

The Test

Part I.

Apologia et modus

The analysis of question one is very text heavy with nearly complete quotes of both documents considered. Thus with the added comparative commentary the text is fairly long, so I have separated it from the other questions for considerations of space.

For the purposes of this analysis I have divided the Ritual and its exegesis into 10 principal sections (O.-X.) and the poem into lines (1-70). Each line of the poem will be correlated to the Ritual, its structure and commentary. Text of the poem is in bold; texts taken from the Equinox are in italics.

The Ritual parts:

- O. The Introduction
- I. The Temple
- II. The Three Chiefs
- III. Of the Stations of the Invisibles. The Gods of the Elements
- IV. Of the Place of the Evil Triad
- V. Of the Place of Harpocrates
- VI. Of Isis and Nephthys
- VII. Of Arouerist
- VIII. The Officers and the Stations of the Officers
- IX. The Grade of Neophyte
- X. The Closing

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1. **Write an analysis of “The Neophyte” from the Collected Works Vol. I, pp. 196-197, using Crowley’s account of the Ritual of the 0=0 Grade of Neophyte in Equinox I, No. 2, pp. 244-261 for your points of comparison.**
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THE NEOPHYTE.

This poem describes the Initiation of the "true" "Hermetic Order of the Golden Dawn" in its spiritual aspect.

1. TO-NIGHT I tread the unsubstantial way

The symbolic comparison of the poem begins with the entrance of the candidate that is the “Admission,” the opening having already taken place. Cf. “unsubstantial” with (point IX. The Ritual of The Grade of Neophyte.)

*“But he is first admitted to the Grade of Neophyte which hath no number,
concealing the commencement of All-Things under the simulacrum of No-Thing.”*

2. That looms before me, as the thundering night

Representative of the hoodwink cf.

"His eyes are also bandaged, symbolising that the Light of the natural world is but as darkness compared with the radiance of the Light Divine."

3. Falls on the ocean: I must stop, and pray

The term "stop," here is a reference to the first barring of passage, and constitutes the introduction of the officers save the Hierus:

*"Hedemon:" 'Child of Earth! arise, and enter into the Path of Darkness!'"
The "Hierophant then gives his permission, ordering the Stolistes and Dadouchos to assist the Kerux in the reception; but the Kerux bars the way saying: "Child of Earth! unpurified and unconsecrated! Thou canst not enter our Sacred Hall."*

The nature of the officers is variously discussed and described in section VIII. The Officers and the Stations of the Officers:

"The Hierophant." The place of the Hierophant is in the East of the Temple on the Outer side of Paroketh to rule the temple under the presidency of the Chiefs. He fills the place of the Lord of the Path, acting as inductor into the sacred mysteries. His symbols and insignia are: The throne of the East in the path of Samekh without the Veil. The mantle of bright flame-red; the Crown-headed sceptre; the Banner of the East; the Great Lamén. "Expounder of the Sacred Mysteries" is the name of the Hierophant: and he is Aeshuri-st, "The Osiris in the Nether World."

The Hegemon. The place of the Hegemon is between the two pillars, whose bases are in Netzach and Hod at the intersection of the paths of Peh and Samekh in the symbolic gateway of Occult Science: as it were at the beam of the Balance at the equilibrium of the Scales of Justice, at the point of the intersection of the lowest reciprocal path with that of Samekh, which latter forms a part of the Middle Column, being there placed as the guardian of the threshold of Entrance, and the preparer of the ways for the Enterer thereby. Therefore the Reconciler between the Light and the Darkness, and the Mediator between the stations of the Hierophant and the Hierus. His symbols and insignia are: The robe of pure Whiteness; the Mitre-headed sceptre; the Lamén. "Before the face of the Gods in the place of the Threshold" is the name of the Hegemon; and she is the Goddess Thmais (More fiery. S.R.M.D. says Thmais contains the letters of Shin Taw Mem Aleph and probably is the origin of the Greek Theta epsilon mu iota sigma, the Justice-Goddess.

The Kerux. --- The Kerux is the principal form of Anubis. The sentinel being the subsidiary form. The Kerux is the Anubis of the East, whilst the Sentinel is the Anubis of the West. The Kerux is the herald, the guardian and watcher "within" the Temple; as the sentinel is the watcher without. And therefore is his charge the proper disposition of the furniture of the Temple. His peculiar insignia of office are the red lamp and the wand (or Caduceus.) "Watcher of the Gods" is his name, and he is Anubis the herald before them.

As the door is in the West so to there is the Sentinel to guard it:

The door should be situated behind and to the West of the Throne of the Hiererus; it is called "The Gate of the Declarers of Judgment," and its symbolic form is that of a straight and narrow doorway between two mighty pylons.

"The Stolistes." --- The station of the Stolistes is in the midst of the Northern part of the Hall; without, and to the North-West of the Black Pillar. He has the care of robes and insignia of the Temple. His peculiar ensign is the Cup (vide Diagram 10.) "The Goddess at the Scale of the Balance at the Black Pillar" is the name of the Stolistes; and she is Auramooth, or the Light shining through the waters upon the Earth.

The Dadouchos. --- The station of the Dadouchos is towards the midst of the Southern part of the Hall, and to the South-West of the White Pillar. He has the charge of the lights, the fire, and the incense of the Temple. His ensign is the Svastika (or Fylfat.) "Goddess of the Scale of the Balance at the White Pillar" is the name of the Dadouchos, and she is Thoum-aesh-neith, or Perfection through Fire manifesting upon the Earth.

The functions of the officers and their peculiar symbolic mythology is elaborated in the Opening of the Ritual in section IX. The Grade of Neophyte:

The Officers and members being assembled the Kerux proceeds to the right of the Hierophant and facing West raises his wand, as a symbol of the ray of Divine Light from the white Triangle of the Three Supernals, and cries: "HEKAS, HEKAS, ESTE, BEBELOI!" (The same as "Eskato Bebeloi" used in the Eleusinian Mysteries.) In order to warn the evil and uninitiated to retire so that the Triangle may be formulated upon the Altar.

