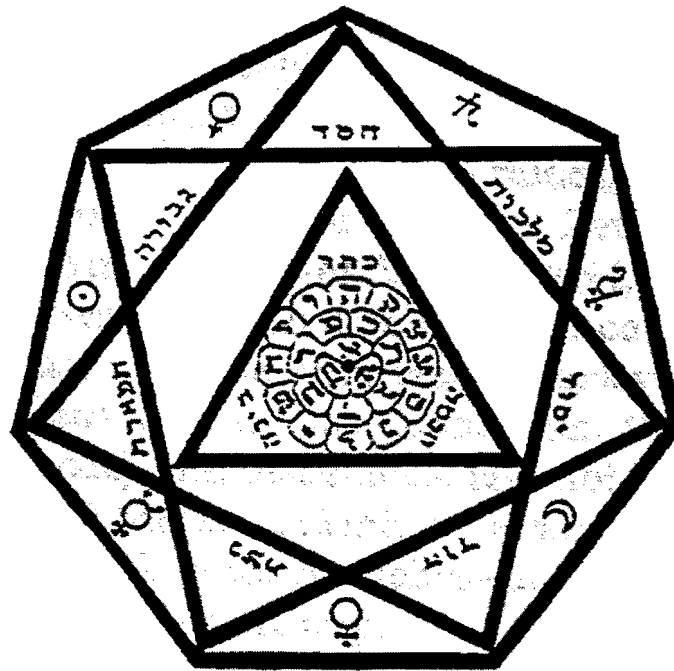


Figure 266
The Vault Ceiling

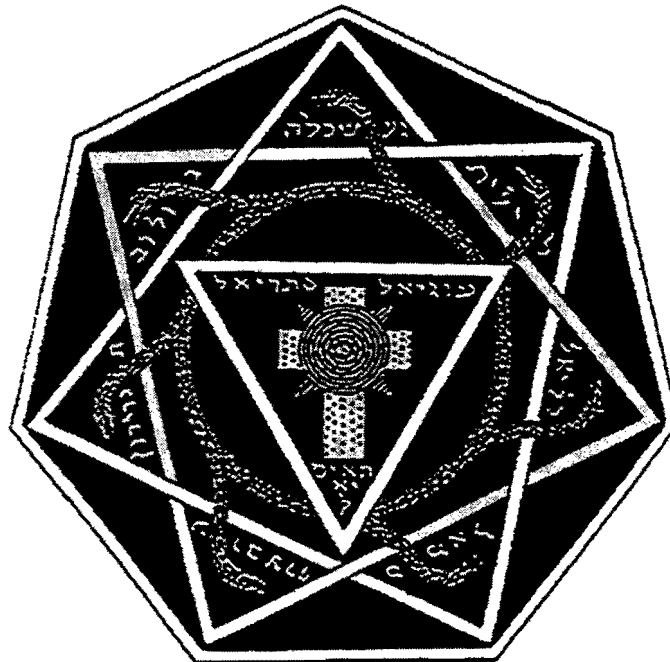


Figure 267
The Vault Floor

♂	☿	☼	♏	♏
☉	♀	☽	♎	♈
♊	♋	♌	♍	♎
♏	♐	♑	♒	♓
♈	♉	♊	♋	♌
♍	♎	♏	♐	♑
♒	♓	♈	♉	♊
♌	♍	♎	♏	♐

Figure 268
The Vault Wall

Vault Walls

The top rank of each wall relates to the Kerubic Emblems (in the Order of Tetragrammaton), with the Sign of Spirit in the centre, which is always white with a dark wheel upon it. You will note that the Eagle replaces the Sign of Scorpio here. The planetary symbols are placed roughly in the order they are in when associated to the Hexagram. The Hebrew letters of the Sephiroth are placed in the position they occupy on the Tree of Life. The Astrological Signs are arranged in their perpendicular columns of Earth, Air, Water and Fiery Triplexity.

The horizontal symbolism of the Signs (in order of Tetragrammaton) starting at the top rank (4th from the bottom) are in their Fixed, Cardinal and Mutable positions. The Three Elements and the Three Alchemical Principles are also given as well.

There are a number of ways to color the Vault walls and each Temple had its own scheme. The usual and simplest method to do this is to color out the Vault squares on paper, and associate the colors of the Minutum Mundum to each relevant square. On the squares that are left the following basic colors are associated.

Kerubics (right to left) red, blue, yellow and black. These colors are not to duplicate those of the Minutum Mundum and are to be considered somewhat darker than those colors associated with the Elements on the Paths. The colors for the three Alchemical principles, Mercury, Salt and Sulphur, are yellow, blue and red. These are in a lighter color than those of the Kerubics and the Elemental associations to the Path. The Hebrew lettered squares are in the colors of the Sephiroth of the Queen Scale while the Planetary and Zodiac squares are in the colors of the King Scale Paths. Now this gives you the complete basic color plan to work with. The important thing to remember is that no square should have an identical coloring with another square. Each square of the same color should be either darker or lighter in tint than its counterpart.

Black	Primary Yellow	Pale White	Primary Blue	Primary Red
Light Blue	Light Yellow	Brilliant White	Deep Blue	Bright Pale Yellow
Light Red	Reddish Black	Light Indigo	Grey	Glowing Orange Scarlet
Scarlet	Scarlet Red	Golden Yellow	Blue	Violet
Red Orange	Amethyst	Yellow Gold	Green Blue	Amber
Yellow	Orange	Pale Silvery Blue	Emerald	Emerald Green
Dark Indigo	Grass Green	Violet	Dark Amber	Blood Red
Greenish Yellow	Orange	Citrine Russet Black	Crimson	Blue

Figure 269
The Color Scheme for the Vault Walls

Now how you actually color each wall is simple in theory but difficult to do practically. If you want to color say the Venus Wall then select the color green, taken from the square of the planet, from your basic draught sheet, and color each square with a mix of that color. Taking the Venus square as an example, the Symbol of Venus will be in its own green color and the background in a complementary red. You will note that around each Hebrew letter there is a square (except M for Malkuth which has no border and the letter is painted in white). Both the letter and the square border are colored in the compound mix of the Sephiroth and the green of Venus, the background will be the complementary color. When the planetary compound is mixed with the squares of the Planets, Signs, Kerubics and Elements, it is mixed with the background color of the square with the respective symbol in the complementary red. It would be fair to say that each Temple did not use identical methods of coloring. A comparison of copies from the walls of Bristol and Whare Ra will bear this out. I know of another method where only the colors of the King Scale (both Sephiroth and Paths) are used as well.

Cross of Victory

The Cross of Victory is then shown to the Postulant and it is explained as the rose of five times five petals representing the interchanging energies of Spirit and the Elements. In the published Regardie and Crowley versions of this Cross only the back of the Cross is shown. The original Golden Dawn (and later the Stella Matutina) used a black carved crucifix with Christ on the Cross, the color painted on the back of the Cross in the form of a rose. I am told that in one Golden Dawn Temple an antique black Florentine cross was utilized for this purpose with later modifications of the rose being done in Venice. In one lecture it was described simply as "the figure of Christ surrounded by the Four Elements symbolizes the perfected Adept who has so balanced his elemental nature that the Divine Spirit can manifest in him."

The form of Christ is important here for it is the influence that helps the Adept to change and go through the rebirth principle. We must also remember that any type of figure or symbol in the Vault is transformed and imbibed with power. The Cross of Victory

becomes a very powerful talismatic figure that helps and enforces the Adept (mainly through the heart centre) and guides the lower Subtle Body into a sort of reunification. By simply ignoring the figure and using a Cross shows a lack of understanding of the precepts of the use of Christ in the 5°=6° ritual.

