

Whare Atua Temple

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Zelator Workbook 1=10

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Greetings new Neophyte

Congratulations, on having passed your Neophyte test and requirements, I am pleased to welcome you to as a full neophyte of the Whare Atua Temple, New Zealand Order of the Golden Dawn®.

And now for the bad new <g> no not really, but this is where the work begins! From this grade and onwards you will be expected to homework assignments and send them in. Only when you have completed all the homework's will you be able to sit the grading test. Don't worry it won't be difficult, the big thing is your own research and learning. More on this soon

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Catch up and Test request

You Read and Contemplate on This

1. Address to the Neophyte

Greetings new neophytes of the Whare Atua Temple

Within the classical Hall of Neophyte's, the new neophyte was exposed to various transformative energies throughout the O=O ceremony. Thus in the mythological sense, you the candidate are represented by Ani whom must be purified by stages before allowing entrance to the higher worlds. Thus Ani is lead through the various gates or levels which are provided for symbolically during the mystical circumambulations and purifications.

In Egyptian mythology the duty of ensuring the suitability of the candidate was the responsibility of the 42 assessors. Likewise in the O=O an archetypal connection is established to Egyptian Godforms and the 42 Assessors at a psychic level. And though this is seemingly minor, the workings of the Assessors are nevertheless absolutely necessary, in terms of the psychic frictions established within the candidate. Especially as Ani

is lifted up through ones own inner worlds and within the outer astral sphere of the portal on in the Hall. The Assessors presence thus being established from the Dias gods completely function within the ceremonial sphere. Unlike many vibrations the work of the Assessors cannot be held nor influenced by the various officers. They cannot be restricted by the Banner of the West nor is the Kerux or any 'Ring Pass Not' (barriers that separate the various dimensions within the Hall) but function rather throughout the entire hall during the entire ritual, and across all planes of the O=O.

The Assessors examine the heart of Ani, and the great challenge to Ani is contained within the initial premise being that you were instructed to 'Quit the Night and Seek the Day'. It is by accepting this challenge, that the Higher Ray reveals its self to your soul and that you became a probationer of the Order of the Golden Dawn. The summons of our early founders remains for all members of the Golden Dawn tradition - light and more light being the motto of the neophyte and adept alike.

The modern neophyte, often without a temple, must be especially diligent to be strong and have will to progress through the system, seeking the day. Perhaps above all it is integrity that is needed, and integrity that is the fruit of the various purifications throughout the O=O.

The O=O is a kind of resting or pause stage. Here you can see if you have taken on board the spiritual devotion to the system; and whereby the lower ego may resist and perhaps ultimately seek escape from the system for some. Yet those properly purified and of true and sincere heart will find the inner spark, the flower of integrity which manifests as righteousness and faith in the Golden Dawn system to serve the timeless spiritual purpose, the evolution of humankind.

Each of the Officers represented various gods whom had an especial duty to assist in your purification, to aid in your evolution, by contributing a transformative current. Throughout the ceremony you were given hints in various mythos and symbols, all which serve to build a strong and proper foundation for you as you aspire to obtain the summit, and do the regular workings of the Order. Therefore study the ceremonies and the diagrams of the Order, just as you are to study the Hebrew letters and Kabbalah. By constant perseverance the magical language of the Golden Dawn will open

itself up to you and you will (providing you maintain integrity and continually seek the day) discover a new awareness, a spiritual existence raising within that will surely lead you to the light of the Shinning Dawn of a New Day.

Read and Study this

2. The Work of the Zelator (first elemental grade)

The work of the zelator grade ceremony is to assist your psyche in the beginnings of the elemental transformative processes. The neophyte ceremony establishing the foundation by which the elemental grade ceremonies work there particular formulae through the four elements upon. The zelator grade ceremony being the earth element is worked upon and awakened to higher levels. The transformative processes are done within the lesser ceremonial grades of 1=10 2=3 3=4 and 4=7. These particular ceremonies take on a theurgical aspect, (i.e. the magical component of the grade ceremonies) wherein each elemental grade ceremony uses the powers of a particular element (Earth Gnomes) to work towards the transmutation of the particular element worked on (not necessarily attributed) to the grade.

In the case of zelator the ceremony uses the element of earth, to transmute dense earth to refined or purified earth. This is because from neophyte you are in dense Malkuth, who has recently taken from the darkness and shown the distant light represented by the Hierophant on the Throne. The triangle of light has been formulated at 0=0 level, though above your crown region, and it is this triangle of light is the intelligent mind, the Kerux. The Kerux in a sense represents the first stage of awaken-ment within the candidate. Opening the channel for the candidate to notice the latent intuitive component, that which is the psyche, and this is represented by the Hegemon. Frank Salt considered the Hegemon to represent ones the Higher Guardian Angel, however I (Jean) personally prefer to represent the Hegemon as a guide, the 'Psyche' in Greek Gnosticism, being the aspect of ones soul that guides and seeks the Light. It is the triangle of light which has an on-going effect upon the candidates psyche throughout all the elemental grades, through portal and onto adeptus minor. Yet, as you will discover later, it is not until the adeptus minor ceremony that the greatest emphasis on light is found within the ceremonies

of the Golden Dawn.

