

Argenteum Astrum:

"How To MAKE YOUR OWN
McOTO"



[OTO-Phänomen, Teil 8]

The Law is for all

Fotokopien in

streng limitierter Auflage -

nur für wissenschaftliche

Zwecke — zusammengestellt

von P. R. König

und A.R.W.

Silver Star :

"How To Make Your Own McOTO"



[OTO - Phenomenon, Part 8]

The Law is for all

Photocopied in a

Strictly Limited Edition -

only for academic purposes

Compiled by -

P. R. König

and A. R. W.



HOW TO MAKE YOUR OWN McOTO

[OTO-Phänomen Teil 8, hrsg. im Auftrag d. AA]

Für wissenschaftliche Studienzwecke zusammengestellt
von P.-R. König und ARW
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Preliminarien

0°-III°

I°-III° in deutscher Sprache, übersetzt von C.H. Petersen
Lodge of Perfection and IV° Holy Royal Arch of Enoch - with: "Synopsis of Grades"
IV° The Mystical Lecture

Council of Princes of Jerusalem

18°/V° Grad: Hohes Kapitel der Ritter vom Rose-Croix (Reuss)

VI° The Ceremony of Illustrious Knights Templar of the Order of Kadosh
and of Dame Companions of the Order of the Holy Grail
Liber LXX

VII° Grossrat der Mystischen Templer (Reuss)

VII° The Perfect Ceremony of Grand Inquisitor Commander
31° Prince of the Royal Secret 32°

and Sovereign Grand Inspector General 33° and last degree of Freemasonry - again:
(the "Lower Grades")

IX° Liber C

X° De Homunculo

IX° Secrets

"Planet prepared for incarnations"

Schwur und magisches Siegel des 96° (Reuss)

Rituals of:

0.=0. - 1.=10. - 2.=9. - 3.=8. - 4.=7. - 5.=6.

Microcosm, Clairvoyance

Ritual CXX - Order of Thelema

Ritual of passing through the water ("wear the Abramelin things")
Invocation of Horus.

<http://www.cyberlink.ch/~koenig>



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How to Make Your Own Mc OTO

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***Note:** The original, 1996 paperback edition of Mr Konig's compilation was published with an incorrect page order. The correct page sequence should run:

Pages 001, to 247: Followed by
Pages 269, to 281: Followed by
Pages 248, to 268: Followed by
Pages 282, to 313.

This, together with other minor issues, have been corrected. All pages affected by this amendment are marked (top right) with the original edition's page number in black, and the Black Flag edition's page number in red (As illustrated: right). The sequence listed in the Index is not affected.

(269) 248. 

at the door
admission.

desires to be

We are indebted to **Mr Plastic Spider Thing**, for pointing out this error.

Argenteum Astrum
HOW TO MAKE YOUR OWN Mc OTO

HIRAM-EDITION 22

A BLACK FLAG production
in association with NAUGHTY NUN NEW MEDIA
© : 2006



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in association with Naughty Nun New Media

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C 1996 für diese Zusammenstellung
by P.-R König und AWR

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Die sexualmagischen Instruktionen zum OTO (à la Crowley) befinden sich in: Francis Kings: "The Secret Rituals of the OTO" (London 1973) (auf deutsch in: "Die geheimen sexualmagischen Unterweisungen des Tieres 666", verschiedene Auflagen Berlin). Eine elektronische Version von Francis Kings (leicht gekürzter) Fassung ist 1993 von Frank Griffith via Internet in Umlauf gebracht worden. Auf (leere) Androhungen seitens William Heidricks hin ("Caliphat") hat der zuständige Provider den Text vom System entfernt.

Vergleich: Auf ähnliche Drohungen seitens der Scientology haben verschiedene Kritiker, die die "geheimsten" Insidertexte von Hubbard ins Internet gespeist haben, nicht reagiert - und Scientology hat trotz Polizeiaufgebot und "Millionenklagen" den Prozess VERLOREN.

<http://www.xs4all.nl/~fishman>

<http://www.xs4all.nl/~kspaink/cos/verdieng.html>

<http://www.cybercom.net/~rnewman/scientology/home.html>

Ausserdem läuft in gewissen Ländern der Copyrightsschutz nach 50 Jahren aus (obwohl alle Texte Crowleys eh niemandem gehören).

In der hier vorliegenden Dokumentation findet der Forscher auf Seite 6 einen elektronischen Brief, in dem William Heidrick (obenerwähnter Drahtzieher des 1977 neugegründeten amerikanischen OTO) fälschlicherweise behauptet, dass in den US in den 1960er Jahren Initiationen vorgenommen worden seien (ausser er gibt erneut zu, dass die Solar Lodge eine "reguläre" Crowley-OTO-Loge gewesen ist). Dies wurde jedoch erst 1973 mit der Publikation Kings möglich (die Historie dieses neuen OTO in: "Das OTO-Phänomen"). In der Zwischenzeit sind im "Caliphat" die Crowley-Rituale modifiziert worden. So werden z.B. die Bischofskonsekrationen mit dem VII° verbunden, die jedoch (wie hier ab Seite 104 einzusehen) keine gnostischen Weihen erwähnen.