The Hierophant then calls upon all present to assist him in opening the Hall of the Neophytes, and bids the Kerux see that the Hall is properly guarded. The Fratres and Sorores of the Order then give the sign of the Neophyte, after which the Hiererus explains that the names of the three chief officers commence with "the letter of breath" H. But that in the name Osiris, the H is silent, and concealed, as it were shrouded in O. In the name Horus it is manifested and violently aspirated; while in the name Themis it is partly one and partly the other. The Hiererus having explained the meaning of the letter H, then recapitulates the stations and duties of

the officers, thus occultly affirming the establishment of the temple so that the Divine Light may shine into the Darkness.

In explaining his own station the Hierophant says: "My place is on the throne of the East, which symbolises the rise of the Sun of Life and Light. My duty is to rule and govern this hall in accordance with the laws of the Order. The red colour of my robe symbolises Light: my insignia are the sceptre and the Banner of the East, which signify Power and Light, Mercy and Wisdom: and my office is that of the Expounder of the Mysteries."

Then follows the purification of the Hall and the members by water and by fire, after which the Hierophant orders the Mystic Circumambulation to take place in the Path of Light.

The procession of officers and members is then formed in the North, in readiness for the mystic Circumambulation in the Path of Light. It is formed in the North beginning from the station of the Stolistes, the symbol of the waters of creation attracting the Divine Spirit, and therefore alluding to the creation of the world. Whilst the "Reverse Circumambulation" has its rise from the station of the Dadouchos, symbolic of the ending and judging of the world by fire.

But also the Circumambulation commences with the Paths Shin and Resh , as though bringing into action the solar fire; whilst the reverse commences by those of Qof and Tzaddi as though bringing the watery reflux into action.

This is the Order of the Circumambulation; first cometh Anubis, the watcher of the Gods; next Themis, the Goddess of the Hall of Truth; then Horus; then the remaining members in order of precedence; and lastly, the Goddesses of the Scales of the Balance, as though a vast wheel were revolving, as it is said: "One wheel upon the Earth beside the Kerub." And also note the Rashish ha-Gilgalim. (The beginning of Whirling Motions, Primum Mobile.) Of this wheel the ascending side commenceth from below the pillar of Nephthys, and the descending side from below the pillar of Isis, but in the "Reverse Circumambulation" this is contrary. And the nave or axis of the wheel will be about the invisible station of Harpocrates; as though that God stood there with the sign of Silence, and affirmed the concealment of that central atom of the wheel which alone revolveth not.

4. One little prayer, and then -- what bitter fight

5. Flames at the end beyond the darkling goal?

This is the introduction of the principal officers; lines 3-5 correspond to the purification and consecration of the candidate and the oration of the Hierophant. Ocean = purification = Stolistes, Flames = consecration = Dadouchos. Cf :
"Whereupon the Stolistes purifies the Candidate by Water, and the Dadouchos consecrates him by Fire.

Then the "Hierophant" speaks: he does so not as to an assembly of mortals, but as a God before the assembly of the Gods. "And let his voice be so directed that it

shall roll through the Universe to the confines of Space, and let the Candidate represent unto him a world which he is beginning to lead unto the knowledge of its governing angel. As it is written: 'The lightning lighteneth out of the East and flameth even unto the West, even so shall be the coming of the Son of Man!'"

6. These are my passions that my feet must tread;

This refers to the path set forth in the oration above and is explained thus:

"The Candidate during the ceremony is addressed as "child of Earth" as representing the earthly and material nature of the natural man: he who cometh forward from the darkness of Malkuth to strive to regain knowledge of the Light. Therefore it is that the path of the initiate is called the Path of Darkness; for it is but darkness and foolishness to the natural man."

The nature of how the Temple itself represents Malkuth can be seen in section I. The Temple and illustrated in Diagram 3:

"The Temple as arranged in the 0=0 Grade of Neophyte in the order of the G.'.D.'. in the Outer is placed looking towards the Heh Yod or Heh Vau Heh Yod (J.H.V.H.) in Malkuth of Assiah. That is, that as Yod and Heh answer unto the Sephiroth Chokmah and Binah in the Tree, (Yod Stands for Chokmah, and Heh for Binah, Vau for the rest except Malkuth which is the final heh.) "Like the other Sephiroth Malkuth hath also its subsidiary Sephiroth and paths: The Sephirotic Scheme, it will be remembered, is divided into four worlds: Atziloth; Briah; Yetzirah and Assiah. Each world contains ten Sephiroth, and each of these Sephira again ten, making the total number four hundred. Of these ten Sephiroth the Temple as arranged in the 0= 0 of Neophyte includeth only the four lower Sephiroth in the Tree of life, viz.: Malkuth, Jesod, Hod, and Netzach, and the outer side of Paroketh [note too that even the pillars have bases which are cubical and black to represent the Earth Element in Malkuth.] At the Eastern part of Malkuth, at its junction-point with the path of Taw , is placed the altar in the form of a double cube. Its colour is black to represent to the Neophyte the colour of Malkuth; but to the adept there lies hidden in the blackness the four colours of the Earth, in their appropriate positions on the sides. The base only is wholly black; whilst the summit will be of a brilliant whiteness although invisible to the material eye."

7. This is my sword, the fervour of my soul;

8. This is my Will, the crown upon my head.

Here the "sword" of his word becomes his will by transforming it into a motto with which the candidate is symbolically crowned thus:

"The "Hierophant" giving his permission to the Kerux to admit the Candidate, seals the Candidate with a motto as a new name. This motto is not a name given

to the outer man's body, but an occult signifier of the aspiration of his soul. 'In affirmation of this motto . . . etc.'

9. For see! the darkness beckons: I have gone,

The Hierophant again challenges and the Hegemon answers for the candidate regarding why the candidate, in symbolic darkness, seeks the light of the order, the poetic references here are fairly obvious:

"The "Hierophant" then says to the Candidate: "Child of Earth! Wherefore hast thou come to request admission to this Order?"

The "Hegemon" answers for the Candidate: "My soul is wandering in the Darkness seeking for the light of Occult Knowledge, and I believe that in this Order the Knowledge of that Light may be obtained."