The work of the zelator is to purify the elemental earth energies in Malkuth within your personal sphere, both physical body and also your psyche so that you can obtain this light. As a refinement of the earth energies in your psyche begin, the purification process loosens your psyche slightly towards its goal of ascension towards the light.

The oscillation of light and darkness, good and evil, the gods of liberty and those of the false gods of bondage; are finely balanced throughout all the levels of the elemental grades. This method of delicately balancing construction and destruction within the elemental ceremonies results in a type of controlled chaos that creates a type of psychic and aura-ic friction or vibration of light within the ceremonies. The vibration serves to stir oneself from the slumber of sleep to wakefulness. The duality within the elemental grades requires a great deal of skill on the part of the Hierophant; to ensure that the proper equilibrium between normally opposing energies are correctly worked. The ceremonies when properly conducted are like a gentle dawn that brings with it a gradual realisation of ones the Essential Self. The Essential Self, referred to the Ruach in the Golden Dawn system, is the Self in Tifareth. This is the Self and the light which your psyche is attracted to, and that which is represented by the Hierophant in the Hall of Neophytes and the elemental ceremonies.

Contemplate and Work On This

3. Progress as a Zelator in the Order?

Review [Section .9 Grade Structure](#) within the O=O Workbook. From this you will see that the zelator has left the lower quarter of Malkuth and crossed over into the upper quarter of Malkuth. In doing this you are preparing yourself to travel the 32nd Path which symbolically occurs in the next grade level. During Theoricus you will pass through what is known as Veil of Rebirth, the Lunar Veil which is the intersection between the Worlds of Assiah and the Worlds of Yetzirah. This is where the visible physical world in Malkuth in Assiah overlaps into the lunar world of Malkuth in Yetzirah.

Those readers whom are not yet familiar with the Qabalah don't worry about it. Basically it simply means that your existence, you waking reality should not be purely physical, but rather your consciousness should be aware of some non-physical forces, especially those that are influencing and uplifting your life to higher spiritual things. Faith, goodness and imagination are examples of non-physical powers.

Now what does this actually mean to you, the zelator in training. Ok, no grade advancement is worth a grain of salt if there is not a manifestation in your life. The Golden Dawn is not about grades, title or certificate collecting. It is about actual spiritual progression. So what does this mean to you? This is the time in your personal life to begin to remove habits such as drug abuse, drunkenness and animalist forms or excess sexual behaviour; or even perhaps simply tobacco smoking. One cannot claim to have achieved even the grade of zelator, if one has not begun the process of purifying the Malkuth sphere within ones own life!

Above all things, true initiation is not only a beginning, but a marked passage of spiritual growth and purification. Real spiritual growth manifests in ones every day life.

Reading. You Read these.

4. Reading Assignments

A. Self Initiation in the Golden Dawn Tradition by the Cicero's. Ensure that you have completely read the **Introduction** and the **Neophyte grade** chapters.

Helpful hint: have a highlighter marker and highlight various sections in the book.

B. the Complete Golden Dawn as revealed by Regardie. Complete the reading of Volume I, Book One: Basic Knowledge and Practise. This section of about 56 pages includes: First Knowledge Lecture, Lesser Ritual of the Pentagram, Second Knowledge Lecture, Third Knowledge Lecture, Fourth Knowledge Lecture, and Miscellany Omitted from Lectures, The Portal Work, The Middle Pillar Exercise, and The Adeptus Minor Task. Don't be worry that much of this material is above the zelator grade requirements, or that you may not fully understand a lot of it.

The Golden Dawn has a LOT of information and the best way to get some sort of grasp on it, is to simply go over and over the material again and again. In addition to your reading requirements, we will also look at material particular to the grades and your study within our Workbooks.

Helpful Hint: Ensure to have a highlighter ready on hand and regularly mark lots of things of attention and interest.

You Do This

5. HOMEWORK ONE 1=10/1

The idea of the Golden Dawn's Table of Shewbread and the Seven Branched Candlestick comes from the Hebrews. Hebrew temples have a Holy Place whence are placed the Seven Branched Candlestick (in the south) and also The Table of Shewbread (in the north).

Your homework is to research the Golden Dawn version of these. Please write about half a page on each the two topics. You will find information for them within Regardie's work and also on the internet.

- **Golden Dawn Table of Shewbread**
- **Golden Dawn Table of Candlesticks**

Write about these, and their symbolism and importance. When you have done this send your homework to the Cancellarius, title 1=10 homework no.1

You Read, Contemplate, Do & Practice This

6. First Meditation (Neophyte Meditation on the Point)

Re-read the essay on the 'First Meditation' by Frank Salt; it is listed as: 'Thoughts of Attentive Meditative' in the neophyte section.