Seit 1996 versucht das "Caliphat" angeblich, "freundschaftliche Beziehungen" mit Fr. Aeschbach in der Schweiz aufzunehmen. Es bleibt abzuwarten, ob sich die deutschsprachige Boulevard-Presse wieder auf die Abtei Thelema in Stein mit seinem aktuellen Kinderzuwachs stürzt, sobald sich Fr. Aeschbach als Crowley-OTO outet, in dem Drogen- und Sexkonsum religiöse Vorschrift sind.

Im V° wird von Crowley nicht nur das Rumtrampeln auf dem Kreuzifix verlangt, sondern auch die Tätowierung einer Rose auf die Brust. Letzteres findet sich ebenso in hier vorliegenden 5°=6°-Ritual. Wir haben Crowley's V° weggelassen und präsentieren dafür Reuss' Original-Ritual ab Seite 84.

In der vorliegenden Dokumentation wird die Reihenfolge der Manuskripte eingehalten: deshalb finden sich in Crowleys VII° nochmals die unteren Grade. Im Unterschied zu Reuss' OTO, der die freimaurerischen Grade 20°-33° schon in den VI° verpackt (siehe "Materialien zum OTO", 22), 24° verwurstet Crowley die Grade 31°-33° erst in seinem VII°. Das mag mit seinem auf 12 Grade erweiterten OTO-System zusammenhängen (siehe "Synopsis of Grades" im vorliegenden IV°-Ritual auf Seite 59), das bislang ausser im Entwurf eines "Ancient and Universal Rite of Cosmic Architecture" des von Crowley zum Patriarch ernannten W.B. Crow noch nie realisiert worden ist (siehe "Das OTO-Phänomen", 240 und "Materialien zum OTO", 314-315).

Ein mögliches Reuss-VIII°-Ritual ist in "Ein Leben für die Rose", 138-147, transkribiert. Eine kommentierte deutsche Übersetzung der "IX° Emblems and Mode of Use" findet sich im "OTOA-Reader" auf den Seiten 121-124 - eine Übersetzung des Liber C in "Ein Leben für die Rose", 120-137.

<http://www.cyberlink.ch/~koenig>

1: So fehlt z.B. Crowley's VII°-Ritual

2: Die Konstitutionen von 1903, 1906 und 1917 werden im geplanten "Grossen Theodor Reuss Reader" nochmals Erwähnung finden

THE SECRET RITUALS OF THE O.T.O.

Edited and Introduced by
FRANCIS KING

First published in Great Britain by
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60 Muswell Road, London, N.10

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Catalogue of Official Documents

FRATERNITAS A. . A. .

The A. . A. . is for personal initiation; O.T.O. is for groups, & not nearly as important.

The Præmonstrator of the A. . A. . permits it to be known that there is not at present any necessary incompatibility between the A. . A. . and the O.T.O. and M. . M. . M. ., and allows membership of the same as a valuable preliminary training.

the A. . A. . Curriculum

It is highly desirable that Aspirants to this grade [Adeptus Major] should have attained the 9th degree of O.T.O., in which case much secret knowledge is offered them besides that openly published. The methods of examination for the Inner College differ therefore from those employed in the Outer.

UNCLASSIFIED

- IV *Liber ABA, Book 4, [0=0]*
 Part 1: Mysticism. Part 2: Magick. Part 3: *Magick in Theory & Practice.*
- XV *Part 4: Equinox of the Gods*
Ecclesiæ Gnosticæ Catholice Canon Missæ (Canon of the Mass of the Gnostic Catholic Church)
- XLVI *The Key of the Mysteries [4=7]*
- XLIX *Shi Yi Chien*
- LI *The Lost Continent*
- LII *Manifesto of the O.T.O.*
- LXXIII *The Urn* (unpublished)
- LXXVII *Liber OZ*
- LXXXI *Moonchild*
- XCIII *Liber TzBA vel Nucx sub figurâ XXVIII, The Fountain of Hyacinth*
- XCVII *Soror Achitha's Vision*
- CVI *Concerning Death*
- CLXI *Concerning the Law of Thelema (O.T.O.)*
- CXXXII *Liber Apotheosis*
- CXLVIII *The Soldier & the Hunchback*
- CXCIV *An Intimation with Reference to the Constitution of the Order (O.T.O.)*
- CCVII *A Syllabus of the Official Instructions of the A. . A. . [0=0]*
- CCLXV *The Structure of the Mind*
- CCXLIII *Amrita, the Elixir of Life*
- CCCLXV *The Preliminary Invocation of the Goetia*
- DCXIV *De Arte Magica Secundum ritum Gradus Nonæ O.T.O. Baphometi Epistola anno belli universalis ne perdat arcanum scripta* (On the Magical Art, Second ritual of the Ninth Degree of O.T.O., A Letter from Baphomet in the year of the universal war, written that the Sacred Mysteries would not be lost)
- DXXXVI *A Complete Treatise on Astrology*
- DCXXXIII *De Thaumaturgia* (On Thaumaturgy)
- DCLXVI *The Beast*
- DCCC *The Ship*
- DCCCVIII *Liber Serpentis Nehushtan* (The Book of the Serpent Nehushtan)
- DCCLXXXIII *The Gospel According to St. Bernard Shaw, or Crowley on Christ*
- CMXXXIV *The Cactus*
- MCXXXIX *[title unknown]*

UNNUMBERED

Below are essential works which did not come under the original system of classification, including some works written after the official Syllabus was published. All are by Crowley, or are edited versions of material originally prepared by him. They are included here for completeness, but most were never normalized as official A. . A. . instructions; that is, they were never given a number, a class, or a position in the formal instructional system.

