



Whare Atua Temple

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Neophyte Workbook 0=0

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Welcome to the Whare Atua Temple, Golden Dawn Order

Greetings, I am pleased to welcome you to as a probationer of the Whare Atua Temple Order. Many people whom become interested in the Golden Dawn always have some knowledge concerning the language, history and magic of the Golden Dawn. In the classical Golden Dawn the neophyte was the probationer, a 0=0 an outsider whom is preparing themselves for transformative process up the Kabbalahist (Qabalist) Tree of Life to Adepthood. Generally these persons had little knowledge of the system, most of the material had not being published and information on the mystery traditions and the Qabalah were hard to come by.

Today in the 21st century most people whom have an interest in the esoteric already have at least some knowledge of the 'Order of the Golden Dawn'. Perhaps you are one of those persons whom are already an adept, perhaps like many you already have a good knowledge of the Golden Dawn and discovered the Whare Atua Temple Order through the Golden Dawn webring; and read the papers on the Golden Dawn by Frank Salt you were drawn to us and our system.

If this is you, please bear with us through the training materials. Our structure will be a little different from the original to try and make things a bit more interesting for you. Likewise it is our intent that our course structure will provide those persons with little or no knowledge of Golden Dawn a complete and workable corpus for your progression to adeptship.

One of the important things that should be evident to you is that we are an Order of souls dedicated to the Great Work. Within the Whare Atua members are expected to develop an inner resolve to actually do the work rather than being satisfied by simply reading spoon feed information.

Within this Order it is hoped that you will grow and discover within your self the light of a new day, of joy and spiritual knowledge that can only be experienced personally and by which no words can express the experience of light and spirit of God.

In the Whare Atua Temple Order we will use the traditional Golden Dawn as a base for our study before you achieve that particular grade. That is because we use the 'Self Initiation' system our procedure is to study the material of the grade before advancing to that grade.

Most of the work you will be required to do yourself, this will be stated in red bold **YOU DO THIS**. If you already know this information, simply skip the sections, if not you are expected to do the homework.

There is little point in wasting hundreds of hours simply repeating in this Workbook things that have already been within Israel Regardie's excellent volume; more easily readable by Chic Cicero various books on the Golden Dawn. Not to forget the many thousands of papers etc available on the internet.

It is more important to actually attentively learn, to do the research and finding out yourself. Our aim is to ensure that members of our Temple Order do cover everything that is needed to go through the Golden Dawn system - but not to parrot what is frequently available.

The required texts for this course are 'The Complete Golden Dawn' as revealed by Israel Regardie and 'Self Initiation into the Golden Dawn Tradition' by Chic and Tabatha Cicero.

Please now give the paper '**The Order -2 for Accepted Members**' another required reading.

V.H. Frater Jean de Cabalis

Cancellarius Whare Atua Temple (NZ Order of the Golden Dawn®)

DRAFT VERSION

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Test Revision

1. Introduction - What is the Golden Dawn?

NOTES

Frank Salt's paper 'What is the Order of the Golden Dawn?' provides a good insight into the mystical nature of the Order and its primary purpose; which is to provide a system of union, whereby we better link humankind with God and God with humankind.

This is done by a series of initiations which properly planned awaken and assist in the evolution of the soul towards godhood. Thus the 'Order of the Golden Dawn' is an initiatory society.

2. Oath of the Candidate Neophyte

YOU DO THIS

This is a shortened version of the Obligation of the Neophyte is actually part of the Neophyte Ceremony. Technically it should be part of the initiation ceremony. However there are a couple of problems with this within the workings of our Order:

(1) We are doing things a bit backwards having you begin our neophyte study before you have actually become a Neophyte of the Order and:

(2) Secondly as Golden Dawn ceremonies have been published they have lost much of their spiritual component hence we have slightly rewritten the Ceremonies for the specific purposes of our Order.

The Oath

Standing facing east, placing your right hand across your heart region and your left hand across the right wrist making a sign of an X across your chest. We call this the Sign of Osiris Risen.

I _____ having magical alias of _____ in the presence of the Lord of the Universe and in the accompany of the Chiefs of the Whare Atua Temple Order, do of my own free will, hereby and

hereon most solemnly promise to keep this Order, to persevere with courage and determination in the labour and study of this Order and its ceremonies, and that I will not debase this Order, nor its members nor its teachings nor its chiefs.

Imagine that you are amongst a group of adepts and students of the Whare Ra. That is small group of dedicated soul's has accepted you into their mists as a brother or sister of the Order and is sending you good thoughts and well wishes.

3. **Read/Study**

YOU READ THESE

[Introductory First Knowledge Lecture](#) by Mathers (see Regardie's Golden Dawn)

[History lecture](#) by Wynn Westcott (included next)

Beginning Neophyte Study

YOU BUY / ACQUIRE THESE

Your required Text books that you will need to obtain are:

- **The Complete Golden Dawn** as revealed by Israel Regardie
(Llewellyn's 6th edition with index is probably best)
- **Self Initiation into the Golden Dawn Tradition** by Chic Cicero

You should ensure that you have read the: The Introductory Material' In the Llewellyn 6th Edition of '[The Golden Dawn](#)' the introductory material is:

- [Foreword & Appreciation](#)
- [Introduction to the 5th Edition](#)
- [Indexing the Golden Dawn](#)
- [Introduction to the 2nd Edition](#)
- [Introduction to the 1st Edition](#)

Additionally you are expected to read and study the following material at our website. These are within the **Probationer** Directory.

<http://cabilis.topcities.com/NZOGD/members/>

- 0=0 Preliminary Study
- Beginning Neophyte Study
- Islands of the Dawn
- Short History of the Golden Dawn
- The Golden Dawn
- The Order
- Where Atua Neophyte workbook
- What is, About the Golden Dawn
- Who was Frank Salt?

If you are having access problems, or have not received a login and password, please contact the Cancellarius jeandecabalis@yahoo.com

The neophyte grade is when you are introduced to various concepts and begin some daily regular working practices - we will be discussing these over coming lessons. That said, the practices need not be difficult, the object here is to create momentum within your aura and also to develop correct mental attitude.

Secondly, regular practise is designed to build up your personal energy and cleanse yourself from various unclean influences. Influences firstly within your own aura, to purify your personality, remove grossness and also cleanse the negativity in your life and also your surroundings - your world!

We will be discussing these practices within this course; however it should be pointed out, that though we have a high expectation of our members, the exercises are not difficult. One of the common mistakes of some magical Orders is to give novices next to impossible exercises. The result of this is that either people drift away, or worse still others come to the conclusion that magick is a fabrication, which they may as well intellectualize and enjoy.

So we will be presenting GD exercises that are known to work by the Chiefs of the Whare Atua at the speed most suitable for the alchemical transition within.

The neophyte grade should take about 6 months on average. Other than magical practical, I absolutely believe that history is as an exactly important foundation as the mythic work within a magical Order. In fact, without a good balance of factual and mythical work, there can be no magic!

4. History Lecture

YOU READ THIS

You will notice in the following history lecture by Dr Westcott that many words and names have been placed in bold font. The reason for this is to draw your attention to these persons, words etc, as at the end of the history lecture we will provide explain one in turn. For in my view it is best for the neophyte to fully understanding the roots of the Golden Dawn.

Golden Dawn Historic Lecture

By V.H. Frater Sapere Aude

The Order of the Golden Dawn in the Outer is a Hermetic Society whose members are taught the principles of Occult Science and the Magic of Hermes. During the early part of the second half of the 19th Century, several adepts and chiefs of this order in France and England died, and their deaths caused a temporarily dormant condition of Temple work. Prominent among these were **Eliphas Levi**, **Ragon**, **Kenneth R. H. Mackenzie**, author of the Masonic Encyclopedia and **Frederick Hockley**, possessed of crystal vision whose M.S.S. we highly esteemed. These and other adepts received their knowledge and power from predecessors of greater eminence and have handed down to us this doctrine and system of **Theosophy** and **Hermetic Science** of the **Higher Alchemy** from a series of practical investigations whose origin is traced to the **Fratres Rosae Crucis of Germany**, which association was founded by **Christian Rosenkreuz** about 1398.