Meditation in the Buddhist sense of the word can either be Receptive (such as the Mindfulness of Breathing technique) or Active, such as focusing on a particular idea and letting the creative and inspiration juices flow forth. It

is primarily Active meditation techniques that are found within the Order of the Golden Dawn and those found within the knowledge lectures - such as the Point meditation for example.

What we would like you to DO and PRACTISE for the next month or so is the Point meditation. Some people find it helpful to purchase a school exercise book and write down ideas and thoughts that come to them during this meditation and this practice is recommended.

Write down the dates and time you have done this mediation in your Magical Journal. The magical journal was discussed in the O=O Workbook, you should have a journal and be regularly keeping dairy of your magical events and practise.

MEDITATION No. 1

LET THE NEOPHYTE

consider a point as defined in mathematics—having position, but no magnitude—and let him note the ideas to which this gives rise. Concentrating his faculties on this, as a focus, let him endeavour to realise the *Immanence* of the *Divine* throughout *Nature*, in all her aspects.

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

The simplest rhythm for the beginner is the Four-fold Breath.

1. Empty the lungs and remain thus while counting 4.
2. Inhale, counting 4 so that you feel filled with breath to the throat.
3. Hold this breath while counting 4.
4. Exhale, counting 4 till the lungs are empty.

This should be practised, counting slowly or quickly till you obtain a rhythm that suits you—one that is comforting and stilling.

Having attained this, count the breath thus for two or three minutes, till you feel quiet, and then proceed with the meditation.

You Read and Study These

7. Neophyte Knowledge Lectures

- Read and study the 'Neophyte Study Series' by Frank Salt. By the time you complete this level of your training you should have good knowledge of the requirements of a neophyte and be well on your way towards zelum.

The neophyte lecture covers basic Qabalistic study concerning the Tree of Life and its sefirot and a discussion on this glyph by Frank Salt; including the Hebrew letters and an exchange of ideas including the values and basic correspondences of the Hebrew alphabet. Additionally the neophyte is expected to know, before advancing to zelum, basic astrological symbolism, i.e. the houses and the seven planets.

Frank within his Neophyte knowledge lecture discusses astrology and symbolism within the Golden Dawn. You were expected to know this material for advancement to neophyte level within the Whare Atua. In traditional Golden Dawn you are expected to know this material for advancement to the zelum grade.

- Also review the previously read 'First Fourteen Letters' and the 'Qabalistic Tree' articles by Frank Salt, both of which are found in the neophyte study section.

A great deal of Golden Dawn magic requires a working knowledge of the Kabbalah. Please ensure that you are very familiar with these concepts and ideas. The Kabbalah provides many keys to understanding the workings of the ceremonies, as do various mythologies, one cannot understand the ascent of the paths and how the various Godforms interact with the candidate unless you have a working knowledge of the Tree of Life and the paths which are symbolically ascended throughout the rituals.

- Finally complete the reading and study of all the Hebrew letter articles by Frank Salt within the neophyte section.

Scans of First Knowledge Lecture from Regardie's 1937 publication follow. This is to ensure that you are totally familiar with this material.

First Knowledge Lecture

1. THE FOUR ELEMENTS of the Ancients are duplicated conditions of:

<i>Heat and Dryness</i>	FIRE	△
<i>Heat and Moisture</i>	AIR	△
<i>Cold and Dryness</i>	EARTH	▽
<i>Cold and Moisture</i>	WATER	▽

2. THE SIGNS OF THE ZODIAC are twelve:—

1. ARIES, <i>the Ram</i>	♈
2. TAURUS, <i>The Bull</i>	♉
3. GEMINI, <i>The Twins</i>	♊
4. CANCER, <i>The Crab</i>	♋
5. LEO, <i>The Lion</i>	♌
6. VIRGO, <i>The Virgin</i>	♍
7. LIBRA, <i>The Scales</i>	♎
8. SCORPIO, <i>The Scorpion</i>	♏
9. SAGITTARIUS, <i>The Archer</i>	♐
10. CAPRICORNUS, <i>The Goat</i>	♑
11. AQUARIUS, <i>The Water-Bearer</i>	♒
12. PISCES, <i>The Fishes</i>	♓

These Twelve Signs are distributed among the Four Triplicities, or sets of three Signs, each being attributed to one of the Four Elements, and they represent the operation of the elements in the Zodiac.

Thus to FIRE belong

ARIES, LEO, SAGITTARIUS: ♈ : ♌ : ♐

Thus to EARTH belong

TAURUS, VIRGO, CAPRICORNUS: ♉ : ♍ : ♏

Thus to AIR belong

GEMINI, LIBRA, AQUARIUS: ♊ : ♎ : ♒

Thus to WATER belong

CANCER, SCORPIO, PISCES. ♋ : ♏ : ♐

3. TO THE ANCIENTS,

six Planets were known, besides THE SUN, which they classed with the Planets. They also assigned certain planetary values to the North and South NODES of the MOON — that is, the points where her orbit touches that of the Ecliptic.

These they named

CAPUT DRACONIS ☊ *Head of the Dragon* and

CAUDA DRACONIS ☋ *Tail of the Dragon*

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

The effect of *Caput Draconis* is similar to that of ♄.

