

Welcome!

You are now a member of a very elite group of individuals who are dedicated to a deeper, more profound understanding of the Western Mystery tradition.

The mysteries are designed to provide you with the necessary tools to develop complete self-mastery in every aspect of your life. This is not an easy task, nor one that will happen over night. However, with dedication, determination, and persistence, the universe in which we live will unfold itself to you in an infinite number of self-enhancing ways.

The Golden Dawn system is the Crowning Jewel of the mysteries. In the system and Order of which you are now a part, you will learn skills that are practical and usable on a regular, daily basis. More importantly, you will learn about the greatest mystery of all - yourself.

If you are to be successful, you must devote time each day to consistent and regular study. We all devote time each day to an endless string of activities, but unless we devote time to our own development, life will never unfold the endless possibilities available to us.

You will not find any quick, easy, junk food type magickal techniques in the Eternal Golden Dawn study material. You will, however, discover a step-by-step method leading to self-mastery and inner magickal adepthood.

We welcome you in fraternal Love, Truth, and Knowledge (770) and remind you that your fellow friends (members) and your personal adept stand ready to assist you upon your request.

G.H. Frater P.C.A 8=3

Imperator

The Hermetic Order Of The GOLDEN DAWN^{Intl.}

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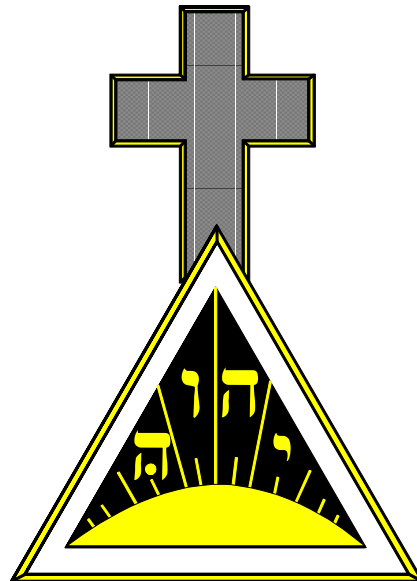
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VOWS UNTO THE ORDER



NEOPHYTE 0 = 0

I, _____ in the presence of the Lord of the Universe and in the presence of my Higher Self, the Divine Guardians of this Order, and this assembly in this Hall of the Neophyte of the Hermetic Order of the Golden Dawn, do of my own free will, hereby and hereon most solemnly promise to keep secret this Order, the names of its members, and any and all proceedings that take place at its meetings from every person in the world who has not been initiated into it. Nor will I discuss Order proceedings with any member who has not the current password, or who has resigned, been expelled, or in general has fallen away from Order attendance and participation and Golden Dawn studies.

I undertake to maintain a kindly and benevolent relation with all Fraters and Sorors of this Order. I will treat all members as if they were a brother or sister, as if we shared the same mother, the same father.

I solemnly promise to keep secret any information I may have gathered

concerning this Order before taking this oath. I will neither copy nor allow to be copied any manuscript, except for personal use, until I obtain permission from the Chiefs of the Second Order.

I solemnly promise not to suffer myself to be placed, nor place myself in, a state of passivity through either mesmerism, drugs, alcohol or any other method of deep induction. I will maintain control of my mind at all times, less others influence me or manipulate me into purposes of serving their own greed or lust.

I solemnly promise to preserve and defend this Order with courage and determination in the labor and study of the Divine Science and I shall always uphold the integrity of this Order through the virtues of the infinite pillars upon which this Order is built - Love, Truth, Knowledge.

I will not debase my mystical knowledge in the labor of evil magic at any time, tried or under temptation.

I, in addition, promise to uphold the decisions of the Chiefs of the Second Order as final in the governance of this Order. Neither will I encourage schism nor encourage or suggest other members abstain from Order participation or membership under a heavy penalty exacted by the Chiefs of the Third Order - the Divine guardians of the Mysteries.

Finally, I foremost pledge myself to Divine Light, to the magical way of life, to the principles of brotherly love and to the future development of the spiritual through the greater understanding of the Mysteries and the Hermetic Order of the Golden Dawn.

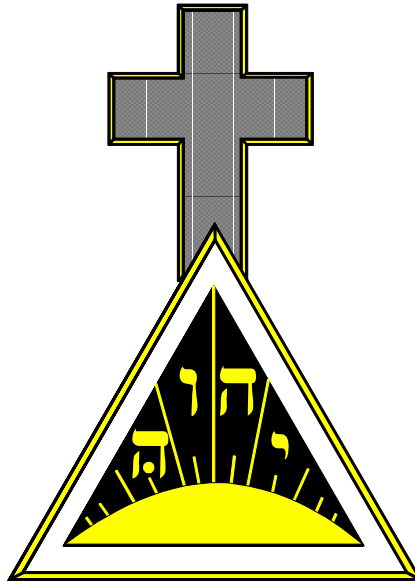
I pledge this secret.

I pledge a sacred oath with my mighty and secret soul.

I do so swear,

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GRADE STRUCTURE



NEOPHYTE 0 = 0

The Grade Structure

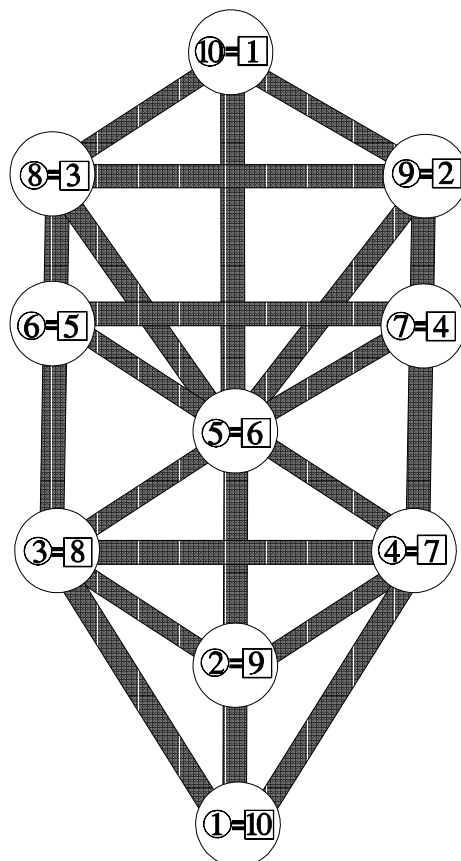
Kether	10=1	Ipissimus
Chokmah	9=2	Magus
Binah	8=3	Magister Templi
Chesed	7=4	Adeptus Exemptus
Geburah	6=5	Adeptus Major
Tiphareth	5=6	Zelator Adeptus Minor Adeptus Minor Portal Grade

Netzach	4=7	Philosophus - Worker of Fire
Hod	3=8	Practicus - Worker of Fluids
Yesod	2=9	Theoricus - Worker of Air
Malkuth	1=10	Zelator - Worker of the Realm
	0=0	Neophyte - Child of the First Step

It is important to have a basic working understanding of the grade structure of the Order. Grades are only bestowed when one has completed study and testing on the various materials necessary to complete each grade.

Each grade in the Hermetic Order of the Golden Dawn is based on the Qabalistic Tree of Life. As you become more aware of the sephiroth of the Tree of Life and the energies they represent, you will have a more clear-cut idea of the energies of each grade.

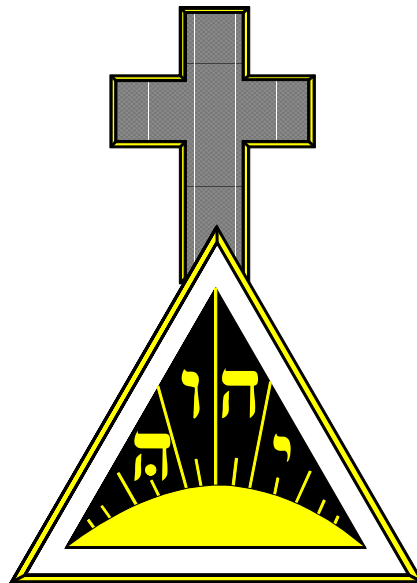
Memorize the sephiroth first, then the name, color and translation. Then commit the grades of the Order to memory.



Grades on the Tree of Life

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**NEOPHYTE INITIATION OF
THE HERMETIC ORDER OF
THE GOLDEN DAWN**



NEOPHYTE 0=0

HIEREUS: "Of life, because the letter H is our mode of representing the ancient Greek aspirant or breathing, and breath is evidence of life."

HIEROPHANT: "How many lesser officers are there?"

HIEREUS: "There are three: The **Kerux**, **Stolistes** and **Dadouchos** and in addition, the Sentinel. The Sentinel, armed with a lethal weapon, guards the Temple, keeps out intruders, and prepares the candidate."

HIEROPHANT: "**Dadouchos**, your station and duties?"

DADOUCHOS: "My station is in the south to symbolize heat and dryness. My duties include the fires of the Temple and incense, and to consecrate the Hall and those present with fire."

HIEROPHANT: "**Stolistes**, your station and duties?"

STOLISTES: "My station is in the north to symbolize cold and moisture. My duties are to see that the robes, collars and insignia of the officers are ready at the opening, watching over the Cup of Lustral Waters and to purify the Hall and those present with water."

HIEROPHANT: "**Kerux**, your station and duties?"

KERUX: "My station is within the Portal. My duties are to see that the furniture of the Hall is properly arranged at the opening, to guard the inner side of the Portal, to admit the Fraters and Sorors, to watch over the path of the candidate, and to lead all mystical circumambulations. My lamp is a symbol of Hidden Knowledge and my wand is a symbol of directing power."

HIEROPHANT: "Honored **Hegemon**, your station and duties?"

HEGEMON: "My station is between the two pillars of Hermes and Solomon. My face is toward the Cubical Altar of the Universe. My duties are to watch over the Gateway of Hidden Knowledge. For I am the reconciler between Light and Darkness. I immediately follow the Kerux in the mystic circumambulations. I watch over the preparation of the candidate and assist in his reception, and I lead the candidate onto 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 wisdom which guides and regulates life, and my office symbolizes those higher aspirations of the soul which should guide its action."

HIEROPHANT: "Honored **Hiereus**, your station and duties?"

HIEREUS: "My station is in the west, and symbolizes the increase of Darkness and the decrease of Light, which encompass us in the absence of the Sun of Life and Light. I

guard the Gateway of the West and watch over the reception of the candidate and of the lesser officers at the execution of their duties. My robe is an image of the Darkness that was upon the faces of the water. I carry the Sword of Judgment and the Banner of Evening Twilight which is the Banner of the West. I am called Fortitude and I am the Master of Darkness."

HIEROPHANT: (Stands holding the sceptre and Banner of the East.) "My station is on the throne in the east which symbolizes the rise of the Sun, and the Light of the Golden Dawn, Life and Light. The red color of my robe symbolizes Light. My insignias are the Sceptre of Power and the Banner of the East which signify power and light, mercy and wisdom. I am called Power and Mercy, and Light and Abundance. My office is that of the Expounder of the Mysteries (Sits down.). Stolistes, I command you to purify the Temple and members with water."

STOLISTES: (Circumambulates to the Dais, faces east, sprinkles left, right, then center toward the Dais, and makes a cross.) "I purify thee with water." (Faces west sprinkles left, right, then center and makes a cross.) "I purify thee with water." (Turns and gives a small head bow to the **Hierophant** and walks back to his quarter.)

HIEROPHANT: "**Dadouchos**, I command you to consecrate the Temple and members with fire."

DADOUCHOS: (Circumambulates to the Dais, faces east, swings left, right, then center and makes a cross with the incense.) "I consecrate thee with fire." (Faces west, swings left, right, then center and makes a cross with the incense.) "I consecrate thee with fire." (Turns and gives a small head bow to the **Hierophant** and walks back to his quarter.)

HIEROPHANT: (Stands, and hold the scepter in the right hand, and the Banner of East in left. The **Kerux** goes to the northeast, followed by the **Hegemon**, the **Hiereus** with the Banner of West and sword, followed by the **Stolistes**, and the **Dadouchos**. Each officer makes the Sign of Horus and Harpocrates as they pass the Banner of the East.) "Let the mystical circumambulation begin in the Pathway of Light."

(**Hiereus** circumambulates once, the **Hegemon** twice, and the other officers circumambulate three times.)

HIEROPHANT: "The mystical circumambulation, symbolic of the rise of Light is accomplished. Let us adore the Lord of the Universe." (Sits down.)

(**All** face east.)

All: (Salutes with the Sign of Enterer after each phrase.) "Holy art Thou, Lord of the Universe, Holy art Thou which Nature has not formed, Holy art Thou the Vast and Mighty One, Ruler of the Light and the Darkness." (Sign of Silence.)

(**Hierophant**, **Hiereus** and **Hegemon** raise wands and sword in salute, and sink them. All face as usual but remain standing.)

HIEROPHANT: "**Kerux**, in the name of the Lord of the Universe, who works in silence, and whom not but silence can express, I declare to you that the Light shineth in the Darkness and that I have opened the Hall of the Neophyte."

KERUX: (Passes to the northeast and faces west.) "In the name of the Lord of the Universe, who works in silence and whom not but silence can express, I declare that the day of the sun has risen, and the Light shineth in the Darkness."

(**Hierophant**, **Hiereus** and **Hegemon** all knock once in that order. The knocks are given before the words are said in the following.)

HIEROPHANT: (Knocks.) "Khabs."

HIEREUS: (Knocks.) "Am."

HEGEMON: (Knocks.) "Pekht."

HIEREUS: (Knocks.) "Konx."

HEGEMON: (Knocks.) "Om."

HIEROPHANT: (Knocks.) "Pax."

HEGEMON: (Knocks.) "Light."

HIEROPHANT: (Knocks.) "In."

HIEREUS: (Knocks.) "Extension."

(The **Kerux** removes the rose, cup, paten of bread and salt and the lamp from the altar, leaving the cross and triangle only.)

HIEROPHANT: "Fraters and Sorors of the Golden Dawn of the Outer in the Temple of Isis Mighty Mother, I have recieved a dispensation from the Chiefs of the Second Order to duly admit _____ to the grade of Neophyte.

Honored **Hegemon**, instruct the candidate to hold himself/herself/themselves in readiness for the ceremony of his/her/their admission, and superintend his/her/their preparation."

(**Hegemon** salutes **Hierophant** and prepares candidates as follows. The candidate is hoodwinked and a rope is tied thrice around the waist outside of the Temple. The candidate is then placed into position on their knees blindfolded and thrice bound.)

HEGEMON: (**Hegemon** approaches them.) "Child/Children of Earth, arise and enter the Pathway of Darkness."

(**Hegemon** knocks once on the door.)

(**Kerux** knocks from within.)

KERUX: "Very Honored **Hierophant**, is it your pleasure that the candidates be admitted?"

HIEROPHANT: "I give permission to admit _____ who will now lose his/her/their name(s) and who will henceforth be known by the motto _____. Let the **Stolistes** and the **Dadouchos** assist the **Kerux** into their reception."

(**Stolistes** and **Dadouchos** join the **Kerux** at the door.)

(The candidates are allowed into the Hall, but just upon entrance they are barred by the **Kerux**. The **Stolistes** and **Dadouchos** stand behind the **Kerux** in a triangular formation, with the Sentinel at the rear of the candidates.)

KERUX: "Child/Children of Earth, unpurified and unconsecrated thou cannot enter this sacred Hall."

STOLISTES: (Signing a cross on the candidate's forehead.) "Child of Earth I purify thee with water."

DADOUCHOS: (Censing the candidate.) "Child/Children of Earth I consecrate thee with fire."

HIEROPHANT: "Conduct the candidate to the foot of the altar."

(**Hegemon** does so.)

HIEROPHANT: "Inheritor of a dying world, why dost thou seek admission into our Order?"

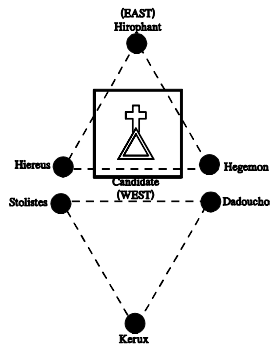
HEGEMON: "My soul wanders in Darkness and seeks the Light of Hidden Knowledge, and I believe that in this Order, knowledge of that Light may be obtained."

HIEROPHANT: "_____ henceforth you shall be known among us by the motto _____. Let this motto and name be a symbol to aid you through the Darkness and into the Light. Share it with no one outside the Order. I hold in my hand your signed pledge to keep secret all relating to this Order, but to confirm it, I now ask if you are willing, in the presence of the Lord of the Universe and this assembly, to take a great and solemn obligation to keep inviolate the secrets and mysteries of our Order."

CANDIDATE: "I am."

HIEROPHANT: "There is nothing contrary to 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 rein in any heart that has not the natural virtues to be their throne."

(**Hierophant** advances between the pillars, the **Hiereus** stands on the candidate's left, the **Hegemon** on the candidate's right, the **Stolistes** behind the **Hiereus**, the **Dadouchos** behind the **Hegemon**, the **Kerux** before the Throne of the West. All form the Hexagram as in diagram below.)



HIEROPHANT: "Thou will kneel on both knees. Give me your right hand which you will place upon this sacred and holy symbol. Place your left hand in mine, bow your head, repeat your full earthly name, and say after me."

(**Hiereus**, **Hegemon** and **Hierophant** form a triangle with tools. The **Hierophant** is in the east, the **Hegemon** is in the southwest, and the **Hiereus** is in the northwest.)

(The obligation is now recited. See the vows unto the Order.)

HIEROPHANT: "Repeat after me. I swear to observe all I have said under penalty of being expelled from this Order, and furthermore, submitting myself to a deadly stream of power set in action by the Divine Guardians of this Order, who, living in the Light of their perfect justice, can strike the breaker of their magical oath with death, palsy, or misfortune. I further swear on my sacred and secret soul."

(**Hiereus** places the sword under the neck of the candidate.)

HIEROPHANT: "Repeat after me. As I bow my neck under the sword of the **Hiereus**, so do I commit myself unto their hands for vengeance or reward. Should I willfully violate the sacred oath I have taken, I hereby submit myself to a deadly and hostile current of will set in motion by the Chiefs of the Order, by which I should fall slain or paralysed without visible weapon as if slain by a lightning flash. So help me, the Lord of the Universe and my own Higher Soul."

Rise, newly obligated Neophyte of the Golden Dawn in the Outer. I declare you Neophyte of the 0=0 grade of the Hermetic Order of the Golden Dawn. Honored **Hegemon**, place the Neophyte in the north part of the Hall, the greatest symbol of darkness."

(**Hegemon** places the initiate in the north facing east. The **Kerux** goes with the lamp and wand to the northeast. The **Stolistes** and **Dadouchos** stand ready to follow in the procession, and the Sentinel remains in his place.)

HIEROPHANT: "The voice of my undying 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 an 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, the Light that shineth in the Darkness, yet the Darkness comprehendeth it not.' Let the mystical circumambulation take place onto the Path of Darkness that leadeth onto Light with the Lamp of Hidden Knowledge to guide the way."

(**Kerux** leads the way, followed by the **Hegemon** with the candidate, with **Stolistes** and **Dadouchos** following last.)

(As the candidate passes the **Hierophant**, he knocks. As they pass the **Hiereus** in the west, he knocks. They pass on to the north, and as they pass east again, the **Hierophant** gives another knock. The **Kerux** bars the way in the south.)

KERUX: "Unpurified and unconsecrated thou cannot enter the Pathway of the West."

STOLISTES: (Signs a cross upon the forehead of the candidate.) "Child of Earth I purify thee with water."

DADOUCHOS: (Censing the candidate.) "Child/Children of Earth, I consecrate thee with fire."

HEGEMON: "Child/Children of Earth, twice purified and twice consecrated, thou mayest approach the Gateway of the West."

(**Kerux** leads the procession to the throne of the **Hiereus**. The **Hegemon** raises all hoodwinks.)

HIEREUS: (Stands threatening with the sword in the right hand, and the Banner of the West in the other.) "Thou cannot pass by me," said the Guardian of the West, "unless you can tell me my name."

HEGEMON: "Darkness is thy name, thou Great One of the Path of Shades."

(Slowly sinking the point of the sword.)

HIEREUS: "Fear is failure, so be without fear. For he/she that trembles at the flames and the floods and the shadows of the night, has no part of Divine Light. Thou hast known me now, so pass thou on."

(**Hegemon** pulls down the hoodwink.)

(**Kerux** leads on. They pass the **Hierophant** who gives one knock, then the **Hiereus** gives one knock as they pass by him. After this passing, the **Kerux** halts in the north, and raises his wand.)

KERUX: (Blocks the way in the north.) "Child/Children of Earth, unpurified and unconsecrated, thou may not enter the Pathway of the East."

STOLISTES: (Marking a cross with water upon the forehead.) "Child/Children of Earth, I purify with thee water."

DADOUCHOS: (Censing the candidate.) "Child/Children of Earth, I consecrate thee with fire."

HEGEMON: "Thrice purified and thrice consecrated, thou mayest approach the Gateway of the East."

(**Kerux** leads the procession forward to the **Hierophant** who stands threatening with the sceptre. The **Hegemon** raises all hoodwinks.)

HIEROPHANT: (Blocking the way.) "Thou cannot pass me, for I am the Guardian of the East, unless thou can tell me my name."

HEGEMON: "Light dawning in the Darkness is thy name, the Light of a Golden Day."

(The **Hierophant** lowers the sceptre.)

HIEROPHANT: "Child/Children of Earth, unbalanced power is evil, unbalanced mercy is weakness and lack of will, unbalanced severity is cruelty and the barrenness of mind. Thou hast known me now, so pass thou on to the Cubical Altar of the Universe."

(**Hegemon** replaces the hoodwink and leads the candidate to the altar.)

HIEROPHANT: (Comes forward between the pillars with sceptre held high in the right hand with the Banner of the East in the left.) "I come in the power of Light, I come in the Light of wisdom, I come in the mercy of Light, the Light hath healing in its wings."

(**Hiereus** moves to the north of the altar with banner and sword in hand. The **Hegemon** moves to the south, the Neophyte to the west, the **Kerux** behind the

Neophyte, and the **Stolistes** and the **Dadouchos** to the right and left of the **Kerux**. The **Hierophant** is in the east. All face the altar, forming a hexagram.)

HIEROPHANT: (Remains standing.) "Let us kneel while I invoke the Lord of the Universe."