He and the theologian, **Valentine Andrea**, have left us, in the works published about 1614, an account of the exoteric arrangements of the Rosicrucian Society. It seems likely it was Andrea who published in 1614 the **Fama Fraternitatis**, or Theory of the Society, which must have been derived from the old records of the pupils of Christian Rosenkreuz. But even this arrival of mysticism was a new development of the older wisdom of the **Kabbalistic Rabbis** and of that very ancient secret knowledge of the magic of the Egyptians into which **Moses** had been initiated. Through the **Kabbalah**, indeed, Europe became possessed of the ancient

Wisdom more than from any one other source, for the Hebrews were taught at one time by the Egyptians and later by the **Chaldeans of Babylon**.

It is a curious fact that the classic nations, the *Greeks* and *Romans*, have handed down to us but slight glimpses of the *Ancient Magic*, and this is more notable because *Greece* succeeded to the mastership of *Egypt*, and *Rome* to the Empire of both the *Greeks* and *Jews*. *Greece* did indeed succeed to a share in the mysteries of the Egyptians for the **Eleusinian** mysteries were copies of the ancient ceremonies of **Isis, Osiris and Serapis**; but they lacked true magic. And further, the classic writings contain but faint glimpses of even the *Eleusinian Mysteries*, and these disclose the fact that the pupils were partly ignorant of the true mysteries, a notable example of which is seen in the use of the words **Konx Om Pax** of which they knew not the meaning, the words being the *Greek* imitation or translation of really ancient *Egyptian* words, whose meanings has been kept secret for centuries. [Note: Westcott states that the *Eleusinian mysteries* were copies of the ancient ceremonies of the *Egyptian*; this is a questionable statement. - Jean]

Hence the *O=O Grade* is found to possess *Egyptian* characteristics and symbolism and the *Higher Grades* will reveal the source of much of the culture and illustrate the language of *Eliphas Levi*, through whose adeptship the study of occultism has been popularized.

The *First Order* is a group of four grades of which *Neophytes* are admissible when approved by the *G.H. Chiefs* after showing themselves possessed of sufficient aptitude and knowledge. Beyond the above, there are three grades of *Adeptship* forming the *Second Order*. These have the power of selecting *Candidates*, initiating students into the lower grades and their *Chiefs* have, in addition, the power of issuing warrants of *Temples* such as that of *Isis Urania*. But the highest of all in this ancient scheme are the *Great Rulers* of the whole system who severally sustain and govern the *Third Order*, which includes three *Magic Titles of Honor and Supremacy*. These represent the *Supernal Triad* of the *Sephiroth* and are shrouded and unapproachable to the profane and to all others but the *Chiefs* of the *Adepts*. In case of a vacancy in this *Order*, the *Chief* most learned *Adept* obtains by decree the well-earned award.

The scheme of the *Golden Dawn* then is formed upon the type of the **Decad of the Sephiroth**; the ten *Emanations of Deity* as figured in the *Kabbalah* whose professors were illuminated by the higher magic of the ancient world. The grades of the *First Order* will be found to be *Hebrew* in design and tendency; and inasmuch as the influx of time brought on the revelation of the *Christos*, the **Tiphareth**, the Beauty of **Microprosopos**, *Christian* design is reflected in the higher degrees.

The *Neophyte Grade* and the *1st, 2nd, 3rd and 4th Grades*, which this present *Isis Urania Temple* is authorized to confer after due examination and approval, posses rituals and secrets which have been received from the *G.H. Chief adepts* and these are placed in our hands to use in the tuition of pupils in the ancient methods of this *Order*. This *Temple (Isis Urania)* was consecrated as a successor to *Hermanubis No. 2* which had ceased to exist owing to the death of all its *Chiefs*.

The Temple No. 1 of Licht, Liebe, Leiber is a group of Continental mystics who have not been in the habit of performing ceremonies in open lodge, but have conferred the grades chiefly in privacy and in the presence of two or three members, so there is no accurate record of name and rank of all these members. Soon after the formation of Temple No. 3, permission was granted for the consecration of Osiris Temple No. 4 at Weston-Super-Mare under rule of V.H. Frater "Crux dat Salubrem" and the West of England has been assigned to him as a province. Almost at the same time, the Horus Temple No. 5 under the rule of V.H. Fratre "Vote Vita Mea" was also consecrated at Bredford in Yorkshire.

These three Temples have members also in the United States, Hindustan, Palestine, Denmark, etc. The name of the Order in various languages is: In Hebrew: Morning Light Shining Society (Chabrath (or Chaorah) Zoreh Aour Bakker) which means The Society of the Shining Light of Dawn.

In Latin: Aurora. In German: Die Goldene Demmerung. In French: L'Aube d' OrÆ. Reference may now be made to the Society which was reconstructed by Robert Wentworth Little, student of the mysteries. This Society, which has branches in England, Scotland and the United States, is allied with the Golden Dawn. It perpetuated one form of Rosicrucian initiation which was conferred 100 years ago in England and which was mentioned by Godfrey Higgins in his work. The Anacalypsis, or an Attempt to Withdraw the Veil of the Saitic Isis. Fratre Little was a student of the school of Levi and also an eminent Freemason, and the Rosicrucian Society as revised by him was made by intention and permission essentially Masonic, thus severing all connection with those Adepts who have not been Craftsmen, as Basil Valentine, Artephus, Nicolas Flamel, Jacob Behmen and Robert Fludd. The Rosicrucian Society in the same manner fails to recognize any worth for occult research in women. This is also an innovation or the scheme of the Ancient Mysteries in many of which, notably those of Isis priestesses and virgin prophetesses, were prominent ministers.

Note specifically, that there are several instances in the ancient M.S. of our Order, which are written in cypher, where reference is made to the fratres and sorores, the words "her or him" occur showing that in olden time, as at the present day, women rose to high rank and attainment in the secret knowledge of the Order. Mention may be suitably made to Pernelle, the wife and fellow-worker of Nicolas Flamel, of Martine Berthereau, companion of Baron Jean de Chatelet who died about 1645 and of the widow lady afterwards symbolized by him as Sophia (Heavenly Wisdom), fellow student and inspirer of John Georg Gichtel who died about 1700.

The occultists of today cannot need to be reminded of the great Hermetists and Theosophists of recent times: of D. Anna Kingsford, who was indeed illuminated by the Sun of Light; of Madame Blavatsky, leader of the Theosophical Society. No occult student, however wide apart his own favored path of wisdom, could fail to recognize in her a master mind in a woman's frame.

I cannot fail to express the lament which followed the passing of D. William Robert

Woodman, for many years known as the supreme Magus of the Society Rosy Cross in Anglia which is exoteric in its outer grades but whose concerns are regulated by an inner circle of adepts who still hold the secrets of the Rosy Croix and its Masonic society.

The eastern school of Theosophy and Occultism and our own Hermetic Society of the Golden Dawn are fraternities of students whose predecessors must have come from the same stock of magi as the scientific priests of a remote antiquity. The two Societies, different in modes of teaching and in language, are allied by mutual understanding and respect, and their aim is similar. Be assured that the Order of the Golden Dawn can show the way to much secret knowledge and spiritual progress and lead true and patient students who can Will, Dare, Learn and Be Silent to the Summum Bonum, True Wisdom, and Perfect Happiness.

- Wynn Westcott

5. Some Background and Definitions in Westcott's History Lecture

YOU READ THIS

Alchemy: it is difficult to define exactly what alchemy is. Primarily, alchemy is concerned with the quest for the philosophers' stone. Alchemy uses symbolism from a very extensive corpus of symbolism and hermetic science.