The effect of *Cauda Draconis* is similar to that of ♅.

THE OLD PLANETS are:

Saturn	—————♄	Sol	—————☉
Jupiter	—————♃	Venus	—————♀
Mars	—————♂	Mercury	—————☿
Luna	—————♁	The Moon	

4. THE HEBREW ALPHABET

is given on page 103. Each letter represents a number and has also a meaning.

FIVE LETTERS

have a different shape when written at the end of a word and also a different number.

MEM ם (final) Of these finals, MEM is distinguished by being the only *oblong* letter.

ך : י : ף : ץ The other four—KAPH, NUN, PE, TZADDI, have tails which should come below the line as shown.

Hebrew and Chaldee letters are written from right to left.

THE HEBREW QABALISTS

referred the highest and most abstract ideas to the *Emanations of Deity* or *Sephiroth*. They made them *ten* in number. Each one is a *Sephira*, and when arranged in a certain manner they form *The Tree of Life*.

Hebrew letters are holy symbols. They should be carefully drawn and square.

THE SEPHIROTH are:

1. KETHER—K-Th-R	— <i>The Crown</i>	כתר
2. CHOKMAH—Ch-K-M-H	— <i>Wisdom</i>	חכמה
3. BINAH—B-I-N-H	— <i>Understanding</i>	בינה
4. CHESED—Ch-S-D	— <i>Mercy</i>	חסד
5. GEBURAH—G-B-U-R-H	— <i>Severity</i>	גבורה
6. TIPHARETH—Th-Ph-A-R-Th	— <i>Beauty</i>	תפארת
7. NETSACH—N-Ts-Ch	— <i>Victory</i>	נצח
8. HOD—H-O-D	— <i>Glory</i>	הוד
9. YESOD—Y-S-O-D	— <i>The Foundation</i>	יסוד
10. MALKUTH—M-L-K-U-Th	— <i>The Kingdom</i>	מלכות

The *Dagesh* or pointing which represents the vowel sounds in modern Hebrew script is not given. It was a later invention to standardise pronunciation and is described in Hebrew grammars.

THE HEBREW ALPHABET

Letter	Power	Value	Final	Name	Meaning
א	A	1		Aleph	Ox
ב	B, V	2		Beth	House
ג	G, Gh	3		Gimel	Camel
ד	D, Dh	4		Daleth	Door
ה	H	5		He	Window
ו	O, U, V	6		Vau	Pin or Hook
ז	Z	7		Zayin	Sword or Armour
ח	Ch	8		Cheth	Fence, Enclosure
ט	T	9		Teth	Snake
י	I, Y	10		Yod	Hand should be Yod = Fist
כ	K, Kh	20,500	ך	Kaph	Fist should be Kaf, Open Hand
ל	L	30		Lamed	Ox Goad
מ	M	40,600	ם	Mem	Water
נ	N	50,700	ן	Nun	Fish
ס	S	60		Samekh	Prop
ע	Aa, Ngh	70		Ayin	Eye
פ	P, Ph	80,800	ף	Pe	Mouth
צ	Tz	90,900	ץ	Tzaddi	Fish-hook
ק	Q	100		Qoph	Ear. Back of head
ר	R	200		Resh	Head
ש	S, Sh	300		Shin	Tooth
ת	T, Th	400		Tau	Cross

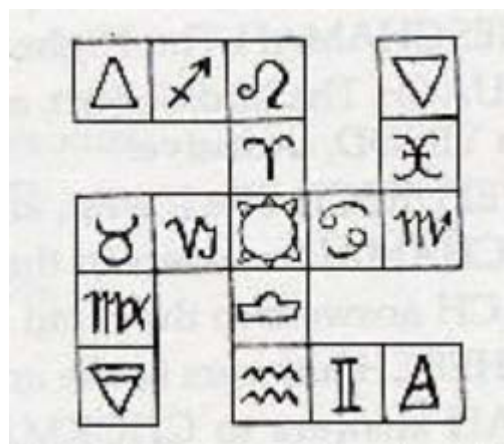
You Study This

8. Read Article entitled 'The Kerux' held in our Where Atua directory.

You Do This

9. HOMEWORK TWO 1=10/2

The Fylfot Cross is an old Celtic word meaning bent cross. It is not the same thing as a swastika, as the Fylfot has its arms bent back inwards. Your homework is to research and write about a page on the Golden Dawn version of the Fylfot Cross.



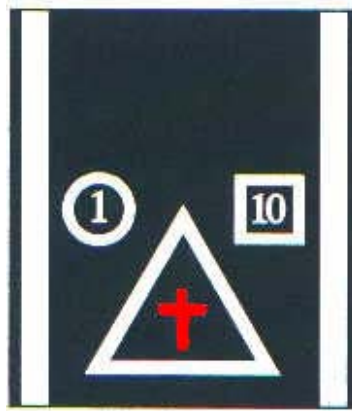
Above the original Celtic Fylfot and the Golden Dawn Fylfot Cross

Do not spend too much time on the astrological or elemental symbolism, but rather explain what you think the purpose of the Fylfot Cross is. You will find information for them within Regardie's work and also on the internet. Make sure **you draw** a diagram of the Fylfot Cross and include it in your homework as well. When you have done this send your homework to the Cancellarius, title 1=10 homework no.2

You Study This

10. The Zelator Sash

Within the zelator ceremony, the Hierophant takes the neophyte by the right hand with his left hand and says as part of his address within the first advancement "The Badge of this grade is the sash of the neophyte with the narrow white border, a Red Cross within the Triangle and the number one within a circle, and ten within a square, one on each side of the triangle."