HIEROPHANT: "Lord of the Universe, the Vast and Mighty One, Ruler of the Light and the Darkness, we adore Thee and we invoke Thee. Look with favor upon this/these Neophyte(s) who kneeleth before Thee, and grant Thine aid unto the higher aspirations of his/her/their soul, so that he/she/they may prove a true and faithful Frater/Soror among us, unto the glory of Thy ineffable name. Amen. All rise."

(**Hegemon**, **Hiereus** and **Hierophant** all touch their tools above the Neophyte.)

KERUX: (Removes the hoodwink and yells.) "Light!"

HEGEMON: "Inheritor of a dying world, we call thee to the living beauty."

HIEREUS: "Wanderer in the wild Darkness, we call thee to the gentle Light."

HIEROPHANT: "Long has thou dwelt in the darkness, quit the night and seek the day. We receive thee into the Hermetic Order of the Golden Dawn."

HIEROPHANT: (Knocks.) "Khabs."

HIEREUS: (Knocks.) "Am."

HEGEMON: (Knocks.) "Pekht."

HIEREUS: (Knocks.) "Konx."

HEGEMON: (Knocks.) "Om."

HIEROPHANT: (Knocks.) "Pax."

HEGEMON: (Knocks.) "Light!"

HIEROPHANT: (Knocks.) "In!"

HIEREUS: (Knocks.) "Extension!"

(**Kerux** moves to the northeast, and holds his lamp up high.)

HIEROPHANT: (Points to the **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 Hidden Knowledge. Let the candidate be conducted to the east of the altar."

Honored **Hiereus**, I declare to you the duty of entrusting the candidate with the secret Signs, Grip, Grand Word and present Password of the Neophyte grade of the Order of the Golden Dawn in the Outer, of placing him between the mystic pillars, and of superintending his fourth and final consecration."

(**Hierophant** returns to his throne. The **Hiereus** takes his place between the pillars, and the candidate is conducted by the **Hegemon** to the east of the altar facing the **Hiereus**. The **Hiereus** gives the sword and banner to the **Hegemon** to hold.)

(**Hegemon** escorts the Neophyte between the pillars. **Hiereus** instructs the Neophyte in the Grade Sign, the Sign of Silence, the Grip, and Order Greeting.)

HIEREUS: "Frater/Soror _____, I will now proceed to instruct you in the secret Grip and handshake, the Signs, the Grand Word and the Password of this grade. First, advance your left foot six inches: This is called the Step of the grade. There are two signs: The first of the saluting signs is given thus: Lean forward and stretch both arms out (shows it). It alludes to your condition in the state of Darkness unilluminated by the Lamp of Hidden Knowledge and groping your way blindly in search of truth. The Sign of Silence is given by placing the left index finger on your lips. Notice it is with the tip of the finger. It alludes to the strict silence that you have sworn to maintain concerning everything that is connected with this Order. The first sign is always followed by the other. The traditional Grip or Token is given in the following manner. Advance your left foot about six inches, touching mine toe to heel. Now, extend your right hand as if to grip mine, but miss it intentionally. Again, extend it and seize mine by the fingers only, allowing the tips of the thumbs to touch. It alludes to seeking for guidance in the Darkness. Although this Grip is lesser used, the hand shake of this Order is as follows: (Shows it.) It alludes to the symbol of infinity in the eternal Light of our Order and the four lettered name of God. The Grand Word is Har-par-krat and is whispered by alternate syllables from mouth to ear. It is the title of the Egyptian god of silence and should ever remind you of the strict silence you have sworn to maintain. The Password is _____ which will be periodically changed at each Equinox so that a member who has resigned, demitted, or been expelled from the Order may be in ignorance of the existing password. I now place you between the two pillars of Hermes and Solomon in the symbolic Gateway of Hidden Wisdom."

(**Hiereus** leads the Neophyte forward and then takes back the sword and banner as the **Hegemon** hands them to him.)

HIEREUS: (Stands northeast of the Black Pillar.) "Let the final consecration take place." (Moves back to his position.)

(**Stolistes** and **Dadouchos**, purify and consecrate all members with fire and water.)

STOLISTES: "I purify thee with water."

DADOUCHOS: "I consecrate thee with fire."

HIEROPHANT: "Honored **Hegemon**, I command you to remove the rope, the last remaining symbol of the Path of Darkness."

HEGEMON: "By command of the Very Honored **Hierophant**, I remove the bonds of Darkness. Go forth now into the Light."

HIEROPHANT: "Let the mystical circumambulation take place on the Pathway of Light."

(**Kerux** leads the way followed by the **Hegemon**, the candidates, the **Hiereus**, **Stolistes** and **Dadouchos**, in that order. The **Kerux**, **Stolistes**, **Dadouches**, and candidates circumambulates three times.)

HIEROPHANT: "Take your station in the northwest part of the Temple."

(Neophyte moves to the northwest.)

(**Kerux** replaces the rose, cup, lamp and paten into their proper place on the altar.)

HIEROPHANT: "The threefold cord bound about your waist was the image of the threefold bondage of mortality, which amongst the initiated, is called earthly or material inclination that has bound into a narrow place, the once binding soul.

The hoodwink was an image of the Darkness and ignorance of mortality that has blinded men into unhappiness and the beauty their eyes once looked upon.

The Double Cubical Altar in the center of the Temple is an emblem of the 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 states, '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 the Book of Formation, as an abyss of height and an abyss of death, 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 the White Triangle to be in the image of immortal Light, that triune Light which moved in Darkness and formed the world out of Darkness. There are always in all things two contending forces and always one uniting them. These three have their image in the threefold flame of our being, and the threefold wave of the sensual world."

HIEROPHANT: (Faces east, forms himself in a cross.) "Glory be to Thee, Father of the Undying for Thy glory flows out rejoicing to the ends of the Earth."

HIEROPHANT: (Turns back around.) "The Red Cross above the White Triangle represents the unfolding of Light. At its east, south, west, and north angles are a rose,

fire, cup of wine, and bread and salt. These allude to the elements of, Air, Fire, Water, and Earth. The mystical words - Khabs Am Pekht-are ancient Egyptian and are the origin of the Greek words - 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. They are the door posts of the Gateways of Hidden Wisdom. Like Yin and Yang, they are symbols of opposite twin powers. On these are painted certain hieroglyphics from the 17th and the 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, show the Pathway to Hidden Knowledge, unlike the Pathway of Nature which is a continual undulation, the winding to and fro of the serpent which 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. They are two contending forces and one which unites them eternally, and 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. I carry the Banner of the East, the Banner of Light, the symbol of the perfected work.

The throne of the **Hiereus** at the Gate of the West is the place of the Guardian against the multitudes that sleep through the Light and awaken at twilight. He carries the Banner of the West, which is the banner that symbolizes twilight.

The throne of the **Hegemon** between the columns is the place of balanced power between the Light and the Darkness.

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 place 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 place of the Dadouchos at the Gate of the South is the place of the Guardian of the Lake of Fire and the Burning Bush."

HIEROPHANT: "Frater **Kerux**, I command you to declare that the Neophyte has been initiated into the Mysteries of the 0=0 grade of Neophyte."

(**Kerux** advances to the northeast.)

KERUX: "In the name of the Lord of the Universe and by command of the Very Honored **Hierophant**, hear ye all that I proclaim that _____ who will hereafter be known to by the motto _____ has been admitted in due form to the Neophyte grade of the Hermetic Order of the Golden Dawn in the Outer in the Temple of Isis Mighty Mother."

HIEROPHANT: "Very Honored **Hiereus**, I delegate you to pronouncing a short address to our Frater/Soror(s) on his/her/their admission."

HIEREUS: "As you have now passed through the ceremony of your admission, allow me to congratulate you on being admitted as a member of this ancient and honorable Order whose professed object and end is the practical study of occult science. Let me therefore advise you to remember this day as marked one in your existence and to adopt and cultivate a mental condition worthy of this Order. To this end, let me first earnestly recommend that you never to forget due honor and reverence to the Lord of the Universe, for as the whole is greater than its parts, so is He far greater than we, who are but as sparks derived from that insupportable Light which is in Him. It is written that the borders of his Garment of Flame sweep the ends of the Universe, and unto Him all return. Therefore do we adore Him; therefore do we invoke Him; therefore in adoration to Him, sinks even the Banner of the East.

Secondly, let me advise you never to ridicule or cast criticism or curses upon the form of religion professed by another, for what right have you to desecrate what is sacred in his eyes?

Thirdly, never let the seal of secrecy regarding the Order be absent from your recollection, and beware that you betray it not by a casual or unthinking word.

Fourthly, study well that Great Arcanum, the proper equilibrium of mercy and severity, 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 evil.

Lastly, do not be daunted by the difficulties of occult study, and remember that every obstacle can at length be conquered by perseverance."

HIEROPHANT: "This only reveals a partial amount of Hidden Knowledge. Before you can pass to a higher grade, you will have to commit certain rudiments of occult knowledge to memory. When you know thoroughly the information supplied to you of this grade, then you must signify after testing in letter or in other acceptable form to the Cancellarius or scribe, that you are prepared to advance. Remember, that advancement in our Order is not a right, it is a privilege that must always be approved by the Chiefs of the Second Order. You will be assigned a personal proctor whose task it is to oversee your study and to test you when you are ready."

(**Hierophant** welcomes the initiate in his own words and asks if anyone else has anything to say.)

(**Kerux** brings forth the special solution and water.)

KERUX: "Nature is harmonious in all her workings, and that which is above, is also that which is below. Thus also, the truths which by material science we investigate are but special examples of the all pervading law of the Universe. So, with the pure limpid fluid, is hidden the elements bearing the semblance of blood, even as within the mind and brain of the initiate lies concealed the Divine secrets of Hidden Knowledge. Yet if the

oath be forgotten and the solemn pledge be broken, then that which is secret shall be revealed, even as this pure fluid reveals the semblance of blood."

(Mixes them together.)

"Let this remind thee forever, O Neophyte, how easily by careless or unthinking word, thou mayest betray that thou hast sworn to keep secret and mayest reveal that Hidden Knowledge imparted to thee, and planted in thy brain and in thy mind. And let the hue of blood remind thee, that if thou fail in the oath of secrecy and dedication, thy blood may be poured out and thy body be broken, for heavy is the penalty inacted by the Guardians of Hidden Knowledge upon those who willfully betray their trust in word, action or inaction."

HIEROPHANT: "Remember that your admission to this Order gives you no right to initiate any other person or to form any Temple or teaching sanctuary without dispensation from the Greatly Honored Chiefs of the Second Order.

Closing

KERUX: (Goes to the northeast.) "Hekas! Hekas! Este be belo!"

BELL: /// ||| \\\

HIEROPHANT: (Knocks.) "Fraters and Sorors of the Temple of Isis Mighty Mother and the Hermetic Order of the Golden Dawn, assist me to close the Hall of the Neophyte. Frater **Kerux**, see that the Hall is properly guarded."

KERUX: (Having checked the Hall.) "Very Honored **Hierophant**, the Hall is properly guarded."

HIEROPHANT: "Honored **Hiereus**, assure yourself that all are initiated members of the Golden Dawn."

HIEREUS: "Fraters and Sorors, give the Grade Sign of Neophyte." (Done.) "Very Honored **Hierophant** (salutes), all present has been so honored."

HIEROPHANT: "**Stolistes** and **Dadouchos**, I command you to purify and consecrate the Hall and all members with Water and Fire."

STOLISTES: "I purify thee with water."

DADOUCHOS: "I consecrate thee with fire."

HIEROPHANT: "Let the mystical reverse circumambulation take place in the pathway of Light." (Holds the Banner of the East in his left hand and the sceptre in his right.)

(**Kerux** leads the way, beginning in the south. The **Hegemon** goes to the north directing the Neophytes behind him in the circumambulation, the **Hiereus** follows the Neophytes, then the **Stolistes**, the **Dadouchos** and the **Sentinel**, and the procession counterclockwise begins.)

(As they pass the **Hierophant** who is holding the Banner of the East in his left hand and sceptre in his right, they make the Neophyte Grade Signs as usual. The **Hiereus** circumambulates to his throne, the **Hegemon** circumambulates two times and directs the new Neophytes to follow the **Kerux**, all others circumambulate three times. The **Kerux** leads the new Neophytes back to their position in the northwest.)

HIEROPHANT: "The mystical reverse circumambulation has taken place. It is the symbol of fading Light. Let us adore the Lord of the Universe. All face east."

(All face east including the **Hierophant**.)

ALL: "Holy art Thou Lord of the Universe. Holy art Thou which Nature has not formed. Holy art Thou the Vast and Mighty One, Ruler of the Light and the Darkness."

HIEROPHANT: "Nothing now remains but to partake together in silence of the mystic repast composed of the symbols of the four elements, and to meditate on our pledge of devotion to secrecy."

(**Hierophant** puts down sceptre and now goes to the west of altar facing east. He gives the saluting sign but not Sign of Silence. He picks up the rose.)

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 the sacred Fire (Spreads hands over lamp.); to eat with me this bread and salt as types of Earth (Breaks bread, dips it in the salt, and eat.); and to drink with me this wine, the consecrated symbol of Water (Makes a cross with the wine and drinks it.)."

(After the **Hierophant**, the new Neophytes do the same. All other members may partake of the Eucharist after the ceremony is complete.)

KERUX: (Comes last and finishes the wine, inverts the cup.) "It is finished."

(**Hierophant** goes back to his throne after the Eucharist.)

HIEROPHANT: (Knocks.) "Tetelestai!"

HIEREUS: (Knocks.)

HEGEMON: (Knocks.)

HIEROPHANT: (Knocks.) "KhabS."

HIEREUS: (Knocks.) "Am."

HEGEMON: (Knocks.) "Pekht."

HIEREUS: (Knocks.) "Konx."

HEGEMON: (Knocks.) "Om."

HIEROPHANT: (Knocks.) "Pax."

HEGEMON: (Knocks.) "Light!"

HIEROPHANT: (Knocks.) "In!"

HIEREUS: (Knocks.) "Extension!"

HIEROPHANT: "All make the Neophyte Grade Sign towards the 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 Summon Bonum. And may it sustain us in Love, Truth, and Knowledge.

I now invoke the Divine Scribe of this Order to record and place this event into thy tablets.

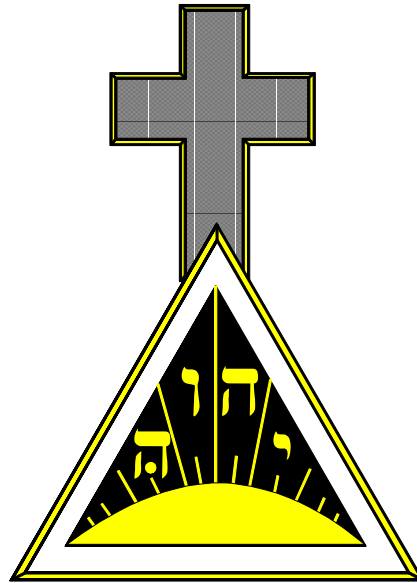
I now release any spirits that may have been imprisoned by this ceremony. Go back to thine own abodes and habitation with the blessings of Yehashua Yehovashah, for I now declare this rite in the Hall of the Neophyte duly closed."

BELL: \\\ ||| ///

The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

**TEMPLE SYMBOLOGY OF
THE NEOPHYTE INITIATION**

THE HALL OF THE NEOPHYTE



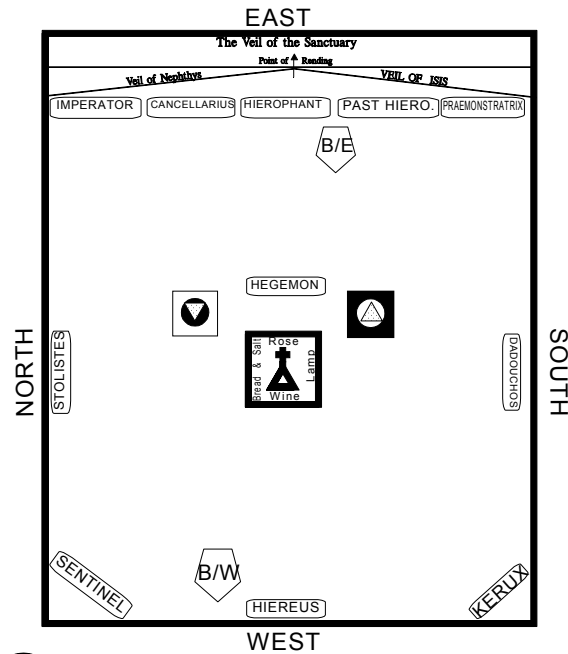
NEOPHYTE 0 = 0

In this lesson we will explain some of the preliminary and basic symbology of the Neophyte Initiation and the symbology of the Hall of the Neophyte. A basic understanding of it is necessary and required. In a future grade, we will study in depth the subtle nature of the energies imposed on the candidate in the 0=0 Neophyte Initiation, but at this time your task is to have a basic understanding of the initiation and the symbology of the Temple. The whole purpose of the Golden Dawn system of magic and the Neophyte Initiation is to begin the process whereby the candidate can receive exposure to his or her Higher Self and the knowledge therein.

In the Hall of the Neophyte of the Temple of Isis Mighty Mother, the flagship Temple of the Hermetic Order of the Golden Dawn, the walls are draped in black curtains. This is done to prevent any distractions and also to increase flashing colors that are fused on some of the implements. The floor itself is black and white checkered tile. The black and white tile could be symbolic of Yin and Yang or masculine and feminine energies. In early Masonic initiations, the black and white tile referred to the battle between the Archangel Michael and Lucifer.

The altar in the Temple is double cubical. It is double cubical because, as the Emerald Tablet states, "The things that are below are a reflection of the things that are above." Traditionally, this altar is longer than it is wide. In the Temple of Isis Mighty

Mother, white molding has been placed around the center of the altar as well as the top and the bottom, to give the illusion that it is actually two solid cubes, one sitting on top of the other. The altar is black.



⊙ = ⊞ TEMPLE SET UP

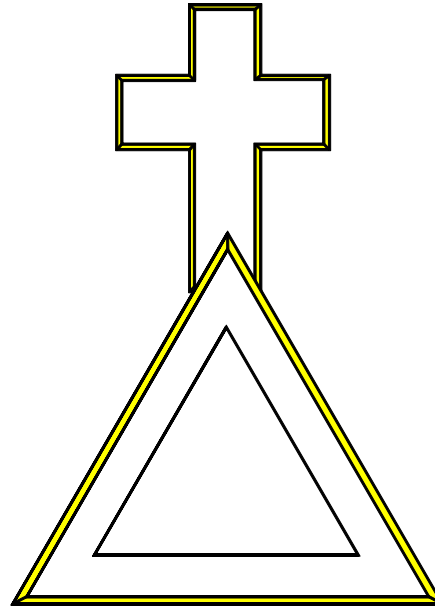
In the Neophyte Initiation, the altar is placed in the eastern part of Malkuth (please check the diagram). Remember, the Temple is set up in the symbology of the Qabalistic Tree of Life, Malkuth being the starting place. This is an important point for many Temples who incorrectly place the altar in the center of the Temple; it should be placed slightly to the East, as pointed out earlier, in the eastern part of Malkuth. The altar is the center pinnacle of the Temple. Although it is painted black, to the Adept it is veiled with citrine in the East, olive in the South, russet in the North, and black in the West; the base is black while the summit or the top of the altar is in a brilliant whiteness. Remember, these are symbolic colors that those who have studied the symbology will see as they look at the altar. The reason for these colors will be better understood as we understand the color scheme of the sephira of Malkuth, the bottom sephira of the Qabalistic Tree of Life.

The Hierophant is responsible for bringing in the Divine White Brilliance, the infinite Divine Light into the Temple. The Hierophant brings this light forth where it eventually finds a home on the altar. The symbols that are placed upon the altar have the Divine supernal light brought into them and at the end of the ceremony it is drawn back out and sent back to the infinite godhead.

Resting on top of the cubical altar of the Universe is the symbol of the Golden Dawn, the Cross and Triangle. It is in the Cross and Triangle that we

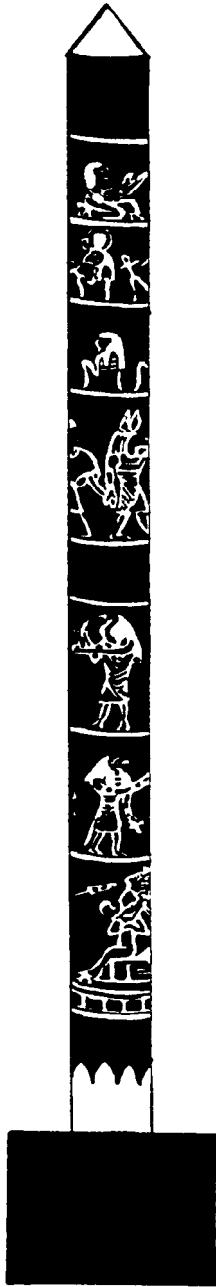
see the powers, energies and forces coming into manifestation from the infinite Divine Light. This is concentrated, infused and exemplified in

the white triangle of the Supernals. The Supernals are the top three sephiroth of the Qabalistic Tree of Life; they represent our Higher Self, our Divine Genius, our Bornless Self. Sitting above the white triangle is the red cross. This can be called the red cross of Tiphareth, the center sephira of the

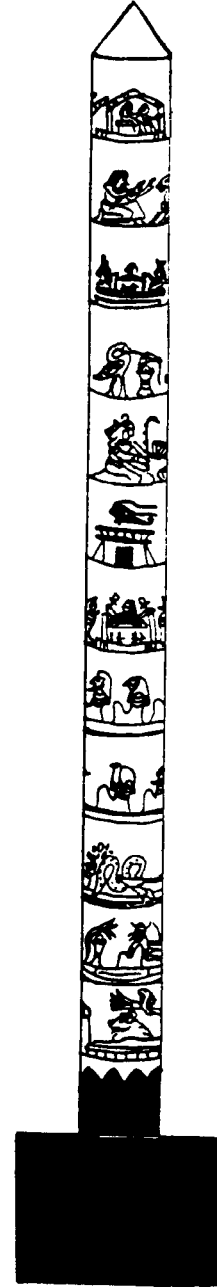


Qabalistic Tree of Life. It is this red cross that is responsible for bringing the infinite white light down into manifestation and into the Outer Order, or more succinctly, infused into the candidate. The Cross is also a fitting symbol for self sacrifice, absolutely necessary and required for achieving knowledge and conversation with our Higher Genius. So together the Cross and Triangle represent the forces of life and Light.