Chaldeans of Babylon: the Chaldeans are the indigenous people of Mesopotamia, whom had their country Assyria along the banks of the Euphrates River, the capital of the country being the city of Babylon. The Priestly classes of the Chaldeans were extremely well



versed in the magical arts and astrology. The Chaldeans accepted Christianity and continued as part of the Old Catholic Church until around CE 431 when it was separated - nevertheless it was an extremely colourful and mystical version of Christianity, that retained many of the areas ancient symbols that greatly influenced Judaism and hence Christianity. [Above Right picture the ancient Tree of Life as in the Garden of Eden]

Eleusinian mysteries: The Eleusinian Mysteries are of the most secret religious rites of ancient Greece based around the city of Athens continued

for well over a thousand years, 750BC to 386AD when the sanctuary was destroyed. The Mysteries focused upon the earth goddess Demeter who went to Eleusis to search for Kore her daughter. Side-note: Kore was with Hades the Lord of the Underworld. Demeter reared the young Prince of Eleusis in which she taught the mysteries and offered immortality to. The Eleusinian priesthood held a public procession once a year that continued for nine days duration; dramatizing the events of Demeter. Contrary to Westcott opinion who viewed the Eleusinian as copies from the Egyptian Isis Osiris resurrection cult; the early ideas more likely came from the Minoan (1700BC) and Mycenaean (1600BC) whom were both distinctive cultures though having some Cretan cross pollution. Tracing back; the Eleusinian mysteries ideas most began in their early likely gained their most early traditions from the Phoenicians. Though no doubt the Isis Osiris resurrection cult of Egypt Old Period (3000-2200BC) would have had some influence upon the thinking of the region. Nevertheless the fundamental texts of the Eleusinian mysteries such as the Homeric Hymn to Demeter (650BC) are certainly not copies of Egyptian mysteries.

Eliphas Levi: (1810-1875) a French occultist whose legal name was Alphonse Louise Constant. Levi was largely responsible for the European revival of hermetics in the 19th century. It was Levi who first linked the Hebrew letters to the Tarot.

Fama Fraternitatis: the shortened name for the 'Fame of the Fraternity of the Meritorious Order of the Rosy Cross' published around 1614.

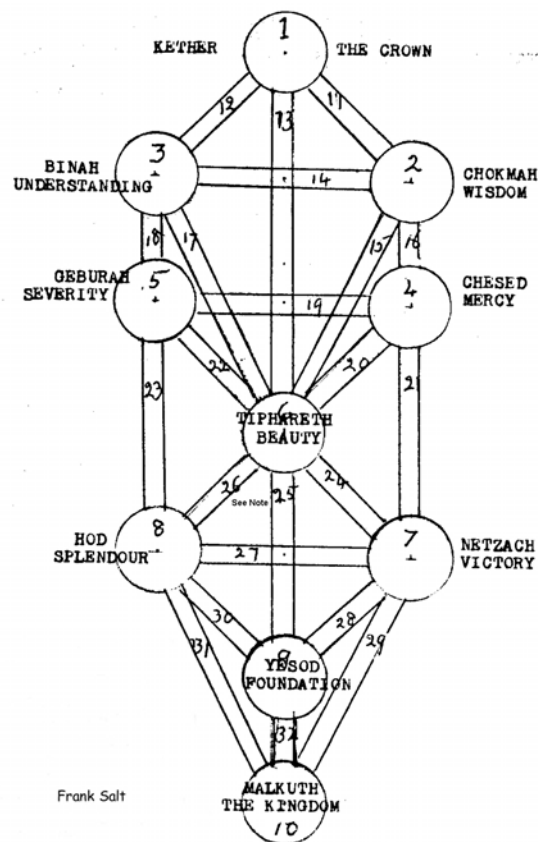
Frederick Hockley: (1809-85) a prominent Freemason whom had a large collection of esoteric books which he got from Dr. Sigismund Bacstrom (the founder of the Societas Rosae Crucis in Scotland). Dr Bacstrom was initiated by a Comte Louis de Chazal of the Grand Orient Masonic group and Rosae Crucis group in Mauritius. Frederick Hockley was a friend to Lord Bulwer-Lytton who wrote Zanon, a strange story. It may be that Bulwer-Lytton

Hermetic Science: A system of magical philosophy based upon a collection of works attributed to Hermes Trismegistus (meaning 'Thrice Greatest Hermes') covering a range of subjects including astrology ritual and

mythology. The works attributed as Hermetica being written between 3rd century BC - 1st century AD.

Isis, Osiris and Serapis: These three Egyptian gods, Isis the daughter of Geb and Nut, married to Osiris, whom she had Horus by. Osiris the brother of, and married to Isis. Osiris was murdered by his brother Set for having sex with his (Set's) wife. Isis and Thoth bring Osiris back to life, which means that Osiris is a resurrected god (of sorts). Used within the Golden Dawn tradition to symbolize the mythology of the reborn god. Serapis (Apis) was the bull god of Memphis region of Egypt. A black bull was sacrificed every 25 years and said to be reborn somewhere else in Egypt. Later Serapis became associated with Osiris, to contribute to the resurrection mythology.

Kabbalah: also spelt Qabalah, Cabala. The Kabbalah meaning 'that which has been received'; refers to a system of Jewish religious and magical thought. Many of its teachings are based upon the Sepher Yetzirah, the Bahir, the Zohar and the Babylon Talmud. Since the 12th century the Kabbalah has been associated with a mystical paradigm called the Tree of Life. Many magicians within the Western Mystery Tradition use the Kabbalah (spelt Qabalah) as a potent magical tool. The Decad of the Sephiroth this refers to the 10 Sephiroth (Worlds, planes of existence) that exist upon the Kabbalahist Tree of Life. The 10 Sephiroth are briefly covered within the 1st knowledge of the Golden Dawn. Tiphareth: One of the Decad of the Sephiroth as mentioned above. Symbolizing Beauty, Compassion and the Sun; representing the grade of Adeptus Minor within the Golden Dawn system.



Konx Om Pax: Mystical phrase used within the Eleusinian mysteries meaning 'Light in Extension'

Ragon, J.B: reportedly a 19th century French occultist and Rosicrucian; whom either wrote or possessed a series of Rosicrucian manuscripts. These manuscripts were validated and purchased by three high grade Freemasons: Robert Wentworth Little, Kenneth MacKenzie and Frederick Hockley. It is questionable whether or not Ragon actually existed and was not an invention of the above three persons. It seems, quite ludicrously the assumption for the founding of the 'SRIA Societas Rosicruciana in Anglia' (I.e. the Rosicrucian Society of England) was that hierarchical succession was simply conferred by the ownership of the Ragon manuscripts! I am not aware of any initiation or permissions by Sigismund Bacstrom conferred upon Hockley to the SRIA.

Rosae Crucis: also Rosy Cross, Rosy Croix. A generic term used to describe the mystical Christian brotherhood began by the legendary Christian Rosenkreuz (Rosenkreutz). A 17th century German pamphlet the 'Fama Fraternitatis' told the story of the Christian Rosenkreuz and his travels to the East. The 'Fama Fraternitatis' was followed by the publication of two more documents the 'Confessio Fraternitatis' and the 'Chymical Wedding of Christian Rosenkreuz'.



[Left: Original Rose Croix crucifix was worn by Catholic Priests during the Medieval Ages; this crucifix reveals the secret mysteries of Christ. See the Sun containing Rose Wheel at centre of Crucifix symbolizing the restorative and spilt blood of Jesus. It is raised up above the head of Jesus as a sign of mystical rebirth, the raising sun of a new dawn and a new dynasty - godhood.



Only bones and dust remains at his feet.