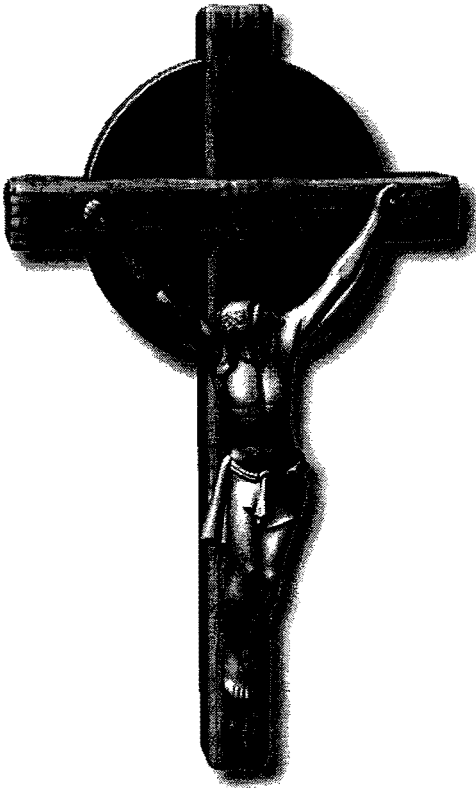


Figure 270
The Cross of Victory (front)

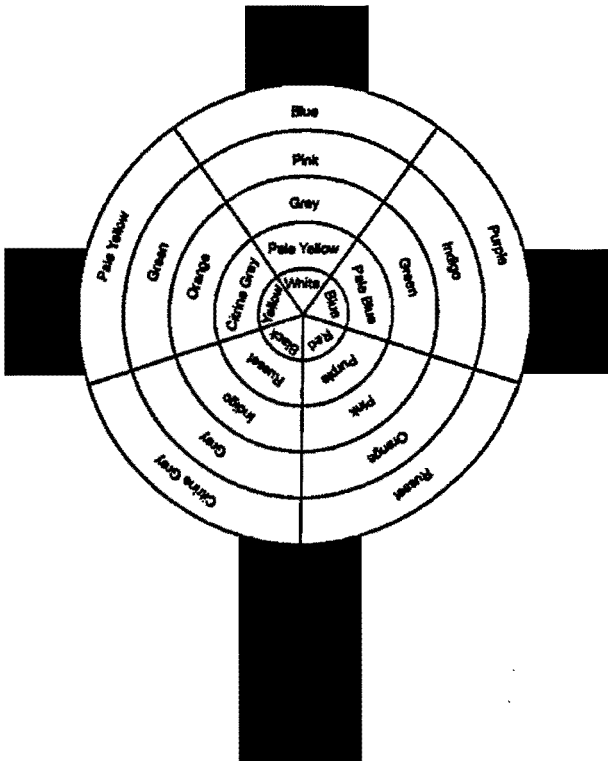


Figure 271
The Cross of Victory (back)

The color scheme of the Cross of Victory is derived from the colors of the Four Elements and Spirit. The easiest method to work this out is to form a blank square of 25 cells.

1. From the upper left to the lower right diagonal, place the colors red, blue, white, yellow and black.
2. Take red, the first upper color of the diagonal, and mix it with the next color on the diagonal, blue, and purple is formed.
3. You then mix red with the next color, white, on the diagonal to form pink.
4. Mix red with the next color, yellow, on the diagonal to form orange.
5. Mix red with the last color on the diagonal, black, to form russet.

Now this gives you the top squares by rank and the first row of squares by column (on the left hand side). By the same procedure derive the next set of squares via column and rank, only this time you start with the second color blue by mixing it with the next color white on the diagonal. Blue and white make pale blue, blue and yellow make green, blue and black make indigo. The diagram below shows how the colors are formulated.

Cell Square of Colors

The Postulant is now led out of the Vault by the Third Adept, a symbol of their unity. Here a description of the Pastos is given.

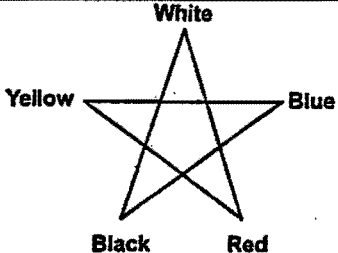










					
<div>  Red  Blue  White  Yellow  Black </div>					
 Red	Red	Purple	Pink	Orange	Russet
 Blue	Purple	Blue	Pale Blue	Green	Indigo
 White	Pink	Pale Blue	White	Pale Yellow	Grey
 Yellow	Orange	Green	Pale Yellow	Yellow	Citrine Grey
 Black	Russet	Indigo	Grey	Citrine Grey	Black

Figure 272
The Cell Square of Colors

Golden Greek Cross

The Golden Greek Cross out the Head of the Pastos, on a white background.

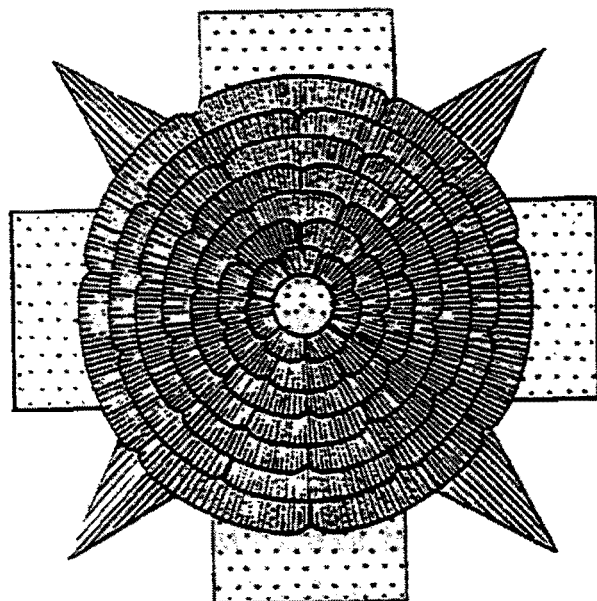


Figure 273
The Golden Greek Cross

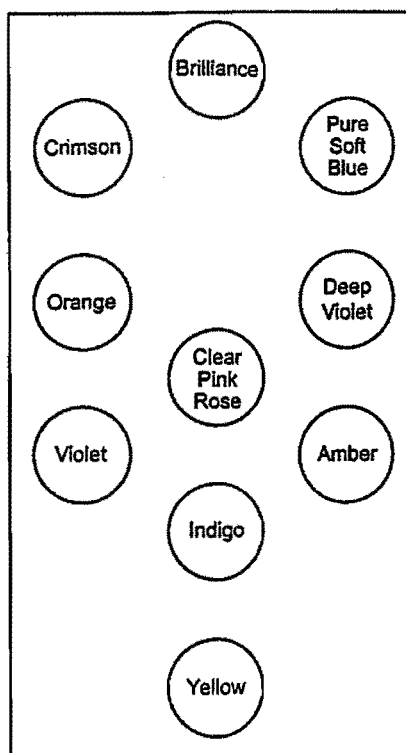


Figure 274
The King Color Scale

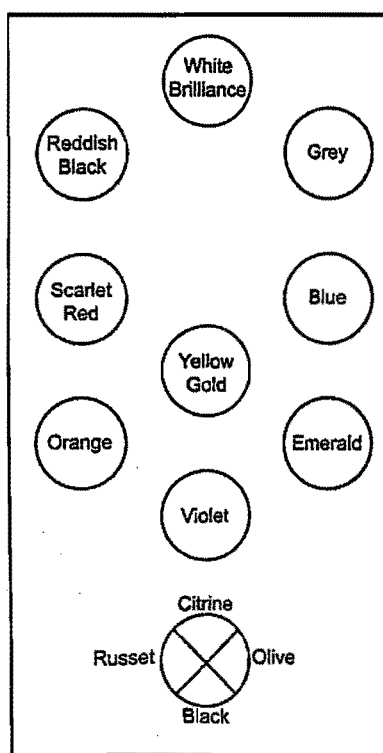


Figure 275
The Queen Color Scale

King Color Scale

Ten Colors of the King Scale on a white background on the inside Head of the Pastos

Queen Color Scale

The Sephiroth Colors of the Queen Scale on a white background on the inside Foot of the Pastos

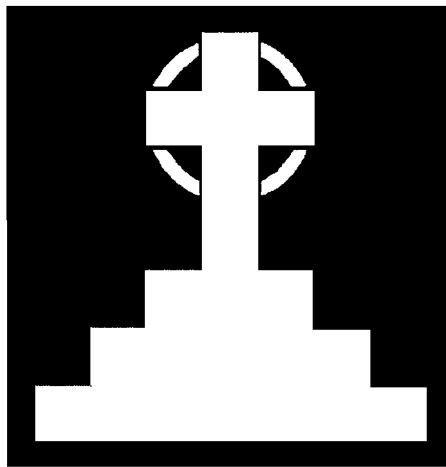


Figure 276
The Foot of the Pastos

The Foot of the Pastos

Cross at the Foot of the Pastos Outside. (The Foot of the Pastos is black inside and outside.)