As you study the initiation itself, you will notice that there are times in the ritual where a mystical circumambulation takes place. This is a creation of a vortex and it is symbolic of the rise of Divine Light from nothingness. It is the Cross and Triangle that act as a magnet, pulling in this Divine Light which is initially attracted during the mystical circumambulation. The Cross and Triangle are very powerful symbols and are not only used in the Hall of the Neophyte but for several other magical workings. The Triangle is also referred to as the Triangle of Manifestation, and in the charging of a Telesmata, it is often placed inside this white triangle, which allows the energies to be infused into it. It is the triangle that the candidate places his hand upon when taking the sacred oath.



Lecture One." These are highlights of the Knowledge Lecture that can be found in *The Golden Dawn* by Israel Regardie, Lewellyn Publications. These pillars are often referred to in the Book of the Dead as the Pillars of Shu or the Pillars of the Gods of the Dawning Light. They are also referred to as the Northern and Southern gates of the Hall of the Neophyte or the Hall of Truth. Like Yin and Yang, these pillars represent two great opposing and contending forces in the manifested Universe. The pillars are traditionally black and white with various Egyptian drawings on them. The black pillar is known as Boaz and is feminine in nature. The white pillar is Yachin and is masculine in nature.



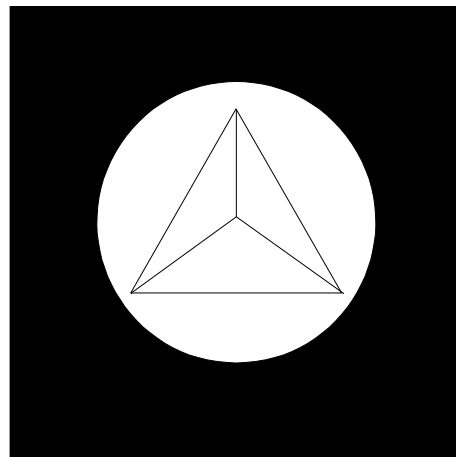
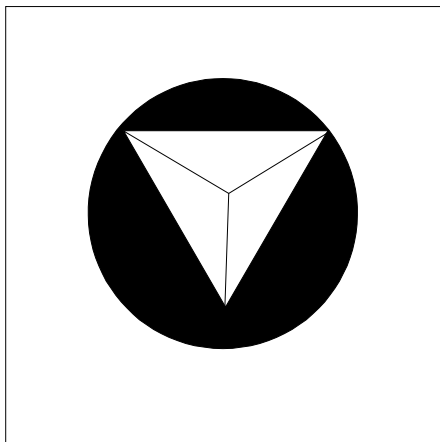
The pillars in the Hall of the Neophyte are described in the lesson 'Highlights of Knowledge

In ancient Egyptian text, these pillars are portrayed as sacred columns through which is created a gateway that the candidate walks through only after he has completed his negative confession. Incidentally, the negative confession is the oldest prayer known to man. The black cubical bases on the pillars represent darkness and matter, or manifestation. It is in matter and manifestation that the Ruach Elohim began to formulate the Ineffable Name. It is this name that, according to the ancient Rabbis, "Rushes through the Universe."

A Lotus flower is painted on the base of both pillars. It is a white flower on the black pillar and a black on the white. As a matter of fact, all of the paintings are in the opposite color, so the white painted symbols would be on the black, black symbols would be on the white. The following is a section from the *Z-1* document which can be found in the *Golden Dawn* by Israel Regardie, Lewellyn Publications.

"The base of the two pillars are respectively in Netzach and in Hod, the white pillar being in Netzach and the black pillar 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 in black and white to represent the manifestation of the eternal balance of the scales of justice. Upon them should be represented in counter-charged color any appropriate Egyptian designs and emblematic of the soul."

"The scarlet Tetrahedronal capitals represent the fire of test and trial, and between the pillars is the doorway of the region immeasurable. The twin lights which burn upon their summits are 'The Declarers of the Eternal Truth.' The base of the Tetrahedra, being triangular, on the white pillar points east, while that on the black pillar points west, thus they complete the hexagram of Tiphareth though separate as it is fitting in the Hall of Dual Manifestation of Truth."



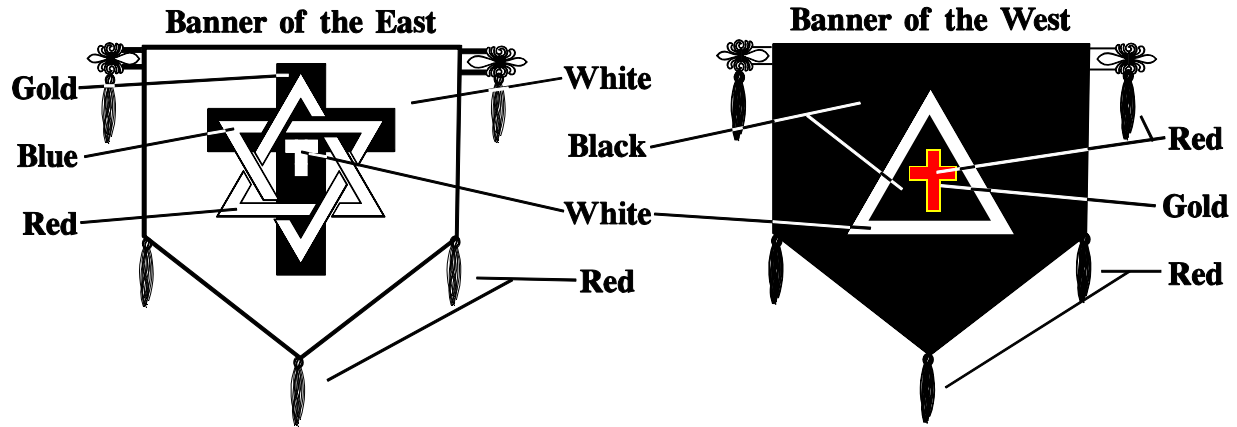
There are two banners that hang in the Hall of the Neophyte; these banners are absolutely vital. They are the banners of duality, of light and dark; they work from the positions of the East and West as the pillars work from the North and South. In

addition, these banners are barriers or sign posts for the eastern and western part of the hall. They act as reflectors through which the light can travel from one end of the Temple to the other and back again, thus creating kind of a handball court in the Temple where the light itself is the ball bouncing from one wall back to the next, or in this case from one banner back to the next and back again. The Banner of the East is a fitting symbol for Divine Light and how Divine Light operates through the forces of nature. It is a symbol of the Macrocosm. Macrocosm means the world outside our own Sphere of Sensation or our own senses. The banner itself has a gold cross upon a white background. Superimposed on that gold cross is the hexagram. The upward triangle is red whereas the downward triangle is blue. These are symbols of Fire and Water, which again are opposing forces brought together in unity. The white "T" in the center of the gold cross is the symbol of Tav, the beginning pathway in which we must traverse as we climb up the Tree of Life from Malkuth into Yesod. It is also the final pathway through which the Divine Light manifests down from the higher Sephiroth into the physical world, known as Malkuth. The background of the banner is white. This is symbolical of Ain Soph Aur. You will be learning more about that later, but it suffices to say that it is Divine White Brilliance.

The banner itself is suspended by a gold colored bar and by a red cord; and the pole at the base of the banner to hold it upright should be in the color white, so even the shaft that holds up the banner has a symbolic meaning, that of the purified will directed unto the Higher.

The Banner of the East is one of the tools used by the Hierophant, the chief initiating officer representing Osiris the Redeemer in the 0=0 Initiation. It is also used as a shield in the initiating process that helps keep out negative energies. It is a combination of the infused energies of the banner along with the expanded energies of the Hierophant that help accomplish this process, this purification that takes place in the Hall of the Neophyte.

The Banner of the West will be explained in greater detail in the Zelator grade. However, the White Triangle refers to the three paths connecting Malkuth with the other sephiroth. The Red Cross refers to hidden knowledge of the Divine nature. This can be discovered through the aid of the three paths that come out of Malkuth. In other words, as we progress ourselves higher on the Qabalistic Tree of Life, the true Divine nature may be understood and obtained. The Cross and Triangle together represent the forces of both light and life. The cross that is in the center of the triangle is also called the cross of Tiphareth. It represents self-sacrifice that is necessary. Here we are talking about sacrificing the ego or old ways and habits that is required and necessary in the achievement and realization of our Higher Self. The Red Cross in the Temple of Isis Mighty Mother is bordered in gold. Gold is the highest of all metals and it is obtained through the darkness of putrefaction.



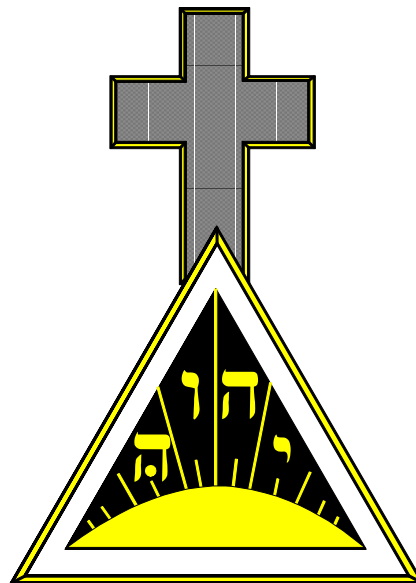
The Banner of the West, unlike the Banner of the East, is on a black background. This represents a darkness or ignorance of the outer world. Yet the white triangle is the light that shines through the darkness, yet the darkness comprehendeth it not. The Banner of the West is also an appropriate symbol of protection and exorcism. Now let us not conjure up ideas in our minds about what exorcism is. When we speak of exorcism, what we are talking about is barring the Qlippothic or negative energies from our own sphere of sensation. It is also a symbol of barring out negative energies outside our sphere of sensation as well. In this sense, it is used as a fitting symbol in pathworking and in Astral projection. The memorization of the Banner of the West and projecting it forward becomes a very strong etheric symbol of protection.

There are several books that may go deeper indepth on these symbols, but at this time it is unnecessary for these symbols will be studied in depth in a higher grade.

It is our hope that you will read the initiation over several times and even highlight it in the Neophyte book. Various parts of the initiation itself are self-explanatory, such as the three fold cord around the candidate's waist. By reading the initiation you will understand what this means. In a higher grade, an indepth study of the Neophyte Initiation is required. We will not in this lesson study the robes, vestments or tools of the officers, for they too will be studied in another grade. For further reading on the subject, may I suggest the *Golden Dawn* by Israel Regardie, Llewellyn Publications, or you may be patient so that the information will be revealed to you in the appropriate grade at a pace that not only makes it understandable, but sensible.

The Hermetic Order Of The
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GRADE BADGE



NEOPHYTE 0=0

Badge of the Neophyte Grade

It is after the Hierophant says unto the Hegemon to remove the rope bound around the candidate's waist, "The last remaining symbol of darkness," that the badge of the Neophyte grade can be properly bestowed to the candidate.

The Hegemon then says to the candidates, "I invest you with the distinguishing badge of the grade. It symbolizes the 'Light Dawning in the Darkness.'"

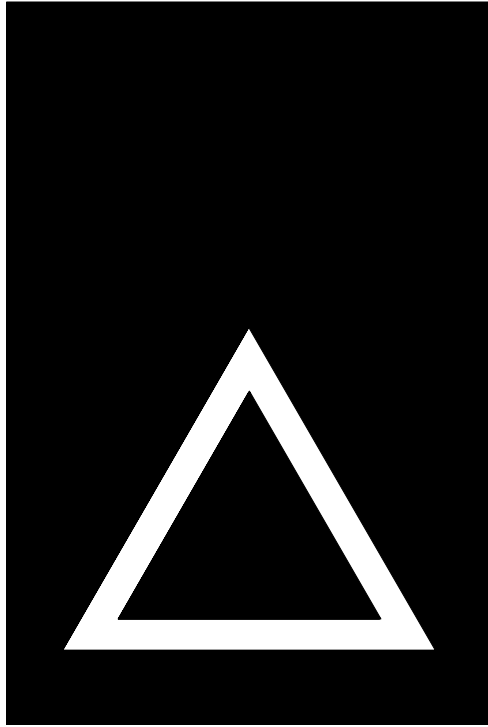
The new Neophyte is given the black sash with the white triangle upon it. Now, it is only the Higher Soul that is able to link with the candidate, if the natural more mundane aspect of the candidate is consenting.

For we of the Mysteries must always remember that "Free Will" is always the choice of the candidate.

If it is the candidate's will to elevate spiritually and closer to the Higher Self, the whole action will be strengthened by the initiation and the badge of the Neophyte which is a potent symbol of the, "Light that shineth in the Darkness, but the Darkness comprehendeth it not."

The sash is black and represents the black pillar the feminine current. It also represents the elements of which the candidate will be attempting to master in higher grades.

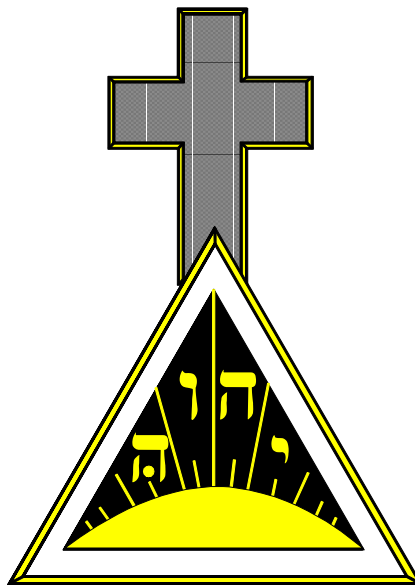
The sash with the white triangle is worn from the left shoulder across the body to the right hip. It should be worn with a robe, nemyss and red slippers. Even members who work alone and are not near the Temple should strongly consider investing in a robe, and the above attire to do the ritual work outlined in the grade material.



The Hermetic Order Of The
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**ADDRESS ON THE PILLARS
G. H. FRATER D. D. C. F.**

(From a manuscript transcript by W.E.H.
Humphreys [Gnothi Seauton] dated March 1900.)



NEOPHYTE 0 = 0

To explain their symbolism briefly and concisely is the object of the present address. In the explanation of the symbols of the 0=0 degree of Neophyte, your attention has been directed to the general mystical meaning of the juxtaposition of the two pillars, and therefore I will only beg of you to notice that the Hieroglyphics of one are painted in black upon a white ground, and those of the other in the same colours but reversed, the better to express the interchange and reconciliation of opposing forces in the Eternal Balance of Light and Darkness, which gives form to the visible universe.

The black square bases represent Darkness and Matter wherein the Spirit, the Ruach Elohim, formulate the eternal pronouncement of the Ineffable name: that name which the Rabbins of old have said rusheth through the Universe; that name before which rolled back the darkness at the birth of the Morning of Time.

The flame-red triangular capitals which crown the summits 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 Sulphur, the Mercury and the Salt, and each pillar is surmounted by its own Light-bearer, though veiled from the material world.

The Hieroglyphical figures upon the pillars are taken from the vignettes of the 17th and the 125th Chapters of the 'Ritual of the Dead' the Egyptian 'Per-M-Hru'. This celebrated and most ancient work is a collection of mystical hymns and addresses in the form of a species of ceremonial ritual for the use of the Soul after Death, to enable him to unite himself to the Body of Osiris the Redeemer, thenceforth in the Ritual is he no longer called the Soul but he is called the 'Osiris' of whom he is a member. "I am the Vine, ye are the branches" said the Christ of the New Testament. 'I am a member of the Body of Osiris' said the purified and justified Son of God. Such is the subject of the great Egyptian Ritual, purified by suffering, strengthened by opposition. Nor is the 'Ritual of the Dead' a work of comparatively recent times, for the great Egyptologists Birch and Bunsen assert that its origin is anterior to Menes, and belongs probably to the Pre-Menite Dynasty of Abydos, between 3100 and 4500 B.C. and it implies that at that period the system of Osirian worship and mythology was already in actual existence.

Of all the Chapters in the Per-M-Hru, the 17th is one of the oldest as shown by its gloss and scholia; and it is the symbols of this chapter and the 125th which form the designs of the pillars before you. At the base of each rises the lotus symbolic of new life, regeneration and metempsychosis. In the papyri which have the hieroglyphical text of this chapter a group of red hieroglyphs occurs at intervals, the literal translation of which is the 'explanation'. After these groups comes a short Commentary or gloss on the preceding and more ancient text.

According to the pre-cited authorities this gloss was mixed up with the text as early as 2250 B.C. at a period long anterior to the era of Joseph and to that of the Trojan War, and the circumstances of its possessing a written Commentary, even at this early date shows that much greater antiquity of the actual text. The especial title of the 17th chapter is 'The Book of the Egyptian Faith' and its subject is a sort of hymn of the Osirified Soul, which may be partially and succinctly reproduced as follows:

The Words of the Departed Spirit, Osiris -- Son of God I am Temu, the
Setting Sun -- I am the only Being in the Firmament.

I am Ra, the Rising Sun, I have passed from the Gate of Death unto life.
The Sun's power beginneth again, after he hath set he riseth again. (So doth the justified Spirit of Man)

I am the Great God, begotten of himself. I can never be turned back by the Elementary Powers: I am the Morning, I know the Gate: (I ever rise again into Existence; I know the pathway through Death unto Life.)

The Father of the Spirit, the Eternal Soul of the Sun, he hath examined and he hath proved me; he hath found that I fought on Earth the battle of the Good Gods as he, my Father, Lord of the Invisible World, hath ordered me to do. I know the Great God who existeth in the Invisible. I am the Great Phoenix which is in Annu, the Former of my Life and my Being am I.

The symbols on the columns, beginning at the top of the one with black figures on a white ground, are mystical representations of the various paragraphs of the 17th chapter. They show: The symbols of Temu, the Setting Sun, the Past and the Future. The Adoration of Temu in the West. The Abode of the West shown by the Jackal of Anubis in a shrine with Isis and Nephthys adoring. The Adoration of Osiris. The Phoenix or Bennu. The reformation of the departed spirit shown by the soul descending to the body on the bier, in the form of a human headed bird, Khem of dual manifestation, shown by the birds on either side of the prostrate mummy. So the purified soul passes ever onward and upward, and still uses its mystical hymn. It reaches the pools of the two Truths, shown by the two quadrangular figures; it passes through Anrutf, the Gate of the North, and through the Gate of Tajeser, and it saith to the mystical Guardians 'Give me your strength, for I am made even as ye'. Then comes the Mystical Eye of Osiris representing the orb of the Sun, and the Cow, symbolic of the Great Water, the Blue Firmament of Heaven. Next the adoration of the Lords of Truth behind the Northern Heaven. 'Hail unto ye, ye Lords of Truth, ye Chiefs behind Osiris! Ye followers of her whose peace is sure.' Then the soul arises at the mystic pool of Persea Trees, wherein is Horus, symbolized by the great Cat, who slays the evil serpent, Apophis. Last of the symbols of the 17th chapter is the adoration of the Creator in his Bark, and the uniting of the purified Soul with its maker.

The 125th chapter is called 'The Hall of the Two Truths, and of separating a person from his sins when he has been made to see the faces of the Gods' It opens with a solemn adoration of the Lords of Truth and the Ceremony of passing by the forty-two Assessors of the Dead, represented by seated figures. Then comes the Weighing of the Soul, and the mystical naming of various parts of the Hall, the naming of which is insisted on by the various guardians, and is similar to the mystic circumambulation of the Neophyte in the Path of Darkness in the 0=0 when he has to name the Guardians of the Gates of the East and West. The figures on the pillar represent the Soul introduced by the jackal-headed Anubis, the guide of the Dead, into the Hall of Truth. The Soul then watches the weighing of its actions in Earth life against a figure of Truth in the mystical scales of Ma by Anubis. Thoth, ibis-headed, records the judgment and the Devourer stands ready to seize if the soul has led an evil life.

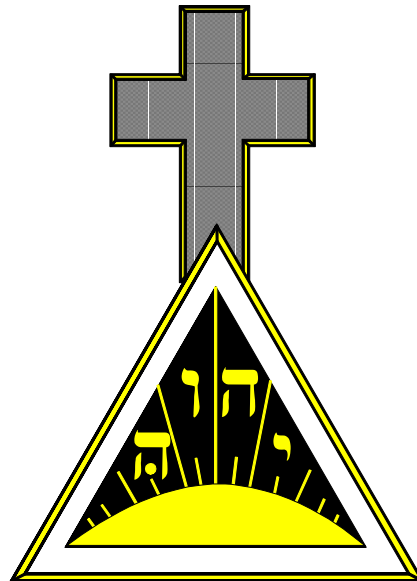
Passing through this ordeal, the soul is then introduced into the presence of Osiris by Horus. Osiris sits in his shrine upon a throne, with the Crook and Scourge, symbols of mercy and severity, in his hands; behind him are Isis and Nephthys, the

Goddesses of Nature and Perfection, and before him are the four Genii of the Dead, upon the Lotus flower, the emblem of the metempsychosis. Thus the whole of the symbols upon the pillars represent the advance and purification of the Soul and its uniting with Osiris the Redeemer in that Golden Dawn of an infinite Light, wherein the Soul is transfigured, knows all and can do all, for it has become joined unto Eternal God is the veritable:

'Khabs-am Pekht
Konx om Pax
Light in Extension'

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NEOPHYTE GRADE SIGN



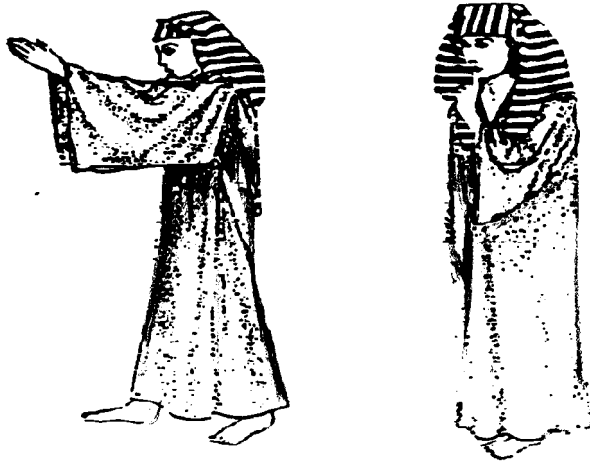
NEOPHYTE 0=0

Sign of the Enterer

The Neophyte grade sign represents that of groping forward in search of truth. It represents bringing forward the Light, and our search for our Higher Genius.