Above Right: The later and much more elaborate Golden Dawn Rose Cross of the Adeptus Minor designed by Mathers.]

Westcott used the 1398 date of the legendary Christian Rosenkreuz travels; however it must be stated that the first appearances of the Rosae Croix

appeared in 1614 Cassel Germany and later Paris France 1623, during the time of the Reverend Valentin Andreae, the likely inventor and author of the Christian Rosenkreuz story. While Westcott correctly credits Andrea for publishing the accounts of the Rosicrucian society in 1614, he assumes that the story is true.

Mackenzie, Kenneth R.H: A very learned Freemason whom authored the 'Royal Masonic Encyclopedia' and founded the SRIA English Rosicrucian Society in 1866, a society that is open only to Master Masons of the United Lodge of England.

Macroprosopos: A Kabbalistic term with some Gnostic underpinnings referring to the Vast Countenance. Within the Kabbalah the original Adam is known as Adam Qadmon, the original and archetypal first person, he is the Microprosopos (Lesser Countenance) of the Macroprosopos (Great Countenance) or basically as Adam was created in the image of God, Adam contains all things in microcosm. The Great or Vast Countenance then is God, the Ancient of Days, Ain Sof Aur - Spirit. The Lesser Countenance is bride of spirit, the flesh Adam, from dust, the known or seen face of God which is Adam.

Moses: Moses a prophet of YHVH Lord God was raised in Egypt by the Pharaohs daughter. Moses fled to the Chaldean land of Midian and married Zipporah. Later Moses freed his people (the Jews) from captivity in Egypt and led them to the Promised Land Israel. There is quite a lot of magic in the Moses story which according to legend, Moses once a prince of the Egyptian court, had learnt the mysteries and magic of Egypt. See Exodus for more information.

Theosophy: a religious system of philosophy founded by Madame Elena Blavatskyin 1875. Their motto 'There is no religion higher than truth' sought to explore the Divine Reality and God. Theosophy integrated into its system of thought, the principles of Spiritualism, some Freemasonic thought and some hermetics, shamanism and eastern philosophy. Later on Theosophy draw a lot of its principles from Hinduism. Mathers and Westcott were both members of the Theosophical Society, which influenced



some of their thinking.

Valentine Andrea: a Lutheran minister whom likely invented the Christian Rosenkreuz myth and wrote the three Rosicrucian manifestos mentioned above. Valentine Andrea wrote a few books other published under his name, such as: 'Christianopolis' and the 'Theophilus'. He also founded a mystical Order called the 'Fraternitas Christi' in 1616, later the Societas Christiana. Reputedly the lineal procession of true Fraternitas Christi Rosicrucianism is via the Societas Christina, to the '*Ordens des Gülden und Rosen-Creutzes*' of Germany and the United Grand Lodge of London; wherein Rosicrucianism it is preserved in the higher Rosy Croix chapters of Freemasonry. This should not be confused with the SRIA mentioned earlier.

6. The Rosicrucian Address by Westcott

YOU READ THIS

For completeness to the History Lecture of the Golden Dawn by Westcott is his Rosicrucian Address.

**The Rosicrucian's Past Present and Future
An Address to the Soc. Rosic. In Anglia
By William Wynn Westcott**

It is well at certain times to consider our status as Rosicrucian's, and to remind ourselves of the origin of the Society to which we belong, to notice how far we moderns have strayed from the original paths laid down by our Founder, C.R., and to take a note of the kindred Societies of Rosicrucian's which are now in being, so far as we know of them.

With regard to past history we must not be surprised that extant published records are very scanty, for the purpose of the Rosicrucians was to be unknown to the people among whom they Lived. Some few notable persons only appear to have had the right to function as recognised members of the Rosicrucian Colleges, for instance, Michael Maier the German student of Alchemy who died in 1662, and Dr. Robert Fludd of London and Bearstead near Maidstone who died in 1637.

The Star of Rosicrucianism is now once more in the ascendant and our Society has made rapid strides in the past ten years. It is curious to note that waves of interest in occult and mystical subjects, seem to sweep over a nation at intervals; periods of Rosicrucian enlightenment alternate with other periods of materialistic dogmatism. We must remember that Rosicrucianism itself was "no new thing" but only a revival of still earlier forms of Initiation, and was a lineal descendant of the Philosophies of the Chaldean Magi, of the

Egyptian priests, of the Neo-Platonists, of the Hermetists of Alexandria of the Jewish Kabalists and of Christian Kabalists such as Raymond Lully and Pic de Mirandola.

The nominal Founder of our Society--Christian Rosencreuz, did not invent, at least in our modern sense of the word, the doctrines he promulgated, and which we should now study. It is narrated that he journeyed to Arabia, to Palestine, to Egypt and to Spain, and in the seats of learning in those countries he found and collected the mystic lore, which was made anew by him into a code of doctrine and knowledge. On his return from these foreign travels he settled in Germany, founded a Collegium, selected certain friends and transformed them into enthusiastic pupils, and giving his new Society his own name, he laid the foundation of that scheme of Mystical Philosophy, which we are now here to perpetuate and carry into practice: let us remember that he died in the year 1484, that is so far back as the reign of our King Richard the Third.

The fratres of the original Collegium, who met in the "Domus Sanctus Spiritus," or " House of the Holy Spirit," were learned men, earnest students and public benefactors. Their rules were: That none of the members should profess any art except to relieve the sick and that gratis; each one should wear the ordinary dress of the country, and should attend on Corpus Christi day at a general Convocation every year, whenever possible to do so; each one should seek a suitable pupil to succeed him: that the secret mark of each one should be C.R or R.C., and that the Society should remain secret for 100 years.

As time went on the purposes and duties of the fratres became altered, the cure of the sick especially was taken over by the development of the medical profession.

About 1710, one Sigmund Richter, using the motto of "Sincerus Renatus," published at Breslau his work called "The perfect and true preparation of the Philosophical Stone according to the secret of the Brotherhoods of the Golden and Rosy Cross." In this volume we find a series of 52 rules for the guidance of Rosicrucian members; these rules are such as were likely to lead to useful and orderly lives.

Again, about 1785, there was published at Altona in Germany a most important volume of coloured theosophical plates with elucidatory words and phrases and several essays on Rosicrucian subjects: its title was "Geheime Figuren der Rosenkreuzer"; it was in two portions. An English translation of some part of this work was published in 1888 by Franz Hartmann, a German Theosophist.

We catch a further glimpse of the purposes of the Rosicrucians at a later date, from a curious little tract relating to a French branch of the Society, which relates the Reception of Dr. Sigismund Bacstrom in the Mauritius--French colony--by the Comte de Chazal in 1794. I cannot say where the original MS. now is, but our copy was made by the secretary of the well-known Rosicrucian and crystal-gazer Frederick Hockley, who died in 1885. Bacstrom signed his pledge to fourteen promises;--to piety and sobriety, to keep the secrecy of his admission, to preserve the secret knowledge, to choose suitable successors, to carry on the great work, to give aid and charity privately, to share discoveries with his fellows, to avoid politics, to help strangers, and to show gratitude to those who had led to his reception; etc.

During a recent visit to East Africa I met in Natal a Mauritius born doctor whose wife was a Miss de Chazal, a native of Mauritius; among her ancestors about 1780-90 there was this M. de Chazal who was an eccentric genius and was considered to possess curious arts; he also became a notable Swedenborgian and held classes of mystical philosophy. The name is many times mentioned in a French history of Mauritius which was lent to me by Dr. Dumat of Durban. At the time of the French Revolution it would be natural for our count de Chazal to drop his title, as did many of the French nobility.

The aim of our own Society at the present day is to afford mutual aid and encouragement in working out the great problems of Life, and in discovering the Secrets of Nature; to facilitate the study of the system of Philosophy founded upon the Kabalah and the doctrines of Hermes Trismegistus, which was inculcated by the original Fratres Rosae Crucis. of Germany, A.D. 1450; and to investigate the meaning and symbolism of all that now remains of the wisdom, art and literature of the Ancient World.