Head		
White		
 Dark Rose Red	 Red	 Vermillion
 Maroon	 Maize Yellow	
 Pale Mauve		
 Deep Blue Purple	 Purple	 Pale Blue
 Deep Purple	 Sky Blue	
 Indigo		
 Sea Blue	 Silver	 Sea Green
 Dull Brown		
 Yellow Slate Green	 Dark or Black	
 Yellow	 Purple Tinged Blue	
 Dove		
 Warm Golden Brown		
Black		
Foot		

Figure 277
The Left Side of the Pastos

Head		
White		
⤴ Scarlet	♂ Vermillion	△ Red
⦿ Red-Orange		
⦿ Orange	⦿ Orange	
⦿ Amber	♀ Golden Yellow	△ Yellow
⦿ Greenish Yellow	♀ Yellowish Green	
⦿ Emerald	♀ Green	
⦿ Green-Blue	♂ Blue	▽ Blue
♂ Blue	♂ Indigo	
♂ Indigo		
♂ Violet	♂ Purple	
♂ Crimson		
Black		
Foot		

Figure 278
The Right Side of the Pastos

Left Side of the Pastos

The Left side of the Pastos (both Inner and Outer).

Right Side of the Pastos

The Right side of the Pastos (both Inner and Outer).

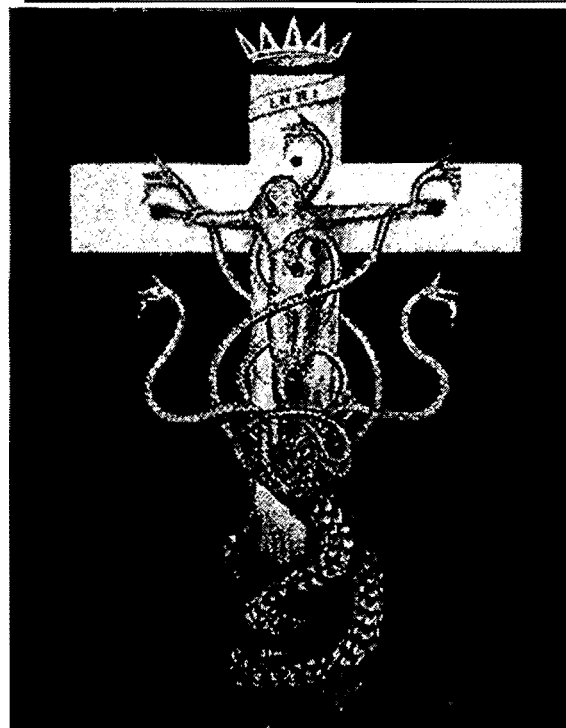
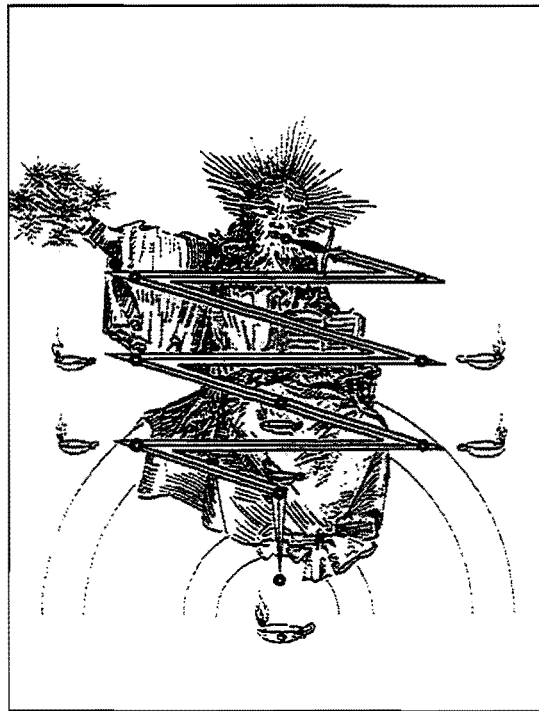


Figure 279
The Lid of the Pastos

The Lid of the Pastos

The upper and lower Lid of the Pastos. Mathers says of this:

Looking at the Pastos, it will be seen that it represents a kind of triple Cube, the whole of which is placed between Light and Darkness. The Lid is half Light and half Darkness, the upper End is the symbol of Light, and the Lower the symbol of Darkness, while the sides have the colors placed between the Light and the Darkness. At the head is placed a Golden Greek Cross, representing the Spirit and the Elements, and a rose of seven times seven petals, and there are four rays which go out from it. But at the foot, that which the feet rest on, as if they are exalted by it, is the Cross exalted on a pedestal of Three Steps, *viz.* the Obligation Cross. This latter is also to an extent represented on the top in a crucified figure, and symbolizes the Voluntary Sacrifice of

the Lower Will, which is incidental to allying the intellect with the higher aspirations and to the establishment of your consciousness therein. If the ordinary consciousness were centred in the Ruach you could touch the Neshamah, while it is in the latter you could touch the Genius.

On the upper half of the Lid of the Pastos the Lid is white. The figure of Christ (for that is who it depicts) is a darker or more milky white, with a Golden Crown and Golden Emanations coming from it. In the right hand of the Figure he holds a Golden Lamp with seven Golden Stars around it, in the form of a Hexagram. They represent the "Seven Archangels of the seven churches or abodes in Assiah." The Flaming Sword is red, as are the flames issuing from the Golden Lamps on each of the seven lower centres of the Sword. The Book "T" is white also. There are two semi arcs. The bottom one, representing Malkuth is red and the larger one representing Tiphareth is gold. The background on the lower portion of the Lid is black; the Cross is gold, as is the Crown (with red trim). The Sephiroth are White, and the I.N.R.I. is red letters of white backdrop. The figure is pink flesh color while the Serpent is a combination of red and black.

I uncovered the following "Notes on the Pastos" from Taylor with no indication of who wrote it, save the comment from Taylor that the paper was dated in the early 1890s:

The outside length is 89.62 inches. The external width is 38.5 inches. The external width is 38.5 inches. The depth is 34.42 inches. The Lids diagonal is 88.25 inches which relates to the width of space from the Sun's orbit. If the Sun's orbit, and that of Venus, be drawn on the Lid (with the Sun's distance at a scale of 10) the orbit of Venus is then contained in the Lids breadth—a direct empathy with the Vault door. The Contents of the Pastos is 70,500 cubic inches, which is the Sun's diameter in miles.