Stand and elevate the mind to the contemplation of Kether. Elevate the arms above the head as if you are touching Kether, and take a short step with your left foot at the same time. Bring the hands over the head forward as you are completing the step. Thrust them out from the level of the eyes horizontally. Your arms should be fully extended, fingers straight, palms downward, and your left foot forward. Your hands should be pointed toward the Banner of the East, or the object you wish to charge or affect. Be certain that you sink your head until your eyes look exactly between your thumbs. This way, the points of the fingers and the thumbs and the focus of the eyes will all converge upon the object you are charging or attacking.

The above posture is called the Sign of Horus. It is also called the Sign of the Enterer. Most Adepts in the Order use it as part of their daily ritual work, either at the completion of the L.B.R.P. or after each pentagram is drawn while vibrating the Divine name.



Sign of Silence

The Sign of the Enterer of the Threshold is always answered, or followed, by the Sign of Silence. The Sign of Silence is known as the Sign of Harpocrates. It is a fitting symbol for the secrecy we have pledged ourselves to regarding the Mysteries.

The Sign of Silence is an affirmation within the student that they choose to center themselves within the "Voice of Silence." The Sign of Silence seals the force projected from the Sign of the Enterer.

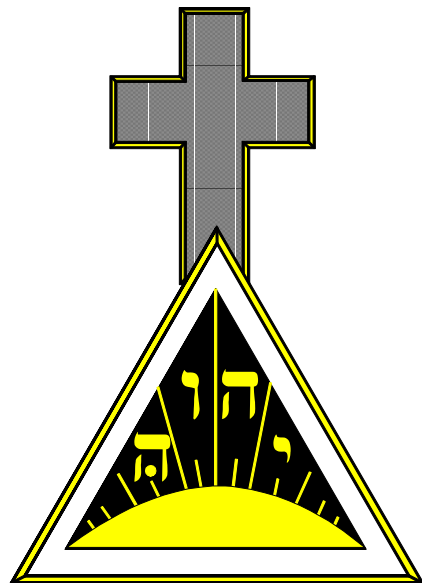
After performing the Sign of the Enterer, bring the left foot back so that both heels are together. Stomp the ground once with the left foot as you place it beside the right one. Bring your left hand to your mouth and touch the center of your lip with your

forefinger. Close your other fingers and thumb, and drop your right hand to your side. Imagine that a watery vapor now surrounds you and encloses you.

More will be given on these two signs in higher grade levels, as they are used extensively in both magical and Astral operations. Make sure you are doing these signs at least twice a day with your daily rituals, as it is necessary to affix the symbolism deep in the subconscious mind for it to be effective.

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ORDER GREETING

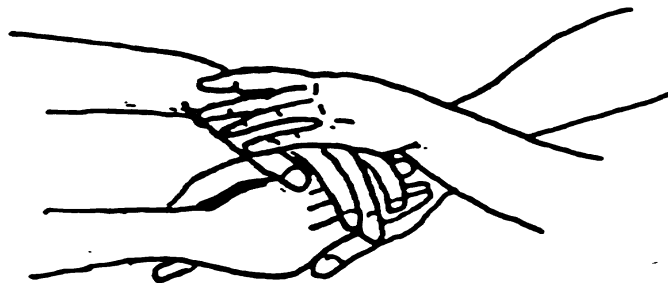


NEOPHYTE 0=0

The special handshake greeting that is used to greet fellow Fraters and Sorors of the Hermetic Order of the Golden Dawn has several symbolic reminders that help reaffirm the bond and secrets shared by fellow members.

When you greet a fellow member of the Hermetic Order of the Golden Dawn, stretch out your right hand as you would to shake someones hand. Upon this joining turn the hands so that they are in a horizontal position. The Frater/Soror whose palm is face up, places their left hand palm down on the back of the Frater/Soror right hand. In turn they will place their left hand palm down on the back of the left hand that is also palm down. This is followed by three gentle shakes. This greeting is done for all Fraters and Sorors regardless of grade status. In a Temple, Sanctuary, study group, or in public this greeting may be done.

Below is a diagram of this greeting and a list of some of its symbology.



The Symbols of This Greeting

The Tetragrammaton vibrating in the four Qabalistic worlds.

The bonding link and vow we each took.

The love and support given and received from each of us on our solo trek.

The horizontal position represents the horizon that the sun eternally emerges from.

The four elements. The warmth is Spirit.

The three shakes referring to the three supernals and pillars.

Kether, Chokmah, Binah

Father, Son, Holy Spirit

Love, Truth, Knowledge

The Triangle of the two opposing forces and one reconciler.

(The arms form the symbol of the opposing forces and yourself as the reconciler.)

Each individual as the Banner of the West.

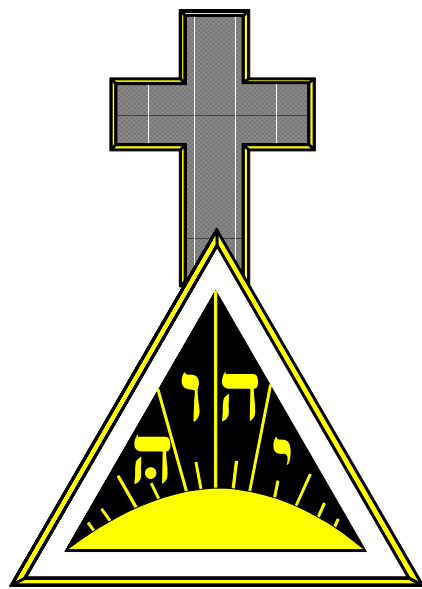
The two greeting in this way as the Banner of the East.

The Infinity symbol.

(The clasping of the hands represent the infinity symbol.)

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**NEOPHYTE GRIP, STEP
AND GRAND WORD**



NEOPHYTE 0 = 0

The classical Grip, Step and Grand Word of the Golden Dawn has been relegated to use almost exclusively within the Temple. At one time they were secrets and remained unpublished. Since the publication of *The Golden Dawn*, by Regardie they held even less value as a distinct method of identification with other members of our Order. This is why it is used basically in the Temple after a ceremony and the hand shake of the Order is used outside the Temple as a means of bonding and as one of many methods of identifying another member of the Order of the Golden Dawn.

The Step

First, advance your left foot forward about six inches. This is the Step, and represents the foot on the side of Chesed, put forward and taking a hesitating step in darkness. The left foot alludes to Isis which is the beginning of action. Action is necessary for the achievement and fulfillment of the Great Work.

On a deeper level, the Step alludes to the beginning of a journey as well as to the stomping down of the Evil Persona. This is accomplished through the process of self sacrifice unto our Higher Genius. Thus, the step is appropriately six inches which equals Tiphareth, the sephira of self sacrifice.

Secondly, as you advance your foot, it will be placed toe to heel next to the inside of the other member's foot you are sharing the Step, Grip and Grand Word with. At this point, you have completed the Step.

The Grip

Standing in the form above, toe to heel, you are now ready to exchange the Grip. Reach with your right hand for the other person's right hand but intentionally miss it. Reach for it a second time but grasp it by the fingers only and form a triangle with your thumbs.

There is a significant meaning to the Grip. At first, we could say it refers to seeking guidance in darkness, the silence of the Mysteries, and our Order. However, on a much deeper level, it alludes to the secret elixir of Self Mastery and success which is persistence. No matter how often we fail, we will persist because we are acting in good faith and with a strong and determined will.

The Grand Word

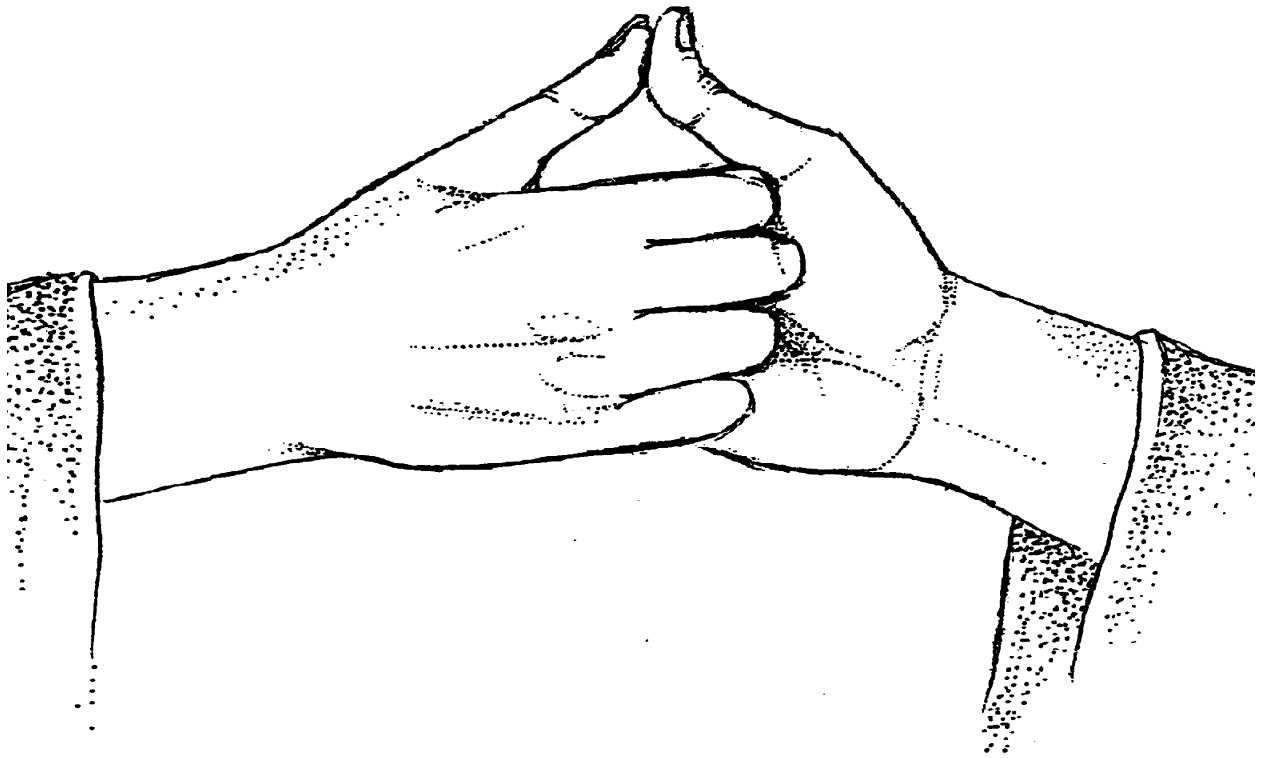
With feet toe to heel and fingers locked in a sign of brotherly and sisterly harmony and love, lean forward to whisper the Grand Word of the Neophyte Grade in each other's ear. The name of the Egyptian God of Silence, Harparkrat, is then uttered in separate syllables, Harr-Paar-Krat. All of the above is performed smoothly and without awkwardness. Examine the drawings and practice to become proficient so that

when the opportunity arises, you will be able to share this greeting with your fellow brother and sister.

As the Order grows to its world wide status and develops relations with other Temples, we want to greet other Golden Dawn practitioners in the classic style.

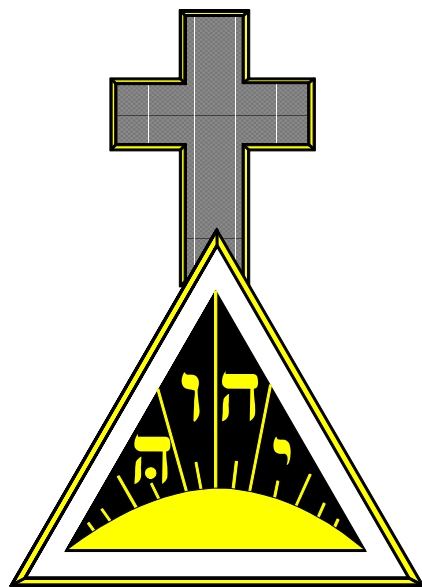
Hopefully, as our correspondence membership grows, more study groups and teaching sanctuaries will evolve in more cities. This will lead to more full, functioning, authorized Golden Dawn Temples. Our Order handshake (The Four Fold Handshake) is appropriate for work within the Order and between members only. However, the Grip, Step, and Grand Word may be exchanged between members of various Golden Dawn Orders.





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**HIGHLIGHTS OF
KNOWLEDGE LECTURE ONE**



NEOPHYTE 0=0

The four elements of the Ancients are duplicated conditions of the following:

Heat and Dryness	Fire	△
Heat and Moisture	Air	△
Cold and Dryness	Earth	▽
Cold and Moisture	Water	▽

There are twelve zodiacal signs, and they are:

1	Aries, The Ram	a
2	Taurus, The Bull	b
3	Gemini, The Twins	c
4	Cancer, The Crab	d
5	Leo, The Lion	e
6	Virgo, The Virgin	f
7	Libra, The Scales	g
8	Scorpio, The Scorpion	h
9	Sagittarius, The Archer	i
10	Capricorn, The Goat	j
11	Aquarius, The Water-Bearer	k
12	Pisces, The Fishes	l

These twelve signs are distributed among the four triplicities, or sets of three signs, each attributed to one of the four elements. They represent the operation of the elements in the zodiac.

Thus, to Fire are attributed:

Aries a Leo e Sagittarius i

To Earth are attributed:

Taurus b Virgo f Capricorn j

To Air are attributed:

Gemini c Libra g Aquarius k

To Water are attributed:

Cancer d Scorpio h Pisces l

To the Ancients, six planets besides the Sun were known. They also assigned certain planetary values to the north and south nodes of the moon. That is the point where the moon's orbit touches that of the ecliptic. These were named:

Caput Draconis - Head of the Dragon ♀

Cauda Draconis - Tail of the Dragon ♂

Since the discovery of two more distant planets, Neptune and Uranus, these two terms have been partially replaced by them.

The effect of Caput Draconis is like Neptune: ♆

The effect of Cauda Draconis is like Uranus: ♅

The names of the old planets are:

Sol	A	Saturn	L
Mars	F	Venus	C
Jupiter	K	Mercury	B
Moon	5		

The Hebrew Alphabet

The Hebrew Alphabet is given on the following page. Each letter of this alphabet represents a number and has an additional meaning. Five letters have a different shape when written at the end of a word, and also a different numerical value.

Of the finals, Mem ם is distinguished by being the only oblong letter.

The other four, Kaph ך, Nun ן, Peh ף, and Tzaddi ץ, have tails which come below the line as shown. Hebrew letters are written from right to left.

The Dogesh, or pointing, which represents the vowel sounds in modern Hebrew script is not given. It was a later invention to standardize pronunciation, and is described in books on Hebrew grammar. This pointing or Dogesh sign is not important to the Golden Dawn magical system. Its use was to denote which of the various vowel sounds were meant by the letters used. It is helpful to learn the methodology behind this usage, but it is not required.

Hebrew letters are Holy Symbols. They should be carefully drawn and square.

Meditation One

Let the Neophyte consider a point as defined in mathematics--having position, but no magnitude --and let him note the idea to which this gives rise. Concentrating his faculties on this, as a focus, let him endeavor to realize the immanence of the Divine throughout Nature, in all her aspects.

Begin by finding a position, balanced, but sufficiently comfortable. Breath rhythmically until the body is still and the mind quiet. Keep this state for a few minutes at first-- and for longer as you get more used to preventing the mind from wandering. Think now of the subject for meditation in a general way-- then choose one thought or image and follow that to its conclusion.

The Pillars Lecture Highlights

The two pillars in the Neophyte Ritual are called the pillars of Hermes, Seth and Solomon. In the ninth chapter of the Ritual of the Dead, they are called the pillars of Shu, the pillars of the Gods of the Dawning Light, and also the Northern and Southern Columns of the Gate of the Hall of Truth.

Ruach Elohim formulates the ineffable name of God at creation. This is symbolized by the black and white cubical bases of the pillars.

Prayers and hymns in the Egyptian Book of the Dead, such as Pert-Em-Hru, are designed to unite man with Osiris the Redeemer.

Extended afterlife information is given in this lecture. One should read it several times throughout personal growth to fully understand it. The complete text may be found in *The Golden Dawn* by Israel Regardie.

The Four Fold Breath

The Four Fold Breath will help you prepare for meditation and your rituals. This is the simplest rhythm for the beginner and a favorite amongst Adepts.

Step 1

Empty the lungs and remain thus while counting to four.

Step 2

Inhale, counting to four, so that you feel filled with breath to your neck or throat area.

Step 3

Hold this breath while counting to four.

Step 4

Exhale, counting to four, until the lungs are empty.

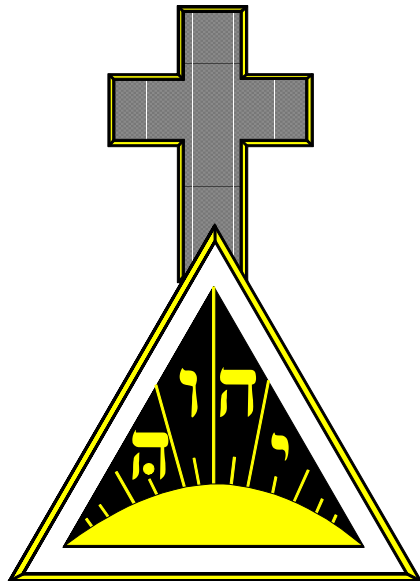
This should be practiced counting slowly and quickly until you find a rhythm that suits you and helps you feel comfortable and still. Having attained this, count the breath for two or three minutes, or until you are completely quieted and relaxed. You may then proceed with the meditation or ritual work.

The Hebrew Alphabet

Letter	Name	Value	Final With Value	Meaning	Power
א	Aleph	1		Ox	A
ב	Beth	2		House	B, V
ג	Gimel	3		Camel	G, Gh
ד	Daleth	4		Door	D, Dh
ה	Heh	5		Window	H
ו	Vav	6		Nail, Pin, Hook	V, O, U
ז	Zayin	7		Sword, Armor	Z
ח	Cheth	8		Fence, Enclosure	Ch
ט	Teth	9		Snake	T
י	Yod	10		Hand	Y, I
כ	Kaph	20	ך500	Palm, Fist	K, Kh
ל	Lamed	30		Ox Goad	L
מ	Mem	40	ם600	Water	M
נ	Nun	50	ן700	Fish	N
ס	Samekh	60		Prop	S
ע	Ayin	70		Eye	Aa, Ngh
פ	Peh	80	ף800	Mouth	P, Ph
צ	Tzaddi	90	ץ900	Fish Hook	Tz
ק	Qoph	100		Ear, Back of Head	Q
ר	Resh	200		Head	R
ש	Shin	300		Tooth	S, Sh
ת	Tav	400		Cross	T, Th

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THREE MOTHER LETTERS



NEOPHYTE 0=0

In various places throughout the many volumes of the teachings of the Golden Dawn, it is stated emphatically that the Hebrew letters are magical symbols. For this reason each student should learn how to form them and write them. It was considered that good calligraphy was often absent in the old Order, for there have been manuscripts that go back a long way in which the Hebrew letters have been atrociously formed. Due to the fact that the Hebrew alphabet was considered an alphabet for the Hebrew language as well as magical symbols of the Qabalah, the student was taught to make it a point of learning to write these letters correctly. It is not the intention of this lesson to teach you to write the Hebrew letters correctly, but within this grade you are given a list of the Hebrew alphabet with some of its correspondences to memorize in preparation for the higher grades, as well as a lesson teaching you to draw the Hebrew alphabet.

"In the *Zohar* there is a pretty legend, rather long-winded but eloquent, about each letter of the alphabet, and how Beth, the second letter of the alphabet, came to be used as the first letter of the first word of the Bible - Bereshith, meaning *In the beginning*."

The *Zohar* is a literature of the Qabalah under the section known as the Dogmatic Qabalah. There are many interesting documents and manuscripts for the serious student in this field.

"When the Divine Being willed to create the world, all the letters appeared before His presence in their reverse order. The first ascended and said: 'Lord of the Universe! let it please Thee to create the world by me, as I am the final letter of the word Emeth (truth), which is graven on Thy signet ring. Thou Thyself art called Emeth, and therefore it will become Thee, the great King, to begin and create the world by me.' Said the Holy One: 'Thou, oh, Tav, are indeed worthy, but I cannot create the world by thee; for thou art destined to be not only the characteristic emblem borne by faithful students of the law, from beginning to end, but also the associate of Maveth (death), of which thou art the final letter. Therefore the creation of the world cannot and must not be through thee.'

"After Tav had disappeared, Shin ascended and said: 'I pray Thee Lord of the Universe, as bearing Thy great name Shaddai (Almighty), to create the world by me, by thy holy name that becometh Thee only.' Said the Holy One: 'Thou art truly, O Shin, worthy, pure and true; but letters that go from lying falsehood will associate themselves with thee. Qoph and Resh with thee will make up SheQeR (a lie), falsehood, in order that it may be received and credited, come first with the appearance of truth which thou representest, and for this reason I will not create the world by thee.' So Shin departed and Qoph and Resh, having heard these words, dared not present themselves before the Divine presence."

Moving on with the story, the pleading of the Hebrew letters continued until it finally ended with the letters Aleph and Beth.

"Then came Beth and said: 'Create the world by me, because I am the initial letter of Beracha (blessing) and through me all will bless thee, both in the world above as in the world below.' 'Truly, O Beth,' said the holy One, 'I will surely create the world by thee only.'

"Hearing these words, Aleph remained in its place and went not into the Divine Presence, who therefore exclaimed 'Aleph Aleph! why comest thou not before me as all

the other letters?' Then replied Aleph: 'Lord and sovereign of the universe, it is because I have observed that Beth being accepted, all of the others have returned as they went, without success. Why therefore, should I come before thee, since thou hast already given Beth the great and precious gift all of us craved and desired. Moreover, it becometh not the monarch of the Universe to withdraw and take back his presents from one subject and give them to another.' To these words the Holy One responded: 'Aleph, Aleph! Thou shalt be the first of all letters and my unity shall be symbolized only by thee. In all conceptions and ideas human or Divine, in every act and deed begun, carried on and completed, in all of them shalt thou be the first, the beginning.'

"Therefore did the Holy One make the letters of the celestial alphabet capitals, and those of the earthly, small each corresponding to one another. And so was the beginning of the Hebrew alphabet."

