



Adminstration Notes of the Temple
by Frank Salt

ADMINISTRATION NOTES.

By F.L.
Nov. '86

OF THE TEMPLE
+++++

The ideal Temple has certain symbolic proportions and furnishing. In Havelock North, money was of little consequence and they were starting from nothing. The Felkins arrived in 1912 and used someone's summer-house in a garden as a Temple, using two bamboo sticks as pillars. They initiated a group and gave them the first seven Grades, explaining to them that because of the rushed sequence and incomplete Temple, they would suffer, having to carry on without the proper grounding and training.

Four years later, in 1916, they returned to reside permanently this time to a Temple built to their specifications. They took charge and sorted out the confusion that had arisen through lack of proper training. The Temple complied to a high degree with plans they had left.

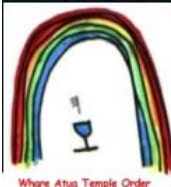
Ideally the Temple is underground, access being by a stair which has turns to the left, with a small landing half way down, which was symbolically "the cave" in which the candidate sat during the opening of the ceremony. At the proper time the Hegemon emerged from the Temple and came up to lead him down. During this time the candidate heard the vague sounds ("rumours") in the Temple and was aware of the presence of the Sentinel outside the door. At the foot of the stairs the Sentinel, the Silent Watcher without, stood waiting to "prepare the Candidate" under the supervision of the Hegemon - all being part of the ceremony. After due preparation, a rope having been bound three times around the waist of the Candidate and a hoodwink set in place, the Hegemon took the arm of the Candidate, led him to the Door and gave one knock. Being blindfold, the Candidate knew little of his surroundings, but throughout all the proceedings the Hegemon never left his side nor let go of his right arm. He was always guided and felt secure. Then came the moment of the removal of the Hoodwink. Now he saw before him the Hierophant, who pointed to the Kerux standing at the North, or Black Pillar, holding up his lantern. "In all thy wanderings in the Darkness, the Lamp of the Kerux went before thee, though it was unseen by thine eyes."

The officers gathered round him then dispersed to their proper places except the faithful Hegemon who remained at his side, though no longer holding his arm. Next he was led to the East of the Altar.

But in that first moment of "Light" he looked between the Two Pillars beyond the Altar to the Throne of the Hierophant. Thus the Altar and the two Pillars and the Throne beyond were his first impression of the Hall of the Neophytes. He was then placed between those Pillars and given certain instruction and the Hegemon removed the rope about his waist. He did not pass through those great Pillars, but was led to a seat in the south-west of the Hall from which he could see the Hierophant between the Pillars and the Temple generally.

He was in an underground hall, typifying the subconscious mind, all that which is below the surface. It had no windows. Behind the Hierophant was a dark blue veil across the Eastern end of the Hall. The Temple was twice as wide as it was high, and twice as long as its width. The black double cube of the Altar was in the centre, above it was the Planetary Lamp forming the Vesica, the space occupied by the overlap of two spheres, having seven sides, lit from within, showing softly the Seven Colours of the Raintow.

and the dais Between the Altar, stood the Two Pillars, one black, one white. These formed the whole furnishing of the Temple. There were no other ornaments. No pictures, no "extras", except that on either side of the three steps leading up to the Throne of the Hierophant



WALLS AND CEILING

were two Sphinx on a plinth either side, that on the North was female and black, that on the South was male and white.

Above the Throne of the Hierophant was an illuminated yellow triangle, that of Air. In the centre of the South Wall was a red triangle above the seat of the Dadouchos, that of Fire. Above the Seat of the Hieres in the West was an inverted blue triangle, that of Water, while in the North, above the seat of the Stolistes was a citrine triangle, inverted, that of Earth.