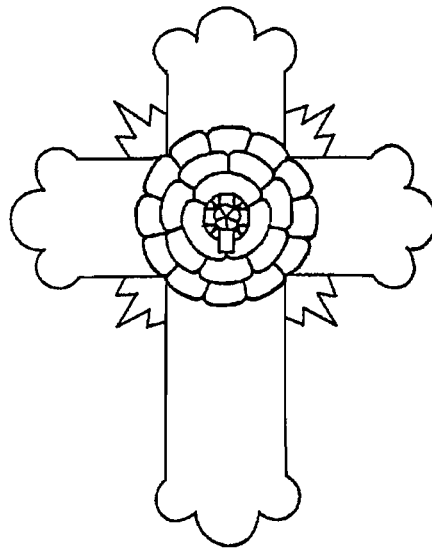
The Postulant is now placed between the Lid and the Pastos. This is symbolic of what he was and what he has now become. The L.V.X. Signs are then given. The Pastos is replaced in the Vault, the Adepts resuming their opening positions. The closing procedure then begins with the knocks to withdraw the current and seal the entrance way of the Vault, which is then closed.

Symbolism of the Closing

The closing ceremony is a reversal of the opening. The same word to open the ceremony is used to close it, along with the various knocks, release of spirits and Banishing Pentagrams. The whole process follows a similar pattern to other closing ceremonies.

Notes:

1. "The most complete point of contact" is between Aspirant and his Genius.



Chapter 10

R.R. et A.C. Additional Material

The Vibratory Mode of Pronouncing the Divine Names¹ by G.H. Frater D.D.C.F. (S.L. Mathers)

In vibrating the Divine Names, the Operator should first of all rise as high as possible towards the idea of the Divine White Brilliance in Kether—keeping the mind raised to the plane of loftiest aspiration. Unless this is done, it is dangerous to vibrate only with the astral forces, because the vibration attracts a certain force to the operator, and the nature of the force attracted rests largely on the condition of mind in which the operator is.

The ordinary mode of vibrating is as follows: Take a deep and full inspiration and concentrate your consciousness in your heart, which answers to Tiphareth. (Having first, as already said, ascended to your Kether, you should endeavor to bring down the white Brilliance into your heart, prior to centering your consciousness there.)

Then formulate the letters of the Name required in your heart, in white, and feel them written there. Be sure to formulate the letters in brilliant white light, not merely in dull whiteness as the color of the Apas Tattwa. Then, emitting the breath, slowly pronounce the Letters so that the sound vibrates within you, and imagine that the breath, while quitting the body, swells you so as to fill up space. Pronounce the Name as if you were vibrating it through the whole Universe, and as if it did not stop until it reached the further limits.

All practical occult work which is of any use, tires the operator or withdraws some magnetism, and therefore, if you wish to do anything that is at all important, you must be in perfect magnetic and nervous condition, or else you will do evil instead of good.

When you are using a Name and drawing a Sigil from the Rose, you must remember that the Sephirah to which the Rose and Cross are referred, is Tiphareth, whose position answers to the position of the heart, as if the Rose were therein. It is not always necessary to formulate before you in space the Telesmatic Angelic figure of the Name. As a general rule, pronounce the Name as many times as there are letters in it.

Flying Roll No. II: Part I
A Subject for Contemplation
by G.H. Frater N.O.M. (Westcott)

Before even strength of Will, you must have purity of body, mind, intellect, and of emotion if you hope for magical power.

The spiritual powers will flourish only as you starve the animal soul, and the animal soul is largely dependent on the state and treatment of the animal body. The animal man is to be cared for and protected, kept in health and strength, but not petted.

Be moderate in all things human. Extreme ascetic habits, are to you here, a source of another danger, they may lead only to a contemplation of your own Heroism, in being abstinent. To be truly ascetic is indeed to submit to discipline and to curb unruly emotions, thoughts and actions. But, who is a slave to his animal soul, will practice vice in a Forest; while he who restrains himself among the crowds of a city, and passes through a busy life—unpolluted, shows more resistance and suffers severer discipline, and shall obtain greater reward.

Flying Roll No. II: Part II
Remarks Upon A Subject for Contemplation
by V.H. Frater Levavi Oculos (Percy Bullock)

Spiritual power results from the transmutation of the gross animal nature. The various centres of sensation in the human body can be harmonized by the equipoise or circulation of the contrary forces of attraction and repulsion—or, on the other hand, the vehicle of excess.

If "Our God is superlative in His Unity," analogy must follow between the greater and lesser worlds.

One of Danton's clairvoyants once described a lake of gold in the centre of the earth, and we have the injunction "*visita interiora terrae, etc.*" The primum mobile of even a commonplace vessel is placed in the centre of the ship. Now, the place of power and seat of equipoise is in numbers; the number 5 as has been pointed out:—

1234 5 6789.

That is the Sephirah Geburah "Where there is Gold," whose lineal figures traced with the single point uppermost is the most powerful continuous symbol there is.²

By the sign of the Microcosm is the symbolized the athanor of the Alchemist—at everybody's hand without their knowing it.

"A strong and decided will," says Levi, "can in short space of time arrive at absolute independence."

The condition of equipoise is therefore necessary before the manipulation of the will is even possible; and will is something more than the ascending of our higher desires over the lower, being a kind of electric force, the executive of desire.

In this light it is the creative power, which fashions according to the ideal forms or subsisting types. It is therefore through the agency of the will that the hidden becomes manifest, whether in the Universe or Man. The student has to learn to arouse those forces within him or herself.

This masterly indifference is the great theme of the *Bhagavada Gita* and the Indian Yogis—in fact both East and West unite in teaching us to preserve that equal mean between two extremes, which is the law of immortality.

Flying Roll No. II: Part III
Three Suggestions on Will Power [and Use]
by V.H. Soror S.S.D.D. (Florence Farr)

Head 1. In studying the nature of the will force we are aided by our Minutum Mundi scheme. Mars, Geburah, Fire, Aries, each expressive of the will force on different planes, are all red in color. The Red Lion was used as a symbol by the Alchemists to express the highest powers of the Adept. The whiteness of purity having been attained, the heat must be violently increased, until by the redness of perfection strength manifests itself.

Head 2. Now the danger which attends our labors arises from attempting to exercise this will power, before we have purged ourselves of ignorance and darkness.

Until we *know* we must refrain from *doing*. This sounds as if the case was pretty hopeless; but we have each in our own persons all the materials for experiment, and as long as we desire light, and do all we know to obtain it, we are not likely to do ourselves permanent harm; but at the same time we cannot be too careful in applying the very superficial magical knowledge we have at present to others, especially to those who are uninitiated. The danger I have found is that though the first step is most difficult, I mean it is extremely difficult to gain control over another's will so as to alter their natural tendencies; yet this once done the force you have set in motion becomes almost uncontrollable, the other individual seems sometimes to only live in your presence, and the last state of that person is worse than the first. This is a noticeable feature in the cases of those who have been cured by faith healers; or professional hypnotists.

Head 3. Having explained these dangers, the method I advise for cultivation of will is, to imagine your head as centre of attraction with thoughts like rays radiating out in a vast globe. To want or desire a thing is the first step in the exercise of Will; get a distinct image of the thing you desire placed, as it were, in your heart, concentrate all your wandering rays of thought upon this image until you feel it to be one glowing scarlet ball of compacted force. Then project this concentrated force on the subject you wish to affect.

Flying Roll No. VI
A Note Concerning Flying Roll No. II
by G.H. Frater D.D.C.F.

With regard to the admirable note by V.H. Soror S.S.D.D. on "Will Power and Use"—I would suggest that:

Before bringing the scarlet ray into such intense action in the Heart, as is explained by her, that the Adept should elevate his thought and idea to the contemplation of the Divine Light in Kether, and considering Kether as the crown of the head, to endeavor to bring a ray from thence, into his heart—his Tiphareth through his path of Gimel and then to send the scarlet ray into action; the effect will be powerful and the process safer: otherwise there is a risk to the heart, and a risk of fever, if it be frequently done.

Flying Roll No. X³
Concerning the Symbolism of Self-Sacrifice
and Crucifixion contained in the 5°=6° Grade
by G.H. Frater D.D.C.F.

This lecture was delivered on Good Friday, March 31st, 1893, to the Adepts in College Assembled.