We now move on to the law of manifestation, or rather the process in which manifestation occurred. We understand according to the legend of the birth of the Hebrew alphabet that Aleph is the beginning of all thought conceived, and all thought beyond conceiving. Thought precedes all emotions and actions. Action is the ends to the means of the thought. Manifestation into the physical Universe is comprised of the three letters Aleph, Mem and Shin. These also correspond to the three elements of Air, Water and Fire consecutively. These three united form Earth, the final manifestation into physical existence. With these three elements we have two contending, opposite forces, Fire and Water, with Air acting as the reconciler between them.

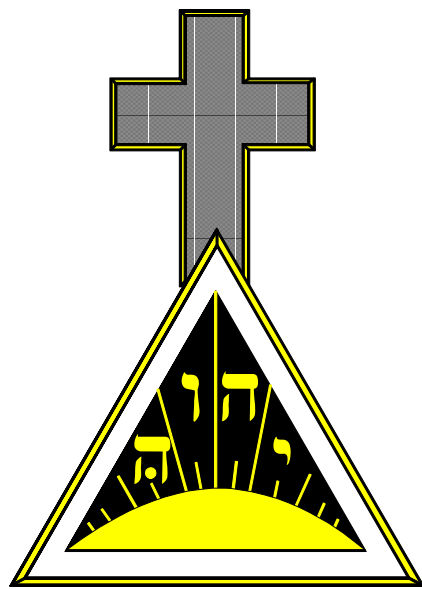
The letter Mem is the element of Water, therefore is considered spirituality or consciousness. The letter Shin represents the element of Fire, symbolizing the three fold flames of Divinity, the Holy Spirit. In Hebrew, the word for Holy Spirit is Ruach Elohim (pronounced Roo-ach Eh-low-heem). These two letters with the third, Aleph, form the "Three Mother Letters." It is through these three letters that the physical Universe came into being, and it is through the understanding of these three letters that indicates the presence of all the elements combined, the elements of Fire, Water, Air and Earth. You will come to understand in a future lesson that these elements also refer to the Four Worlds of the Qabalah as well as several other Qabalistic correspondences.

Keep in mind that in the use of the Hebrew alphabet in the workings of the Qabalah, you will be able to correspond many different attributes from any system of magic and religion.



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**DRAWING THE HEBREW
ALPHABET**



NEOPHYTE 0 = 0

Practice drawing the Hebrew Alphabet by first tracing the letter then use the space at the right of the page for practice.

Aleph	א	
Beth	ב	
Gimel	ג	
Daleth	ד	
Heh	ה	
Vav	ו	
Zayin	ז	
Cheth	ח	
Teth	ט	
Yod	י	
Kaph	כ	
Lamed	ל	
Mem	מ	
Nun	נ	
Samekh	ס	
Ayin	ע	
Peh	פ	

Tzaddi	צ	
Qoph	ק	
Resh	ר	
Shin	ש	
Tav	ת	

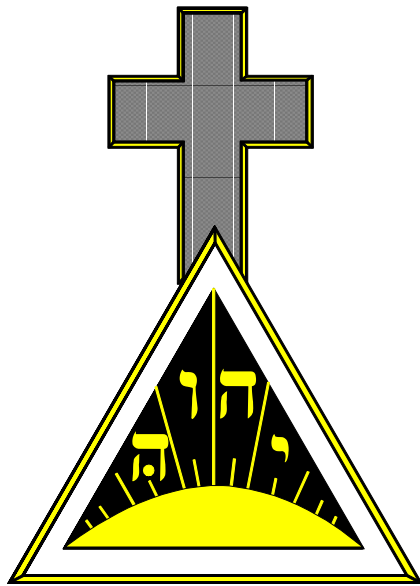
FINALS

<i>Kaph</i>	ך	
<i>Mem</i>	ם	
<i>Nun</i>	ן	
<i>Peh</i>	פ	
<i>Tzaddi</i>	ץ	

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THE QABALAH DEFINED

**A BASIC UNDERSTANDING
OF THE TREE OF LIFE**



NEOPHYTE 0=0

Qabalah

This is a simple discourse on some of the major facets of the Qabalah. It is also spelled as Kabbalah and Cabala. (Pronounced Ka-bah-lah.)

Orgins

Qabalah comes from the Hebrew word QBL, meaning an oral tradition, the esoteric and mystical division of Judaism. The Qabalah presents a symbolic explanation of the origin of the Universe, the relationship of human beings to the Godhead, and an emanationist approach to creation, whereby the Infinite Light (*Ain Soph Aur*) manifests through different sephiroth on the Tree of Life. Although the central book of the Qabalah, the *Zohar*, was not written down until around 1280 A.D.-- probably by Moses de Leon, the Qabalah has spiritual links with Gnosticism and other early mystical cosmologies.

In the Qabalah, all manifestations are said to have their origin in Ain Soph Aur, and the successive emanations of the Godhead reveal aspects of the Divine nature. The system is thus monotheistic in essence, but allows for the tenfold structure of the sephiroth upon the Tree of Life. The emanations as they proceed down from the Godhead to the manifested world are: Kether (*Crown*); Chokmah (*Wisdom*); Binah (*Understanding*); Chesed (*Mercy*); Geburah (*Power / Strength*); Tiphareth (*Beauty/ Harmony*); Netzach (*Victory*); Hod (*Splendor*); Yesod (*Foundation*); Malkuth (*Kingdom*).

Occultists in the Hermetic Order of the Golden Dawn use the Qabalistic Tree of Life as a matrix or grid for comparing the archetypal images of different mythologies that could be adapted to ceremonial Magic. For example, the Merciful Father (*Chesed*) has parallels in other pantheons, namely Odin (*Scandinavia*), Zeus (*Greece*), Jupiter (*Rome*), and Ra (*Egypt*). This system of comparison became known as mythological correspondences. It has become common in the occult tradition to link the ten sephiroth of the Tree of Life with the twenty-two paths between the sephiroth that also correspond to the Major Arcana of the Tarot.

Definitions

QBL: Hebrew word meaning "from mouth to ear", thereby signifying a secret oral tradition. It is the meaning of Qabalah.

Ain Soph Aur: Hebrew expression meaning "the limitless light."

Sephiroth: The ten spheres or emanations on the Qabalistic Tree of Life, a symbol which depicts the divine energy of creation proceeding like a lightning flash through ten different stages, culminating in physical manifestation. The sephiroth represent levels of spiritual reality both in the cosmos and in people because the Tree, metaphorically, is

the body of God, and people are created in God's image. The Tree is sometimes shown superimposed on the body of Adam Kadmon, the archetypal man.

Tree of Life: The Tree consists of ten spheres, or sephiroth, through which, according to mystical tradition, the creation of the world came about. The sephiroth are aligned in three columns headed by the Supernals (*Kether, Chokmah, Binah*) and together symbolize the process by which the limitless light (*Ain Soph Aur*) becomes manifest in the Universe. Beneath the Supernals are the "Seven days of Creation": Chesed, Geburah, Tiphareth, Netzach, Hod, Yesod, Malkuth. Taken as a whole, the Tree of Life is also a symbol of the archetypal man, Adam Kadmon, and the sephiroth have a role resembling that of the chakras in yoga. The mystical path of self knowledge entails the rediscovery of all the levels of one's being, ranging from Malkuth, physical reality, to the infinite source. With this in mind, the medieval Qabalists divided the Tree of Life into three sections of the soul: Nephesh (*the animal soul*), corresponding to the sephiroth Yesod; Ruach (*the middle soul*), corresponding to the sephiroth from Hod to Chesed; and Neschamah (*the spiritual soul*) corresponding to the Supernals, especially Binah. Practitioners of the Golden Dawn who use the Tree of Life as a glyph for the unconscious mind sometimes distinguish the Magical path, which embraces all ten sephiroth, from the mystical path of the Middle Pillar, which is an ascent from Malkuth through Yesod and Tiphareth to Kether on the central pillar of the Tree.

Zohar: *The Book of Splendor*, the principal book of the Qabalah. It is thought to have been written by Moses de Leon and was first circulated around 1280-1290 A.D., in Guadalajara. It included commentaries on the Torah.

Gnosticism: Gnosis is a Greek term for knowledge. The term Gnosis applies to certain religious sects that emerged during the early formative years Christianity, and which believed in hidden spiritual knowledge. The main factor that differentiated them from Christianity was their emphasis on knowledge rather than faith. The Christian church fathers considered the Gnostics heretical, or heretics.

Kether: The first emanation on the Tree of Life. Occultists identify Kether as the state of consciousness where creation merges with the veils of nonexistence. Kether lies on the Middle Pillar and transcends the duality of Chokmah (*male*) and Binah (*female*), which lie immediately below on the Tree. It is therefore symbolized in mystical tradition by the heavenly androgyne (*male and female united in one*) and represents a state of mystical transcendence and union with the Supreme. It is compared to Satori and Nirvana.

Chokmah: The second emanation on the Tree of Life, following Kether. Occultists identify Chokmah with the Great Father, the giver of the seminal spark of life which is potent only when it enters the womb of the Great Mother, Binah. From the union of the Great Father and Great Mother come forth all the images of creation. Chokmah is associated with such deities as Kronos, Saturn, Thoth, Atum-Ra, and Ptah in other pantheons.

Binah: The third emanation on the Tree of Life. Occultists identify Binah with the Great Mother in all her forms. She is the womb of forthcoming, the source of all the great images and forms that manifest in the Universe as archetypes. She is also the supreme female principal in the process of creation and, via the process of mythological correspondences, is associated with such deities as the Virgin Mary, Rhea, Isis, and Demeter.

Chesed: The fourth emanation on the Tree of Life. Occultists identify Chesed as the ruler, but not creator, of the manifested universe. He is characterized as stable, wise, and merciful by contrast with his more dynamic opposite, Geburah. Chesed is associated with the gods Zeus and Jupiter.

Geburah: The fifth emanation on the Tree of Life. Geburah is often associated with Mars, the Roman God of War, and represents severity and justice. The destructive forces of the sphere of Geburah are intended to have a purging, cleansing effect on the Universe. Geburah represents the creator god who applies discipline and precision in governing the cosmos and removes unwanted or unnecessary elements after their usefulness has passed. Geburah is reflected in the charioteer in the Tarot.

Tiphareth: The sixth emanation on the Tree of Life. It is the sphere of beauty, harmonizing the forces of mercy (*Chesed*) and judgement (*Geburah*) higher on the Tree. Occultists identify Tiphareth as the sphere of spiritual rebirth, and is ascribed to solar deities such as Ra, Apollo, and Mithra as well as Osiris and Jesus Christ. The Tarot card Temperance identifies the direct mystical ascent to Tiphareth from Malkuth, the physical.

Netzach: The seventh emanation on the Tree of Life. Netzach is regarded as the sphere of creativity, subjectivity, and emotions, a very clear contrast to the sphere of Hod, which represents intellect and rational thought. Netzach is the sphere of love and spiritual passion and is therefore associated with such deities as Aphrodite, Venus, Hathor, and others that personify these qualities.

Hod: The eighth emanation on the Tree of Life. Hod is associated with the planet Mercury and represents intellect and rational thought. It also represents the structuring and measuring capacities of the mind as opposed to the emotional and intuitional aspects of Netzach. Hod has no exact parallel in the Tarot, but is closely linked to the card Judgement, ascribed to the path between Hod and Malkuth.

Yesod: The ninth emanation on the Tree of Life. Yesod is associated with the Moon and the element Water. Regarded as a female sphere, it is the seat of sexual instinct and corresponds to the genital chakra on the archetypal man, Adam Kadmon. On the Tree of Life, Yesod has the function of channeling the energies of the Higher down to the earth below, Malkuth. Occultists associate Yesod with the Astral plane, because if the sephiroth above Malkuth are regarded as a map of the unconscious psyche, Yesod is the most accessible area of the mind. Yesod is the sphere of fertility and lunar

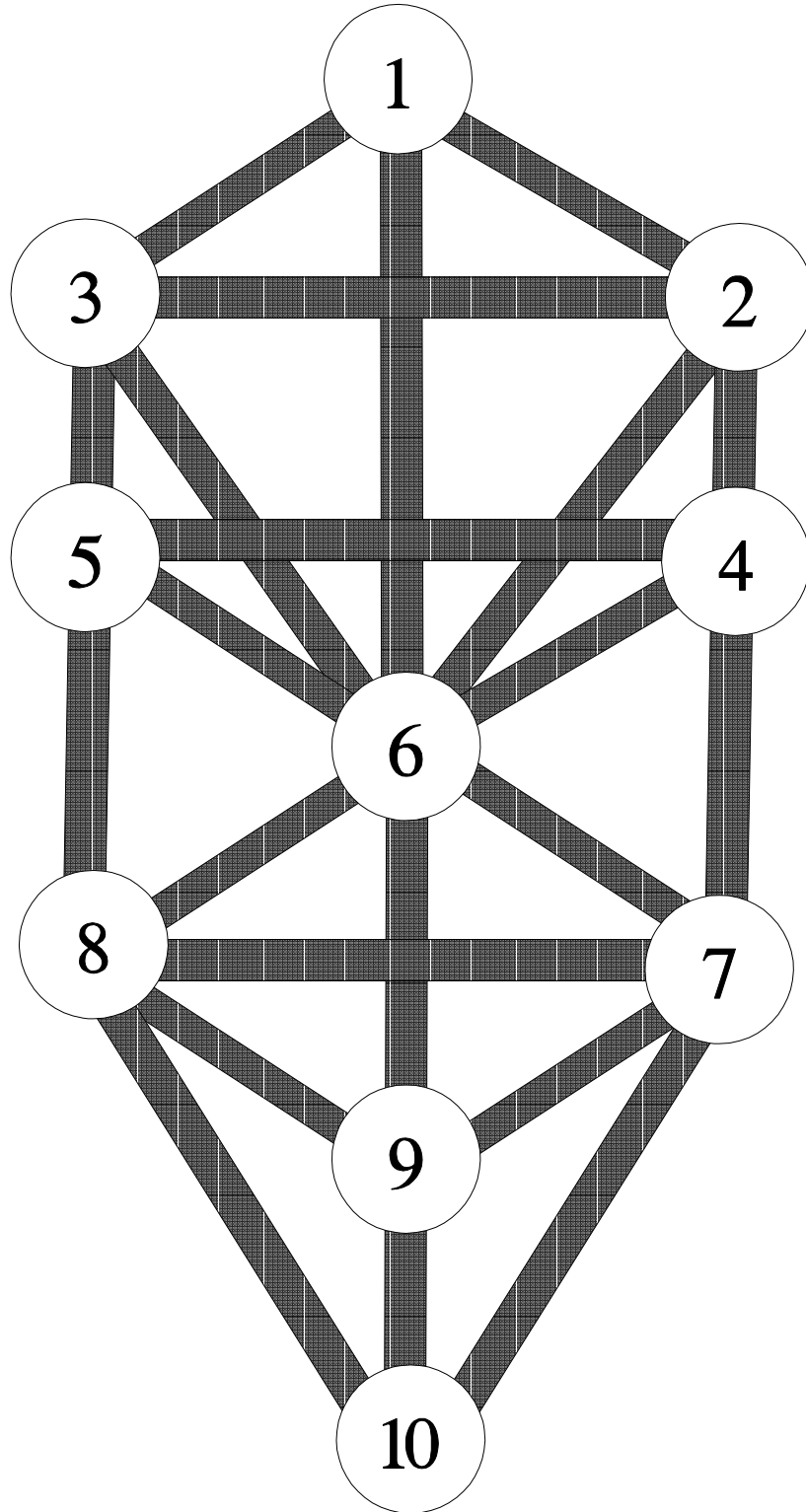
imagery. It is identified with Witchcraft and goddess worship. It is also the so-called animal soul, known by Qabalists as Nephesch.

Malkuth: The tenth emanation of the Tree of Life. Malkuth is associated with the gods and goddesses of the earth, especially Persephone, Proserpina, and Geb. Malkuth is the domain of the manifested universe, the immediate environment, the plane of physical reality. As a consequence, all inner journeys of consciousness begin symbolically in Malkuth. It is particularly appropriate, for example, that the myth of the rape of Persephone confirms her both as queen of the underworld and as a lunar goddess. From an occult point of view, the underworld equates with the lower unconscious mind, and the Moon, represented by the sphere of Yesod, is the first sephira reached on the inner mystic journey up the Tree of Life. Malkuth is closely linked with the Universe card.

The path of the Flaming Sword is the path of creation. According to the early Qabalist, when Lucifer was thrown out of heaven by Michael, the Flaming Sword blocked him from returning. The path shows the order of the sephiroth by how they were created, from the Supernal or Celestial triangle of Kether, Chokmah, and Binah to the Moral triangle of Chesed, Geburah, and Tiphareth. Then finally the Mundane triangle of Netzach, Hod, and Yesod. From Yesod came Malkuth, or the physical world.

Key

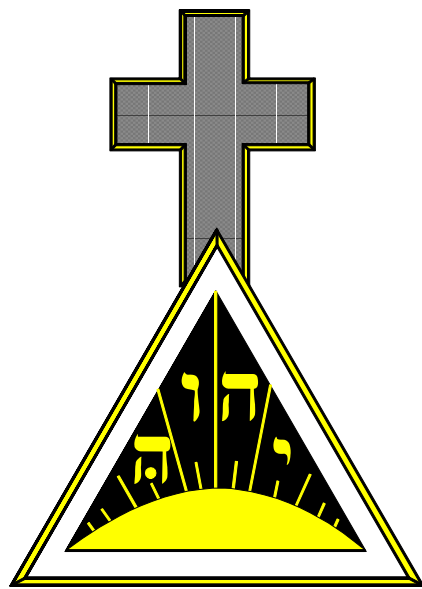
Sephira	Hebrew	English	Translation	(Q. S.) Color
1) Kether	כתר	KThR	Crown	White Brilliance
2) Chokmah	חכמה	ChKMH	Wisdom	Gray
3) Binah	בינה	BINH	Understanding	Black
4) Chesed	חסד	ChSD	Mercy	Blue
5) Geburah	גבורה	GBURH	Strength	Scarlet
6) Tiphareth	תפארת	ThPhARTh	Beauty	Gold
7) Netzach	נצח	NTzCh	Victory	Emerald
8) Hod	הוד	HOD	Splendor	Orange
9) Yesod	יסוד	YSOD	Foundation	Violet
10) Malkuth	מלכות	MLKUTH	Kingdom	Citrine, Olive, Black, Russet



The Tree Of Life

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**PATHWORKING AND
RITUAL DIARY**



NEOPHYTE 0=0

The Pathworking and Ritual Diary are really two different things. Pathworking and dream work on a nightly basis should be part of one of the two diaries. It is the subconscious mind that acts as the doorway to the invisible. It is through the subconscious mind that we are illuminated and enlightened. As it is stated in the Neophyte Initiation, "Let me enter the Pathway of Darkness and peradventure, there shall I find the Light." That pathway of darkness is really our subconscious mind. Our egos are but tips of an iceberg. Each one of us knows that deep down below our ego, our exterior self, there is a lot more to who we are, and that there is much of knowledge and truth and wisdom within. Many times, this truth and wisdom comes out in our nightly dream work and pathworking. This you could say is the primary reason for pathworking. It is to elevate our consciousness and become one with our Higher Genius.

On the other hand, magical and ritual work is really an exterior activity. When mastered, it becomes an interior state of mind; it should be charted and understood. The Neophyte should start off on the right path by beginning with the proper method. This is to say, use two books or diaries of your choice being hardbound or notebook. Nightly dreams may be recorded in part of one book, and the other part may be used to record the experiences of pathworking, whether it be on the Tree of Life or other symbols that you will learn in higher grades to come. The Ritual Diary is a journal that can be used in recording every detail that would seem significant to you. It will hold any information of progress, failure and the such. We need to act as occult scientists, and not as the so-called hocus pocus practitioners. We practice the Western Esoteric system of the Mysteries. Practicing the Western Esoteric tradition tends to be the most scientific of all the occult sciences. This is because it deals on a similar level of a regular scientific basis. In considering this, the diary will inform you of ups and downs of any particular magical experiment, much like those performed in laboratories. Moreover, what should be written clearly are any successes, failures, what is to be expected, pros and cons, etc..

It is not the job of this lesson to tell you how to interpret dreams. There could be several lessons available for this purpose. As a matter of fact, there are many volumes of books on the subject. A recommendation on our part would be any book written by the author Carl Jung, the eminent psychologist who tends to show good credit on the subject of dreams. Some books dealing in the area of Gestalt would also be highly recommended. Please try to avoid the books that give one line interpretations of dreams. A popular book on the market, *10,000 Dreams Interpreted*, is one example of such a book. Let it be known that in essence, there is no-one outside of yourself that can interpret your dreams better than you. Remember that you play the role of all the characters in the dream. This is a fact, because your dreams are also considered the extended perception of the Astral plane. Consequently, the images of the dream act as a reflection of your own self.

As a force of habit it would be advisable to keep your Pathworking and Dream Diary close to your bed. On a nightly basis, as you fall asleep, you may gently remind yourself that if a dream should occur, you will remember them, and that upon waking, no matter what time of day or night, you will record the experiences. It isn't necessary to write out the dream verbatim. Generally, writing a paragraph on the highlights of the

dream will suffice. This is so that even in years to come, in reviewing your past dreams, the dream will be re-incited into your conscious mind.

It is a good idea to get into the habit of writing the dreams immediately after they occur, although this may not always be possible. One method that you may use to remember your dreams would be in the use of affirmations. Every night when you go to bed simply affirm to yourself repeatedly "I will remember my dreams." Many Adepts on their own accord will tend to keep an audio recorder next to the bed so that the details of the dream experience are not forgotten or lost by using the wake and writing method. Using this latter method will not only keep the information of the dreams intact, but it will also help overview the details that may have been missed by writing alone. So it is not uncommon, using the audio recorder, to awaken in the middle of the night to record a dream. Then at your convenience you may transfer the dream to paper. Moreover, there have been people who chose to use a floppy disk to record their dreams onto a computer. This also is a good option. But no matter how it is recorded, just be sure you don't depend on your own memory for even the simplest details.

In understanding your dream, you will learn more about yourself. This also reveals the person that you are and it may also reveal any doors that have opened or those that must be ventured into. In any case, all efforts made are to help in accomplishing the Great Work. The experience of one person in the Order showed that by recording his dreams he was able to predict the death of a close family member. Even more, it enlightened him on how to deal with the after-effects of the situation. Dreams can be considered an extended aspect of pathworking, primarily the Moon card, the path of Qoph, the subconscious mind. You'll learn more about this path in the next grade.