The zelator sash adds to the sash of the neophyte by adding the triangle, two strips and the numbers 1 and 10 as explained above. The most obvious and striking thing about the zelator sash is its resemblance to the Banner of the West. The neophyte is invested with the sash and is shown the three paths relating to Tau, Qof and Shin on the Qabalistic Tree of Life (Kircher Tree).



In a sense the sash doubles up as a secondary Banner of the West, halting the progression of any bad karma and negative energies that are removed from the candidate, from following the candidate's ascension. Additionally the sash directly connects the Ani to the altar, wherein Ani's soul is psychic held during this and other trans-alchemical 'element' ceremonies. The Red Cross therein becomes the Cross of the Kerubim, the Cherubic Cross which represents the alchemical work of the four elements that this and the next three initiations provide the candidate. The soul of Ani is held in fine balance between Metatron (life) and Samuel (death) the 42 assessors and the promise of new light in the east, represented by Horus. These four forces work at the cardinal points and the Cherubic energies attributed to each of the four elements. The primary elemental energy being 'Earth' in zelator and worn as the lowest point of the cross pointing towards the horizontal or grounding line of the

triangle of the neophyte.

You Read This

11. The Sign of the Enterer (Neophyte Sign)

Please read the article **Sign of the Enterer** within the articles section of the Yahoo files section.

You Study This

(PROBABLY CHANGE THIS TO MORE TRADITIONAL GD - JEAN)

12. Signs of the Zelator

During the first part of the ceremony, the Hierophant stands at the east of the altar and provides some of the secrets and signs of the zelator grade. The first sign is the Step which is explained during the ceremony, as is the Sign of Zelator, the Token, the grand word of the grade Adonai ha-Aretz; and the mystic number of the grade and the sash as explained above in section .7



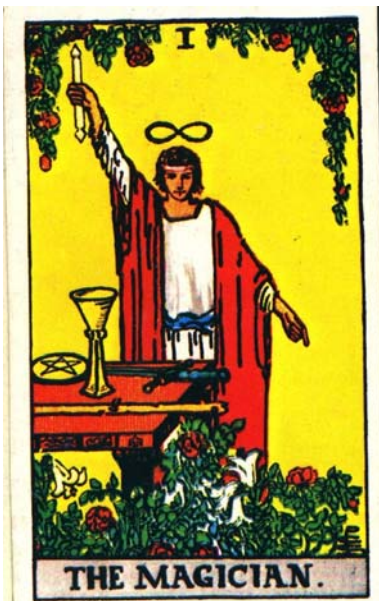
Aleister Crowley's version of the Sign of the Zelator is shown on left, the right hand being lifted and his right forward as in a step, heel up, toes touching the ground. This is an extension of the classically performed sign which is done by simply raising the right hand to an angle of 45 degrees, side on, palm in.

In my opinion Crowley's version is much more powerful than the usual method because the purpose of the sign is to link the candidate with the powers of earth.

That is, this pose is more conducive to establishing a channel from the higher astral worlds to the earth plane and the beginnings of what is referred to as the Powers of the Sprinx. Also the pose works to more greatly influence the magician's sphere of sensation; allowing it to be being exposed to the transformative energies

that will link the various parts of ones inner self.

One immediately notices in Crowley's version that both arms are used, the left arm continuing the angle and point to the earth. Secondary, the palm of the right hand is point upwards, this allowing for the astral light to be received through the palm of the hand. The energies thus received through this posture encourage the unification of earth energies by the 'Return path' upwards from the ground to the astral space as represented by the right hand.



At the zelator stage the candidate's primary work is to undergo the first of the four elemental transmutations of his own sphere. Much of this has already been explained in sections 1 and 2 within this workbook. Additionally there is a kind of mind body linkage which encourages magical intuition and insight when using this technique.

Interestingly (though this clue is not shown on the Golden Dawn versions of the magician tarot) Arthur Edward Waite obviously realised the significance of this and came to the same realisation as Aleister Crowley as shown on his Magician Tarot triumph.

In his version of the Magician we see the same pose as the zelator grade sign as demonstrated by Aleister Crowley. Makes you think doesn't it.

You Do This

13. HOMEWORK THREE 1=10/3 Other Mysteries of the Zelator

As this is a workbook, here is some work for you to do. Using Regardie's Golden Dawn as your primary source, go to the index and find all the references concerning:

- **The Signs of the Zelator:** including the sign, step, word and password

Using a highlighter ensure to highlight every section.