10. Before this terrible hour, towards the gloom,

11. Braved the wild dragon, called the tiger on

Compare section IV:

"This is the place of Yesod, it is termed the Place of the Evil One, of the Slayer of Osiris. He is the Tempter, Accuser and Punisher of the Brethren. Wherefore is he frequently represented in Egypt with the head of a Water-Dragon, the body of a Lion or Leopard, and hindquarters of a WaterHorse. He is the administrator of the Evil Triad, whereof the members are:

Apophrasz. The Stooping Dragon.

Satan-Typhon. The Slayer of Osiris.

Besz. The brutal power of demoniac force.

The symbolism in these lines is a synthesis of Set Typhon the slayer of Osiris being a combination of the Apophrasz = Stooping Dragon = Wild Dragon with Besz = Tiger = Lion/Leopard + Hippopotamus.

Line 10 reflects the willingness of the candidate to take the obligation and undergo the judgment as symbolic of the hour of decision:

"Whereupon the "Hierophant" asks the Candidate whether he is willing "in the presence of this assembly to take a great and solemn obligation to keep inviolate the secrets and mysteries of our Order?" To which the Candidate himself replies: "I am."

Line 11 is the preparation for judgment itself and the presence of the evil triad:

"The Hierophant now advances between the Pillars as if thus asserting that the Judgment is concluded: "And he advanceth by the invisible station of Harpocrates unto that of the Evil Triad; so that as Arouerist he standeth upon the Opposer." He thus cometh to the East of the Altar, interposing between the place of the Evil

Triad and that of the Candidate. At the same time the Hierus advanceth on the Candidate's left, and the Hegemon standeth at his right, as formulating about him the symbol of the Triad, before he be permitted to place his right hand in the centre of the White Triangle of the Three Supernals on the Altar. And he first kneeleth in adoration of that symbol, as if the natural man abnegated his will before that of the Divine consciousness.

The first appearance of the Hierus cf. section I. The Temple:

"The Hierus." The station of the Hierus is at the extreme West of the Temple at the lowest point of Malkuth, and in the black portion thereof, representing a terrible and avenging God at the confines of Matter at the borders of the Qliphoth. He is throned upon Matter and robed in Darkness; and about his feet are the thunder and the lightning, which two forces are symbolized by the impact of the paths of Shin and Qof (Fire, Pisces), terminating respectively in the russet and olive quarters of Malkuth. There, therefore, is he placed as a mighty and avenging guardian unto the Sacred Mysteries. His symbols and insignia are: The throne of the West at the limits of Malkuth; the robe of Darkness; the sword; the Banner of the West; the Lamén. "Avenger of the Gods," is the name of the Hierus, and he is "Horus in the City of Blindness" and of ignorance unto the Higher.

Also here the secret places (sections V. and VII. respectively) of Harpocrates and Arouerist become manifest, thus all 3 forms of Horus: (infant = Hapocrates, Adult/Avenger = Hierus, and Elder = Arouerist:

Of the Place of Harpocrates: The next invisible station is in the path of Samekh between the place of Thmaist and that of the Evil Triad: and it is the place of the Lotus- throned Lord of Silence, even that Great God Harpocrates, the younger brother of Horus.

Of Arouerist: His secret place is the last of the invisible stations and he standeth with the Hierophant as though representing him unto the Outer Order. For while the Hierophant is 5=6, yet he is only shown as a Lord of the Paths in the Portal of the Vault. So that when he moveth from his place on the throne of the East, the seat of Aeshuri, he is no longer Osiris but Arouerist. And the invisible station of Arouerist may therefore be said to be that of the immediate past Hierophant.

For the White Triangle see Diagram 4, section I. The Temple and line 69 vide post:

"The symbols upon the altar represent the forces and manifestations of Divine Light concentrated in the white triangle of the Three Supernals. Wherefore upon this sacred and sublime symbol is the obligation of the Neophyte taken as calling therein to witness the operations of the Divine Light. The red cross of Tiphereth representing 5=6 is placed above the white triangle; not as dominating it, but as bringing it down and manifesting it unto the Outer Order: as though the Crucified

One having raised the symbol of Self-Sacrifice had thus touched and brought into action in matter the Divine triad of Light.

"Around the cross are the symbols of the four letters of Tetragrammaton, the Shin of Jeheshua being only implied and not expressed in the Outer. And these are placed according to the winds."

12. With whirling cries of pride, sought out the tomb

The cries of pride here are the candidate's actual words in taking the obligation, seeking the tomb indicates that he does so to identify himself with Osiris, cf. the note, wherein in this case Osiris is the throned Hierophant.

"He is Osiris when throned; when he moves he assumes the form of Arouerist."

Submission is symbolic of the tomb as well. The whirling probably refers to Horus the Elder in this aspect as *Arouerist* invisible protector against the previous forces of the evil triad *ibid*.

"The "Hierophant" now orders the Candidate to kneel (in the midst of the triad Arouerist, Horus and Themis), to place his left hand in that of the initiator, and his right hand upon the white triangle as symbolising his active aspiration towards his Higher Soul. The Candidate then bows his head, and the Hierophant gives one knock with his sceptre; affirming that the symbol of submission into the Higher is now complete. All then rise and the Candidate repeats the Obligation after the Hierophant. In it he pledges himself to keep secret the Order, its name, and the names of the members, as well as the proceedings which take place at its meetings. To maintain kindly and benevolent relation with all the Fratres and Sorores of the Order. To prosecute with zeal and study the occult sciences, &c. &c."