The Hegemon was now seated "In the place of Balanced Powers" between the Two Pillars. To each ^{top} of things the Hierophant drew the attention of the Neophyte. On the Altar was a white Triangle, above it a Red Cross. At the East, South, West and North extremities were a rose, fire, cup and salt, symbolising the Four Elements of Air, Fire, Water and Earth. Upon the Two Pillars were two triangular pyramids, that on the North pointing west, and tinted, red, to symbolise the feminine nature, the passive, Water, while that on the South pointed East, and was white, to signify the active, male, Fire.

The Kerux was seated near to and south of the Hieres. The Sentinel was outside the "portal" set in the West wall on the Northern side. Below each Elemental Light was a Tower with a niche containing the symbol of each Element, and a coloured lamp.

The absence of any extraneous decoration of symbolism leaves no distraction from the essential elements of the Temple. Everything in the Hall has a meaning appropriate to the Grade in progress. there must be no "extras", no trimmings, no other symbols, nothing.

At the foot of the stairs were two robing rooms with shelves and coat-hangers where the members and officers leave their outer clothes and street shoes. All members wore black robes and red slippers, again to avoid diverting the attention of the Neophyte from the essential elements. There was also a small toilet and wash basin. A second door in the south of the west wall was for the use of members. Near it was a mirror inscribed KNOW THYSELF by which officers could adjust their head-dress.

East of the Veil, never seen by Outer Members was a space six feet square before the Eastern wall. Beyond that wall is needed a further twelve feet, several chambers for use in "Inner" work. The reason for this area beyond the Veil is not revealed at this stage.

The walls of the hall should be dark to suggest a subterranean setting. They may be a neutral grey, while the floor should be black. We used malthoid. On either side of the Throne we need a candlestick. There should be one on either side of the Altar, one similar tall one for the Hieres, and for each of the three lesser Officers a pedestal on which stands a short candlestick and on which the Ritual and Emblem of Office may rest, i.e. the Cup, Censer, Lamp. The members seats are long black boxes in which are stored the black robes and all impedimenta for each Grade.

Two plain electric light bulbs may be set on each of the North and South walls. A switch board behind the Kerux seat should be wired so that he can extinguish the wall lights or the Elemental Lights and the Planetary Light. Heaters should be clear of the floor and dim. When in the Temple for cleaning or rehearsal etc. members naturally act with due regard to the atmosphere. Without excess display of reverence, but cheerfully respectful of the purpose of the building.

When not in use the Temple is always left as in the 0=0 Grade, and members are encouraged, when in meditation, to visualise themselves as seated in the Temple. Its symbolism and atmosphere are projections of themselves, and are conducive to meditation. Members should make every effort to attend ceremonies and to take



office, to add to and to draw from its livingness, atmosphere. At each Equinox a ceremony of installation of all officers is held, the Equinox being symbolic of the Equilibration so strongly accentuated in the O=O ceremony. Thus experience of each particular Grade is seen from a different point of view, and at these Ceremonies the significance of each role is clarified, not only intellectually but at all levels. For these occasions members gather to clean and polish the Hall. Robes are cleaned, new candles fitted, a little fun is had during the preceding week-end, and the Ceremony rehearsed for the incoming officers. In the ceremony the new Password for the ensuing six months is given, and this is the ONLY occasion when a short address may be given in the Temple. Because our System is embodied in the Rituals, we keep the Temple free of any personal opinions no matter what symbolic Grade the speaker may hold. The address is pure an explanation of the new Password selected by the Three Chiefs.

Symbolically, Christ is born under the Sign of Capricorn, in the darkest hour. The symbolism of "The Goat," the Earthy Sign of Capricorn, to a "Virgo", an Earth Sign, will expand as you progress. It is related to the Letter AYIN, "the purely material and perverse" in our system. As we have no observance of this "Return of the Sun" symbolised by Christmas, we have a "Festival of Light" similar to that observed in many European countries, which we observe as nearly as possible to the Winter Solstice. This is the only addition to the Ceremonies observed in the northern hemisphere and is not intended to supplant the observance of Christmas, but to coincide with cosmic events. It is a very simple but telling ceremony linking the old and the new Testaments, being the interweaving of the first few verses of Genesis and the Gospel of St John the Creation story. "Let there be Light." If we are to travel the Way of Initiation in our lives, not just in the seclusion of the Temple, then each one of us is to know that "Darkest Hour" in our or individual lives, and the Path of Capricorn is the first step.....