Again, it isn't merely as important to interpret your dreams as it is to write them down. Interpretation is proven more effective over a chain of dreams that have been accumulated over an extended period of time. Some suggestions of information you may want to include in your diary would be adding the phase of the moon, for example, waxing, waning, full or new. If an astrological calendar is available, you may even want to include astrological information. Emotions are another good thing to include in your diary. Weather conditions also tend to be a useful subheading in your diary. All of these can play an important role in understanding yourself better as you progress through the grade system.

Pathworking is essentially dreaming that is under the control of the conscious will. There are several forms of pathworking, such as the Tattwas and systems of Enochian. Pathworking primarily revolves around the Tarot. In any event, recording your pathworking experiences is just as important as recording your dreams. Things that should be included in the Pathworking diary are: The name of the path, moon phase, card or doorway, major symbols, and any other significant information along with the experience.

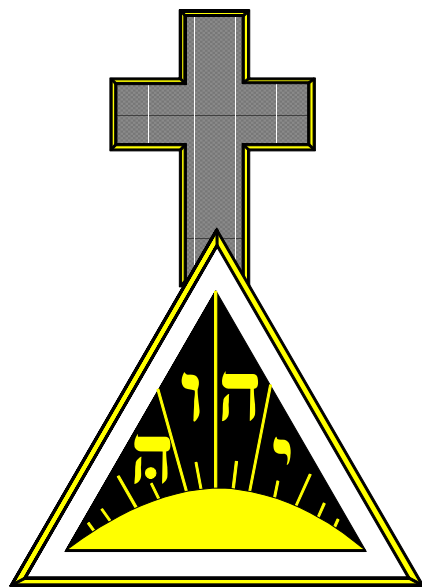
"Major symbols" refers to examples such as: "I saw a large, long, odd -shaped rock coming out of the ground." It could be the representation of a phallic symbol. Were you standing over a canyon? This could be noted down as a feminine symbol. In the Neophyte grade, you are not asked to interpret this information, but you are asked to keep track of it. This is so that later, as your skill level increases, you will have the ability to go back and make some interpretations regarding your path in life.

The Ritual Diary, should include all ritual work that you do. This doesn't have to be too elaborate, it may even be only one sentence such as: "I did the L.B.R.P. and it felt strong." One important asset that you may want to include are emotions or feelings that you may have felt during the ritual. Did you feel any energies, did the ritual feel like it had a good effect or bad one, did you feel happy or sad, etc.. Again, moon phases, astrological information (if available), and emotional and weather conditions should be included. Some people tend to carry information to extremes. On the other hand, there are some who feel that even the smallest detail should be written. However, let's take for example that one day you feel a tremendous amount of energy and have an urgent need to commune with the Archangels and the elements. For some reason that day, you are inclined to do several repetitive L.B.R.P.'s. So, by the end of the day you have perhaps done six or seven L.B.R.P.'s. Let us say that a couple days later, you receive a pay raise, or that you meet someone of the opposite sex that you are attracted to, or something favorable happens in your life. This in itself can be significant. If you repeat this for another six or seven times, chances are you may be experiencing some good effects from doing this particular ritual. This is to say that even recording the smallest ritual would help in understanding the outcomes of the experience. Moreover, it would give better insight into the details that caused them. The ritual diary should even hold information that would tell you how long of a time it took before a ritual took effect.

In conclusion, we can ascertain that the true occult scientist of the modern world uses the ancient secret of old, and that is: Keeping track of his/her work on a daily basis, whether it be pathworking, dreams, rituals or many others.

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**NEED FOR DAILY RITUAL
WORK AND PERSISTENCE**



NEOPHYTE 0=0

In Qabalistic thinking, all ritualistic actions are a representation of the Divine Life in specific symbols. With this we can say that in all things there lies its own universal, harmonic balance. In ritual, God the Vast One luminates through and within human action through the forces of the sephiroth and their powers of transformation. Briefly speaking, we come back to the wisdom of the Emerald Tablet which states, "As Above So Below." Everything touches everything else; every action has its own reaction or consequence; there is a universal balance.

According to Qabalah, it is known that man is indeed the master of his own destiny, whereby he alone chooses his path and determines his fate. In the tradition of the Talmud it states, "Nothing is meant to be, for it is us who makes what is meant to be." These concepts alone, seen as a whole, should shed light upon the aspiring student of "making life conform to will." It is the right, or even the obligation if you will, of the occultist to maintain the balance of the Universe. With this you may see a deeper concept on the difference between performing a ritual and a spell. Rituals allow energies to manifest with the flow of the Universe. Spells, although they too may be powerful, most of the time aren't in conjunction with one's True Will. With this balance obtained through ritual comes the true secret meaning of "going with the flow." Sound familiar? It should. Now comes the catch to all of this. In ritual, the energies invoked or banished are just as real as anything else in Assiah, or the Material world. In order for the occultist to be in control of such energies, he requires persistence, dedication, and in many cases, years of practice. We might even say that such a task would at times ask for a life of isolation. Many true, great magicians in their own time would have had to be searched out in the deep hearts of forests or jungles, even deserts as in the case of the famed mage Abramelin. Put simply, magical powers aren't achieved overnight. It requires an organized, daily, step-by-step regime of recorded attempts and results. This would include a series of banishings before as well as after a ritual. Invocations alone take up a great percentage of a occultist's agenda. Banishings, on the other hand, although self explanatory in nature, cannot be emphasized more on the importance of their daily performance. "Render thy circle impregnable." Regardless of their importance after an invocation, banishings on a daily basis don't hurt, and they do help.

In today's world of rapid industrial growth, man's standard work expectation has increased enormously over the years. With this in mind, it reminds us of one of the top invaders of man's health - stress. This alone forms a blockade between the occultist and his path of light. This, as well as many other inner and outer influences, must be balanced and surmounted if any success is to be achieved.

Aside from ritualistic invocation, the use of banishings is imperative for one to be able to control one's own mentality and emotion. In the grade of Neophyte, various exercises described deal with such matters. By performing rituals on a daily basis, especially the banishings, it trains one to develop both mental and will power. It exposes to the student his own ability of will and dedication to stick to such a repetitious plan. We can say that it also allows you to know thyself, as has been the famous saying throughout many ancient schools of thought. Put as a whole, let it be understood that banishings are a basis for the preparations of invocation. Competency in banishings is required inasmuch that without it one may be led into future problems or failure.

As magicians of the Hermetic Order of the Golden Dawn, let us understand that we don't do magic, we are magic. It is suggested that planning a daily routine for ritual work is very helpful to one's growth. We can now say that magic without the use of banishings would be like a football game without a football, or a dinner without the silverware. Banishings and invocations work hand in hand. One can't do without the other.

In addition, a simple formula may be referred to in helping to become a successful occultist: Persistence, Hard Work, Practice. Sounds easier said than done? Well let it be known that one great secret of getting ahead is getting started. In one's pursuit of accomplishing the Great Work, let's add Coolidge's words of persistence and determination:

"Nothing in the world can take the place of persistence.

Talent will not; nothing is more common than unsuccessful men with talent.

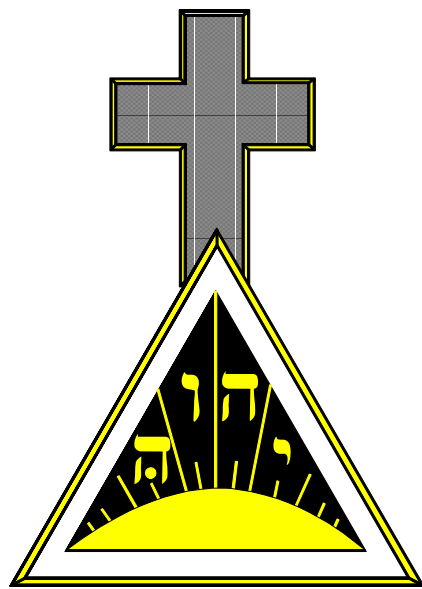
Genius will not; unrewarded genius is almost a proverb.

Education will not; the world is full of educated derelicts.

Persistence and determination alone are omnipotent."

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**IMPORTANCE OF
VIBRATION**



NEOPHYTE 0 = 0

What is vibration and why is it so important? Well, we all heard or read in fairy tales about the famous powers that witches and wizards wielded by waving a magic wand, making a few gestures, and reciting a few magical words. Well, some stories are not so fictitious in some of their concepts. In ceremonial magic, we learn to call upon certain energies using the proper tools and invocations, incorporated with the proper tone or pitch in the voice. It has been a long kept occult secret that everything in matter is made up of vibration. Today in modern science, this same concept has been termed the Wave Theory or put simply, frequency. It states that matter, even in its densest form, is constantly moving. That is to say that the molecular make-up of matter moves at a constant flow. As magicians, we understand that even matter is energy, and that such energy may be controlled in a certain environment under the correct applied force or conditions, once again revealing what Crowley teaches, "Magic is change in conformity to will." If this is true, we can say that not only matter is made up of energy, but so are thoughts and emotions. Even further, we can also say that words themselves contain powers that are activated by a force greater or equal to the exertion. Such words of power are considered important factors in rituals because they aid in the direction of energy.

In the Neophyte grade, such lessons as the L.B.R.P. are meant to be performed in a manner that involves vibration. That is to say that rituals are simply lifeless without the use of vibration. It would almost be a football game without the cheer.

Another concept that is sometimes mentioned is Harmonic Resonance. This states that if one object vibrates strong enough, it may affect the vibration of a second object, on condition that the first object resonates (vibrates) greater or equal to the frequency of the second object. As a Neophyte, the first object that you learn to vibrate is yourself. By maintaining a certain vibration within oneself is to affect a force or energy in the Microcosm. "As above, so below." In the L.B.R.P., the energies invoked are the aspects of Deity through the God names. By reaching the right pitch and using the correct force to support it, one is able to effectively call upon these energies to be used by the occultist as he wills.

A few suggested forms of vibration are as followed. Keep in mind that no one procedure will help all. Find one that best suits you and exercise it daily until it becomes second nature.

Procedure A

Step 1

Perform the Relaxation Ritual.

Step 2

Begin visualizing the Kether sphere and from it draw down light into the solar plexus (Tiphareth, the reflection of Kether) and form a brilliant sphere.

Step 3

As you begin the vibration of Adonai, for example, breathe in through the nose while visualizing the name to be vibrated within the Tiphareth sphere.

Step 4

As you exhale, vibrate the name, seeing the flow of energy being exerted from the heart, down the arms and out the hands. Hear the name being echoed throughout the ends of the Universe.

Procedure B

Be aware of all the feelings that give you strength or motivation, i.e. excitement, love, aggressive feelings. Learn to arouse and control them by isolating each one and meditating on them individually. Take, for example, excitement. Think about a situation that you were the most excited in your life. Once you have this feeling stable, try to increase it. Intensify the feeling. Then hold it! After a few moments, release it. Go to another feeling and do the same. This procedure takes practice. Once you feel you have the hang of it, then incorporate all the feelings and:

Step 1

Perform the Relaxation Ritual.

Step 2

Visualize the Kether sphere.

Step 3

As you inhale, arouse all of your chosen feelings simultaneously.

Step 4

Exhale. As you do, vibrate the appropriate God name while visualizing the energies running down your arms and exiting through the hands, hearing the words echo throughout the ends of the Universe.

If done correctly, a mild dizziness will be felt.

Procedure C

Step 1

Perform the Relaxation Ritual.

Step 2

Form the Kether sphere.

Step 3

Keeping in monotone, vibrate in middle C, hearing the words echo throughout the ends of the Universe.

Step 4

Continue vibrating in repetition from three to five times, until you feel comfortable with the tone.

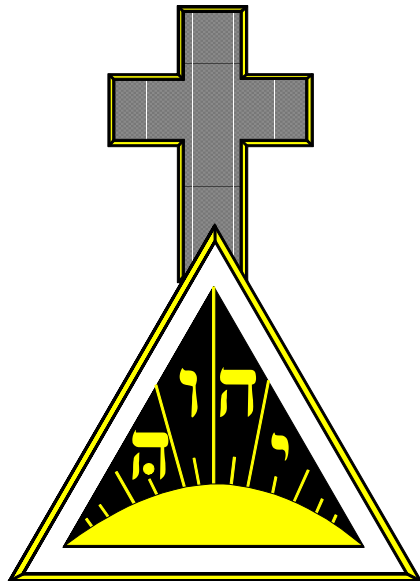
Procedure D

Mix any of the above and find a combination you feel is best for you. Never exclude the Relaxation Ritual or the importance of raising your consciousness to the Kether sphere. For without the latter, you may attract lower energies.

Vibration is not easily attainable and usually needs plenty of practice and relaxation. Just like the Four Fold Breath, it should be practiced daily and incorporated into the daily rituals. Omitting the vibration may cause one to be unable to achieve the desired results, and thereby resulting only in failure.

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RELAXATION MEDITATION



NEOPHYTE 0=0

This meditation is a simple ritual, yet a very important one. What this ritual helps you to do is get into a very spiritual state of mind and to relax the body so that during any ritual work, one is not worried about their aching body from a long day. This way, one keeps a clear and focused mind set on the ritual to be performed. If you are having trouble sleeping, this ritual can be performed to help relax all parts of your body so you can have a nice, deep sleep. This ritual also helps bridge the gap between the subconscious and conscious mind by quieting the ego voice.

Step 1

Start off by finding a place where you will not be disturbed by anything or anyone. Either sitting up with a good posture or lying down are acceptable positions for this ritual.

Step 2

Begin by visualizing a ball of bright yellow energy. Feel it as a warm, soothing, and comforting ball of energy. One important side note is not to think of this ball as just a simple ball of energy. Think of it as the sun or the Golden Dawn rising up into the new day, bringing forth to the earth new life, vitality, and light. Feel this ball slowly enveloping your feet. Feel its warmth beginning to relax your feet, taking away all tension and aches from all parts of your feet. Feel them completely relaxed. Feel every muscle in your foot without pain or aches, just completely relaxed.

Step 3

Now start to bring the ball slowly up your ankles and the bottom of your legs. Feel the warmth taking away all aches and pains from your ankles and legs. They are completely relaxed. Now feel it moving up to the thigh area, then to the waist, making all areas it touches feel relaxed. Continue to do this throughout your entire body. Move the ball up to your stomach, chest, neck, and end at your head.

Step 4

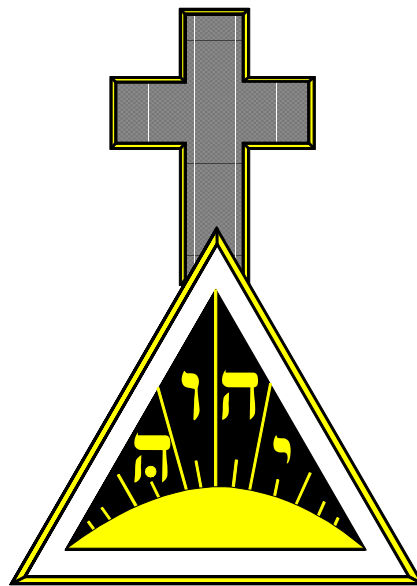
If at any point in this ritual you begin to feel an area of your body starting to feel tense, or coming out of its relaxed state, direct the ball to that area and feel it becoming relaxed again. You might want to leave it there for a few moments to ensure that the feeling stays.

Step 5

After your entire body is relaxed, take a few moments to feel it. Feel every muscle in every part of your body fully relaxed. Your mind is relaxed. Any thoughts of work, the kids, or the mundane world do not make a difference. Now take a few breaths in through the nose and out through the mouth, as in the Four Fold Breath. Slowly rise and begin to do your ritual work.

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**LESSER BANISHING
RITUAL OF THE
PENTAGRAM**



NEOPHYTE 0=0

Part One: The Qabalistic Cross

Step 1

You should begin this and all rituals by first calming your interior self and relaxing your whole body. This is easily achieved by performing the Four Fold Breath. On completing the relaxation exercise, begin visualizing yourself growing taller and bigger. Your entire body should grow upward toward the sky and into the infinite space above. Allow your mind to drift into that vast region of the infinite which presides above all things and time. Literally see the Earth shrinking beneath your feet. See the planets, the solar system and then the galaxy becoming smaller. Your body should be so enormous that even the Milky Way has no significance to your size.

Above your head, as you continue to grow, you should begin to visualize a bright sphere of light coming closer and closer to you. This light is only a small portion of that infinite light which is beyond our comprehension. Allow the sphere of light, which appears to be no larger than a dinner plate, to hover above the crown of your head. Feel its majestic power, its vastness and the infinite love that it has for all that is created.

Stretch both of your arms straight out to your sides into the form of a cross. Take your right hand and gently plunge your index finger into that light which is above your head and will it to be drawn down as you touch your forehead. Have it rest upon your forehead as you vibrate:

AH-TAH

This should be pronounced elongated, in monotone and with one complete breath to sound like: Aaaahhh-Taaahhh.

Step 2

Bring the point of your finger firmly down your body while willing the light on your forehead to follow along as you point toward the ground at your feet. Visualize the light now covering your feet and vibrate:

MAL-KOOT

Step 3

Now bring your finger up to your right shoulder, touch it, and as you do this, visualize the sphere of white light running up through the center of your body, forming a beam of light into your heart area shooting out to your right side to the end of your right hand. Focus on this beam and vibrate:

VIH-G'-BOO-RAH

Step 4

Move the sphere of light to your left shoulder, touch it, and visualize all through this process another beam of light connecting from your heart area ending at the tip of your finger on your left hand. Vibrate:

VIH-G' DOO-LAH

Step 5

Clasp your hands together at your chest in a praying stance while visualizing within you a cross made of light that covers your entire body. Vibrate:

LAY-OH-LAHM AH-MEN

Meaning: The meaning of the words that are vibrated at the first part of the L.B.R.P., the Qabalistic Cross, are as follows:

Atah - Thine

Malkuth - Kingdom

Vih-G' Boo-Rah - Power

Vih-G' Doo-Lah - Glory

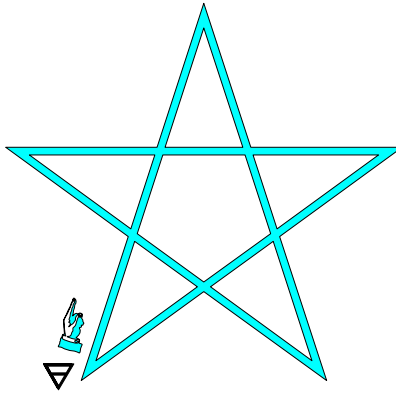
Lih-Oh-Lahm - Forever

Amen - So be it.

With all of these words put together it forms the prayer: "For Thine is the kingdom and the power and the glory forever. Amen." Does this sound familiar? It should, for it is derived from one of the oldest prayers in the Bible. You will find this same phrase found at the end of the Lord's Prayer.

The word amen in Hebrew translates into "so be it." Amen is a notarikon. A notarikon is made by taking the first letter of each word of a sentence and forming a new word. Amen is taken from the phrase: El Melech Neheman, which means "God is our faithful King." This is the mystical meaning behind this word.

Part Two: The Formulation of the Pentagrams



Banishing Earth Pentagram

Step 1

Stand in the east and face east. Draw a pentagram in a brilliant flaming blue. Draw it in front of you, at the distance of one full arm length. Using your right hand begin at your left hip. See the line being drawn and following the line up to the apex of the pentagram at the level of your head, down to your right hip, then across your body to the furthest left of your body at the level of your shoulders, across your body again to the furthest right of your body at the level of your shoulders, and completing the pentagram by ending it where you first began.

Step 2

Inhale through the nose. As you do, drawn into you the sphere of light above your head and let it mend with your breath. Feel the energy coursing and rushing through your lungs and body. Step forward with the left foot. At the same time thrust both of your hands forward with all fingers extended outward, palms facing the ground so that they point at the exact middle of the glowing blue pentagram in front of you. This is the Sign of the Enterer. As you do this, vibrate:

Yod Heh Vav Heh

Remember, when vibrating be sure to elongate each word in a continuous flow, using one full breath.

As you vibrate this vocally, mentally hear the name echo throughout the eastern ends of the Universe. The same will go for the south, west and north.

Revert your left foot back. Now place your left index finger to your lips, in the form of silence. This is the form of Harpocrates, the Sign of Silence.

Step 3

Once again, point at the center of the pentagram that you have just drawn, using the index finger of your right hand. Trace a brilliant white line from the center of the pentagram and follow it to the south. This will form an arc of ninety degrees so that you end up in the south, facing south.

Step 4

Now in the south repeat Step 1 and Step 2, but vibrate:

Ah-Doh-Nye

Step 5

Draw the brilliant white line connecting the pentagram in the south to the west and repeat Step 1 and Step 2, but vibrate:

Eh-Heh-Yeh

Step 6

Draw the brilliant white line connecting the pentagram in the west to the north. Now in the north repeat Step 1 and Step 2, but vibrate:

Ah-Glah

Complete the circle by connecting a white line from the north to the east where you began. Then, moving in the same clockwise direction, return to where you started the ritual; if you have an altar in the center of the four quadrants, then stand behind that. You should once again be facing east. If you do not have room for a circle, simply pivot where you stand.

Step 7

Now visualize the brilliant white circle expanding up and down to form a sphere above, below and all around you. What you have done is created a sphere in brilliant white all around you with electric blue pentagrams at the quarters which have been charged and sealed with God names.

Part Three: The Evocation of the Archangels

Step 1

Stretch your arms straight out to the sides, so that your body forms a cross. Take a second or two to once again feel the energies that you felt when performing the Qabalistic Cross. Re-create a cross of light within your being (the cross also represents the four archetypal elements: Air, Earth, Fire and Water).

Step 2

Say: "Before me, (vibrate) Rah-fay-el."

Visualize the Archangel Raphael on a hill in front of you. He is dressed in a yellow robe which has purple highlights. He carries a Caduceus Wand (the symbol used by doctors, a wand entwined by serpents, which represents the life force). Feel a breeze coming from behind him.

Step 3

Say: "Behind me, (vibrate) Gah-bray-el."

Visualize a figure behind you, dressed in blue with some orange highlights. The figure holds a cup and is surrounded by waterfalls or the ocean. Try to feel the moisture in the air.

Step 4

Say: "On my right, (vibrate) Mee-chai-el."

Visualize the Archangel Michael dressed in a scarlet red robe with green highlights. He is holding a flaming sword. Feel the qualities of fire emanating from him.