Aleister Crowley, Selected Poems

Atlantis, the Lost Continent

Bagh I Muattar (The Scented Garden of Abdullah the Satirist of Shiraz)

Clouds Without Water

The Collected Works of Aleister Crowley

The Confessions of Aleister Crowley

Diary of a Drug Fiend

Eight Lectures on Yoga (by Mahatma Guru Sri Paramahansa Shivaji)

The Heart of the Master (by Khaled Khan)

Konx Om Pax

Liber Mysteriorum [DomLim]

Little Essays Towards Truth

Magical Diaries of the Beast 666

The Magical Record of the Beast 666

Magick Without Tears

Postcards to Probationers

The Scrutinies of Simon Iff

The Secret Rituals of the O.T.O. (by Francis King)

The Soul of the Desert

The World's Tragedy

THE MYSTICAL & MAGICAL SYSTEM of the A. . A. .

by James A. Eshelman

PUBLISHED BY:

THE COLLEGE OF THELEMA

Four Class B documents are also official documents of the Thelemic fraternity popularly known as Ordo Templi Orientis³ (O.T.O.). Three A. . A. . Class B documents are also official papers of the VIIth, VIIIth, and Xth of O.T.O. This presents a bit of a problem, since the Probationer is required to study, and be tested on, these documents, and yet the supervising Neophyte, if now or in the past a member of O.T.O., cannot distribute them without breaking solemn obligations. The solution is made easier, however, by the fact that all of these documents have been illicitly published, and are not impossible to find with a little effort. If the Probationer acquires these, the Neophyte is then at liberty to discuss them to the limit of the Probationer's independent understanding of them, which is usually more than sufficient!

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From the Librarian
[e-mail: wfr@sas.ac.uk]

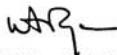
8 August 1996

Dear Dr König,

Thank you for your letter and your continuing interest in our library. It is true that we used to prevent photocopying of Crowley material in view of several claims on the ownership both of the material and the copyright. However, I have relaxed this rule having received an assurance from Bill Breeze of the OTO that they will raise no objection to photocopying. Although I regard their claims to copyright as completely false and unfounded, I have in the past been obliged to avoid any situation which could involve us in legal expense. Our present position is that we permit photocopying but do not grant formal permission to publish. I shall in fact shortly be microfilming the whole of the York Collection (at the expense of the OTO who will get three copies) and copies will be available to anyone who wishes to buy them. In this way I hope to avoid possible future conflict and reduce the amount of work for my library staff in dealing with enquiries, photocopies etc.

I note your future projects with interest and wish you all success with them.

Yours sincerely,



W. F. Ryan, Academic Librarian



Subj: Re: O.T.O. Rituals
Date: 96-02-04 12:10:57 EST
From: B Heidrick

93 Tom,

<I was under the impression that the O.T.O. did not have a full set of the rituals until it was published.>

We did, as far as they went, but the question is a little complicated. Crowley rewrote the rituals in multiple, sliding drafts. The early ones, particularly Minerval and Ist, had up to six different versions in his life time. A.C. made the most changes from Minerval through IIIrd, with IVth through Vth being less altered from the older Masonic versions. He did not complete a first revision of the old KEW and VIIth degree rituals, although he left working notes for the latter. VIIth through IXth were mainly supported by instructional reading and a few shorter rituals for meetings, some of those in draft form. Agape Lodge #II had the full set of finished ritual and instructional papers, but Achad had some of the draft notes. When Agape #II went gradually dark after 1948 e.v., the rituals above IIIrd were kept by the widow of the last Lodge master. When initiations resumed in the later 1960's, Grady McMurtry had good copy of the Minerval through IIInd, a so-so copy of the IIIrd and the cheat sheet prepared by Jayne Wolfe, as well as the higher degree instructional papers. Resumption of the initiations was gradual, and we didn't require the IVth to Vth until around the end of the 1970's and start of the 80's e.v. In the late 1970's, Mildred was asked to return the middle degree scripts and her copies of the lower degree scripts that she had conserved from her husband's tenure as Agape Lodge master. She did this promptly, and OTO was never without the scripts for degrees scheduled to be conferred and worked. In the late 1980's, Crowley's draft notes were recovered and there has been some additional work to develop the incomplete drafts into full ritual.