The Rosicrucian Societies of Anglia, Scotia and the United States, alike Masonic bodies, are by no means the only descendants of the original Collegium, for in Germany, and Austria there are other Rosicrucian Colleges of more direct descent than our own, which are not fettered by any of the limitations which Freemasonry has imposed upon us, and some of these, although not composed of many members, include students who understand many curious phenomena, which our Zelators have not studied. The German Rosicrucians keep their Colleges and membership entirely secret, they print no transactions nor even any notices, and it is almost impossible to identify any member.

The German groups of Rosicrucians now existing are much more immersed in mystic and occult lore than ourselves; they endeavour to extend the human faculties beyond the material toward the ethereal, astral and spiritual worlds: at the present time I understand that they use no formulated Ritual, but German Colleges have experienced a notable revival and the teachings of Rudolf Steiner are considered as giving an introduction of their system of occult Theosophy. Several of Steiner's volumes are now available in English translations, such are his "Initiation and its Results," "The Gates of Knowledge," and "Way of Initiation." They are well worthy of study.

The Societas Rosicruciana in Scotia, as well as the Societas Rosicruciana in the U.S.A. were branches from the same Rosicrucian source and sprang from a rejuvenation by Frater Robert Wentworth Little of that lapsed Rosicrucian College in England which is mentioned by Godfrey Higgins in his notable work "The Anacalypsis," or "An attempt to withdraw the Veil of the Isis of Sais," which was published in 1836; he remarks that he did not join the old College there referred to.

About fifty years earlier a certain eminent Jew named Falk, or Dr. Falcon, lived in London (a reference to whom will be found in the "Encyclopaedia of Freemasonry" by Kenneth Mackenzie) and was of high repute as a teacher of the Kabbalah and of other studies of a Rosicrucian character; he was indeed said to have magical powers. Falk could not have fully affiliated to any Rosicrucian College because he was a strict Jew of the Jews, and the members of all true Rosicrucian Colleges have always been Christians, but perhaps not of an orthodox type, for there was a tendency in the teachings toward Gnostic ideals. Mackenzie

classes Dr. Falk among the Rosicrucian's of eminence, and certainly told me he had first hand evidence of his connection with the Society; many Christian students adopted a modification of the old Jewish kabalah, so perhaps some Jews have been allied to the Christian Rosicrucians.

Our own Magus Frater R. W. Little surrounded himself with several other notable Rosicrucian students, of whom I may mention the late Supreme Magus in Anglia, Dr. William Robert Woodman, a learned Kabalist and Hebrew scholar; W.J. Hughan, the great Masonic historian; William Carpenter, editor of Calmet's "Dictionary of the Bible"; Alphonse Constant, better known as "Eliphaz Levi," who gave Fratres Little and Kenneth Mackenzie much assistance, and was in return elected an honorary member of the Metropolitan College in 1873. Our Society unfortunately lost Frater Little at a very early age. Frater H. C. Levander, too, a Professor at University College, London, was a learned member; and took great interest in the mystic lore of the Society.

The late Lord Lytton, the author of "Zanoni" and "The Strange Story," who was in 1871 Grand Patron of our Society, took very great interest in this form of Philosophy, although he never reached the highest degree of knowledge; for public reasons he once made a disavowal of his membership of the Rosicrucians, but he had been admitted as a Frater of the German Rosicrucian College at Frankfort on the Main; that College was closed after 1850.

Among the Fratres who have recently been ornaments to our Colleges, I may draw attention to the lately deceased and quaintly cultured John Yarker of Didsbury; to our late Adept of York, T. B. Whytehead, who was famous as an antiquarian; to Frater Fendelow of the Newcastle College, who was the author of a learned and suggestive Rosicrucian Lecture; to Frater F. F. Schnitger, who made deep researches into the French and German Rosicrucian Treatises; to Samuel Liddell Mathers, the translator of portions of the Hebrew "Zohar," and to Frederick Holland, the author of "The Temple Rebuilt," and "The Shekinah Revealed." Another deceased Frater of eminence was Benjamin Cox of Weston-super-Mare, and with him I naturally couple the greater name of Frater Major F. G. Irwin, who, however has now also gone to a Temple far away.

Among the learned juniors of our Society, I may name Fratres Dr. Vaughan Bateson, Thomas Henry Pattinson, the Rev. C. E. Wright, Sir John A. Cockburn, W. J. Songhurst, Herbert Burrows, A. Cadbury Jones, W. Wonnacott, Dr. Wm Hammond, Dr. B. J. Edwards, and Dr. W. C. Blaker.

Our Colleges need not languish for want of subjects of study; the narrative of the foundation of our Society is singularly suggestive of points for future investigation. The German "Fama Fraternitatis" of 1614, in an English translation by Thomas Vaughan of 1652, presents you with the History of Christian Rosenkreuz: its companion tract the "Confessio Fraternitatis"

gives you a slight insight into the views of the Rosicrucians of a date a hundred years later. The "Chymische Hochzeit" or "Chemical Wedding" by C.R., and the "Secret Symbols of the Rosicrucians" by F. Hartman, are tractates of Rosicrucian Allegory which will well repay, not only perusal, but deep study; while the elucidation of the whole set of Medieval Divinatory

Sciences, Astrology, Geomancy, etc, are suitable themes for lectures in your College. For such as can understand medieval Latin a most interesting work is the "Oedipus Aegyptiacus" of Athanasius Kircher. It is desirable that our students should make themselves acquainted with the Ancient Mysteries of Egypt, of Greece and of Rome. The basis of the Western occultism of medieval Europe is the Kabalah of the medieval Hebrew Rabbis, to which I have published "An Introduction." This philosophy, although at first sight barbarous and crude, yet will be found, when one has grown familiar with the nomenclature, to be a concrete, coherent and far-reaching scheme of Theology, cosmology, ethics and metaphysics, serving to throw light on many obscure Biblical passages and to suggest original views of the meaning of most of the allegorical descriptions found in the Old Testament. A copy of a very curious old Kabalistic picture from a Syriac Gospel with a descriptive essay by Dr. Carnegie Dickson, a notable Scotch Rosicrucian Adept, has just been given to our Library.

The works of the great Rosicrucian Kabalist, Eliphaz Levi, are, to those who read French with ease, a mine of mystic lore, full of fine imagery, and replete with magical formulas. His "Histoire de la Magie" is a storehouse of information relating to the Secret Sciences and Secret Fraternities of all times and among many nations, while in English the two volumes of the new edition of Heckethorn's "Secret Societies" should be read as an introduction to deeper personal research.

The work of Franz Hartmann, named "Magic, White and Black," I can recommend to serious enquirers, for it elucidates the real aims of the Higher Magic, with which alone we are concerned, and it clears away many misconceptions which exist in the minds of the uninitiated.

To such as desire to follow more closely the Old Testament religious element, I should advise a perusal of the Commentaries of Dr. Allen Barnes on "Daniel" and "The Book of Revelation," and the symbolical descriptions of the book of Ezekiel. On the Christian aspect I recommend "The Perfect Way," or "The Finding of Christ," by the late Dr. A. Kingsford; in this volume will be found worked out the broader scheme of Christian teaching which is so apt to be obscured by sectarian forms of worship. The tenets of this work are closely approximate to those of the earliest of the followers of Christian Rosenkreuz, whose name was probably a mystic title, motto or synonym, and not a family cognomen:- "Christian" referring to the general theological tendency, and "Rosenkreuz" to the Cross of Suffering whose explanation and key may need a Rose or secret explanation.

There is one doctrine for the learned, and a simpler formula for those who are unable to bear it yet, even as the new testament itself tells us, of the Great Master who taught his immediate disciples the true keys, but to others he spake only in parables,--" and without a parable spake he not unto them."