Step 5

Say: "And on my left, (vibrate) Oh-ree-el."

Visualize the Archangel Auriel dressed in earth tones on a fertile landscape. He holds a bundle of wheat.

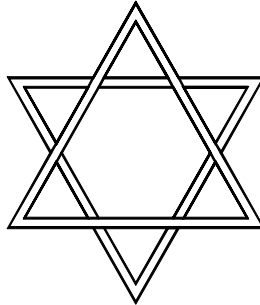
Step 6

After you have invoked the Archangels move your feet slightly apart, stretch both arms out to the sides. Now visualize yourself within a large pentagram and say:

"For before me flames the pentagram."

Step 7

"And behind me shines the six-rayed star".



Repeat Part One: The Qabalistic Cross.

Other people have different versions of the Evocation to the Archangels. One version you would say, "Around me flames the pentagram, above me shines the six-rayed star". There is little differences between what is said, but you might like to try them and see which works best for you.

Archangels Names and their meanings:

In the east, Raphael, God has healed.
In the west, Gabriel, God is my strength.
In the south, Michael, Who is as God.
In the north, Auriel, Light of God.

Note

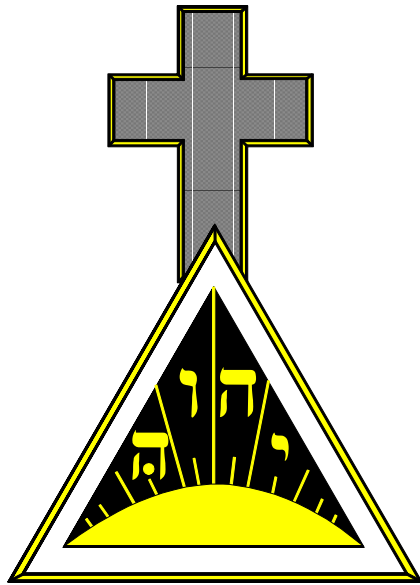
There are many people who will perform this ritual that have problems visualizing. If you are one who has problems seeing visual pictures, just know in your mind that it is there. For example, like with the pentagrams, although you may not be able to see the lines or the color being in brilliant blue, just affirm to yourself that it is there.

Some will encounter that they have problems feeling the energies. Don't worry, this is common. One reason that this may be occurring is that you may not be accustomed to the ritual, and that the energies it invokes may be too foreign to you. It just takes time and persistence to work through this. On a more positive note, those who think of themselves as being "Numb" will be glad to know that over a long period of

performing the L.B.R.P. daily, your sphere of sensation is slowly but surely becoming accustomed to the energies. So when you have internally reached a state of openness, you can then judge for yourself that the presence of the Archangels are truly undoubted.

The Hermetic Order Of The
GOLDIEN DAWN^{Intl.}

TAROT CONTEMPLATION RITUAL



NEOPHYTE 0 = 0

This exercise involves a method to help the aspiring occultist be able to become familiar and aware of the archetypal energies found in the mystical Tarot. It allows one to be open to the symbolism as well as the occult powers they wield. In daily use this simple method helps develop one's visualization and basic scrying abilities. Meditating with the Major Arcana can bring forth many helpful energies into one's life. This meditation is also helpful in that it is a prerequisite for pathworking.

Step 1

Begin by performing the Four Fold Breath while relaxing all muscles in your body. You may also like to include a ritual cleansing bath, using a few drops of essential oil or salt.

Step 2

Perform the L.B.R.P..

Step 3

Shuffle the Major Arcana cards and pick one card at random, or work through them systematically one at a time. Set aside the rest of the cards.

Step 4

Revert again to the Four Fold Breath, calming the mind and allowing it to become blank.

Step 5

Now look at the card selected. Do not project your consciousness into the card. Simply take note of every detail in the card itself.

Step 6

Close your eyes and attempt to see the card with all its details in your mind's eye. Slowly start to dismantle the card piece by piece like a jigsaw puzzle until your mind is a blank white screen.

Step 7

When your mind has been cleared of its inner voice and is blank, hold that nothingness for as long as you can. If your inner voice (otherwise known as the voice of the ego) has been truly silenced, then some important spiritual information may be gained.

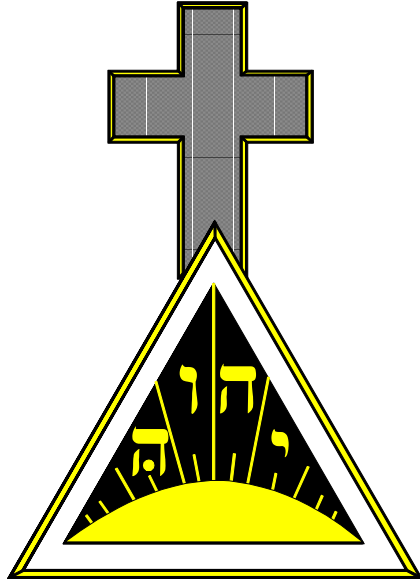
Step 8

Closing L.B.R.P..

This is a wonderful meditation. The Neophyte of the Order will develop at an accelerated rate by practicing this meditation at least three times weekly. One idea you might want to try is to do your L.B.R.P., then take a warm bath and perform the meditation while you lay in the bath tub. It is extremely relaxing and has a tendency of inducing deep mind affects.

The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

MIDDLE PILLAR RITUAL



NEOPHYTE 0 = 0

The following is an exercise that will enable the aspiring occultist to be able to raise energy. Prerequisites for this ritual are competency in the L.B.R.P. in accordance with the Hermetic Order of the Golden Dawn's system of magic. In this lesson we will only be discussing the process of how to raise magical energy, whereas in later lessons you will incorporate this knowledge to control and direct energy.

Step 1

Facing west with feet together, standing straight, begin quieting the mind while performing the Relaxation Ritual. Make sure your banishings have already been

performed. Begin the Four Fold Breath by deeply inhaling through the nose for the count of four, hold it for a count of four, and then release it slowly through the mouth for a count of four, and again hold it a count of four. Proceed until you develop a rhythm. When you have achieved the relaxation simultaneously with the rhythm of breathing, say the following out loud or to yourself to help your mind become elevated.

"Oh Lord of the Universe, the Vast and Mighty One, Ruler of the Light and the Darkness. I adore Thee, and I invoke Thee. Look Thou with favor upon me, who now standeth humbly before Thee and grant Thy aid unto the highest aspiration of my soul, that I may be enabled to accomplish the Great Work to the glory of Thy ineffable name. Amen!"

Step 2

Visualize a brilliant white light, the size of a dinner plate, above your head, the purest and brightest that you can see in your mind's eye. Taking your time to feel its presence, begin vibrating the God name Eheieh. Vibration should be in monotone at natural C, and elongated in the pronunciation. Proceed all the vibrations between 2-4 times.

Step 3

Keeping the ball of light bright and brilliant, visualize a line or beam of light being drawn down from the sphere above your head. Move it down through your head to the region of the throat. At this point, visualize another sphere forming, just as bright but not as large as the first. Feeling the sphere encompassing the whole region, begin vibrating the God name YHVH Elohim.

Step 4

Once again, visualize another beam of light emanating from the sphere in the throat region, moving down into the region of the solar plexus. Form another ball of light a little larger than the sphere in the throat, and vibrate the God name YHVH Eloah Vedaath.

Step 5

Bring another beam down from the sphere in the solar plexus to the region of the groin. Form another sphere of light, then vibrate the God name Shaddai El Chai.

Step 6

Moving down once again, visualize another beam of light emanating from the sphere in the groin area and shooting toward the region of the feet. Seeing the feet completely engulfed in another sphere, begin vibrating the God name Adonai ha-Aretz.

When this last step is completed, you should have a total of five spheres, each brightly luminated and all connected by one beam of light. Each of the spheres are attributed to the sephiroth on the pillar of Mildness of the Tree of Life.

The Crown	Kether
Invisible	Daath
Solar Plexus	Tiphareth
Groin	Yesod
Feet	Malkuth

Stay in this state for as long as you desire. You may use this time to meditate or contemplate on the energies invoked. At this time you may end the ritual by taking a deep breath, and as you exhale, visualize all the spheres and lines fading, keeping in mind that the energies are still present, but invisible.

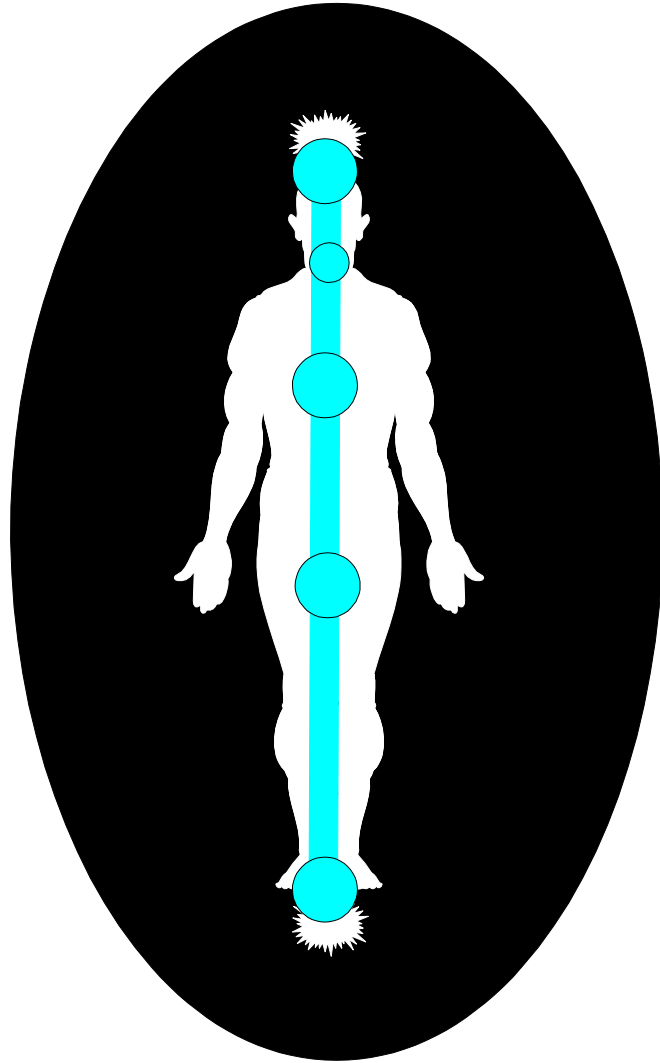
End with Qabalistic Cross.

In all ritual working, it is required for the occultist to be able to accomplish three things: 1) to raise energy, 2) to control energy, and 3) to direct energy. This lesson only covers the first principle, of which the latter will be discussed in later lessons.

The Middle Pillar Ritual is used for a variety of things. It is used for the purpose of being able to raise magical energy at will by an occultist, as already described. The same energies are used in rituals for basic as well as advanced healing. This may be helpful to those who are lethargic because it will give the person a quick dose of energy. In referring to meditation, it aids in the ability to raise the mind to the higher planes as well as channeling the same energies down into the material universe, our body if you will.

The ritual of the Middle Pillar obtained its name by the Tree of Life. It stands between the pillars of Severity and Mercy. In the perspective of applying the Middle Pillar to the Microcosm, man, it means to say that man himself must combine the opposing forces of nature as well as his own self. It refers to that which is said in the Neophyte Initiation: "The white triangle symbolizes the immortal light, which indicates that there are always two contending forces and always one uniting them." Put simply, in order for man to accomplish the Great Work, he must combine all dualities, as well as surmount them, which reveals part of the mystery of the Middle Pillar.

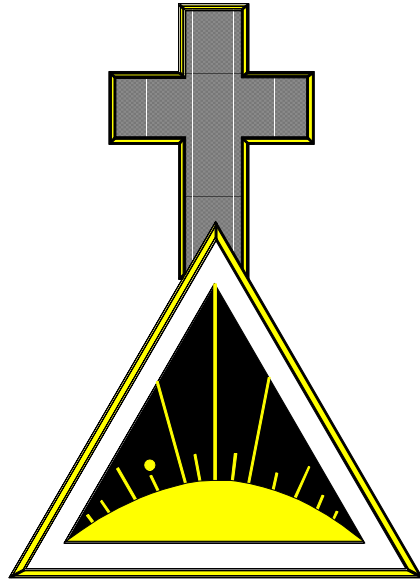
We can now conclude that in the performance of this ritual, the energies invoked are drawn from the Kether sphere. This is in opposition to that of Wiccan tradition where it is drawn from the groin, or Yesod, which is considered Lunar energy. The ritual of the Middle pillar, simple as it may seem, is not easy. Like all the rituals, it takes time to feel the full effects and benefits. All in all it takes hard work and practice.



The Middle Pillar

The Hermetic Order of the
Morning Star

COMFORT RITUAL



NEOPHYTE 0 = 0

This ritual for bringing someone comfort can be performed without a prior divination. It can also be performed at any time and place of convenience for you, as long as you know that you will not be disturbed during the ritual.

The supplies you will need for this ritual are a purple candle and an incense of your choice. For example:

Water
Golden Aura
Frankincense

Step 1

Begin with an L.B.R.P. to purify the working area.

Step 2

Perform the Middle Pillar Ritual to raise energy.

Step 3

If working in a group of two or more persons, hold hands and face each other. Say the following:

"Our (my) love is right. Our (my) love is might. Our (my) love is Light. It grows stronger everyday, when we (I) give it away to a _____ in need. We (I) will feed Love, Truth, and Knowledge."

Say this 3, 7, 9, 13, or 21 times. (Power numbers.)

NOTE: When working alone you may substitute the word "My" for "Our" and the word "I" for "We". Insert the name of the person(s) in the blank space. If proper nouns are not at your availability, then use words like friend, child, family, etc..

Step 4

The magical worker(s) closes his/her eyes, looks up into the heavens, and sees seven bright stars. (If you can't see them at this point in time, just know they are there.) Visualize them joining together into one large bright star.

Step 5

At this point the magical worker holds arms straight out with palms facing each other, and about six to ten inches apart. Create a ball of light between the palms. Once the ball of light is as bright as possible, send it up to the large bright star on the smoke of the incense. As soon as the ball of light joins with the star, visualize the star becoming even brighter.

Step 6

Now say:

"Go to _____, with Light so warm and mild. As it is desired, so shall it be!"

Step 7

Now visualize the person that you are helping. See the light.

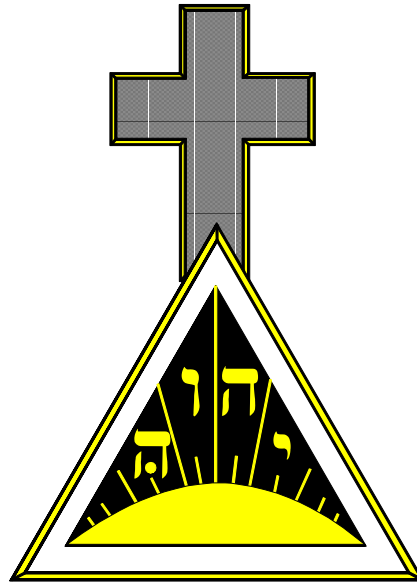
Step 8

Perform the L.B.R.P. to seal the magical work.

Note: Be sure to record results in your Ritual Diary for future reference.

The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

BASIC UNDERSTANDING OF THE MAJOR ARCANA



NEOPHYTE 0=0

In the 0=0 grade, we give you a basic Tarot spread called the Circle Spread Divination. The reason that we give you this spread in the Neophyte grade is because most of the people attracted to the Order have practiced some form of magical operation. Whether they have come from Wicca or Low Magic, even some forms of Ceremonial or High Magic, they need a system of divination that will tell them the karmic consequences of any magical operation.

The Circle Spread Divination is designed to do exactly that. It is designed to give you a basic idea of the probable outcome of any magical operation, but more importantly, the influences around you and the situation. In this lesson we are not going to teach you the Circle Spread Divination, for this is found in another part of the book. However, we will emphasize again the need for learning and mastering this divination. In future grades of the Order, you will learn extensively the esoteric,

alchemical, and literal meanings of each card of the Tarot. It is all based on the esoteric writings of great western minds as well as the Golden Dawn system of magic, primarily *Book T*. This lesson is a supplemental lesson in that it gives you a basic outline of the nature of these Tarot cards. It isn't even necessary that you memorize the basic nature of these cards at this time for you will study them in depth in the higher grades to come. But because many of you, as stated earlier, have had some experience in practical magical application, we give you this as a way to understand karmic consequence. So, the following list is a list of the twenty-two Major Arcana, and we are only covering the Major Arcana because the Circle Spread Divination is a spiritual divination in that it only talks about the spiritual nature of a particular action. Don't underestimate that. Let's not forget the *Emerald Tablet* that states, "As above so below," for the things that manifest in the higher planes of existence must eventually filter down into the physical world. Therefore, if we have negative cards surrounding us or the situation in the higher planes of existence, we will eventually find that these influences work their way into our physical lives and can either bring reward or havoc. Remember that the idea of self mastery is that you are responsible for your own universe, you are responsible for your own world. So, a lot of practitioners in the Hermetic Order of the Golden Dawn like to use the Circle Spread on a fairly regular basis to get an idea of what kind of influences are around them and utilize the reading to adjust the ritual work accordingly.

We will share with you the basic meanings (keep in mind that these do not have to be memorized although it would be to your benefit) both right side up and reverse. This is one of the few spreads in the Hermetic Order of the Golden Dawn that uses reverse keys. Most of the other spreads do not rely on reverse cards because they rely more heavily on the cards and influences around them rather than on the reverse card process. However, this spread only uses a certain number of cards and therefore in order to be more specific we use reverse keys as well.

Tarot Divinatory Meanings of the Major Arcana

Fool

Generally refers to spirituality which is trying to rise above the material plane. If the divination is of a material nature, this is not looked at as a positive card for it can show folly, stupidity, foolishness and extravagance, even mania.

Fool - Reversed

When the card is reversed in the Circle Spread Divination, it generally can refer to hesitation or carelessness, sometimes meaning that the person is ignoring his material world. A special note on this card is that a lot of how you interpret this card is going to depend on where it is in the reading and more importantly on the nature of the question. If it is a purely spiritual question it tends to have a very airy nature and therefore can be quite spiritual.

Magician

Wisdom, skill, adaptation. It can also mean craft and cunning, a very Mercurial card. This card can also refer to occult wisdom.

Magician - Reversed

A misuse of power, egotism, conceit, lack of skills yet not believing so, imbalance of the elements.

High Priestess

This is a card of fluctuation. It could mean change, increase, decrease, alterations, altercations. This card is very lunar in nature and therefore a lot of the nature of this card will depend on whether the moon is waxing or waning at the time of the reading.

High Priestess - Reversed

This is superficial or egotistical knowledge, ignorance, stupidity, a lack of will.

Empress

One of the most positive cards in the deck. Happiness, pleasure and success. It could also mean luxury, abundance and beauty. It can mean fruition.

Empress - Reversed

This means vasolation, a loss of will power, inability to make decisions and inaction and stagnation. Sometimes when the card is reversed it can also mean dissipation in the areas where you are hoping new things will come into your life.

Emperor

Because of the Arian nature this is a good card for war, conquest, victory in a matter.

Emperor - Reversed

Immature emotions, strife, arguments, anger, emotions out of control as well as blind ambition.

Hierophant

Divine wisdom and manifestation, sexuality, teaching, explanation, sympathy, occult wisdom, mercy and goodness.

Hierophant - Reversed

Weakness, lack of will, over kindness with the possibility of being too generous.

Lovers

Inspiration, sometimes love, mediumistic abilities. It also can refer to a test that is coming your way that you will pass. New love.

Lovers - Reversed

A failed test or lost love.

Chariot

A very positive card meaning health, victory and triumph, success, although sometimes fleeting. This will depend on where the card falls in the Circle Spread. If it falls in Earth, it's usually long lasting; if it falls in Air, it is very quick.

Chariot - Reversed

It indicates that the obstacles that you are facing will more than likely overcome you.

Strength

This is strength, fortitude, courage and power. Sometimes power is not always under the will of good judgment. It can also mean obstinacy.

Strength - Reversed

Pure, animalistic, physical power.

Hermit

This is motion, movement in one's life, power and action, however, it can mean caution arising from an impulse or an inspiration.

Hermit - Reversed

Overt cautiousness and possibly wrong decision making.

Wheel of Fortune

This is a positive karmic card that indicates good fortune and happiness, with some boundaries of course. It can also mean intoxication with success. This card along with the Empress card, Chariot card, or Universe card is almost the ideal situation for abundance.

Wheel of Fortune - Reversed

Bad luck and ill fortune.

Justice

This is a karmic card meaning justice and balance, strength and force, it can also mean an act of judgment coming on you. Equilibrium.

Justice - Reversed

Imbalance, hatred, bigotry, biasness and a total lack of equilibrium in that element.

Hanged Man

This indicates enforced sacrifice and punishment, also indicates loss. It can also be a card that can indicate some fatality in an area. This is generally a card of suffering. However, the person that usually goes through this suffering usually emerges wiser. In the purely esoteric spiritual nature this can be a positive card but normally for the kinds of reading that you will be doing, it is not considered positive.

Hanged Man - Reversed

Selfishness, conceit, trying to fit in with everybody, inability to give of one's self.

Death

Time, transformation, change, sometimes it means literal death or destruction, but rarely. It can also mean some fluctuation or physical pain, spiritual or mental pain.

Death - Reversed

This can mean stagnation, not moving forward, staying in one place and depression.

Temperance

This is a combination of energies, a realization of an action, unlikely things coming together. It can also mean moderation.

Temperance - Reversed

A clashing of energies or interests.

Devil

This is materialism and material force. It can also mean temptation in the area of materiality. In some means it can represent that somebody is coveting your possessions or that you are coveting theirs. It can also mean obsession.

Devil - Reversed

Something is going to happen, something is going to come up, but it will not be for the good, it will be for evil.

Tower

Fighting, war, power, courage and ambition. This is similar to the Emperor in nature, however a lot more destructive.

Tower - Reversed

Ruin, fall, danger, destruction.

Star

This generally means hope and a bright future, positive thoughts, giving and abundance.

Star - Reversed

Disappointment, expectations are not being met, a lack of abundance and barrenness.

Moon

A very deceptive card, illusion, lying trickery, hidden enemies.

Moon - Reversed

Deception, but only slight.

Sun

Happiness, joy, good thoughts, contentment.

Sun - Reversed

Basically some happiness, joy, good thoughts and contentment, but to a lesser degree.

