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WHARE ATUA

APPENDIX TO "B" THE RITUAL OF THE PENTAGRAM.

(Notes and diagrams compiled by Spes from material supplied by
(.G.H. Frater F.F.J. and designed to be of assistance in medita-
(tion on the Pentagrams. They are not part of the "A" examination.)

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"Upon the Altar is a Calvary Cross charged with the Rose of Five
times Five petals, representing the interchanging energies of the
Spirit and the Elements."

(Chief Adept in the Vault describing the Altar to the Aspirant in the
Grade of Adeptus Minor.)

The Rose on the Cross in the Vault -- the Cross stands on Leo,
representing the vital heat of the Fire of the Sun -- is formed of
five times five petals. It is described as above in the third point
and has already, in the second point, been called the Sign of Strength
and Buffering. It is also the Key which opens the Pastos of Christian
Rosenkreutz.

The pentagram shown on the front of this book is that of the Portal
and is used by the Chief Adept in that Grade to symbolize the Microcosm
formed of the Four Elements bound into a new unity by a fifth principle
a condition affirmed by the Chief Adept for the Order in the Opening,
and worked out by the Candidate himself during the Ceremony.

The design of this Pentagram shows the angles whence the Elemental
whorls begin and is a convenient guide for the Ritual of the Pentagram,
but it is static while the Pentagram, representing the living Microcosm,
is a whirling vortex of interchanging force.

This aspect of it is better shown by the symbol of the five times five
pettaled Rose, which when contemplated in the Vault, seems to pulsate wit
life.

The key to its symbolism is given in the first diagram where each
Element is seen to rush out from the centre to the circumference spirally
giving to each point of the Pentagram a different counterchange. Thus
the Spirit angle governs Air, Earth, Fire, and Water of Spirit (or Akasa)
in that order from within outwards. And similarly, Water governs Spirit,
Air, Earth and Fire of Water. The straight lines from the various Elemen
tal points give the direction of the whirling and would do so more effect
vely if drawn in spiral lines, but for clarity in the diagram straight
lines are more easy to follow. The spiral method is shown on the diagram
of the Rose and Cross. The line indicating Spirit should be white in you
imagination, though grey has had to be used as the indicator.

The second diagram is of the Rose on the Altar Cross. The colours are
derived from the mixture of each central Element with the other four as
it whirls out from the centre. These colours could better be rendered i
Water colour. They are merely indicated here. They are thus described:-

The Five Timed Five Pedaled Rose

White centre upwards	light yellow
	grey
	pink
	azure
Blue centre outwards.....	light azure
	green
	indigo
	purple
Red centre outwards	violet
	pink red
	orange
	russett
Black centre outwards.....	russett
	indigo
	grey
	citrine grey (black and yellow)
Yellow centre outwards.....	citrine grey
	orange
	green
	lemon yellow

In the third diagram (Rose on Cross) it will be seen that white radiates to the second circle of the blue quarter - the third circle of the red quarter - the fourth circle of the black quarter -- and the fifth circle of the yellow quarter (or rather pentile), making as it goes light blue (from blue and white) light red (from white and red) grey (from white and black) lemon yellow (from white and yellow).