Your homework is to research and write about these signs. Please write about a page on these. You will find information for them within Regardie's work and also on the internet. Write about these, and their symbolism and purpose. When you have done this send your homework to the Cancellarius, title 1=10 homework no.3

You Learn and Practice This

14. Uses of the Lesser Ritual of the Pentagram

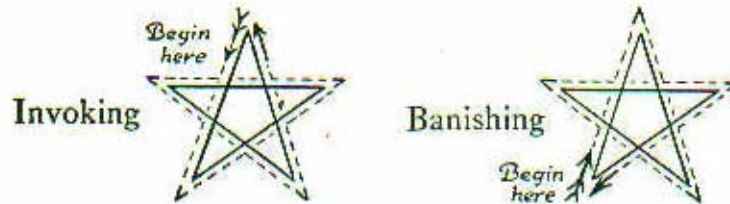
Please refer back to **section 18 of the O=O Workbook** before reading the next section on the uses of the Pentagram Ritual and the Banishing Ritual of the Pentagram.

Now please turn to 'The Ritual of the Pentagram' which is in Volume Three, Book Four Primary Techniques in the Llewellyn publication of Regardie's Golden Dawn 5th edition.

Study this section, highlight and take notes.

THE USES OF THE PENTAGRAM RITUAL

1. As a form of prayer the invoking ritual should be used in the morning—the banishing in the evening.



The NAMES should be pronounced inwardly in the breath vibrating it as much as possible and feeling that the whole body throbs with the sound and sends out a wave of vibration directed to the ends of the quarter.

2. As a protection against impure magnetism. The Banishing Ritual can be used to get rid of obsessing or disturbing thoughts. Give a mental image to your obsession and imagine it formulated before you. Project it out of your aura with the Saluting Sign of a Neophyte, and when it is away about three feet, prevent its return with the Sign of Silence.

Now imagine the form in the East before you and do the Banishing Ritual of the Pentagram to disintegrate it, seeing it, in your mind's eye, dissolving on the further side of your ring of flame.

3. It can be used as an exercise in concentration. Seated in meditation or lying down, formulate yourself standing up in robes and holding a dagger. Put your con-

sciousness in this form and go to the East. Make yourself 'feel' there by touching the wall, opening your eyes, stamping on the floor, etc.

Begin the Ritual and go round the room mentally vibrating the words and trying to feel them as coming from the form.

Finish in the East and try to see your results in the Astral Light, then walk back and stand behind the head of your body and let yourself be re-absorbed.

(In the introduction I have given instructions for the performance of the Qabalistic Cross. When tracing the Pentagrams, the imagination should be exerted to visualize them as flaming stars all about one. The impression should be of a fire ring studded in four places with stars of flame.

Likewise, when vibrating the angelic names, the student should endeavour to imagine four vast towering figures about him. But see further in my book "The Middle Pillar." I. R.)

You Learn and Practice This
[THIS PROBABLY TO BE REMOVED INTO HIGHER GRADE - JEAN]

15. Hexagram Ritual (The Banishing Ritual of the Hexagram)

As there are sometimes different version of the Hexagram Ritual on various websites etc please practice the version as provided below. This is the one version that we use within Whare Atua.

1. Facing East with arms out to sides, T and say: **"I N R I"**, draw the letters while saying **"Yod-Nun-Resh-Yodh, the Sign of Osiris Slain"**
2. Raise your right arm straight up, with the palm facing inwards to the left. Making the shape of a L. Say: **"The Sign of the Mourning Isis."**
3. Raise your arms above your head to form the letter V. Your palms should face inwards. Hold your head back, look up, say: **"The Sign of Typhon and Apophis"**.
4. Bringing both arms down to form a cross over your chest, right arm over left, palms touching your chest to form an X. Bow head and say: **"The Sign of Osiris Risen."**
5. Form all three signs, one at a time, forming each letter as you say the letter: L.V.X when completed arms in X, (on the word 'Light' then fold your arms out) and say **"LUX, the Light of the Cross"**
6. Arms out to the sides forming the cross and in with the feeling of adoration perform the Sign of Osiris slain again.

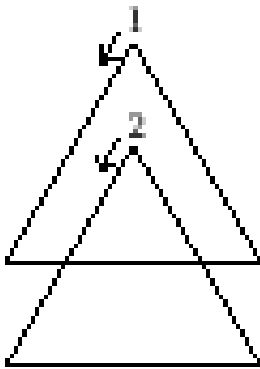
Then when forming a L say: **"Virgo, Isis, Mighty Mother"** While forming a V say: **"Scorpio, Apophis, Destroyer"** From a X while saying: **"Sol, Osiris, Slain and Risen"**

7. Again performing the LVX Signs gradually raise right arm to form L, this time remaining silent; **[b]** then *breathing in* (chest expands V stretches) form the

Sign of Osiris Risen and say with passion **"Isis, Apophis Osiris"** - this releasing your breath, conclude with **"IAO (e'..ah'.uh')"**

9. Breathing in again, imagine a shining white light above your head. Will your imagination that this light/energy is then drawn down over your head, surging through your body, your arms and your feet.