13. Where lurking vampires batted, and my steel

The "steel" symbolizes the obligation and its penalty literally the application of the sword by the Hierus, the lurking vampires are the evil triad (*op cit*. line 11 *et passim*) that rises at this point as the avengers of the gods to emphasize the nature of the penalty:

"He then swears to observe the above under the awful penalty of submitting 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 paralyzed without visible weapon, as if blasted by the lightning flash! (Hierus here suddenly applies sword.) So help me THE LORD OF THE UNIVERSE and my own Higher Soul."
As the Candidate affirmeth his own penalty should he prove a traitor to the Order, the evil triad riseth up in menace, and the avenger of the Gods, Horus, layeth the blade of his sword on the point of the Daath junction("i.e.", of the brain with the spine) thus affirming the power of Life and Death over the natural body:

*and the Form of the Higher Self advanceth and layeth its hand on the Candidate's head for the first time, at the words:
"So help me the Lord of the Universe and my own Higher Soul." And this is the first assertion of the connecting-link between them."*

Here begins the connection of the Higher Self with the Higher Soul of the candidate vide point I. The Temple:

... and as it were in spite of themselves, raise the Neophyte unto the knowledge of his Higher Self. (The Theosophical term "Higher Self," is usually termed in the G.'. D.'. "Genius." Abramelin calls it "Holy Guardian Angel,")

14. Has wrought its splendour through the gates of death.

The link of the Order and the Higher Self with the candidate is now proclaimed, the gates of death having been passed: 9-13 above.

"Then after this connection is established doth the Hierophant in the following words raise the Candidate to his feet: "Rise, newly obligated Neophyte in the 0=0 Grade of the Order of the G.'. D.'. in the Outer.

15. My courage did not falter: now I feel

Having passed through the initial ordeal and the oath the candidate is placed in the North, symbolic of the Earth plane, entering again into matter and thus into corporeal feeling. His senses return.

*Then after this connection is established doth the Hierophant in the following words raise the Candidate to his feet:
"Rise, newly obligated Neophyte in the 0=0 Grade of the Order of the G.'. D.'. in the Outer. Place the Candidate in the Northern part of the Hall, the place of the greatest symbolic Darkness." The Candidate is then placed in the North, the place of the greatest symbolic Darkness, the invisible station of Taaur the Bull of Earth.*

16. My heart beat wave-wise, and my throat catch breath

From the death and the symbolized by Winter / Earth / North the candidate begins to rise again towards the rebirth of Spring through the reemergence of life from the death of Winter. The signs of life (heart beat, breath) return with the feelings of the body.

But therein dwelleth Ahapshi the rescuer of Matter, Osiris in the Sign of the Spring. That as the earth emergeth from the Darkness and the Barrenness of Winter, so the Candidate may thus affirm the commencement of his emancipation from the darkness of ignorance.

Lines 17-26 describe the path of deepest darkness as the candidate resumes his journey and struggles toward the light.

17. As if I choked; some horror creeps between

The horror is the realization by the candidate that he must yet tread further the path of darkness:

The Hierophant and Hiereus return to their thrones, therefore it is not Arouerist but Osiris himself that addresseth the Candidate in the words:

"The voice of my Higher Soul said unto me: let me enter the path of Darkness, peradventure thus shall I obtain the Light; I am the only Being in the abyss of Darkness: from the Darkness came I forth ere my birth, from the silence of a primal sleep! And the Voice of Ages answered unto my soul: I am he who formulates in Darkness, but the Darkness comprehendeth it not."

18. The spirit of my will and its desire,

Now that the connection is made between the Higher self and the candidate the petty will is transmuted into true will and desire is no longer simple whim but the engine of the Higher Self to tread the path unto the end. Literally the desire to obtain the Light is correlated to the will to enter the path.

And this is to confirm the link established between the Neschamah and the Genius by communicating the conception thereof unto the Ruach. Thus, therefore, Osiris speaketh in the Character of the Higher Soul, the symbolic form of which is now standing between the pillars before him.

19. Some just reluctance to the Great Unseen

The Great Unseen is the path of Darkness, and the realization that the dim light seen is but a spark thrown forth from the flame of the Divine Light.

The Second Circumambulation then takes place in the Path of Darkness, the symbolic Light of Occult Science leading the way. This light of the Kerux is to show that the Higher soul is not the only Divine Light, but rather a spark from the Infinite Flame.

20. That coils its nameless terrors, and its dire

These terrors are the darkness of Binah and the reaffirmation of the vengeance first exposed as the Evil Triad (vide supra lines 10-11 et passim.) The reality of the perils that await the candidate upon the path are reiterated and he becomes fully aware of them:

And the Voice of Ages answered unto my soul: I am he who formulates in Darkness, but the Darkness comprehendeth it not."

It should be noted that in many ways the Higher Self will appear as the epitome of evil to the candidate cf. the use of traditionally satanic imagery in Crowley's Liber Samech:

After the Kerux comes the Hegemon, the translator of the Higher Self, leading the Candidate, then the Stolistes and Dadouchos. Once they pass round the temple in solemn procession: it is the foundation in Darkness of the Binah angle of the whole Triangle of the Ineffable Light. The Hierophant knocks once as then pass him, and the Hiereus does likewise, as the affirmations of Mercy and Vengeance respectively. A second time they pass the Hierophant affirming the commencement of the formulation of the angle of Chokmah.

21. Fear round my heart; a devil cold as ice

(cold, ice = water, west?)

*The "Kerux" then bars the Candidate's passage to the West, saying:
"Child of Earth! unpurified and unconsecrated! Thou canst not enter the Path of the West!*

22. Breathes somewhere, for I feel his shudder take

23. My veins: some deadlier asp or cocatrice

24. Slimes in my senses: I am half awake,

Lines 21 - 24 are the travails of the dark path that the candidate now traverses. Lines 22-24 are representations of the harrowing of Apep, from the formulae of the Book of the Dead¹ being played out in this ritual.

Thus indicating that the natural man cannot even obtain the understanding of the "Son" of Osiris, except by purification and equilibrium. The Candidate is then purified with water and consecrated by fire; after which he is allowed to approach the Place of the Twilight of the Gods. And now only is the hoodwink slipped up for a moment to obtain a glimpse of the Beyond.

25. Half automatic, as I move along

The candidate continues his journey and is barred again; the challenges and their passage are by now becoming automatic.

¹ Budge, E. A. Wallis ed. The Egyptian Book of the Dead: The Papyrus of Ani, cf. Liber E vel Exercitiorum sub figura IX: VII A Course of Reading.

The "Hiereus" then challenges as follows: "Thou canst not pass by me, saith the Guardian of the West, unless thou canst tell me my Name." In this challenge is signified the knowledge of the Formula; and that without the formula of Horus being formulated in the Candidate, that of Osiris cannot be grasped.