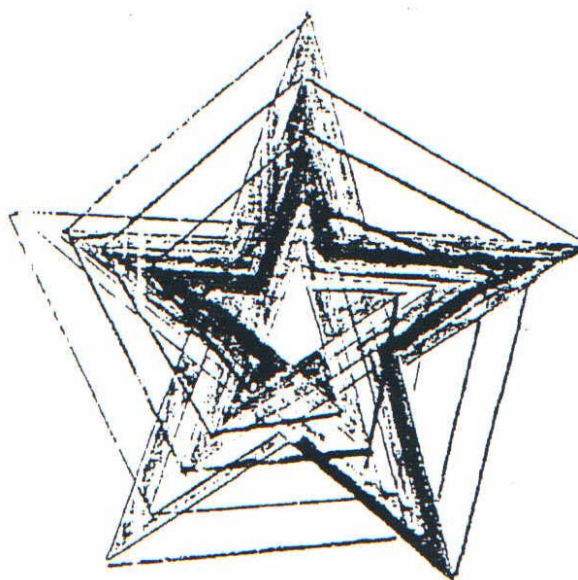
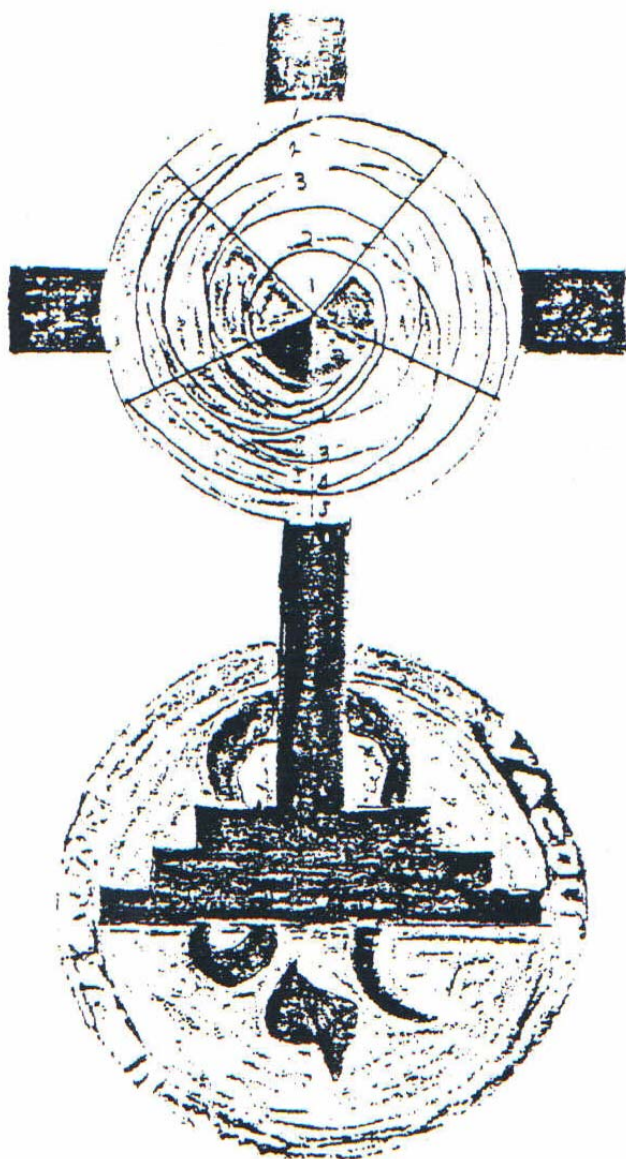
Similarly the red centre radiates to the second circle of the black portion - the third circle of the yellow portion -- the fourth circle of the white portion and the outermost circle of the blue, making as it goes russet (from red and black) orange (from red and yellow) pink (from red and white) and purple (from red and blue.) In like manner the other elements are counterchanged to complete the symbolism.

The first two diagrams are concentric so that if the pages are held up to the light, the symbol of the Pentagram which is the key to the colours will be seen applied to the Rose.



WHARE ATUA

The origin of this document is unknown
possibly Bristol Stella Matutina ? - Jean



(c) Whare Atua Temple

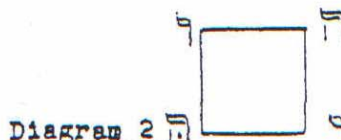
Notes on the Pentagram

Let us recapitulate what the Z.A.M. has already been taught:

The Flaming Pentagram represents the operation of the Eternal Spirit and the Four Elements under the presidency of the Divine Name, Yod Heh Vav Heh.

In our Rituals of the four Grades of the First Order, it will be noted that each also corresponds to one of the Four Elements, and that the Pentagram in each Grade belongs to that particular Element.

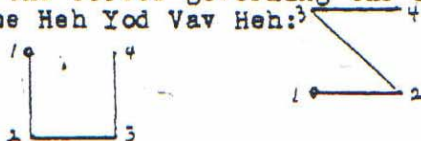
In tracing the Pentagram, the Kerubic sign of the Element is also traced, and each has an angle assigned to it for dominion. The Circle or Wheel answers to the all-pervading Spirit, and to the Holy Letter Shin. To it is assigned the uppermost angle. (See diagram 1)



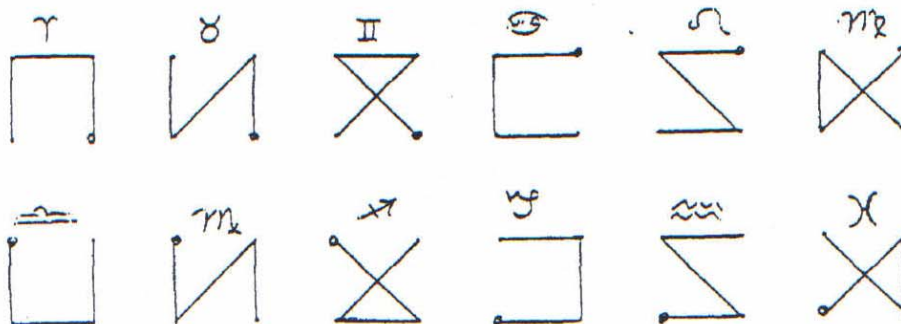
The letters of Tetragrammaton attributed to the four angles of the square are arranged as are the Elements in the Pentagram. (See Diagram 2) Thus, the twelve permutations of the four-lettered Name of the Invocation to the Forces of the Signs of the Zodiac, (see Consecration of the Lotus Wand) may be drawn according to this formula, as Sigils.

Place a little circle at the first letter of the Sigil to indicate where it begins. Thus you will have the four points with three lines. For example, - the forces governing the sign Aquarius are invoked by the Divine Name Heh Yod Vav Heh:

For Libra: Vav Heh Yod Heh:



Following are the twelve permutations:



Frater Chritas Z.A.M.