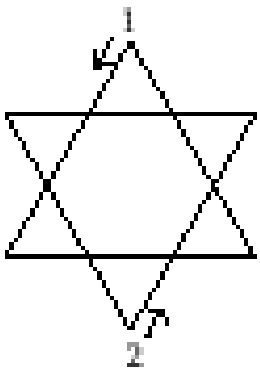
Continue this while you lower your arms to form the Sign of Osiris Slain during this time say: **"Let the Divine Light descend"** on the out breath, as you say this lower your arms while try to imagine and feel the light energy surging through your body, your arms and fingers and down to your feet - as you arms lower complete the circuit with the Sign of Osiris Slain.



10. Facing East draw the aspect of the Hexagram of Fire.

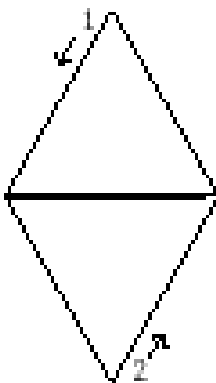
Imagine/Visualise the drawing of the Hexagram of Fire, being done in golden flame.

Inhale, and make the Sign of the Enterer in where the two triangles meet and say **"Arahita"**



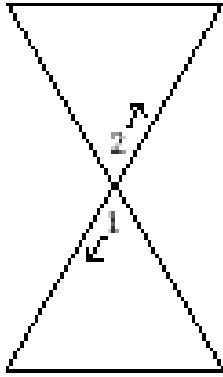
11. Withdrawing your left hand, to your chest with the fingers of the Sign of Silence, below your chin, and still having your right arm remaining extended; imagine a while line being carried to the South.

Imagine the hexagram of Earth being drawn in golden flame. Inhale, and make the Sign of the Enterer in the centre of the Hexagram; and say: **"Ararita"**.



12. As above in 11, though this time the while line to the West; Make the Hexagram of Air. Imagine the hexagram of Earth being drawn in golden flame.

Inhale, and make the Sign of the Enterer in the between the triangles and say: **"Ararita"**.



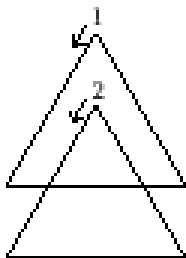
13. As above, though this time the white lines travels to the North. Make the Hexagram of Water.

Imagine the Hexagram of Water being drawn in golden flame. Inhale, and make the Sign of the Enterer in the intersection of the two triangles and say: "**Arahita**"

Now carry the white line back to the East, to complete the circle. Conclude with the Qabalistic Cross.

The Hexagram ceremony is based upon the following associations:

Mathers says: "When thou shalt invoke either the Forces of one particular Planet or those of them all, thou shalt turn thyself towards the Quarter of the Zodiac where the Planet thou invokest then is. For owing both to their constant motion in the Zodiac and to the daily movement of the same, the position of a Planet is continually changing, and therefore it is necessary for thee in such a case to erect an astrological chart of the position of the Planets in the heavens for the actual time of working, so that thou mayest see the direction of each Planet from thee. This is even more necessary when working with the Planets than with the signs of the Zodiac."



For the Banishing Hexagram of Fire, Mathers starts the Banishing Hexagram as so in the East: by using the Zodiacal East is Aries (Fire) 0 to 30 degrees. Hexagrams are planetary so they use the Zodiacal directions.

Mathers then banishes twice, once for Saturn and possibly once for the Moon which is opposite. Banishing is done anti-clockwise along the Hexagram and invoking is done clockwise. This is rather strange as Saturn is the ruler of Capricorn (Earth) and also Aquarius which is assigned to Air.

Mathers says "The second form is the ordinary Hexagram with the attribution of the angles as usual: the affinity being rather with the Southern Quarter, the position of Earth in the Zodiac, and of the Sun at his culmination at noon."

Contrary to what Mathers says, I can see nowhere (astrologically speaking) where it is remotely suggested that the Sun is at its height in this hexagram. While it is possible that these hexagrams are simply badly designed; however another consideration that makes more sense is that Mathers Hexagram actually banishes from the planetary associations as per the positions on the Qabalistic Tree of Life. So it is related to the Hexagram as it would appear on the Tree of Life and not as per the diagram provided above.

This means that the Hexagram ritual is Sefirothic, and the banishing (or invoking whether the case may be) is actually unwanted influences spheres of the various worlds, I.e. cleansing the channels so that high Sefirothic energies can be better incorporated into the magicians personal sphere of sensation.

This is different from the Lesser Banishing Ritual of the Pentagram which is used to banish negative energy in Assiah and Yetzirah. While the Hexagram ritual banishes [cleans] positive energy for personal incorporation from the Supernals downwards. Basically the Lesser Banishing Ritual sweeps cleans and removes while the Hexagram ceremony washes clean and retains.

You Do This

16. HOMEWORK FOUR 1=10/4 Earth Tablet and Earth Pentacle

In this homework assignment you are to research the Earth Tablet and the Earth Pentacle (wrongly called Pentacle).