Judgement

Renewal, rebirth, final decision, judgement, sentence, determination of a matter without appeal on its plane.

Judgement - Reversed

A negative affect such as set backs and delays.

Universe

This is the matter itself, the synthesis, the world, the kingdom. It usually denotes the actual subject of the question. It can also mean success and completion of a matter.

Universe - Reversed

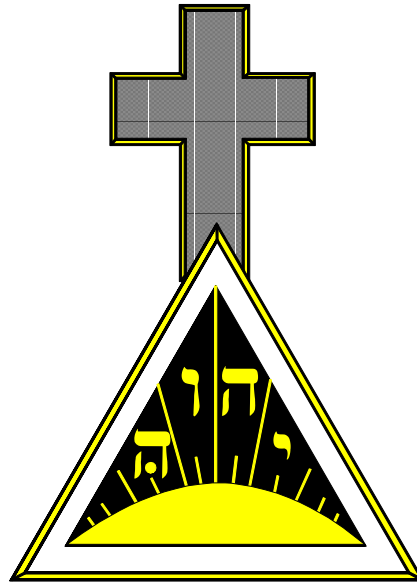
Failure, inertia, many times reward or new things coming into your life but of an evil nature.

Again, these are only general outlines.

The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

**THE CIRCLE SPREAD
SPIRITUAL DIVINATION
AND PRIMARY**

INVOCATION BEFORE ALL TAROT WORKINGS



NEOPHYTE 0 = 0

Before all Tarot workings, it is very important to make sure that you handle your Tarot cards in a neutral frame of mind. Neither being overly excited, joyous, or angry. Depression also is an energy that you do not wish to convey to your Tarot cards. My personal experience has been that I have seen Tarot decks so negatively charged that one would not even want to get near them. So always keep this in mind, handle your cards with Love, Truth and Knowledge. Do not infuse upon them artificial stimuli, such as exaltation or anger.

Before all Tarot workings, it is important to do a small invocation. This invocation need not be done word for word. The important thing is that the invocation is never forgotten. What this does is help place you in a more correct frame of mind, to accurately interpret your Tarot reading. Also it invokes energies that will help you in the interpretation of your Tarot divination.

Remember that the sub-conscious mind is the direct connecting link to the higher planes of existence. Therefore, it is important before a Tarot working to pause for a moment and make certain that we have opened the doorway between the sub-conscious mind and the higher mind, or the higher planes of existence. Your lower consciousness, though it may have memorized the cards and their meanings, can in no way be accurate in their interpretation of the Tarot. Now here is the basic invocation:

"I Invoke Hru. Great angel of the secret and concealed wisdom. Thou who ruleth the Mysteries of the Tarot, as the sphinx is set over land of Egypt. I invoke thee, be here now! Thou whose mighty hand is imaged in the clouds of *Book T*, the mystical and secret book of hidden wisdom. I invoke thee now! Come now, great angel Hru. Transform these cards of the art from images into a true and accurate doorway unto higher worlds. That each one of these portals be true to the power it portrays. Consecrate and purify this deck. Under the divine authority of YHVH, sole wise and sole Eternal one. I ask this in order to gain hidden knowledge, so that I may exalt my spiritual nature and partake fully in the secrets of Divine Light."

At this point you will want to visualize the Divine White Brilliance not only descending on yourself, but descending on your Tarot deck. I personally like to hold my Tarot deck in my hands when doing this little invocation prior to all Tarot workings. However, you might want have your Tarot deck laying on a white piece of linen or silk. This is a personal preference.

In other lessons, we will go deeper into the indepth meaning of the Tarot cards. For now it is important that you learn this prayer and, as I mentioned earlier, it is not necessary to say it word for word.

Before describing the method of doing the Circle Spread Divination, let's examine the motives for doing it.

The Circle Spread Divination was given to the Outer Order by the Second Order of the Hermetic Order of the Golden Dawn. It was given for a very important reason, that reason being that no person should begin magical practices without some prior divination as to the cause, the effect, the surrounding circumstances and the nature of the working at hand. Many times we think our thoughts are noble, when in fact we are being influenced by negative energy.

The Circle Spread Divination method was designed with the guidance of angelic beings to help one reach a state of understanding exactly who they are, what their motives are, what influences surround them, and what influences surround the situation. Even if you believe your motives are honorable, in any magical workings that you may partake in the future it is always important to find out what is motivating the situation. Be aware of the influences around you. Many times these influences are unknown. They could be magical workings, angelic influences, Qliphothic influences, negative sub-conscious influences. The source is not as important as understanding what influence they are placing on you.

The second part of this divination method is to give the influence background as to the situation at hand. Keep in mind that you are always separate from the situation. You are not the situation, though at times it may seem like you are. There is really no connection, even though you may be involved. Therefore, we need to understand the influences around the situation. The Circle Spread Divination accomplishes that end as well.

The Circle Spread Divination, in regards to magical workings, helps us to understand what the probable outcome is if you do not perform the ritual. It will also tell you the probable outcome if you do perform the ritual. This is very important later,

when you progress into more active magical workings, understanding whether your magic will even be effective, or at least whether it will be karmically correct to perform this magic. We never want to venture into the area of black magic. Black magic is essentially magic that is against your True Will or against your Holy Guardian Angel, the Bornless part of you. Most instances of harming other people could probably, generally speaking, be considered black magic. I will not get into the debate at this time about black magic versus white magic. Suffice it to say that any magic that hurts you or another human being is not magic that you want to participate in. The Circle Spread Divination will help you understand the karmic outcome of any magical workings, for that matter, any serious physical act, because magic is nothing more than physical energy on a higher plane of consciousness.

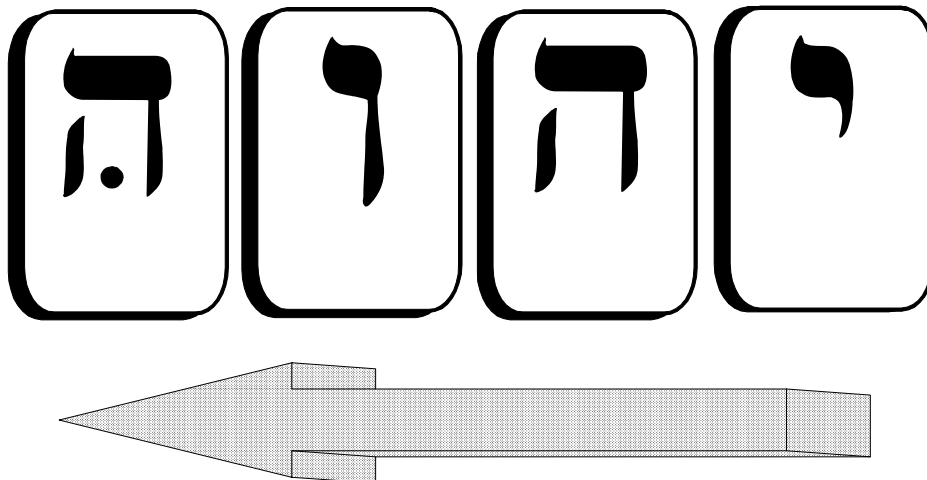
Begin by removing the Major Arcana from your Tarot pack. Adepts in the Golden Dawn usually have two sets of Tarot decks, most have even more. One set of Major Arcana, which are dedicated only to spiritual and higher workings, and another deck that is dedicated to lower workings or mundane questioning.

After removing the Major Arcana, place them in order, beginning with the Fool, all the way to the Universe. Most Tarot decks are numbered, making this job easier.

At this point you would begin your prayer invocation, holding the Major Arcana in your hand or on a white piece of cloth. Begin the invocation of Hru. Upon completing the invocation and the Divine White Brilliance, you will then begin to shuffle the cards. It is essentially important to shuffle these cards end for end. Any method of shuffling would be acceptable. My personal preference is to lay them on the floor or table and mix them up thoroughly, then pick them up.

The cards, after they have been shuffled, are cut into four piles. The four piles signify the Yod, Heh, Vav, and Heh final.

You cut the cards from right to left. This is the method in which Hebrew is read. After you have cut the cards into four piles, from right to left, take the right pile, place it on top of the next pile. Place that pile on top of the next pile, and then place that pile on top of the final pile. You are now ready to lay out the cards.



Turn over the first card. This card can be deemed as your significator card. The significator card is the card that best represents you at this particular time and in regard to the specific situation. In this lesson we will not develop the meanings of these cards. That will be accomplished through grade advancement, in the elemental grades. It is important to realize that this card represents your energies at this particular time.

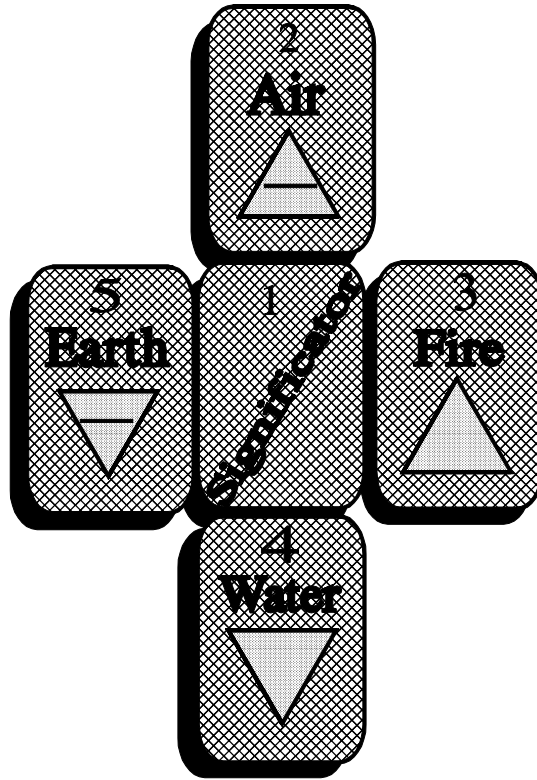
The next card that is turned over is placed directly above the significator card. This is the spiritual influence affecting you now, filtered through the element of Air. Air primarily represents mental or thinking operations. This card could be said to have an influence on your thoughts.

The next card is placed directly to the right of the significator card. This card represents the spiritual influences upon you through the element of fire. Fire is said to govern the lower emotions, or the raw energy aspect of the personality. Some would equate Fire with the Ruach Elohim, or raw life force of energy. This card tells you what kind of influences are about you right now through your lower emotions.

The next card is placed directly below the significator card. This is the element of Water. This shows the spiritual influences about you now, filtered through the element of Water. Water is attributed to spirituality, or higher spirituality, and higher forms of love. More in the area of Agappe, rather than Eros.

The final card is placed to the left of the significator. This particular card explains the spiritual influences around you, filtered through the element of Earth. In essence, this card sums up the Air, Fire, and Water cards. In addition, it gives you some idea of the energies around you in a mundane aspect.

Now that you have five cards laid out before you, you can see that the cards form an equal armed cross. The equal armed cross is the tool of the path of Tav, which is the Universe card in the Tarot. It is through the Universe card that we enter the higher planes of spirituality. It is also interesting to note that the elements in the Universe card and on path thirty-two, or Tav, are completely balanced, or self-balancing at all times.

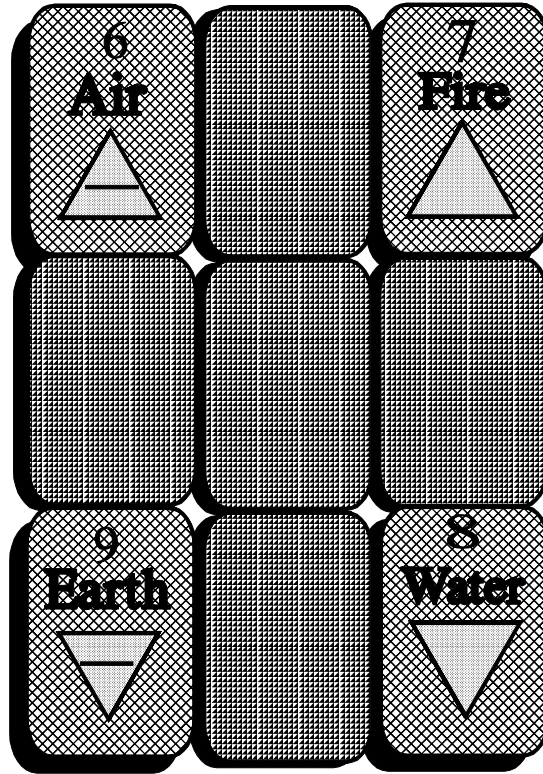


Now in the opening in the upper left-hand corner (between Earth and Air) we place the next card. This card again would be attributed to Air. But this is the influences surrounding the situation, or the spiritual influences directly affecting the mundane plane.

The next particular card would go to the upper right-hand corner (between Air and Fire); this is the angle of Fire. Again we have the influences that surround the situation, or how it filters from the spiritual into the mundane.

The next card is placed in the lower right-hand corner (between Fire and Water). This is the angle of Water. This particular card explains the influences around the situation from a higher level, or spiritual standpoint.

The final card is placed in the lower left-hand corner (between Water and Earth) and this is the Earth card. It explains the spiritual aspect in regard to the mundane plane. This card is a very significant card, because in many ways it sums up the other three cards.

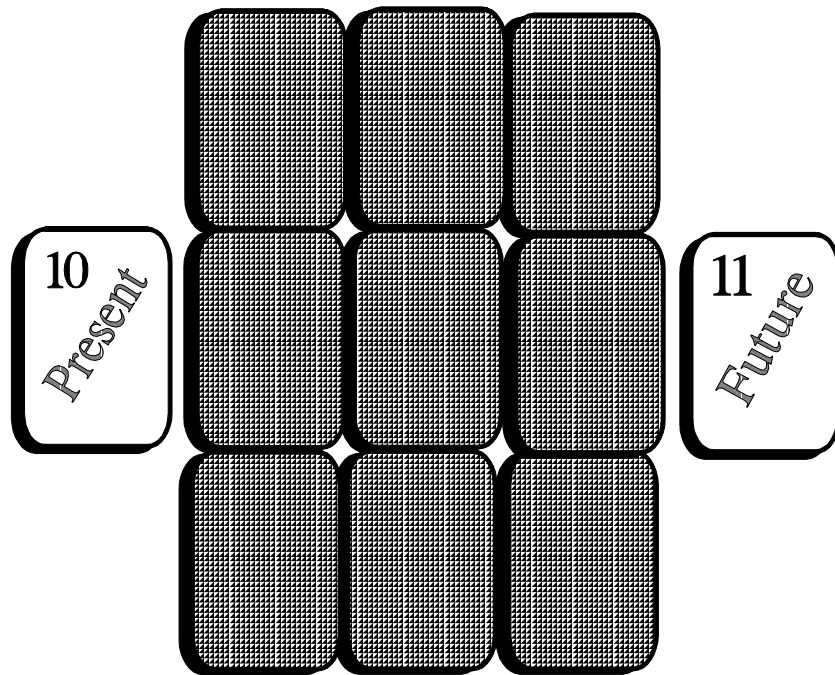


Now we have what appears to be a cube, or a square. Again significant of the cube of the Universe as depicted in the book, *The Sepher Yetzirah*. A lot of study and time and meditation could be placed on the reading at this point. For spiritual advice on a particular matter, no other cards need be turned over. Looking at these cards and meditating on them in their positions and influences can tell us a lot about ourselves, and about where we are and what is influencing us. However, for magical workings we want to know the final outcome, and so one card is turned to the left of the reading, and one card is turned to the right of the reading. The card to the left indicates the probable outcome if no action is taken, and if you let things go on their current course. To this card you will want to give serious consideration and interpretation. The card to the right of the reading indicates "What is the probable outcome if I perform _____ magical act or _____ physical act." This card will tell you karmically, the probable outcome. In addition, it will give you some idea as to the mundane effect. For example, the Star card would indicate a very positive outcome both on the physical plane and on the spiritual plane. If in your judgment both cards are equally positive, then the card on the left-hand side of the reading is moved next to the card on the right-hand side of the reading. In other words it is a go. It is significant that by doing a magical ritual or the act, you will have a very positive outcome.

If both cards are negative, it requires you study the influences that are surrounding you at this time. Through mediation and contemplation, the influences can be changed after a significant amount of time by changing these influences or the changing of your internal attitudes. Annuity can then be projected.

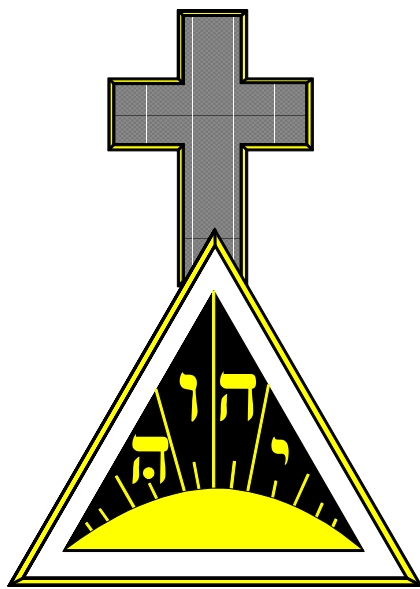
This is the Circle Spread Divination. A sufficient amount of practice time should be given to this particular spread, as variations and larger spreads have the same basic theme, will be used in other grades.

If at this time you feel the need for this spiritual divination, for whatever purpose, it may be acceptable to select a good Tarot book that will help you in understanding the Major Arcana. Do not depend on these books. Those who search for ready made answers will find ready made problems. There is no quick and easy way to the art of divination. Divination requires a thorough understanding of the esoteric philosophies of each portal. Divination then requires one to have the ability to open the sub-conscious mind to the higher aspects of influence and at the same time remain conscious of these influences. For this reason the divination method that we have just described should not be depended on until one has the thorough understanding, and a more complete idea, of how these portals of energy work, appropriate, and integrate together.



The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

**MISCELLANEOUS THINGS
YOU SHOULD KNOW**



NEOPHYTE 0=0

Ritual Preparation

1. Please see to it that your robe and sash are clean and unwrinkled.
2. As a matter of habit, all tools, now and in the future, should be in white linen or silk.
3. For initiations, please avoid all solid foods at least one hour before the ritual start time.
4. Before leaving home, a ritual cleansing bath or shower should be taken.
5. Thirty minutes to one hour before the ritual, you should quiet your exterior self with the goal of focusing the interior.
6. Robes should be put on a minimum of twenty minutes before ritual start time.
7. Temple meditation before the ritual is encouraged.
8. After the ritual, talking is discouraged until you are back in normal attire.
9. Nemyss (head piece) should be neat and clean.

Frater and Soror

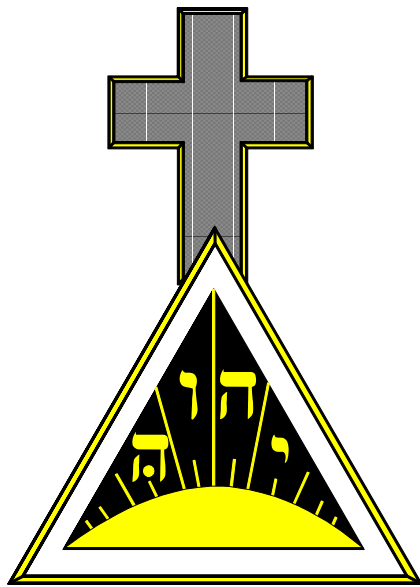
You will find many references to the words "Frater (the a as in cat) and Soror (as a proper noun). The word Frater is Latin for Brother and Soror is Latin for Sister. Thus when addressing a fellow member of the Order, you should say Frater _____ or Soror _____. When you read a document by a member and you see it printed H. Frater _____/H. Soror _____, the H represents Honored Frater/Soror, which is given to those that have obtained 4=7 Philosophus. When you see V.H. Frater/Soror, the V.H. represents Very Honored Frater/Soror. This is bestowed to one who has obtained a high status in the Order.

Temple Attire

1. All black robes must be ankle length.
2. You should have a nemyss.
3. Belts may be black. They should be one to three inches wide and either snap in place or have velcro.
4. The proper sash with Grade Badge should be worn to all meetings.

The Hermetic Order Of The
GOLDEN DAWN Intl.

**NEOPHYTE ADVANCEMENT
TEST**



NEOPHYTE 0 = 0

Ritual Work

1. Perform the L.B.R.P..
2. Perform the Middle Pillar Ritual.
3. Perform the Comfort Ritual.
4. Perform the Prayer and Invocation before Tarot working.
5. Perform the Neophyte Grade Sign.

Neophyte Initiation

1. How many Major Officers are there in the Neophyte Initiation?
2. How many Lesser Officers are there in the Neophyte Initiation?
3. Although it was not seen by "thine eyes" because of the blindfold on the candidate, the Lamp of the Kerux went before you. What does this Lamp signify?
4. The three fold cord bound around your waist during the Initiation means what?
5. Why is secrecy as to the Order, did its members, its teachings important?

Knowledge Lecture One

1. The Triplicities of Fire are:
2. The Triplicities of Water are:
3. The Triplicities of Earth are:
4. The Triplicities of Air are:
5. Name the seven ancient planets.
6. Recite the Hebrew alphabet in order beginning with Aleph. After each letter, give the literal meaning and number.
7. Name the three Mother Letters.
8. What are the two pillars referred to as in Highlights of Knowledge Lecture One With Hebrew?
9. The Rituals of the Dead in the Egyptian custom as exemplified in the Book of the Dead or Pert em Hru, are a form of ceremonial rituals to enable man to do what?
10. Name the signs of the Zodiac starting with Aries and ending with Pisces.

The Tree of Life

1. Name the sephiroth following the path of the Flaming Sword.
2. Queen scale color for Victory:
3. Queen scale color for Strength:
4. Queen scale color for Foundation:
5. Queen scale color for Mercy:

6. Queen scale color for Tiphareth:
7. Queen scale color for Understanding:
8. Queen scale color for Malkuth:
9. Queen scale color for Splendor:
10. Queen scale color for Wisdom:
11. How many paths connect the ten sephiroth?
12. Translation of Tiphareth:
13. Translation of Malkuth:

Miscellaneous General Questions

1. What is the Tetragrammaton?
2. What is the Pentagrammaton?
3. What is a Notarikon?
4. Lay out the Circle Spread Divination and name all the positions.
5. Describe the symbology of the Neophyte Grip, Step, and Grand Word.
6. Submit a sample of your written Hebrew letters.
7. Describe the Neophyte Grade Sign.