Dealing first of all with the diagrams in the First Order and proceeding upwards, it will be noticed that in the lowest Grade in the Outer Order (0°=0°) there are no diagrams properly so called, but that on the two Pillars is depicted the symbolism of the passage of the Soul from the *Egyptian Ritual of the Dead*; this being as it were a sympathetical aspect to be developed and explained with the advance of the Candidate through the various stages.

After the first Grade comes the 1°=10°, where we find the first form of the Sephiroth in the Tree of Life; this is the representation of the Flaming Sword descending, but it is not until the 2°=9° Grade comes that we begin to find the actual Symbol of Self Sacrifice. The 2°=9° Altar diagram, then, represents, the Serpent of Wisdom twined through the Paths. In the 4°=7° Grade however, you are shown the same Serpent; its representation being that of the Serpent Nechushtan. This was the Serpent of Brass that Moses made in the Wilderness, and which was turned around the central Pillar of Mildness, having three cross bars upon it, representing a species of triple cross.

Dealing now with the Altar diagram of the 3°=8° Grade, it will be seen that Adam is the Tiphareth part, wherein he is extended. That is to say that the form of the man is projected from there. The figure of Eve stands in Malkuth, in the form of the Supporter.

The first ideal form of Man is in Adam Kadmon, behind the Kether form and, as it were, the prototype of the Tiphareth form. This Tiphareth answers to the letter Vau of the Holy Name, as representing the Prince. The letter Vau also represents the number Six and Adam was created on the Sixth day, for Tiphareth is the Symbol of the Creation. Furthermore, the Hexagram consists of the two forms Fire and Water: the ideal Fire and the ideal Water; the Spirit and the Water of Creation; the spiritual Ether and the Ethereal Fire; the Fire of the Holy Spirit. Thus, in the creation of the Man is the extension from Tiphareth, *i.e.*, the moment Adam is created, that is the beginning of the reflection of the lower Triad, and finally, of Malkuth. Eve is the synthesis of Creation and represents the Mother of Life, as the name ChaVaH. The $3^{\circ}=8^{\circ}$ diagram thus represents the establishment of life, *i.e.*, created life, and it is the Tree of Knowledge of Good and Evil, because it is the balance point between Good and Evil; for in the material body we are placed to give victory to which we will. Hence the significance of the Serpent, "Ye shall be as Gods, knowing Good and Evil." But the knowledge of Evil brought with it the descent into the Qlippoth, and although Malkuth is directly involved in the "Fall," the Sephiroth immediately above cannot be said to have actually entered into the Knowledge of Evil. Therefore, in the allegorical account of the Creation in Genesis, it is said that Man is checked from putting forth his hand to take of the Tree of Life, so as not to involve the higher Sephiroth in the "Fall" which, (he being unbalanced in himself) would only have precipitated disaster.

In the $4^{\circ}=7^{\circ}$ diagram, the Garden of Eden After the Fall, we find represented the Fall and the consequent rise of the Dragon, which in the $3^{\circ}=8^{\circ}$ Grade is represented coiled beneath Malkuth in the Kingdom of the Shells; but it only raises its head to the Sephiroth by right of the Crowns of the Kings of Edom.

These latter represent the Worlds of unbalanced force, before the Creation is established. They furthermore symbolize the places of the Sephiroth which are hollowed, and before the light fills the cavities (the Light which comes down and fills the cavities is to be found allegorically set forth in the story of the usurpation of the younger brother in the story of Esau and Jacob). "Before all things were the Waters, and the Darkness, and the Gates of the Land of Night." Note also the War of the Titans who rise and fight against Jupiter.

The Edomite Kings, therefore, are not altogether Evil, but they are partly connected with Evil. They are the forces of restriction.

The result, therefore, on a higher plane in the Tree, is that the Great Serpent rises to Daath, and if the Four Worlds be placed upon the Tree itself; it will be observed that the cutting off by the Serpent is between Yetzirah and Briah. Thus, Evil cannot arise into the World of Briah, or indeed transcend the limits of Yetzirah. But if we seek for the correspondence of Evil in the Worlds of Briah and Atziluth, it will be found to consist in a lesser form of Good—a limiting, restricting and binding force without which you cannot have form on the higher planes. It is only in the Worlds of Yetzirah and Assiah that the analogue of this principle becomes absolutely Evil.

This idea was first expressed by the Gnostics, when they said that Achamoth attempted to comprehend the Pleroma, but could not understand it, and from the grief of her were formed the demons and evil spirits.⁴

If therefore we seek to institute an analogy concerning the Microcosm, it will be seen the Nephesch refers to Malkuth and Assiah; Ruach will refer to Yetzirah, which is the World of Formation, therefore, the formative principle operating in the Ruach gives form to all ideas, and is that which weighs, balances and works in things. Ruach can also have an evil side.

Neschamah is equated to the higher aspirations of the Soul, which aspires to the ideal. There can be no positively evil side to Neschamah. There will be only a higher or lower aspiration.

If the Ruach overpowers the Neschamah; if the Neschamah seeks the lower good: both will be ruined. The following of a false idea cannot be said to be exactly evil, but is a lower Good than it should be.

Neschamah will answer to the World of Briah, so also will Chiah, which is allotted to Chokmah; but you cannot touch the Yechidah part of you with your Ruach: you must use the consciousness of the Neschamah. This Yechidah will, together with Chiah, be the "Higher Genius," though this again will not be the *highest* self. For in and behind Kether will reside a part of the being, which it is impossible to understand, and which one can only aim at: this is the highest Soul, and answering to the highest part of Yechidah, cannot be touched by Neschamah. There must be a mode of transferring the synthesis of the consciousness making up Man to this upper Sephirah. The Fall, which cut away the Higher from the lower Sephiroth in Daath, was also our descent into this life, as it were, from that Upper and Higher Soul. Therefore, our objective is to get into contact with that again, which is only to be done through the Neschamah, which is the Divine Mother of the Soul,—our Aima.

When the Candidate enters the Vault and kneels down at the second point of the 5°=6° Ceremony, he does so at the centre of the Altar above the symbolic form of the Adept, who is the synthesis of the sides of the Vault, from whence he has come forth. He occupies a central position between Kether and the World of Shades, being there protected by the rising glory of the Golden Cross and the Rose. Then this Prayer is said: "Unto Thee Sole Wise, Sole Mighty and Sole Eternal One, be Praise and Glory forever." Now it must be the Macroprosopus, the Amen, who is addressed here; The Lord of Kether, who has permitted this Aspirant who now kneeleth before Him to penetrate thus far into the Sanctuary of His Mysteries, (which is in the centre of the Universe). "Not unto us, but unto His Name be the Glory" (which is the name YHVH, with the addition of the letter Shin). "Let the influence of Thy Divine Ones descend upon his head," (These Divine Ones are Angelic forces, and the Higher Self is in the nature of the Angelic Forces, as the Higher Self is in that of the Divine One) "and teach him the value of self-sacrifice, so that he shall shrink not in the hour of trial, but that thus; His name may be written on high" (that is, the Divine name formulated in him may be brought up, as it were, to the heights), "and may stand in the presence of the Holy One" (which genius will be a mighty Angelic power, and in form far different from the petty personages we are here); "in that hour, when the Son of man is worked before the Lord of Spirits, and His name, in the Presence of the Ancient Days."

This will be the synthetical form of the Son of Man, the *Ben Adam*, who is the synthesis of the Ruach of the Universe: in other words, the allusion is to the Great God of the World of Yetzirah or the Microprosopus, the Son of the first Adam when He is invoked before the Lord of Spirits, which can but be in Kether; and His Name in the presence of the Ancient of Days. "He who is ancient before the Gods, ancient before time, ancient before the formation of the Worlds, He the ETERNAL AMEN, or even He who is before Amen, and whom the plumes of Amen's head-dress only touch."