26. Wrapped in a cloud of blackness deep as hell,

"Blackness deep as hell" = "Darkness is thy Name" as the darkness is being said to wrap the candidate. Shades are also equivalent to darkness. Note also that the anger of God is often portrayed as cloud in the Old Testament; even in modern civil legalese the results of stormy weather are termed "acts of God."

To the Candidate this appears as the anger of God; for he cannot as yet comprehend that before Mildness can be exercised rightly the Forces both of Severity and Mercy must be known and wielded. Therefore the "Hegemon" answers for him: "Darkness is thy Name! Thou art the Great One of the Path of the Shades."

27. Hearing afar some half-forgotten song

28. As of disruption; yet strange glories dwell

Even in the travail of the path the candidate is gradually drawn toward the light. This also may be a poetic reference to the path of shades vide supra line 26.

29. Above my head, as if a sword of light,

30. Rayed of the very dawn, would strike within

Here the candidate is challenged with the sword, the light and rays of dawn are the beginnings of the appearance of the light before the actual sunrise, ritualized by the sudden lifting of the veil. The sword is of course literal and the "strike within" may refer to its attitude toward the breast = heart, Tiphereth, etc.

The Hegemon then suddenly lifts the veil, and the Candidate sees before him standing on the steps of the throne the Hiereus with sword pointed to his Breast. Slowly sinking the blade the "Hiereus" says: "Child of Earth, fear is failure: be thou therefore without fear! for in the heart of the coward Virtue abideth not! Thou hast known me, so pass thou on!"

31. The limitations of this deadly night

The candidate is veiled and barred once again (limitation = barring, night = veiling):

*The Candidate is then re-veiled.
Then the "Kerux" again bars his way, saying: "Child of Earth! unpurified and unconsecrated! Thou canst not enter the Path of the East."*

This Barring of the Path is an extension of the meaning of the previous one, and the commencement of the formulation of the Angle of Kether.

Compare too from point I. The Temple:

... through whose knowledge that of Kether may be obtained; even so, the sacred rites of the Temple may gradually,

32. That folds me for the sign of death and sin

33. Light! descend! My feet move vaguely on

Possibly death and sin are being equated with water and fire here. The "light descend reference is certainly the slipping up of the hoodwink, the "feet move vaguely on" a reference to the return to the treading of the path.

Once again is the Candidate purified with water and consecrated by fire; and the hoodwink is slipped up to give a glimpse of the Light as dimly seen through Darkness yet heralding a Glory which is in the Beyond.

Lines 34-38 are allusions to the arrangement of the Temple (before the veil) fully realized, though as yet not revealed to the candidate (vide point I. The Temple and Diagram 3.)

34. In this amazing darkness, in the gloom

35. That I can touch with trembling sense. There shone

36. Once, in my misty memory, in the womb

The amazing darkness may be the Unbalanced Force manifested, the "touch" is probably the contact with the septre of the Hierophant. The memory in the womb is certainly the mystery of the uniting of the seed and egg that is concealed in the symbol of the Cubical Altar of the Universe.

The "Hierophant," then slowly lowering his sceptre, says: "Child of Earth! remember that Unbalanced Force is evil. Unbalanced Mercy is but weakness: Unbalanced Severity is but oppression. Thou hast known me; pass thou on unto the Cubical Altar of the Universe."

For the cubical altar of the Universe see line 6 above.

37. Of some unformulated thought, the flame

This is a direct correlation "some unformulated thought, the flame" = "formulating the Force of the Hidden Central Pillar."

Thus formulating the Force of the Hidden Central Pillar.

38. And smoke of mighty pillars; yet my mind

The Hierophant then leaveth his throne and passeth between the pillars,

These are the partly concealed pillars referred to in point VI. Of Isis and Nephthys:

The stations are the places of the Pillars in Netzach and Hod respectively; wherefore these great goddesses are not otherwise shown in this grade, save in connection with the Praemonstrator and Imperator."

The cloudy nature probably being a partial reference to the fact that their true identity is not revealed in this degree. There may also be a reference here to the two great pillars of the Exodus, the Pillar of Smoke by day and the Pillar of Fire by Night. Compare also the description in point I. The Temple:

"Paroketh" is the Veil which separates Hod and Netzach from Tiphereth; and as we shall see later on, in the Portal Ritual, the First Order from the Second Order. . . which latter formeth the East of the Temple."

The plan of the Temple [vide Diagram 3.] as arranged in this grade is shown on the adjoining diagram; therein it will be seen that it contains two pillars or obelisks. These two pillars, which are respectively in Netzach and Hod, need careful explanation.

They represent Mercy and Severity, the former being white and in Netzach, the latter black and in Hod. Their bases are cubical and black to represent the Earth Element in Malkuth; the columns are respectively white and black to manifest eternal Balance of the Scales of Justice.

Upon them should be represented in counterchanged colours any appropriate Egyptian design emblematic of the soul. The scarlet tetrahedral capitals represent the fire of Test and Trial, and between the Balance is the porch way of the Immeasurable Region. The twin lights which flare on the summits are the "Declarers of Eternal Truth." The pillars are really obelisks with tetrahedral capitals slightly flattened at the apices so as to bear each a lamp.

Note the connection to the invisible officers the Praemonstrator and the Imperator, the Cancellarius seems absent from the active formulation of this degree, being one would assume, the unbiased scribe and as Yesod reflecting events without stirring the events themselves, cf. point II. The Three Chiefs:

At the East of the Temple before Paroketh sit the three Chiefs who govern and rule all things and are the viceroys in the Temple of the Second Order beyond. They are the reflections therein of the 7= 4, 6=5, and 5= 6 Grades, and are neither comprehended in, nor understood by, the Outer Order. They represent, as it were, Veiled Divinities, and their seats are before the veil (Paroketh) which is divided into two parts at the point of the rending, as though it answered unto the veils of Isis and Nephthys impenetrable save to the initiate. Now the Imperator governeth, because in Netzach --- which is the highest grade of the First Order --- is the fire reflected from Geburah. The Praemonstrator is second, because in Hod is the water reflected from Chesed. The Cancellarius is third, because in

Yesod is the air reflected from Tiphereth. But in each Temple these three chiefs are coeternal and coequal, thus figuring the Triad in Unity, yet are their functions different: The Imperator to command. The Praemonstrator to instruct. The Cancellarius to record. Yet also the Imperator may be referred unto the Goddess Nephthys from his relationship unto Geburah. The Praemonstrator unto Isis from Chesed. And the Cancellarius unto Thoth in his position as recorder. The synthesis of the Three Chiefs may be said to be in the form of Thoth who cometh from behind the veil.