King's publication drew on an earlier and less complete set of rituals from York's collection. Everything in it was available in TS to OTO by the time needed, and additional materials were available. King's book was used to study the rituals, but not required to put on any of them. The versions in King are earlier and less complete than the ones used by Agape Lodge.

93 93/93
Bill Heidrick, TG OTO

Compuserve - New Age Forum /Sektion Mapilck.

WE ARE NOT QUITE FINISHED WITH THE
CALIPHATE PSEUDO-O.T.O....

I had originally intended to publish some of the letters I received from Bill Heidrick around the same time I was corresponding with Phyllis Seckler. Upon re-reading those letters I have decided against this. Why? Well certainly not because of what Bill wrote in his letter of March 30, 1980 E.V., to wit:

"...watch your own act a bit. You made a lot of misstatements of fact in that little mud fling you sent us. Don't expect a law suit; it wouldn't be worth the money. Others might not think that way. See a lawyer (sic) before you insult someone with more money than brains. It is illegal to print a letter without permission. One can lose one's dirty little shirt that way. Next time you want to vent your jealousy on O.T.O., please take the trouble to read the Newsletters you have. ...

"Just a passing shot here at the end; I hereby and expressly deny you permission to publish this or any other letter written by my hand. It's not that I have anything to hide; I merely do not like you."

Well, and I say this with a very big grin on my face, Mr. Bill Heidrick can kiss my white Irish ass. I and a lot of people are sick of the threats and attempted bullying from him and other members of the Caliphate gang. He gave me those letters, they were a gift from him, they are not copyrighted, and they are now my personal property to do with them as I will. His words prove him to be a fearful little worm and a liar, for of course I was flinging no mud but simply and accurately presenting information students had a right and need to know. And

his accusation that I was jealous is a clear sign of his own out of control ego. What is there about him, his little let's-pretend club or anything else pertaining to the Caliphate pseudo-o.t.o. that I should be jealous of? Should I be jealous of the fact that, generally speaking, they are more foolish than me? Am I supposed to aspire to be one of the glorious INEPTS of the Caliphate boys club? Nuts.

There is one reason and one reason only I am not publishing Heidrick's letters here: despite the fact that he believes himself to be quite the intellectual and authority, there is nothing in his letters worth publishing. I never received a scrap of useful information from Bill. This is, by the way, a common complaint intelligent individuals who have corresponded with him have made. He is a big bag of hot air. B.S. is his stock-in-trade. If one wants to get anything interesting from Bill one must peruse a publication that he has edited with characteristic ineptitude. Or better yet read something he has written for public consumption. Take for instance something collected via computer by an associate of mine:

"From:bheidrick@aol.com/93/Andrew Haigh asks about disclosure of the ritual as well as the oath prior to the ceremony for OTO candidates requesting such information. ... Specific instances of deliberate fear and terror are avoided in O.T.O. ritual. ... Two instances of deliberate induction of fear related to OTO initiation come to mind: In one, the candidate is required to do a harmless action in public before taking the next - posting a notice with home address and name initiation. (I am told that this is done for the 2nd Degree. It is certainly an invasion of privacy that can lead to trouble for the individual.) The other example is similar,

harmless except for cosmetic considerations, and permanent - required in order to enjoy the rights and privileges of the degree already initiated. (I have been informed that this refers to the 5th Degree tattoo over the heart. That is to say, one is branded like cattle, and whether one wants it or not, one's body must be violated in this fashion.) ... One other area of potential fear. I mentioned the penalties for violation of oaths. Two 10th degree members did in fact die of medical conditions before 1965 e.v. which remarkably approximate an initiation penalty - following actions which approximate violation of some of the oaths of initiation. Speculation sometimes verging on superstition has persisted over the years about these cases, and that speculation can be alarming to some O.T.O. members. There has never been any question that physical intervention by human action was involved in these strange instances, but people will talk. In fact, given the life styles of the individuals in question, such a medical condition at advanced age is not unusual. I will not discuss the matter further, out of respect for the memory of our brethren. (Did their lifestyles involve drug abuse, I wonder? Gee, wouldn't that be a surprise? And of course, the paragraph that is supposed to dispel fear actually, as no doubt it is really intended to do, instills that fear. Don't be a bad boy or the Caliphate death ray will zap ya!)

... "Blah, blah, blah."

Golly, I wonder if bully boy Bill will be upset? Does this "constitute bad report"? A favourite phrase of his in letters to members who have displeased him

and the sham powers that be in the Caliphate gang.

I fear we are not finished with the Caliphate pseudo-o.t.o... And no doubt they are not finished with me! I had better lock myself up in my psychic fall-out shelter! Nahh. I think I will just wrap this EL up and have a bolcna sandwich (for I feel depleted and must fill up to justify Heidrick's expected remarks).

I wanted to review books from Skoob, Falcon, Llewellyn and others. I have oodles of material from friends and associates that I wanted to build articles around. But, well, maybe next time. The cost of this EL will surely stretch my meagre resources to the limit as it is anyway.