Such, my Fratres, are suitable subjects for the attention of your members, but there are many allied topics which might form suitable centres of interest and instruction, for example the whole range of church architecture as crystalised symbolism, the dogmas of the Gnostics, the several systems of philosophy of the Hindoos, the parallelism between Rosicrucian doctrine and Eastern Theosophy, for which read Max Heindel's "Rosicrucian Cosmo Conception," and that enticing subject, the origin and meaning of the 22 Trumps or

symbolic designs of the "Tarocchi" or pack of Tarot cards, which Eliphaz Levi says form a group of keys which will unlock every secret of Theology and Cosmology. For such as are interested in the Alchemy of the past I recommend a perusal of "A Suggestive Enquiry into the Hermetic Mystery" 1850, by an anonymous author, and E. A. Hitchcock's "Remarks on Alchemy and the Alchemists," 1857. And, lastly, we may make researches into that most interesting problem--Did Speculative Masonry arise from the Rosicrucian's? I am to understand that the German Rosicrucian's say that before the Masonic revival of 1717 these were identical in Europe.

Let us not forget, that not only as Rosicrucian's, but even as Freemasons, we are pledged, not only to Brotherhood and Benevolence, but also to look below the surface of things, and to seek and to search out the hidden secrets of Nature and of Science. Let us bear in mind that a little knowledge is a dangerous thing, but that deeper study reveals the roots of knowledge, as well as increases our store of information. Let us not, with folded arms, float with the tide of indolence, but ever strive after increase of that true knowledge which is wisdom and remember that "to labour is to pray," or as the Latin motto has it, "*Laborare est Orare*," for the day is coming to each one of us when no man can work, and the value of the work of each man will be tried in the balance of justice, and if we have done well we shall gain a rich reward.

7. The Western Mystery Tradition

ASSIGNMENT * YOU READ & RESEARCH THIS

The Golden Dawn and its various progeny are included within what is known as the Western Mystery Tradition. What is the Western Mystery? The WMT is an ancient study of Magicks; known as the Hermetic Sciences. The magicks cover a wide range of topics, including the Et Custosi Tutelae, the Golden Dawn, the names of the various persons within Westcott's historic lecture. Additionally the WMT covers topics such as alchemy, astrology, esoteric Christianity, Gnosticism, Ritual Magick, the Qabalah and a host of other esoteric subjects, practices and philosophies. Basically it is the magical sciences of the West as opposed to the East.

There is a great deal of information concerning the Western Mystery Tradition available. I recommend that members do a Google™ internet search on the subject and spend at least one evening learning about it.

To help you start: a general link with a good overview and sub indexing is:
<http://encyclopedia.thefreedictionary.com/Western%20mystery%20tradition>

Write a short essay on Eggregore's and their importance

8. Maintaining a Magical Journal

YOU READ & DO THIS

Keep a Magical Diary. Not enough can be said about the importance of a magician keeping a magical diary. Do it, it doesn't have to be day by day; but it must include the important magical events and a working record of your work. Memory fails us, even computers fail us, but somehow the written record is unaffected. As you progress through the worlds, you may amaze yourself as you review your previous diary entrances, reading about things that you do not recall.

Links to get you started:

<http://beastbay.com/beastbay/973707692/index.html>

<http://www.redflame93.com/Diary.html>

9. Grade Structure

YOU READ THIS

The Grade structure used within the Order of the Golden Dawn is in part revealed within the Cipher Manuscripts; and are also found with Eliphas Levi's 'Transcendental Magic' where each of the outer order grades are with a corresponding elemental. Each of the grades directly corresponds to one of the Sefiroth upon the Tree of Life. These are:

0=0	Bread and Salt	Lower quarter of Malkuth (Veil of Rebirth - Lunar Veil)
1=10	Earth Gnomes	Malkuth (Upper Quarter)
2=9	Air Sylphs	Yesodh
3=8	Water Undines	Hodh
4=7	Fire Salamanders	Netzach
	Portal (Veil of Little Death - Solar Veil)	
5=6	Rose	Adeptus Minor Tifareth Five Pedals of the Rose (Five Sub grades)
6=5		Adeptus Major Geburah

7=4	Adeptus Exemptus Chesed	
	(Veil of the Abyss)	
8=3	Magister Templi	Binah
9=2	Magus	Chokmah
10=1	Ipissimus	Kether

As you progress through the Order's system and complete the requirements of each grade, you will be promoted to higher grades. Each grade reflects an increase of awareness, an expansion of inner world view, this is symbolised by the Sefiroth on the Qabalistic Tree of Life.

If you are using the Llewellyn 6th Edition 'The Golden Dawn', please turn to page 21. Regardie lists the grades and discusses them.

In particular consider what Regardie said about Golden Dawn grades "My reason for doing so is that it is impossible for the ordinary individual to understand those (I.e. grades - Ed) above the Grade of Adeptus Minor, and individuals who lay claim openly to such exalted Grades, by that very act place a gigantic question mark against the validity of their attainment. He that is exalted is humble. And to have tasted that which is conveyed by the Adeptus Minor grade is so lofty an experience that few in their right minds, unless they were extremely saintlike in character, would consider themselves as having passed officially to a higher spiritual state."

More Info: Refer Stephen Crammer Golden Dawn FAQ in files section.

Suggested Link:

<http://www.llewellynencyclopedia.com/article/42> The Structure of the Golden Dawn by Cicero

10. Golden Dawn 0=0 Neophyte Ceremony

YOU READ AND STUDY THIS

It is best that members have not seen the Neophyte until after completing it. Obviously many persons have seen Regardie's version of the Golden Dawn ceremonies. And though these are similar to the ones that were used within

the Whare Ra, there were a number of minor differences as to the workings of the Officers.

The Whare Atua version of the O=O also includes a number of comments from Frank Salt that best studied by the member, after completing our O=O work.

For now please do not look at the Whare Atua O=O Ceremony until after you have performed Cicero's version of the O=O Self Initiation into the Golden Dawn and received your grading from us.

At the time of your award you will receive a copy of the Whare Atua Temple O=O Ceremony emailed to you with your certificate.

11. Concerning Self Initiation

YOU READ AND CONTEMPLATE THIS

In the classical system of the traditional Golden Dawn, initiations were done at varying stages, by symbolically communicating with the Inner Self via the set ceremonies, given at planned stages and intervals. Below is a section from a chapter concerning Self Initiation from the eBook First Magicks. It has been cut down. The full version is available from eBookMall™

/Begin Insert

From Chapter Ten, First Magicks of the Et Custosi Tutelae (Guardian Order)

There is no Initiation except for Self-Initiation

The fragrance of God, Yeshua ben-Miriam taught; "The Kingdom of Heaven is Within You. It is not out there, the Kingdom is not a place or a thing to try and achieve. Now the next consideration, who would you expect to find within the Kingdom of Heaven, God yes, your True Self yes - for that is who we are! Is it possible that anything else but the Kingdom of Heaven can truly initiate you - of course not! Jesus revealed the very important principle of the Self when he said: "The Kingdom of Heaven is Within You". This same teaching has also been echoed by many great Sages over the thousands of the years. Find a magician that denies this fact, and you will also find a person who has not experienced the Way.

Ritual will not take you there - for if ritual did, then the mechanical formula would be enough on its own right and the world would be full of enlightened people. If ritual could do

this, then every person who went through some system of initiation would become Compassionate Ones and Full of Grace - but alas it is not so. If reading books and acquiring knowledge were the answer, then the well read of us would be the most Enlightened Ones and Full of Wisdom - but alas it is not so.