39. Is clouded with the horror of this same

Horror here exemplified by the reappearance of the Evil Triad (vide supra)

. . . halting at either the station of Harpocrates, the place of the Evil Triad, or at the East of the Altar.

40. Path of the wise men: for my soul is blind

The Hierus and Hegemon represent the Wise men as they lead the candidate on the path, his soul is yet blind as he is not fully initiated, symbolically represented by the continued hoodwinked condition of the candidate. Also the wise men refer to those who have tread the path of initiation before the candidate.

The Hiereus standeth on the left of the Candidate, and the Hegemon on his right. Thus again completing the formulation of the Triad of the Three Supernals.

41. Yet: and the foemen I have never feared

42. I could not see (if such should cross the way),

The foemen here are the those who have barred the candidates passage yet have in fact been leading him on the path, and thus "never feared," the candidate having put at least preliminary trust in the Order and the process of initiation. "Cross the way" is probably a reference to this barring and may also hold a double allusion to the Banners and their symbolism.

The Hierophant and Hiereus may hold their banners; anyhow it is done astrally; and the Higher Self of the Candidate will be formulated once more in the Invisible station of Harpocrates.

For the Banners see Diagrams 5 & 6.

43. And therefore I am strange: my soul is seared

Strange as in transformed? Soul seared by the invoked presence of the Lord of the Universe.

The "Hierophant" then says: "Let the Candidate kneel, while I invoke the LORD OF THE UNIVERSE!" After the prayer has been solemnly repeated, the "Hierophant" says: "Let the Candidate rise," and then: "Child of Earth! long hast thou dwelt in Darkness! Quit the Night, and seek the day."

44. With desolation of the blinding day

The blinding day is clearly the final removal of the hoodwink and the subjection of the candidate to the full light.

Then only at the words: "Let the Candidate rise" is the hoodwink definitely removed. The Hierophant, Hieres, and Hegemon join their sceptres and sword above the Candidate's head, thus formulating the Supernal Triad, and assert that they receive him into the Order of the Golden Dawn, in the words:

45. I have come out from: yes, that fearful light

Here identified with the "I" or the name of the candidate, now changed into his motto.

"Frater Perdurabo, we receive thee into the Order of the Golden Dawn!"

46. Was not the Sun: my life has been the death,

Stating that the Dawn (ibid.) was not the light of the physical Sun but the mystical light of the divine inner Sun². That without this true divine and guiding light; the previous mundane life of the candidate was like death in comparison.

Meaning also: "Let the Light arise in the Candidate." They then recite the mystic words, "KHABS AM PEKHT," as sealing the current of the Flaming Light.

47. This death may be the life: my spirit sight

He aspires to a new life based on the higher light that streams from the supernals, the flaming light of the lightening flash or flaming sword. The guidance of the Higher Soul now united with Harpocrates and confirming the "Spirit Vision" = "spirit sight."

But the Higher Soul remaineth in the Invisible Station of Harpocrates, and to the Spirit Vision, at this point, there should be a gleaming white Triangle formulated above the forehead of the Candidate and touching it, the symbol of the white Triangle of the Three Supernals.

² Compare the vision of the Cave in Plato's Republic, probably a description of the experience of the Initiation Rites of Eleusis.

Compare too from point II. The Three Chiefs:

"Even as the Flaming Fire doth overcome, and the still Waters reflect all images, and the all-wandering Air receiveth sound."

48. Knows that at last, at least. My doubtful breath

Holy Spirit? Possibly a triad with 49-50 relating to the lamp carrying function of the Kerux.

The "Hierophant" now calleth forward the Kerux, and turning towards the Candidate says to him: "In all your wanderings through darkness, the lamp of the Kerux went before you though you saw it not! It is the symbol of the Hidden Light of Occult Science."

**49. Is breathing in a nobler air; I know,
50. I know it in my soul, despite of this,**

The allusions "vague formulation of his ideal" and "neither grasp" may represent airy qualities. The "nobler air" is the royal presence of the Gods, whose company, thanks to the connection with his Higher Self, he now walks amongst.

It here representeth to him a vague formulation of his ideal, which he can neither grasp nor analyse. Yet this Light is not the symbol of his own Higher Self, but rather a ray from the Gods to lead him there.

**51. The clinging darkness of the Long Ago,
52. Cruel as death, and closer than a kiss,**

Lines 51-52 allude to the secret nature of the words and tokens conveyed.

The "Hierophant" then continues: "Let the Candidate be conducted to the East of the Altar. Honoured Hiereus, I delegate to you the duty of entrusting the Candidate with the secret signs, grip, grand word and present pass-word of the 0=0 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."

53. This horror of great darkness. I am come

The evil triad again vide supra. Horror, Great Dark etc.

The East of the Altar is the place of the Evil Triad,

54. Into this darkness to attain the light:

This is a description of the necessity to face the “darker and evil” sides of the self in order to attain enlightenment. The weaknesses of the self must be defeated in order that the virtues may shine through.

. . . and he is brought there as though affirming that he will trample upon and cast out his evil persona, which will then become a support unto him, but it must first be cast down unto its right place.

55. To gain my voice I make myself as dumb:

An allusion to the words and the secrecy they entail: the Paradox of Silence and Speech, central to much of magikal praxis.

The Hiereus now confers the secret signs, &c., and during this part of the ceremony the position of the three chief officers is as follows: The Hierophant on the throne of the East; the Hiereus at the East of the Black Pillar; and the Hegemon at the East of the White Pillar. The three again formulating the Triad and strengthening it.