Now the foregoing partly represents the mode in which the initiate becomes the Adept: the Ruach, directed in accordance with the promptings of the Neschamah, keeps the Nephesch from being the ground of the Evil forces, and the Neschamah brings the Ruach into contact with the Chiah, *i.e.*, the genius which stands in the presence of the Holy One, the Yechidah and the Divine self; also stands, as it were, before the Synthetical God of all things. That is the only real way to become the Greatest Adept, and is directly dependent on your life and your actions in life.

And upon the lid of the Pastos this process is symbolically resumed: there we see the suffering Man, pitiful and just, before whose justice and purity the heads of the dragon fall back, but on the upper half there is depicted a tremendous and a flaming God, the fully initiated Man: the Adept who has attained his Supreme Initiation.

It will be noticed that in the 4°=7° Diagram the heads of the Dragon have seized the Sephiroth but, as before remarked, on the lid of the Pastos they are falling back from the figure on the Cross: they are dispossessed only by the sacrifice of the lower Self.

Recall to your mind that passage in one of the Eddas: "I hung on the Tree three days and three nights, wounded with a spear, myself, a sacrifice offered to my (highest) Self:—Odin unto Odin." It will furthermore be noticed that this way of looking at the matter at once makes a reconciliation between the account in the Gospel of the Christ as a calm,

peaceful, and pitiful Man, and the representation in the Apocalypse of a tremendous and flaming God. A glance at the top half of the Pastos shows the descent as a flaming sword which casts out evil, the whole surrounding being white with brilliance. "And He had in His right hand Seven Stars ... and the Seven Stars represent the (Arch) Angels of the Seven Churches," or abodes in Assiah, at His feet ...

The Life of Nations is like the life of men: they are born, become intellectual, direct that intellect to black ends, and perish. But every now and then, at the end of certain periods, there are greater crises in the World's history than at other periods. At such times it becomes necessary that Sons of Gods should be incarnated to lead on the new era of the Universe. I do not affirm that Christ was necessarily a man who obtained Adeptship in that incarnation, but rather one who had obtained Adeptship and had come down to be incarnated again to lead up the new era. It was however, necessary in the crucifixion of so great a Soul, so that the form might actually suffer; that everything except the Nephesh should be withdrawn, which would be the reason for the Cry of the *Nephesh*, "My God, My God, Why hast thou forsaken me?" For the *Nephesh*, which was temporarily abandoned in this case, was the cloak of that incarnation. In other words, the only mortal part about the Man or the God, (and then only after incurring that physical death, as it were), could the other divine parts suddenly come down and make it the resurrected or glorified body, which, according to the description, had after the Resurrection, the apparent solidity of the ordinary body, and the faculties of the Spirit Body. Because if you can once get the great force of the Highest to send its ray clean down through the *Neschamah* into the mind, and thence, into our physical body, the *Nephesh* would be so transformed as to render you almost like a God walking on this Earth.

The Ruach, then, has to undergo a certain check and suffering in order to attain its Apotheosis, which is the work of our Adept.

In the fully initiated Adept, the *Nephesh* is so withdrawn into the Ruach, that even the lowest parts of these two principles cease to become allied to the body and are drawn into the first six Sephiroth. This is again brought out in the Obligation, where you say, "I pledge myself to hereby give myself to the Great Work, which is so to exalt my lower nature that I may at length become more than human, and thus gradually raise and unite myself to my higher and Divine genius." If it is a very great thing to unite yourself to the genius, how much more so must it be to unite yourself to the God that is behind it!

Looking at the Pastos, it will be seen that it represents a kind of triple cube, the whole of which is placed between light and darkness. The Lid is half Light and half Darkness: the upper end is the symbol of Light, and the lower, the symbol of Darkness; while the sides have the colors placed between the Light and the Darkness. At the head is placed a Golden Greek cross representing the Spirit and the Elements, and a Rose of 7 times 7 petals, and there are four rays which go out from it. But at the foot, that which the feet rest on as if they were exalted by it; is the Cross exalted on a pedestal of Three Steps: *viz.* the Obligation Cross. This latter is also to an extent represented on the top in the crucified figure, and symbolizes the voluntary sacrifice of the lower Will, which is incidental to allying the intellect with the higher aspirations, and to the establishment of your consciousness therein: thus, if the ordinary consciousness were centered in the Ruach, you could touch the *Neschamah*, while if it was in the latter, you could touch the Genius.

Now this transference of consciousness from Ruach to *Neschamah* is one object of the ceremony of the 5°=6° Ritual: it is a thing which will be more readily understood when the Grade of Adeptus Minor is reached. It is especially intended to effect the change of the consciousness into the *Neschamah*, and there are three places where it can take place. The first is when the Aspirant is on the Cross, because he is so exactly fulfilling the symbol of the abnegation of the lower Self and the union with the Higher Self; and also there is the invocation of the Angel H.U.A.

The second place is when he touches the Rose of the representative of C.R. in the Vault, when he has taken on himself the symbols of suffering and self-sacrifice, and says that his victory is in the Cross of the Rose.

The third place is when he enters the Vault in the third point and kneels down, and the Chief Adept says "I am the reconciler with the Ineffable: I am the dweller of the invisible: let the White Brilliance of the Divine Spirit descend."

In these three cases a possible exchange of consciousness from the Ruach into the Neschamah is initiated, so that whether he understands it or not, the Aspirant actually approaches his own Genius. (There are some cases where the Genius may have attained a height and fallen: that is when, having touched the Ruach in one incarnation, it has been so wrought upon by the sufferings of the lower part, that it has for the moment consented to slaken the tension of their union. Now if the Genius part, instead of identifying itself with the God part, identifies itself too much with the Neschamah, a fall of the Genius takes place; this is not altogether evil, but may entail a certain evil effect.)

The most complete point of actual contact is in the third point, where the Chief Adept says: "I am the Resurrection and the Life! He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die": *i.e.*, if you can live at will in the Neschamah and touch of the Genius, you will have made a great step towards the Divine Elixir, for you will be worthy to sit with the Gods, and that which you drink of is real Elixir, the Elixir of the Spirit of Life.

Then the Second Adept says: "Behold the Image of the Justified One, crucified on the Cross of the Infernal Rivers of Death," and the Third Adept shows deific antithesis: the exaltation into the Divine. Then the Chief Adept says again: "I am the First and the Last," (the Aleph and the Tau and the Yod and the HeH(f) of the sacred Name), "I am He that liveth but was dead, and behold I am alive for evermore, Amen"; that is using the name of the Egyptian Deity AMON, (or Amen), who represents the Ideal God Force, "and I hold the Keys of Death and of Hell." (Because if you stand on Malkuth and keep your touch with the Gods, you hold the Keys of that which is below.)

But the lower self all this time has an existence, for it certainly is not quite eliminated: it is cast forth from the Nephesh, yet preserving a link with it, it goes down into the Qlipoth, and in this connection, it is well to observe that what may be really Evil on this Earth plane, may be even as a God among the Demons.

The words "He descended into Hell," have such a significance. This Third point then represents the attainment of the Divine; and the Second Adept proceeds to say: "He that hath an ear let him hear what the Spirit says unto the Assemblies" (*i.e.*, in Malkuth), and if the Voice of the Divine is found in Malkuth, it must find its echo in the realms beneath.

Then follows the exaltation into Neschamah of the Consciousness of the Chief Adept, whose Voice seems as if he were symbolically standing with his head in Atziluth, whence it reverberates through the Worlds, sinking down below Malkuth unto the dominion of the Shells, and he says: "For I know that my Redeemer liveth" (the Redeemer is He that brings again), "and that he shall stand at the latter day upon the Earth. I am the Way, the Truth, and the Life. No Man cometh unto the Father but by me, *etc.*" This whole passage of the Chief Adept is formed of a collection of utterances, which are, as it were, the speeches of the Great Gods, which he can only hear when he is still further exalted into Kether. "I am the Way, the Truth, and the Life," is the reflected Triad. No man cometh unto the Father, but by me. Then the Neschamah speaks; down to "I have entered into the Invisible." Then it is as if the Consciousness went into the Genius, which says "I am the Sun in his rising, I have passed through the hour of the Cloud and Night."