One final word here: not only are the letters I published my private property to use as I Will, but upon rereading the most damaging of them I realized that not to make them available might constitute the withholding of evidence. Should I commit a crime out of fear of Bill Heidrick? And should I fear the petty threats of a worm like him in the first place? Of course not. Besides, fear is failure and the forerunner of failure. Catchy little phrase!

If the Caliphate, Heidrick, Seckler, Breeze or anyone else in that rotten little gang wants to make a big deal of this Encyclical Letter, well fine. Just imagine what might come out in court! For instance: speaking of the employment of fear in rituals--c. 1975 E.V., N.Y., a young fellow named Danny, Jim, the park at night and some ludes with beer, and...well, I can play that game. And I am always prepared to back up my bluffs...which is to say, I don't bluff.

Happy 4th of July.

1996

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THE RITUALS OF M M M			
MINERVAL	0	Earth	
MAN	1	Water	
MAGICIAN	2	Air	
MASTER MAGICIAN	3	Fire	Fire

MINERVAL DRESSER.

A Comical tent, within which is seated Saladin in Oriental Costume. (If no tent, use a circular pillar.) Before him is a table on which are :

1. The scroll of the Law. (Use facsimile in Equinox VII facing page 386. It should be rolled up. Do not give it to the Candidate, but take it back after ceremony, referring him to printed copy in Equinox X.)

2. A Sword.

3. A platter of bread and salt.

Light: A single candle.

Without the door is an armed Black Guard (a man in a black robe will do- armed with a sword) who seizes the Candidate on his approach, suddenly and silently binds him hand and foot and blindfolds him. He then leads him to the tent, and knocks once.

Saladin. Whom have you there?

Black Guard. A prisoner, mighty Saladin.

S. Have you discovered his identity ?

B.G. I have mighty Saladin, He is a native of Corinth; but he has obtained the freedom of the City of Athens, the ally of Mitylene. (For a woman, change the w rds Athens and Mitylene to Mitylene and Athens.)

S. Why does he travel in the land of Egypt ?

B.G. He says that he is travelling to Heliopolis the City of the Sun.

S. Are his intentions friendly ?

S.

B.G. He desires Peace, and seeks Wisdom.

S. Then let him confirm his aspirations with an Oath.

Sir! (or Madame) if your intentions be honourable, you will be set at liberty, and received with true hospitality in the camp of friends. Repeat your name at length and say after me: I,....., being an helpless prisoner in your power, hereby declare that I am a native of Corinth, a free man of the City of Athens, the ally of Mitylene (or a free woman of

Mitylene.....Athens) and that I am travelling peaceably to Heliopolis, the City of the Sun, in search of Light and Truth, of Wisdom and of Peace.

Humbly yet frankly I demand your hospitality, and participation in your mysteries, which I swear to study and to hold sacred and secret; and if I break this oath.

(S. thrusts a piece of bread dipped in salt into his mouth) and betray the bread and salt, may I be mutilated and no more a man.

S. Worthy Sir, release your prisoner !

(Done: first feet, then hands, then eyes.)

S. Shaking hands with Candidate

Noble Guest, welcome to our Camp.

Be seated on my right hand! (C sits) I greet you with a brother (or sister) with the title of Minerval, a seeker after the Hidden Wisdom.

Also I present you with this Sacred Scroll. Study it well! it is the Charter of Universal Freedom.

3.

8. Worthy Emir, I charge you with the pleasant duty of proclaiming the arrival of our guest to our fellow-soldiers.

E.G. Oyes! Oyes! Oyes! Hear ye all that..... is a welcome guest in our camp. (All applaud. These people do not appear; they are hidden in another room until after the ceremony. As a rule, one goes straight on from this to the I*, and this Minerval ceremony should not be in the Lodge Room but in an ante-chamber)

8. In order to enable you for the future to penetrate our camp without annoyance from the sentries, I will confer upon you a sign of recognition and a Pass Word.

The sign is given by extending the thumb of the right hand, and placing it against the forehead, as if you beheld far in the desert a pilgrim approaching the camp.

The word is OW. It signifies the Sun in the old Egyptian language. For the present, noble guest, I see that you are in need of repose. This noble Emir will conduct you to a suitable lodging. Therefore I bid you, for the present, Hail and Fare Well !
(E.G. conducts new Minerval out of the ante-chamber.)

END OF CEREMONY OF RECEPTION OF MINERVAL.

.....

Please copy + return

MINERVAL.

A conical tent, within which is seated Saladin, in oriental costume.

an altar "a well covered with a coping-stone"
Before him is ~~an altar~~, on which are (1) the *Book* of the Law (CCXX) (2) A sword. (3) A platter *(dish)* of bread and salt. On his right hand is a seat. The tent is lighted by a single candle; *or, there is a palm-tree.*

Without is an armed blackguard, who seizes the Candidate on his approach, and binds him hand and foot and blindfolds him.

He then leads him to the tent, and knocks ~~over~~.

Saladin. Whom have you there?

The Black Guard. A prisoner, mighty Saladin !

Saladin.

Have you discovered his identity?

Black Guard.