Consider the words spoken by Papus to a new initiate:

"We, as initiates, welcome you as an initiate, But, as you know, we did not confer the initiation upon you. As an initiation is personal and cannot be imparted any more than genius or beauty or brain. Each of us will experience it at the right time, deep down in his inner self illuminated by the eternal Being." - PAPUS

What is an Initiation?

So what is Initiation and what means Self Initiation? At its most simplistic level, an initiation implies Initiation the participation, receiving of the mysteries. From its technical meaning we should also consider Initium meaning a beginning, an origin and Inire which means to go into, enter, to enter begin.

Yet the above description hardly touches the truth of what an initiation really is meant to be, and that is a transformation within leading to the inner knowledge of your own personal Being. True Initiation is the Awakening of your own personal True Self

Self Initiation

To fully appreciate concepts, as Self Initiation magicians need to be particularly careful as to what exactly is being considered as the 'Self' and 'Initiation' by the person using these terms. Insight is always needed in the mysteries, insight both in the form of playfulness and having the preciseness of a technician. Consider whether the writer using the term 'Self Initiation' is a mystic, a magician, or perhaps simply a rascal? The use of this term will vary according to the tradition, situation of the writer or speaker. Many persons fail to realise that magicians and mystics love to play word games. This teasing aspect of 'Teachers of the Way' has been around for a very long time. Such is given to the Teaching of the Way because we do not live in a world of Absoluteness.

So just what does the Et Custodi Tutelae mean when it speaks of 'Self Initiation?' To answer this question you need to ask yourself and understand the following: 'What is the Self?' In language, I believe that the word self is from the old base Se-lo probably meaning the "I" This I-Self is what Qabalists refer to as the True Self or the Self that exists in Kether, the Yekhidah. In the Pythagorean, Platonic and other Greek mysteries the Self, the Higher Self is the 'daemon' which exists as the spiritual aspect of humankind rather than the 'lesser ego' and that which is purely physical. You should know that the word Ego is simply the Latin for self - so the real problem with ego is that we allow our ego to function from an imaginary centre. This imaginary centre is the product of believing in the falseness of an imaginary world.

A false ego is the ego that functions from an imaginary inner centre. Frequently this Inner Centre is simply the product of living an illusionary existence.

There are fine examples of Adepts receiving ceremonial initiations; just as there are those by whom rejected these ceremonies throughout the ages. In the scriptures we see the disciples receiving the Spirit (Shekinah) at Pentecost; this initiation was evidenced by 'Tongues of Flame' above the heads of the disciples. The particular relevance of this is that the 'Yekhidah' and 'Lahab' which means a Flame (inter-alia) both measure 37.

For an initiation to be truth, to be received in truth from Adeptus to Neophyte (or from GOD to Man) then the Initiation must be received from the Source beyond the demigure. This was done when the heavens opened at the initiation-baptism of Jesus by John - And also by the Shekinah initiating the disciples after the resurrection of Jesus. So what is the key ingredient to an initiation? the answer is simply light. We cannot receive any form of initiation unless we love the light. We must be receptive to the light to become liberated, for it is the light that frees us from the blinds and ties of the unreality and false centre of the ego.

To receive any true initiation you must love the light

It is important to realise that any ceremony, although considered an initiation, can easily lack the spiritual aspect required of an initiation; the spiritual aspect being Light. The Et Custosi Tutelae generally does not perform ceremonial initiations as such practices tend to negate the most important principle and that is 'It is the Initiate whom initiates her/himself and not the Hierophant'. This is not to say that process such as an initiation system such as the Golden Dawn series of initiations are not valid. You should look at them as spiritual food, you take the food, but it you who digest's the food and you who transforms within - provided you are receptive to the light of the food. If you consider Golden Dawn initiations not as initiations but rather an alchemical procedure, which encourages the means of transformative process, or a transmission of power, for the inner body to achieve higher levels of magical consciousness you will come closer to understanding the truth of the benefit of magical progressions provided by that system.

Yet know this, not matter how powerful or competent you may become in magick, no initiation is guaranteed. This is because true initiation only comes from within; initiation it is an act of love and grace in accordance to the light - only the light can set you free.

Only the Light can set you Free

No matter the process of initiations, the Higher Source-Self must be opened to the source beyond the demigure - becoming at one with the Divine. The process of encouraging, the release of bondage of one personal 'daemon' must apply to the ceremony in order to initiate. This is not done by controlling or rebuilding the so-called 'Essential Nature' of the initiate' but rather by encouraging the 'lower-ego' to release its hold. Once the 'lower-ego' is dismembered, then it is simply a process of allowing the bewildered or blinded soul a more comfortable environment to more fully seek out its own natural progression into the Higher Worlds. This is the whole point of symbols within a ceremony. If this is not done, then the initiation will be at best a Muesis a lower initiation. Spiritual initiations are Epopteia. Some traditions work on the premise that a person's Higher Self can be controlled or manipulated by an Officer in the ceremony - this assumption is just as dangerous as it is foolish.

It is impossible for any person

To control another's Higher Self.

There is no escaping this fact. While the transference of magical power energy is necessary in magical Orders, care should be taken to ensure that the transmission is not a current within the demigore. In our Order, we call this process simply a transmission not an initiation. All true initiations are Self-Initiations. Other than God, only the True Self who is also God can initiate. No man can truly initiate nor save another. Unless you receive the light, there is no initiation just illusion - for it is the light that liberates you, sets you free.

/END Insert

Additional Reading

<http://www.self-initiation.com/irselfinitiation.html> An essay by Israel Regardie

http://www.geocities.com/solomon_4/selfinitiation.html again by Israel Regardie

12. Temple Symbolism within the Neophyte Temple

* ASSIGNMENT *

YOU READ THE BELOW, RESEARCH AND DO ITS HOMEWORK

There is a great deal of symbolism in the Neophyte Temple much of this has been covered in Regardie's *Golden Dawn*. At this level is it necessary to have a basic understanding of what is within the Hall of Neophytes, at a later stage we at ZAM level go through the Neophyte grade material in much greater depth.

To save me the bother of repeating a great deal of work already covered by numerous books and authorities; your tasks are present are too:

- Refer to the Officers, their Godforms, their implements and Lamens as already discussed within our Whare Atua O=O Ceremony.
- Use Regardie's '[Complete Golden Dawn](#)' and any other please make **pencil notes** and **highlight** as to the following:

- (a) Banner of the West
- (b) Banner of the East
- (c) The Two Pillars Jachin and Boaz

- (d) The Hierophant
- (e) The Hegemon
- (f) The Hiereus
- (g) The Stolistes
- (h) The Dadouchos
- (i) The Kerux
- (j) The Sentinel
- (k) The planets as assigned to each of the Officers
- (l) The Cubical Altar
- (m) Altars items and their symbology: I.e. Rose, Bread & Salt, Red Lamp, Wine.
- (n) The Triangle and the Cross

Please ensure to Read the following:

YOU READ THESE

- Symbolism of the Opening of the 0=0 Grade of Neophyte
- Z1 The Enterer of the Threshold
- Z3 Symbolism of the Admission of the Candidate
- Z2 Formulae of the Magic of Light
- Canopic Gods, Symbolism of the Four Genii of the Hall of Neophytes
- Egyptian God Forms of the Neophyte grade

13 Address on the Two Pillars by Mathers

(From Gothi Seauton manuscript reputedly March 1900)

YOU READ THIS

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 called in the Ritual the "Pillars of Hermes", 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 pronunciation 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 O=O 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'

14 Magical Implements and Signs for the Neophyte

ASSIGNMENT * YOU DO THIS

Using Regardie's Complete Golden Dawn and any other sources, you need to find out about:

- The Neophyte Grade Badge. The Hegemon invests this in the O=O ceremony which you already have access too. Please study.
- The Tau Robe of the Neophyte, the Nemyss and Red Slippers.
- The Sign of the Enterer, also called the Projecting Sign
- The Sign
- The Grip of the Neophyte, Step, the Stamp
- The Grand Word of the Neophyte
- The Sign of Silence
- The Grand Word (Harparkrat)

It is recommended that you highlight every section in Regardie's Golden Dawn that covers these points. Write down notes on a separate piece of paper and send this work in as part of your neophyte study assignment.