Then follows: "I am Amon the Concealed One, the Opener of the Day," like the Great God in Atziluth, "I am Osiris Onnofris, the Crucified One," who is perfected in the balance and risen above all considerations that cometh from Maya, or illusion, and who only seeks the eternal life from above, and then, as if in a supreme moment "I am the Lord of Life, triumphant over death, and there is no part of me that is not of the Gods." (That is the Voice of Kether.) This again is followed by a synthetical culmination, as if all the Divine ones united in the utterance: "I am the Preparer of the pathway, the Rescuer unto the Light! Out of the Darkness let the Light arise!"

Then the Aspirant is prompted to say: "Before, I was blind, but now I see," representing again the blindness to the Neschamah Consciousness and the passage into this.

Whereupon the Chief Adept says: "I am the Reconciler with the Ineffable! I am the

dweller of the invisible; let the White Brilliance of the Divine Spirit descend."

The Aspirant is now told to rise as Adeptus Minor of the Rose of Ruby and the Cross of Gold, in the sign of Osiris Slain; and then, "We receive thee as Adeptus Minor in that sign of rectitude and Self Sacrifice."

The affirmation of three parts is then proceeded with:

The Chief Adept says, "Be thy mind opened unto the Higher," and Second Adept, "Be thy heart the centre of Light," and Third Adept, "Be thy body the temple of the Rosy Cross."

The pass Word is then announced, which is formed from the Mystic Number of the Grade: 21. This Pass Word, however, is the Divine Name of Kether: it is used as the Pass Word of this Grade of Tiphareth in order to affirm the connection between the two.

Then the Chief Adept says that the Key Word is I.N.R.I. The three Adepts themselves represent Chesed, Geburah and Tiphareth. The Creator, the Destroyer and the Sacrificed One: ISIS, APOPHIS and OSIRIS which represents the name I.A.O. The Symbol of Osiris Slain is the Cross; L, the Sign of the Mourning of Isis: V, the sign of Typhon and Apophis: X, the sign of Osiris risen which is L.V.X. the Light of the Cross, or that which symbolizes the way into the Divine through Sacrifice. So that the symbolism in its entirety represents the exaltation of the Initiate into the Adept.

Flying Roll No. XXXVII⁵ The Kabbalistic Soul and Aura Activation During Ritual

By now most of you will be familiar with the three main principles of the Kabbalistic Soul (Neschamah, Ruach and Nephesch).

The importance of understanding this principle is because during ritual, the link of the three aspects of the Soul opens the gate to a tremendous source of energy. If we study how this energy can be acquired, we use the principles of the aura as a method of expanding this principle. The aura around the body is made up of images of the man, which start next to the skin, and can be seen extending 6 to 12 feet from the physical body. Some have grouped these images together in 7 stages, but the fact remains that they all emanate from the physical in shape, and can be attributed to the Nephesch.

The Ruach during ritual is the Astral Shell the Hierophant creates before the ritual begins,

and which the Officers step into. (The method of doing this will be explained at higher grades). This is the accumulated unconscious energy of the Order which is drawn from the matrix and sent back when the ceremony is completed. When the Temple Officer silently meditates, he consciously links his aura with the Shell which opens up new channels of awareness within him.

The Neschamah is the divine spark brought about by the Ruach and Nephesch, linked with the Officer stretching forth his faculty of reason; all are joined as a unified force by the Hierophant who welds them together as he brings down the power of the Order which could be classed as the Neschamah. While this entire principle is inherent in us as living beings (with the Neschamah as our soul or disassociated state of awareness), we have in fact learned to extend this faculty via group ritual working.

As one advances through the ranks of the Order, the aura is impregnated with the vital forms of each Elemental Grade. This forces a link between your own aura and the Ruach of the Order. It is power which binds the two together in a positive manner, the link being stronger with each grade you progress through.

This makes it easier each time for the power of the Neschamah to give the divine spark and bind to the Ruach, to come through during ceremony. It is not unusual, if this is done correctly, for the aura to light up, and/or images appear around the Officers, especially the Hierophant. The shapes will vary according to the Officer and grade, but shows that the Nephesch, Ruach, and Neschamah, have linked together correctly. Generally, imbalances in these ceremonies occur when the Ruach has blocked off the power of Neschamah, and in cases like these the onus is on the Hierophant or another Officer to bring them through.

At the close of the ceremony the Neschamah withdraws, and the Ruach unbinds, leaving the Nephesh revitalized and replenished. The Order aspect of the Kabbalistic Soul cannot function correctly unless these three phases in our own beings are operating. The joining point is when our own Ruach links with the Order's created Ruach, which allows the energy to be passed through to the Nephesh at a particular point.

Flying Roll No. XXXIX Transmission of the Etheric Link

[One of the most little known but important facets of the Order is the "Etheric Link," for without it there can be no Order. The Link itself is in three stages. The first is its development in the Outer Order.

In the 0°=0°, the Neophyte is first introduced to the Link, which results in a type of power surge in the aura which expands the aura and heightens its density. It is seen by those who are clairvoyant as a shimmering green or blue light (depending on the degree of contact). In the four subsequent Elemental Grades that follow, the Link established in the 0°=0° is then opened up to receive an impetus of energy tailored to, and in empathy with, the corporeal elements. At this point the aura must be continually charged through ritual practice and meditation exercise, so that the power-flow through the Link does not close or seal off, which it will do if left in the outer Element Grades for too long a period. (For example, spending a couple of years on each Element Grade.)

If an individual is expelled or leaves the Order in the Outer Grades, the Link will automatically seal itself off, as it cannot be sustained without impetus from the Second Order, no matter how much study is done.

From the Portal onwards the Link undergoes a definite change. Being parasitic by nature, it forms a firm shell within the aura itself, which resembles the shape of the body. It is translucent and emanates through the aura from subtle centres of the body. Once accepted into the body during the 5°=6°, it is impregnated into the individual for life, unless the Chiefs who emanate the Link choose to close it down. In the Order one can only reduce the Adept in rank to the Portal, but they have no power to alter or cut the Link. If one advances through the Second Order Grades, this Link is further strengthened by ritual.

In the final phase at the 7°=4° Grade, a Ritual called "Transmission of the Etheric Link" is performed (and is usually reserved for those of the Office of Chief or who will succeed to that Office), where the Link is given in its entirety to the Adept so that they are able to carry on.

The Link, in its varying stages, could be described as an astral tunnel of sorts, allowing access to certain regions of the astral plane where a contingency of astral entities govern their respective areas. The main theory is that if there are enough links to humankind, more energy is released to man to accomplish things of "the Great Work" Hence, when one obtains initiation with an Order, these links are forged. Basically, this is a two way communication. The astral entities need devotion to increase their own power in the astral (by having the devotee send back the impetus through devotion and worship), with the result being the energies of two different worlds are received and converted: a type of perpetual motion that increases as long as both parties are willing to conform.

Each Esoteric Order usually works from an essential basic theme, but concentrates in different areas of development. When a link is formed, one attunes to working in a particular area to which the astral entities have been designated (from their own plane) to develop.

Direct contact with these astral entities is done via the Link (astral tunnel), in which the Adept travels during skrying trips to those planes he wishes contact.

There are a number of instances where Adepts, once in the Second Order, find that through their astral abilities they are attracted by entities to work in areas other than the Order. In cases like, when the Guardians have consented to accept them so that they can progress to a certain level; then another Link is forged from that point to another set of entities or esoteric Order. It must be remembered that even in the astral, there

is a certain amount of give and take. In algebraic terminology, "A" must go through "B" to arrive at "C." The Christian faith is a good example of this, as are the numerous offshoots of our own Order. In a case like this, once the new Link, at "C," is formed, the old one at "B" is closed, and a direct link from "A" to "C" is utilized.]