I have, mighty Saladin. He is a native of Corinth; but he has attained the freedom of the City of Athens, the ally of Mitylene

Saladin. Why does he travel in the land of Egypt?
 Black Guard. He says that he is travelling to Helio-
 polis, the City of the Sun.
 Saladin. Are his intentions friendly?
 Black Guard. He desires peace, and seeks wisdom.
 Saladin. Then let him confirm his aspirations with

A M O A T H

Sir! if your intentions be honourable, you will be set at liberty, and received with true hospitality in the camp of friends. Repeat your name at length, and say after me:

I,, being an helpless prisoner in your power, hereby declare that I am a native of Corinth, a free man of the City of Athens the ally of Mitylene, and that I am travelling peaceably to Helio-
 polis, the City of the Sun, in search of Light and Truth, and of Wisdom and of Peace. Humbly yet frankly I demand your hos-
 pitality, and participation in your MYSTERIES, which I swear to study and to hold sacred and secret, and if I break this oath

(Saladin puts bread and salt into his mouth) and betray the bread and salt may I be mutilated and no more a man (Saladin applies sword in hand sign.)

may the dogs devour my carcass;

Saladin.

Worthy Emir, release your prisoner!
 (Done. I. feet. 2. hands 3 h.w.)
 Saladin, shaking hands with Candidate.
 Noble Guest, welcome to our camp! Be seated on my right hand! (Candidate seated.) I greet you as a brother with the title of M I N E R V A L, a seeker after the

Hidden Wisdom.

Also I present you with this Sacred Scroll. (Lies)
 Study it well; it is the Charter of Universal Freedom.

Worthy Emir, I charge you with the pleasant duty of proclaiming the arrival of our guest to our fellow soldiers!
 O-Y E Z! O Y E Z! O Y E Z! Hear ye all that..... is a welcome guest in our camp!

(All applaud.)

Black Guard.

Saladin.

In order to enable you for the future to penetrate our camp without annoyance from the sentries, I will confer upon you a sign of recognition and a Pass Word. The Sign is given by etc. The Pass Word is given by etc. The Word is..... it signifies..... in the old language.

l.h. three fingers
 clenched, thumb to
 Ajna
 clenched
 thumb across Muladhara, with a sweep.

The sign is etc.
 The word is etc.

Part 2

Minervale should be made in batons preferably 12
at a time according to the signs of the Zodiac. Each goes the
first ^{part} separately - all coming in together for the Second part..

All enter and draw themselves up in military formation, before Saladin - the Blackguard in front.

Saladin-- Noble Emir, have you attended to the necessities of
Our guest?

Blackguard-- I have, mighty Saladin..

Saladin --- Let me assure myself of the same..

(The Blackguard brings the candidates forward)

Saladin-- Worthy and valiant guests, I trust that so far you
have had no reason to complain of our hospitality..

Are you well rested and refreshed??

Candidate-- I am.. *(a woman can be chosen, as in a jury.)*

Saladin-- Are you ready to fight by the side of your comrades
at the behest of the Grand Master, Baphomet??

Candidate - I am..

Saladin-- Our Grand Master will have none but free men in the
ranks of his army. His soldiers must be neither
mercenaries nor pressed men. I therefore ask you your
object in enrolling yourself amongst us..

(Candidate replies as ^{he} thinks fit and Saladin holds an
impromptu dialogue with him which ends as follows)

Saladin-- Noble and valiant guests and comrades! You have arrived
among us at a time when freedom is about to
deliver the decisive combat against the forces of
superstition, tyranny, and oppression. In the time
which you have spent in reposing from the fatigue
of your journey, what was your sustenance ^{and}

worthy and welcome

For the present, ^{noble} guest, I see that you
are in need of repose. This noble Emir will
conduct you to a suitable lodging. Therefore
I bid you, for the present,

Hail and Fare Well!

(Black Guard conducts new M. to join his
fellow-soldiers.)

Note. If Candidate be ♀, the obvious emendations
must be made. A..... and M..... are counter-
changed.

comfort?

Candidate-- The Book of the Law..

Saladin-- Can you explain the nature of that law in a few words?

Candidate-- Do what thou wilt shall be the whole of the Law.

All repeat,giving the sign..

Saladin-- Can you explain further the nature of the law?

Candidate-- Love is the law,love under will..

All repeat ,giving the penal sign..

Saladin- Are you prepared to defend these principles with your life?

Candidate-- I am.. *(all repeat.)*

Saladin-- In order to fortify ourselves for combat ,it is our custom to read a chapter of the Book of the Law.

I will therefore request you to encourage your comrades in this manner..

(The Blackguard gives the Candidate either the first or second chapters to read,and he reads them.)

Saladin-- Let all present raise the right hand and say"with me;
"We swear to defend the principles of the Book of the Law,in the name of the freedom of man,in whom is God

(All repeat.)

Saladin-- Noble and valiant guests,I will venture to acquaint you the first paradox of philosophy.In order to obtain freedom to do your will ,it is necessary to submit voluntarily to discipline and organization. Evolution implies structuralization. The power of

man is greater than the power of the amoeba because he has specialized the functions of the protoplasm of which he is composed .The regulations of our order are strict ,even as the sinews of your arm are firm.Were your sinews loosened,you could no longer move your arm.Chafe not,therefore,at the apparent restrictions which your obligations place upon you.. They are designed solely to enable you to do your will.