- **The Enochian Earth Tablet**
- **The Earth Pentacle**

Again using a highlighter please ensure to highlight every section. This will help your future studies. I recommend having different colour highlighters.

Your homework is to research and write about these two items. Please write about a page on these. You will find information for them within Regardie's work and also on the internet. Write what you can find out about these and their purpose. When you have done this send your homework to the

Cancellarius, title 1=10 homework no.4

YOU READ THIS

17. Middle Pillar Exercise

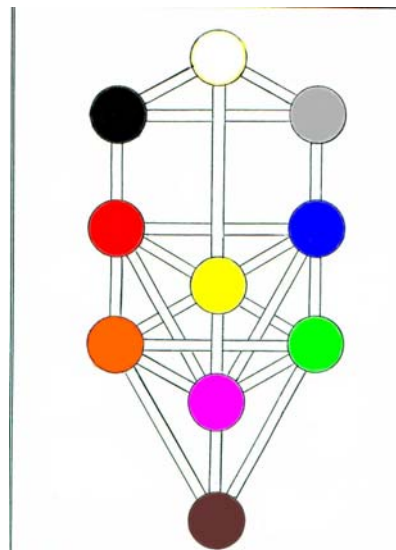
In the O=O Workbook you were asked to research and study the Vibratory Formula of the Middle Pillar. In the Zelator ceremony, the candidate is only received after his third attempt to progress the path of equilibrium. That is (symbolically) the candidate is rejected from the stations upon the Pillar of Severity and the station upon the Pillar of Mercy - thus s/he can only continue via virtue of the Middle Way. So it is fitting that the zelator learns to master this exercise at this time.

An article on the Middle Pillar exercise can be found at this link:

http://www.wyldwytych.com/weavings/articles/sacred_circle/pages/mpillar.htm

<http://www.davedavies.com/splanet/magic3.htm> (pages 69 to 82 Middle Pillar)

The Exercise



1. Stand facing west imagining the White Pillar of Mercy to your left and the Black Pillar of Severity to your right; You form the Middle Pillar standing between them.

2. Raise your consciousness and imagine that the Light of your Kether exists - on the area just above the crown of your head.
3. Formulate in your mind a sphere of Brilliant White Light there. This is the divine core of your Being. When you can either see or feel radiance in your mind strongly enough to acknowledge such; then vibrate (3 or 4 times) slowly **"Eheieh"** Vibrate this word until it is the primary thought in your conscious mind. Eheieh means I am becoming
4. Imagine a shaft of light beaming down your pranic tube ('Middle Pillar') from your Kether into the energy centre about the level of the nape of your neck/throat. Here, visualise another sphere of Light similar to your Kether, though smaller in size. This is your Da'ath centre. It forms the conscious link between your divinity and your ego. When you can feel this sphere strongly, vibrate slowly (3 or 4 times etc.), **"YHVH Elohim."**
5. Bring a shaft of Light from your Da'ath center straight down your pranic tube again, until it reaches the level of your Heart. This is your Tiphareth centre. Visualise a sphere of light similar to the others. (Regardie says in The Middle Pillar, **"from there a warmth and a quite different sense of power will gently radiate as though from an interior sun."**) When you can feel this sphere strongly, vibrate slowly, **"YHVH Eloah Ve-Daath."**
6. Bring the shaft of Light from your Tiphareth centre straight down your pranic tube again, until it reaches the Yesodh centre in the genital region. Imagine another sphere of Light there. When you can feel it strongly, vibrate slowly as before, **"Shaddai El Chai."**
7. Imagine the shaft of light descending from Yesodh into your Malkuth centre to your feet and ankles. When you can feel this sphere strongly, vibrate slowly as before, **"Adonai ha-Aretz."**
8. At this point, you may "make the Qabalistic Cross to indicate that you have called the Light of your Kether and balanced it in your aura."

You Do This

18. HOMEWORK FOUR 1=10/5 Some Kabbalah (Qabalah)

It is important to have a good understanding of the Qabalah within the Golden Dawn system. As most of the information you need can be very easily found on the internet there is little need to repeat it here. However it is expected that many of you will already know what the below are without the required research. If you don't already know the answers, found out information on:

- What are the Four Worlds of the Qabalah / Kabbalah
- What is Kether the Crown
- What is Chokmah / Wisdom
- What is Binah/ Understanding
- What is Chesed / Mercy
- What is Geburah / Strength
- What is Tifareth / Beauty
- What is Netzach / Victory
- What is Hod / Glory
- What is Yesodh / Foundation
- What is Malkuth / Kingdom

Recommended study text is:

A Practical Guide to Qabalistic Symbolism by Gareth Knight

19. Catch up / Review

Please ensure that you have read and study all the article found at:

Yahoo Files 0=0 Neophyte directory **and also**

<http://cabilis.topcities.com/NZOGD/files/Neophyte/>

Please Request Zelator Test

In LUX

V.H Frater Jean de Cabalis

Cancellarius