15. Of the Hebrew Alphabet, its magick and secrets

YOU READ THESE

The 'Of the Letters' series by Frank Salt covers most of what you need to know about the Hebrew alphabet. Papers password protected, please continue to use the password **neOphyte** to open the documents.

Take care to pay attention to the types of letters, their elemental associations and inner meanings.

16. Introduction to the Kabbalah

YOU READ THESE

Read articles:

- Of the First Fourteen Letters by Frank Salt
- The Qabalistic Tree of Life by Frank Salt

ASSIGNMENT * YOU DO THIS

Research about the **Kabbalah/Qabalah** if you are not familiar with this subject. There is plenty of information on the internet, so little point in repeating what is easily available elsewhere. The main point obviously is to ensure that you cover the material to the level of Neophyte in this Order.

That said; your tasks are:

- Research the origins of the Jewish Kabbalah
- Learn about the dynamics of the Tetragrammaton - YHVH.
- Using your knowledge of the Hebrew alphabet assign the Tetragrammaton to the suits.
- Find out about Gematria, Notarikon and Temura.
- What is the Kabbalistic Tree of Life
- Learn the Shape of the Kabbalistic Tree of Life.
- Learn about the Sefiroth write down on the ten names of the Sefirah both in Hebrew and English. Place the names upon the Tree.
- Assign Colours to each of the Sefiroth. Use Regardie's Book and check out the Queen Scale in the Four Colour Scales chart.
- Discover the Four Worlds upon the Tree.
- Who is Adam Kadmon?
- What is the connection between Adam Kadmon and the Tree?
- Find out about the Zohar.
- What is Ain Sof Aur?
- Finally learn about what is known as the 'Veils of Negative Existence'

17. Vibration

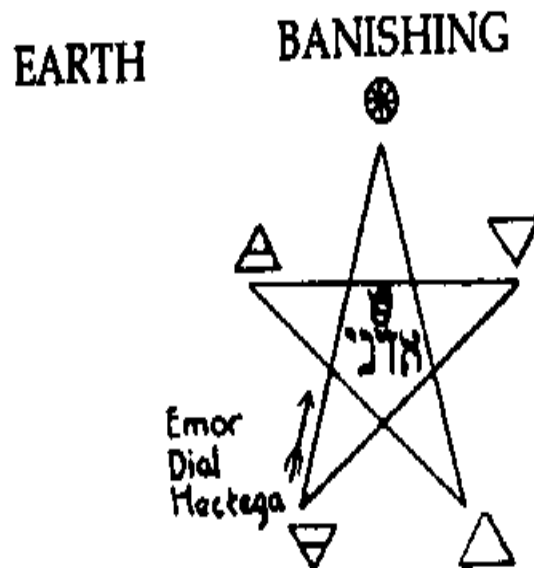
YOU READ THIS

Understanding the principle of vibration within Golden Dawn working is important. Please read the Vibration of Names within Regardie's Golden Dawn.

18. Lesser Banishing Ritual

YOU LEARN AND PRACTICE THIS

Now that you have a basic understanding the principles of vibration - your next step is to learn and regularly perform (preferably daily) the Lesser Banishing Ritual. You will find this ceremony within Regardie's edition. Below is the Lesser Ritual of Invoking the Pentagram and the Banishing One [The Ritual of the Pentagram 'Book Four Primary Techniques']



The Lesser Ritual of Banishing the Pentagram

1. Facing East perform Qabalistic Cross
2. Facing East using wand, perform Banishing Pentagram of Earth. Thrust centre with wand-tip and vibrate Y.H.V.H.
3. Turn South, trace pent, intone Adonai. Do Sign of Silence.
4. Turn West, trace pent, vibrate eHeIeH.
5. Turn North, trace pent, intone AGLA. Do Sign of Silence.
6. Keeping arm extended turn east. Extend both arms, in form of Osiris Slain and say, "Before me Rafael. Behind me Gabriel. On my right hand

Mikael, on my left Uriel. For about me flames the pentagram, and in the column shines the Six-rayed Star."

Conclude with Qabalistic Cross.

THE LESSER RITUAL OF THE PENTAGRAM

Take a steel dagger in the right hand. Face East.

Invoking begin
here, trace down



Banishing begin
here, trace up

Invoking

Touch thy forehead
and say ATEH (*thou art*)

Touch thy breast
and say MALKUTH (*the Kingdom*)

Touch thy right shoulder
and say VE-GEBURAH (*and the Power*)

Touch thy left shoulder
and say VE-GEDULAH (*and the Glory*)

Clasp thy hands before thee
and say LE-OLAM (*for ever*)

Dagger between fingers, point up
and say AMEN.

Make in the Air toward the East the invoking PENTAGRAM as shown and, bringing the point of the dagger to the centre of the Pentagram, vibrate the DEITY NAME—YOD HE VAU HE—imagining that your voice carries forward to the East of the Universe.

Holding the dagger out before you, go to the South, make the Pentagram and vibrate similarly the deity name—ADONAI.

Go to the West, make the Pentagram and vibrate EHEIEH.

Go to the North, make the Pentagram and vibrate AGLA.

Return to the East and complete your circle by bringing the dagger point to the centre of the first Pentagram.

Stand with arms outstretched in the form of a cross and say:—

BEFORE ME	RAPHAEL
BEHIND ME	GABRIEL
AT MY RIGHT HAND	MICHAEL
AT MY LEFT HAND	AURIEL

BEFORE ME FLAMES THE PENTAGRAM—

BEHIND ME SHINES THE SIX-RAYED STAR

Again make the Qabalistic Cross as directed above, saying ATEH, etc.

For Banishing use the same Ritual, but reversing the direction of the lines of the Pentagram.

Further information can be found in Self-Initiation into the Golden Dawn Tradition and also in the introduction of Secrets of a Golden Dawn Temple.

Key elements: The Qabalistic Cross; Formation of the Pentagrams to each of the four directions; God-names for each; acknowledging the Archangels; The Six Rayed Star.

19. Middle Pillar Exercise (and Vibratory Formula of the Middle Pillar)

YOU READ THIS

Firstly Read the sections concerning the 'Vibratory Formula of the Middle Pillar'

YOU DO THIS

Then learn the Middle Pillar ritual and perform at least once a week. All the information you need is within Regardie's edition. Ensure that you always perform the Lesser Banishing Ritual before doing the Middle Pillar exercise. As you perform the Middle Pillar try to raise energy, feel it and direct the energy into your visualizations.

20. General Knowledge for the Neophyte

There are a few other things that you should also know and practice as a Neophyte of the Golden Dawn. These are:

YOU PRACTICE THESE

- The Neophyte Passive or Relaxation Meditation
- The Fourfold Breath
- The Point, the First Neophyte meditation

YOU READ THESE

- Book T (The Tarot)

- The Triplicities of the Houses, Zodiac, Caput and Cauda Draconis, the Seven traditional Planets
- The Star of the Hexagram

Note most of the above information is found in the 1st Knowledge Lecture.

After you are satisfied that you have learnt the above material you may apply for the Neophyte Test.

After completing the Neophyte Test you will need to send in the following for our records

- 1 - Your Oath (Handwritten)
- 2 - Membership application form
- 3 - Your Homework assignments. (These are labeled ** ASSIGNMENT)
- 4 - Your answers to the Neophyte Test for marking
- 5 - Completion of Cicero's Self Initiation rite for O=O or temple alternative

Your Neophyte grade Certificate will be emailed to you in PDF format and suitable for printing.

In LUX

V.H Frater Jean de Cabalis

Cancellarius