Lines 56-62 are an encapsulation of the central crisis of the Book of the Dead (i.e. the Coming Forth by Day, cf note 1.) Note that the poetry is the inner point of view of Perdurabo the candidate and the Ritual is the external point of view of the Officers = Gods. Something that permeates the entire poem and this question, but is nowhere more poignant than here.

56. That I may see I close my outer sight:

Appealing to the inner sight of the Higher Soul as opposed to the physical sight.

Thus the Higher Soul will be formulated between the Pillars in the place of Equilibrium;

57. So, I am here. My brows are bent in prayer;

“My brows are bent in prayer” is a reference to the prayers for protection against the Evil Triad and the spiritual explanation of the signs of the degree.

. . . the Candidate at the place of the Evil Triad. The Hiereus now advanceth between the Pillars unto the invisible station of Harpocrates. The signs having been explained,

58. I kneel already in the Gates of Dawn;

Referring to the candidates posture and position between the pillars.

. . . the Hiereus draweth the Candidate forward between the pillars, and for the second time in the ceremony the Higher Soul standeth near and ready to touch him.

59. And I am come, albeit unaware,

The East is the “Gates of Dawn” *ibid.* the “unaware” is the nature of the process of illumination descending from above.³

Then the Hiereus returneth to the East of the Black Pillar so that the three chief officers may draw down upon him the forces of the Supernal Triad.

60. To the deep sanctuary: my hope is drawn

The “deep sanctuary” is a reference to the Throne room of Osiris wherein the weighing of the heart takes place, the central event in the Book of the Dead (*vide supra*. “Drawn” is probably an allusion to the symbolic nature of the binding rope.

The Candidate now therefore is standing between the pillars bound with the rope, like the mummied form of Osiris between Isis and Nephthys. And in this position doth the fourth and final consecration by the Goddesses of the Balances take place; the Aspirant for the first time standing between the pillars, at the point wherein are localized the equilibrated forces of the Balances, and meanwhile the Kerux goeth to the North in readiness for the Circumambulation, so as to link the latter with the final consecration of the Candidate.

61. From wells profounder than the very sea.

The Purification = water, formula again.

The "Stolistes" then says: "Frater Perdurabo, I finally consecrate thee by water." And the "Dadouchos:" "Frater Perdurabo, I finally consecrate thee by fire."

62. Yea, I am come, where least I guessed it so,

The grade is confirmed and the realization occurs .

And the effect of this is to seal finally into the Sphere of Sensation of the Candidate the Pillars in Balanced Formulation. For in the natural man the symbols are unbalanced in strength, some being weaker and some stronger, and the effect of the ceremony is to strengthen the weak and purify the strong, thus gradually commencing to equilibrate them, at the same time making a link

³ Compare the experience of St. Paul on the road to Damascus (*Acts 9*) the allusions to it in the introduction to *Book 4* and likewise in the closing remarks in the ZID the 8th AEthyr of *The Vision & the Voice*.

between them and their corresponding forces in the Macrocosm. The "Hierophant" then says: "Honoured Hegemon, the final consecration of the Candidate having been performed, I command you to remove the rope from his waist, the last remaining symbol of Darkness; and to invest him with the distinguishing badge of the grade."

63. Into the very Presence of the Three

Three = White Triangle = 3 Principal Officers = 3 Supernals. For the White Triangle cf. Digram 4 the Symbol on the Altar in the 0=0 Ritual.

The "Hegemon," executing the Hierophant's order, says: "By command of the Very Honoured Hierophant, I invest you with the distinguishing badge of the grade. It symbolizes Light dawning in Darkness."

The four pillars being thus established, now only is the Candidate invested with the badge of the White Triangle of the Three Supernals formulating in Darkness; and now only is the Higher soul able to formulate a link with him if the human will of the natural man be in reality consenting thereto. For the free will of the Candidate as a natural man is never obsessed, either by the Higher Soul, or by the ceremony. But the Will consenting, the whole of the ceremony is directed to the strengthening of its action.

64. That Are beyond all Gods. And now I know

The Supernals are said, in some sense, to be beyond even the Gods.

And as this badge is place upon him, it is as though the two Great Goddesses, Isis and Nephthys, in the places of the columns, stretched forth their wings over the form of Osiris to restore him again unto life.

65. What spiritual Light is drawing me

The path of light is now attained, "Divine Light" = "spiritual Light." Compare again Diagram 4, this symbol is now more fully explained with the uniting of the White Triangle and the Red Calvary Cross (connecting this to the formula of the 5=6 Adeptus Minor that is the next real step., vide supra line 11.)

The Mystic Circumambulation then followeth in the Path of Light to represent the rising of the Light in the Candidate through the operation of self-sacrifice; as he passeth the Throne of the East, the red Cavalry Cross is astrally formulated above the astral White Triangle of the Three upon his forehead; so that so long as he belongeth unto the Order he may have that potent and sublime symbol as a link with his Higher Self, and as an aid in his search for the Forces of the Light Divine for ever, if he only "will it."

66. Up to its stooping splendour. In my soul

The “stooping splendour” is the connection between the higher soul or genius and the soul of the candidate. The soul of the candidate that resides in his secret centre.

But the Higher Soul or Genius returneth unto the Invisible Station of Harpocrates, into the Place of the hidden centre, yet retaining the link formulated with the Candidate.

67. I feel the Spring, the all-devouring Dawn,

The Spring is the new birth that the candidate after the symbolic death of his initiation. “[T]he all-devouring Dawn” = The Order of the Golden Dawn.

The address of the "Hierophant" then follows: "Frater Perdurabo, I must congratulate you on your having passed with so much fortitude through your ceremony of the admission to the 0=0 Grade of the Order of the Golden Dawn in the Outer. I will now direct your attention to a brief explanation of the principal symbols of your grade."

When these have been explained the Kerux, as the Watcher Anubis, announceth in the following words that the Candidate has been admitted as an initiate Neophyte:

68. Rush with my Rising. There, beyond the goal,

“Rush with my Rising” is an allusion to the Order of the Golden Dawn, that is symbolized by the rising of the sun, esp. at the Vernal Equinox. “There, beyond the goal = “Lord of the Universe.”