OF THE OFFICERS.

By custom, we have Three Chiefs and Three Wardens. The fact that a person holds one of these Offices is not intended to indicate that he is any spiritual sense above anyone else. We related - not relative - to other members. In fact it is better that Outer members do not know who holds the title of Chief, for these three are to symbolise the Three Supernals, and they work unseen by humanity. Their role is not known - only postulated by humanity in general. The Holy Traid, to most people is no more than a hypothetical expression of an intellectual concept, or preconcept. It can only be known in a manner beyond the intellect - Metzach. The first "reflected triangle" of Chesed, Geburah and Tiphareth again are beyond mental concepts but at least they may be referred to academically. These are represented by the Three Wardens, the Imperator, corresponding to Geburah, who is responsible for the purity of the performance of the Seven Officers of the Outer Temple. The Demonstrator, Chesed, who handles the studies of the Outer members, and the Cancellarius, who handles correspondence and has care of manuscripts. The work of these three is purely practical and they are the symbols only of the First Reflected Triangle.

This matter is raised at this point because practical experience of human nature warns us of the folly of Pride, ego-building, and having seen this in action, where "superiority" either assumed or bestowed on the officer, who must never be confused with the Office. The role is a responsibility, not as honour.

The same applies to the Seven Officers of the Outer Temple. While certain work must have been accomplished by the Hierophant, his role does not denote any personal progress. His office is symbolic, and our respect is to the Office, not the symbol.



For ceremonial purposes, in the Temple the term "Honoured" is applied to one who has passed the Grade of 4=7 and is entitled to hold the office of Hieres. "Very Honoured" refers to one who has completed certain work in the Inner Order and is qualified to hold the Office of Hierophant, while "Greatly Honoured" is applied to the Chiefs and to those who have made certain further progress in the Inner work. People tend to think in terms of rank, a hierarchy, a stratified gradation. In fact a series of concentric circles would be better symbolism, and at this stage we will not wear any distinguishing badges to denote the Grade to which we have been admitted. Partly because new members may be inclined to attach too much significance to the badge. Nor should any member claim to be of any status. Indeed by our obligation we may never claim to be a member or any other entitlement to speak as an authority. Respect accorded, not claimed. The investiture of the sash in each Grade is part of that ceremony only. No matter what our Grade, we are enjoined to be "silent". We make suggestions or offer opinions on our own standing, not claiming the privilege of superior status. So long as the RITUALS ARE NEVER ALTERED we gain nothing by argument.

In this respect it is as well to state now that there will be certain points in the Rituals which appear wrong or at variance with our opinions. Wait. The time will come when you can accept these when seen in their proper setting and perspective. Again we see the value of silence. An opinion expressed may confuse someone and we must have harmony. Strong opinions have nothing to do with Reality and may cause dissent.

A major distinction in the Order work is that progress depends on the level of motivation for it. If the motive is mere curiosity, the aspirant will tend to scramble through the Grades with little depth of insight, just to find out what we have. If the motive is intellectual titivation he will merely gobble up information and try to probe senior members for their conclusions. If, however there is a genuine sense of need he may pass through these two stages and begin to feel the depths of the system, to respond to the Hidden Depths of the Order and of the Soul, in silence.

In any case, few will be unaware of the feelings aroused and will feel an undefined attraction to the workings of the Temple, Qabbala and meditation. We cannot prove Reality, only intimate it, for if proof were possible, all would believe - thank God it is not, that some may KNOW.

House Quality	200
House Quality	100
Side Quality	100
Current Energy	100
Deeper in Sign	100
Angels Roles	100
Discordance	100
TOTAL Quality	100
TOTAL Aspects	100
Specifying Aspects	100
Asphyx Aspects	100
TOTAL SET	100