The Transmission of the Etheric Link

Officers

Chief Adept.

Second Adept.

Third Adept.

Chief Adept: V.H. Third Adept, who is he that waiteth without the Portal.

Third Adept: Our Frater (or Soror) <_____,>, who hath attained unto the High Grade of <_____.>.

Chief Adept: Go then, V.H. Associate Adept, and see that it is in truth our Frater <_____.> seeks. Test him to see if he be well prepared to proceed with this ceremony, being in a calm and recollected frame of mind, that we may bestow upon him the full power the Link which we have commissioned to transmit to him. Instruct him to enter the Hall of the Adepti, his hands meekly folded upon his breast; let him say clearly and humbly, "I <_____.> hereby request you to bestow upon me the true Etheric Link which unites us in unbroken succession with our Founder and Father Christian Rosenkreutz and His Companions. May he transmit therewith the Spiritual Knowledge and Power of Healing and Comfort to the sick and sorry, and may I be enabled to use those gifts for the good of the Rosicrucian Order to which I have the honor to belong. I pledge myself to use this Link according to the Ancient Traditions of the Order, and I proclaim my sincere belief in the person known to us as Christian Rosenkreutz, who founded the Order to which I have the honor to belong."

V.H. Second Adept, assist the Third Adept in the Reception of our Frater.

(Third Adept goes out, prepares Postulant, and sees that he is robed in White, and he gives him the petition, and guards the Portal.)

Postulant: ווּוּ, ווּוּ. (*knocks 3, 3.*)

(Second Adept admits them.)

(Postulant reads petition.)

Chief Adept: V.H. Frater (or Soror), since the days when our Founder and Father C.R.C. dwelt upon this Earth, He has been able, by His great advance, to exercise supreme rule over the Order called by His name. He and certain of His followers who have passed through the Veil, form a circle which continuously directs the growth and development of this Order, aiding its Rulers and inspiring them. At intervals of 120 years, this supervision becomes for a time more definite, and has been used to modify and reconstitute that it may be constantly adapted to the needs of each new age.

In the year of Our Lord 1890, this revival and reconstitution of the Order took place. Under the new conditions, no written mandate was issued to the Rulers of the Temples or Groups, and it is therefore more necessary that the purely Etheric Link should be, at the discretion of those who already hold it, transmitted to such Rulers and Adepti as may be considered suitable. For this reason it is now offered to you.

We have been given the Power to transmit it and the privilege of conveying it to you, and through you to others who may be judged worthy. We do this therefore on the understanding that you will exercise due care and conscientious discrimination in the transmission of this Link to others; that in doing this, you will call to your aid Two Fratres who have also received it from us, so that you form a Triad of Power. Should one of the three be removed from this plane, let the remaining two select a discreet and loyal person as a successor. You are only empowered to transmit this Link to members of the R.R. et A.C.

In receiving this Link and those Higher Grades which we are in a position to bestow upon you, you will in truth become connected with the modern successors of the Original and True Rosicrucian Order. That Order which was founded in Europe in 1250, and was duly manifest in 1405 as is transcribed in our Ritual of the 5°=6° Grade.

I now charge you to answer truly under those conditions.

Are you willing to receive this LINK, and never to reveal when, where, or from whom you have received it?

Postulant: I willingly accept the conditions and pledge my honor that I will faithfully observe them.

Chief Adept: Then approach the Vault, my Frater, and kneel within its Threshold while we invoke our Father Christian Rosenkreutz.

(The Chiefs enter the Vault and Postulant follows and kneels on the Threshold facing east. Chief Adept stands east of him, facing east. Second Adept in south-east. Third Adept in north-east. They stretch out their right hands towards the Centre East while holding their Wands.)

Chief Adept: Christian Rosenkreutz.

Second Adept: Christian Rosenkreutz.

Third Adept: Christian Rosenkreutz.

All: Christian Rosenkreutz, we invoke Thee to manifest Thyself and to transmit through us the ETHERIC LINK with thyself to this our Frater <_____> that he may indeed become Thy son and spiritual heir.

(There is a Pause; the three Officers turn slowly, form a Triangle about the Postulant. They lay aside their Wands and Ankhs.)

(Postulant is directed to place his left hand upon the Chief's breast, his right hand in the Chief's right hand. Second and Third Adepts place their hands: one on the head of Postulant over Chief's left hand, and the other on the Chief's back.)

All: I (we) by the Power transmitted to me (us) do hereby transmit to you Frater <_____> the ETHERIC LINK with our Father CHRISTIAN ROSENKREUTZ, and the Rosicrucian Order founded by Him.

(There is a Pause.)

(Adepts withdraw their hands and leave the Vault. Postulant remains kneeling. The Door is closed upon him, and he is left alone for 10 minutes. The Chief then goes into the Vault, raises Postulant by placing his hand on his head, saying:)

Chief Adept: May you be brave. May you be faithful. May you be true.

(Note: The Pastos should be placed in the Portal for this Ceremony and the Altar moved to the extreme East; and Three Candles placed upon it. The incense should be burning.)

(All present exchange the Full Grip across the Pastos, then form a circle and do full 7°=4° Signs.)

Notes:

1. "The Vibratory Mode of Pronouncing the Divine Name" is printed from the Golden Dawn document titled *Telesmatic Figures*. This is a very powerful, but simple vibratory method to use when creating God-forms.—D.K.
2. This is referring to the Pentagram.—D.K.
3. The following paper by S.L. Mathers was one of the few that he did on the symbolism of the 5°=6° Grade and of the Outer Order symbolism; it is highly significant. Mathers shows the complexity of the energies employed within the 5°=6° Grade and gives some indication of the variation of energies one has to be able to recognize and control.—P.Z.
4. The Gnostics called this Achamoth, but probably this was a corruption of Chokmutha.—D.D.C.F.
5. The following paper was a Flying Roll document that was issued in the Thoth-Hermes Temple which explains the function of the rituals from a Kabbalistic point of view.—P.Z.

Suggested Further Reading

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- _____. *The Golden Dawn: Twilight of the Magicians*. Foreword by Israel Regardie. Northamptonshire: Aquarian Press, 1983.
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- Christopher McIntosh. *The Rosicrucians: The History and Mythology of an Occult Order*. Retitled, revised and enlarged. Northamptonshire: Crucible, 1987.
- _____. *The Rose Cross and the Age of Reason: Eighteen-Century Rosicrucianism in Central Europe and its Relationship to the Enlightenment*. Leiden: E.J. Brill, 1992.
- Israel Regardie. *The Complete Golden Dawn System of Magic* by Israel Regardie. Falcon Press, 1984.
- _____. *The Golden Dawn* by Israel Regardie. 4 vols. Aries Press, 1937-1940.
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- Arthur Edward Waite. *The Brotherhood of the Rosy Cross: Being Records of the House of the Holy Spirit in its Inward & Outward History*. London: William Rider & Son, 1924.
- _____. *The Real History of the Rosicrucians, founded on their own Manifestos and on Facts and Documents collected from the Writings of Initiated Brethren*. London: George Redway, 1887.
- Patrick Zalewski. Please see verso of half-title page for a complete listing of titles.

This is not another beginner book on Magick that so many large publishing companies tend to print. This book was designed for the intermediate and advanced practitioner of the Order of the Golden Dawn. Pat Zalewski was fortunate enough to work with original members of the Stella Matutina and was taught the inner secrets of the Adepts. Now for the first time, these secrets are being published so that those who could benefit from this knowledge will learn as Zalewski had done with his mentor, Jack Taylor. Also being released for the first time is the connection between the Admission Badges and the Temple floor diagrams. Zalewski also discusses in-depth the God-form assumption technique he learned. Many significant lessons are contained in this book that you will not get from any other source.

Darcy Küntz

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