"In the name of the LORD OF THE UNIVERSE and by command of the V.H.Hierophant, hear you all that I proclaim that Edward Alexander Crowley who hereafter will be known unto you by the motto Perdurabo, has been admitted in due form to the 0= 0 Grade of Neophyte of the Order of the Golden Dawn in the Outer."

69. The Veil is rent!

The cry of "HEKAS, HEKAS, ESTE, BEBELOI!" is the rending of the veil whereby the candidate is led into the shadow of the sanctuary beyond to partake of the mystic repast of the 4 elements. The cry "KHABS AM PEKHT! KONX OM PAX! LIGHT IN EXTENSION!" announces the formula complete, whereby the light of the Higher Self descends from its locus in Tiphareth (the red cross⁴) to illuminate the soul of the candidate with its light (the white triangle), the connection of the 4 senses with the 4 elements shows forth the formula that is ultimately taught among the adepts.

Point X. The Closing:

⁴ I.N.R.I is the formula of the Calvary Cross proper.

Thus ends the Admission, after which the Closing takes place.

The Closing Ceremony is opened by the cry:

"HEKAS, HEKAS, ESTE, BEBELOI!"

and the greater part of its symbolism is explained in the Opening. The reverse circumambulation is intended to formulate the withdrawal of the Light of the Supernal Triad from the Altar. The Adoration then takes place, after which followeth the mystical repast, or communion in the body of Osiris. Its mystic name is "The Formula of the Justified One."

The "Hierophant" saying: "Nothing now remains but to partake in Silence the Mystic repast composed of the symbols of the Four elements, and to remember our pledge of secrecy." (The Kerux proceeds to the Altar and ignites the spirit placed at the southern angle of the Cross. The "Hierophant," quitting his throne, goes to the West of the Altar, and facing East, salutes and continues:)

"I invite you to inhale with me the perfume of this rose as a symbol of Air (smelling rose): To feel with me the warmth of this sacred Fire (spreading hands over it): To eat with me this Bread and Salt as types of earth (eats): and finally to drink with me this Wine, the consecrated emblem of elemental Water (drinks from cup). The Hierophant then goes to the East of the Altar and faces West. The Hiereus comes to the West of the Altar, and salutes the Hierophant, receiving the elements from him. All then partake in order of rank: Hegemon from Hiereus, Stolistes from Hegemon, Dadouchos from Stolistes, Senior Members from Dadouchos, and the Kerux from the Candidate. But the "Kerux" says: "It is finished," inverting the cup, to show that the symbols of Self-sacrifice and Regeneration are accomplished. And this proclamation is confirmed by the "Hierophant," and the three chief officers give the three strokes emblematic of the Mystic Triad, and in the three different languages repeat the three mystic words: "KHABS AM PEKHT!" "KONX OM PAX!" "LIGHT IN EXTENSION!"

That this constitutes the rending of the veil can be seen in the Opening before the Admission of the candidate, of which it is a reiteration:

The object of the Mystic Circumambulation is to attract and make connection between the Divine Light above and the Temple, and therefore the Hierophant quitteth his throne to take part therein, but remaineth there to attract by his sceptre the Light from beyond the Veils.

Each member in passing the Throne of the East gives the sign of the enterer, projecting forwards the light which cometh from the sceptre of the Hierophant.

"But Horus passes only once, for he is the son of Osiris, and inheriteth the Light, as it were by birthright from him; wherefore he goeth at once unto the station of the Hiereus to fix the light there. The Hegemon, the Goddess of Truth, passeth twice because her rule is of the Balance of the two Scales, and she retireth to her station there to complete the reflux of the Middle Pillar. But Anubis of the East and the others circumambulate thrice as affirming the completion of the reflexion of the perfecting of the white Triangle on the Altar." (cf. Z. I.)

The circumambulation being completed, the members and remaining officers remain standing whilst the Hierophant repeats the Adoration:

*"HOLY ART THOU, LORD OF THE UNIVERSE!
HOLY ART THOU, WHOM NATURE HATH NOT FORMED!
HOLY ART THOU, THE VAST AND THE MIGHTY ONE!
LORD OF THE LIGHT AND OF THE DARKNESS!"*

*(At each of these sentences all bow and give the sign, the officers raising their banners, sceptres, sword and wand on high, and then sink them in salutation.)
The Hierophant then orders the Kerux to declare the Hall of the Neophytes opened by him, which he does in the following words: "In the name of the Lord of the Universe, I declare that the Sun hath arisen, and that the Light shineth in Darkness." After which the three chief officers repeat the mystic words:
"KHABS AM PEKHT! KNOX OM PAX! LIGHT IN EXTENSION!"*

70. Yes: let the veil be drawn.

The veil is drawn by the Hierophant as he recedes beyond the veil to his home back towards the Supernals. Osiris Onnophris = To the Asar Un Nefer that Crowley substituted for Moshe in his prayer to call his Holy Guardian Angel, cf. Liber Samech.

The "Hierophant" then finally closes the ceremony by saying: The "Formula of Osiris" is given in Z. 1, and is as follows: "For Osiris Onnophris hath said: He who is found perfect before the Gods hath said: These are the elements of my body, perfected through suffering, glorified through trial. For the secret of the Dying Rose is as the repressed sign of my suffering. And the flame-red fire as the energy of my undaunted will. And the cup of wine is the outpouring of the Blood of my heart sacrificed unto regeneration and the Newer Life. And the Bread and the Salt are as the Foundations of my Body. Which I destroy in order that they may be renewed. For I am Osiris Triumphant, even Osiris Onnophris the Justified. I am he who is clothed with the Body of Flesh: Yet in whom is the Spirit of the Mighty Gods. I am the Lord of Life triumphant over Death. He who partaketh with me shall rise with me. I am the manifester in Matter of those whose abode is in the Invisible. I am purified; I stand upon the Universe: I am the Reconciler with the Eternal Gods: I am the Perfecter of Matter: And without me the Universe is not!" "May what we have this day partaken of, sustain us in our search for the Quintessence; the Stone of the Philosophers; the True Wisdom and Perfect Happiness, and the Summum Bonum." All then disrobe and disperse.