In order that you may do the one thing which you will truly ,you must therefore renounce all those other things which may tempt you to swerve from the one purpose of your sojourn amongst us.This tent ,under whose canopy I sit ,is restrained by the rigidity of its support.It fulfils its design by virtue of this discipline.I charge you therefore to meditate over this paradox,in order that you may understand the necessity to undergo that course of training which will make you efficient as a soldier of freedom.Let me further assure you that the word freedom is with us no idle term.We neither know nor care what your will is."Thou hast no right but to do thy will-Do that and no other shall say 'Aye'" We unreservedly place power in your hands.If it be your will to enter this army as a spy to destroy your comrades ,so be it!Yet remember that you have made solemn affirmation to us in these words ,which you will again repeat after me:"If I break this oath and betray the bread and salt ,may I be mutilated and no more a man"
All give penal sign.)

Saladin- It is our custom before going into battle to fortify ourselves with meat and drink. A banquet has been prepared for our entertainment.

Emir-- The banquet is ready, Mighty Saladin..

Saladin-- Let us partake of it..

O.T.O. applause..

(All go to banqueting tent.))

Banquet..

Saladin at head of table-Blackguard at foot: Saladin rises-gives sign-- "De what thou wilt shall be the whole of the law."

Emir-- What is thy will, Mighty Saladin?"

Saladin-- It is my will to eat and drink..

Emir -- To what end?"

Saladin- That I may fortify my body..

Emir- To what end?

Saladin- That I may do battle in the cause of freedom. according to the Book of the Law..

Emir-- Love is the law, love under will..

O.T.O. applause..

DESIGNS FOR INSIGNIA OF DEGREES.

Minerval to C.P.I.

Min. None.

Man. Black Tau robe.

Mag. Add red triangle ~~and sword~~

M.Mag. Add O.T.O. ~~xx~~ around Triangle: O.T.O.

IV. Impose Triple Tau in gold on Triangle.

C.P.I. Need to cover all; xxx

I.

DESIGNS FOR INSIGNIA OF DEGREES.

MIN. None.

MAN. Black Tau robe

MAG. Add red triangle.

M.MAG. Add O.T.O. ~~xx~~ around Triangle: O.T.O.

IV Impose Triple Tau in gold on Triangle.

C.P.I. Need to cover all.



-PREFACE-

Whereas the institution of Free Masonry has fallen to complete and deserved contempt among all men, but especially among true Masons, and whereas the traditional knowledge which it was designed to guard has been lost, degenerated, prostituted, or exploited, and whereas, especially in America, the institution serves as little else but a cloak for the operations of various gangs of swindlers, be it resolved by Us, the authorized representatives of its highest degrees and the faithful depositories of its ancient secrets that the present machinery for communicating those secrets, be declared obsolete and the work of all whomay unlawfully attempt to usurp Our authority be declared void and of no effect. Be it further resolved that Our own powers be, during the period of reconstruction, concentrated in a single dictator. Be it further resolved that the whole symbolism of Free Masonry, and its name, be disused, that the true traditional knowledge be communicated in hieroglyphs unmistakably significant, although with the proper guards, in Rituals of first rate literary and dramatic merit, and so constructed that they shall require neither a gathering of many men nor expensive elaborations for their operation. The Rituals, herewith submitted, are offered, subject to modifications made by the author in such sense as the Council may deem necessary, as illustrations of the proposed work up to the Third Degree. It may be added in explanation, that the Minerval Degree represents the attraction of a wandering God, or 'Ego', within the Solar System that the Fourth Degree, of which the Ritual is not yet complete, represents the glorified state of the initiated Man and the Degree of Perfect Initiate, which closes the series. His ultimate Perfection. The Degrees from the Fifth to the Ninth are comments upon the Second, a progressive instruction in how to live.

The Ceremony of Installing a W.M. of Blue Lodge. (8) To strive constantly for the growth and welfare of my

P.M. V.M. and S.W. open a Lodge etc.; P.M. wearing insignia of etc. etc. as W.M.; W.M. as S.W.; S.W. as S.W.

P.M. Sir Knight —, I hold a charter from the G.A.S. to create you W.M. of Lodge — an obligation will be demanded of you; are you willing to take it?

W. I am.

A. Approach the Chair, as a etc., and stand to order (loud) Hold in your hands the V.S.L. open, and say after me:

1. —, on my honor as a Sovereign Prince of Rose & Knight of the Pelican and Eagle, hereby promise:

(1) To rule and govern my Lodge in conformity with the Laws of the Order

(2) To obey all regulations of the G.A.S.

(3) To seek and to extend the dominion of T.S.L.

(4) To resist to the uttermost any innovations in the form or substance of our sacred rites.

(5) To check all dissensions at their onset.

(6) To dwell in peace and harmony with the members of the G.B. of F. G. B. and.

(7) To see that the rules of G.I. are not tampered with.

Lodge, and the proper placing of the members to etc.
 (9) To maintain secrecy in regard to the secrets of the Chair. All these points I solemnly swear to observe, under the

sanctity of having the freedom conferred upon me by T.S.L.
 (P.M. takes and closes book: then he takes it open on altar and now entrust you with the secrets of the Chair.

The sign is given by holding the hands thus, clasp them, and placing them against the breast in an attitude of prayer. I intend to the p. of your o.

The grip or token consists of the sign by a d—b—v t— on the k of the m—f— a then clasp the left hands over. It demands a word. That word is Hiram

1. Greek Septage which has the numerical value of 1. to equal with that of Babylon Hebrew. Hiram is the name from of Babylon. H is the Holy Spirit or Father Principle & the Father or Creative Principle; A and I refer to air and earth, while the centre of the world is R for the 8 around which our system revolve.

In reference relative to the subject of the etc., this meaning these pillars Rose Architect & Monuments.

Of whom are 14:14:5 children?

Of the V- or W-, called by the vulgar V- or W-

Who is Hiram?

I have not been instructed; I am but a N.: N.:

and Hic 1 — represent a strain.

I enclose you with the 2-6-5 of a W. M. of N. D.

Reform whose levels signify the Small Town, and the
collar whose square should recall to your mind the
significance of the Number Four in both its more striking
and also its symbolism of rigidity and law.

1 row - 4th yr in the Chain* (S. & S.W. there; U.M. &
J.W.)

New U. A. closes the Lodge of III^o.

* To order that you may maintain to the Masters of Lodges of other rites that Superiority which you as a M.: M.: possess over the ordinary M.: M.: I will not attempt - in the ancient sense, that of h - k - y, the G - T (gives it) and the Word. G - m. Here, further, is the Substitution, with the ^{sign} gift and word of an Initiated Master.

Cushings ~~Chair~~ for brethren not officers.

used.
The Furniture of a ~~blue~~ Lodge.

3 ~~huts~~ tents with ~~chimneys~~. Palm trees.

3 gavel Sceptres 3 Cubical stones for seats

3 candles

I glimmering light. (S and C.B.) 3 staves.

Square Sword

Compressor Disk

4. of the 6. Law

Water Well, with Coping stones 5 + 12 obelisks

~~Coffin-Taylor~~

~~Sword for tyler~~

H U

Noose; when the

~~Chair~~ for brethren not officers.

The Opening of a Lodge of *I* in the First Degree.

The Chief officer, a Master Magician, seated in E, under a
addressed as "Most *Worshipful* Master" (*Saluting*) *John Tree*
2nd officer, Seated in W. (*Warden within*) *Winger*.
3rd officer, Seated in S.W. (*Warden without*) *Emir*

Candidate in waiting without.

S. *W.M.* 1
W. *2nd* 1

E. *3rd* 1

S *M.M.* (rises) *Do what thou wilt shall be the whole of the Law.* Brethren assist me to open the *door*. All rise.

Brother — (to 3) *by name* what is the first care of every

Man?

E *3rd.* To see that *the* *well hermetically sealed* *the* *door* is properly *sealed*.

S *M.M.* Do so." 3rd does this himself, by locking door, or
by giving command to *enter*, if there be one.

E *3rd* R.W.M., *the* *door* is properly *sealed*, *a spring shut up, a fountain sealed*

S *M.M.* to 2nd by name, Brother —, the next care?

W *2nd.* To see that none but men are present.

S *M.M.* To order, Brethren, in the first degree. (done)

How many officers has the *Order*?

3rd Three.

M.M. I declare the Lodge open in the first degree. *U?*

2nd *U?*

3rd. *U?*

* Or: Direct that duty to be done. In this case 3rd says to *Sentinel* *W.M.*

Then: See that the *door* is properly *sealed*.

W.M. is *h. S.*

The Closing of a Lodge in I°

M. M. 1

2nd 1

3rd 1

M. M.

Do what thou wilt shall be the whole of the Law. Brethren, assist me to close the *door*. (All rise)

Brother W. Without, what is the constant care of every

Man?

3rd

M. M.

3rd

M. M.

2nd

M. M.

Brother W. within, I order you to close the *door*. (*U?*)

2nd

Brethren, by order of the *Worshipful* master, I close the *door*. *U?* W. M. closes *W.S.L.* and dis-places S. and *D.*

3rd

M. M.

I declare it closed accordingly. *Love the Law, Love under will.* Brethren, nothing now remains but to lock up our secrets in a safe repository, uniting in the Act *Fidelity* *Fidelity*. (*Strikes left breast with right hand at each word; all repeat with him both words and gestures.*)

Worshipful Master

Let every man depart with his tent!

Ceremony of Reception (17)

Well
Quot
 (The Lodge being open, 3rd officer goes to candidate and prepares him. *He is wrapped in the cloth and*
~~Direct his arms, hoodwink him, take~~
~~armist. He was hoodwinked and exposed~~
~~his right arm, left breast, left knee, step round to his right~~
~~about his neck~~
~~head and his neck encircled with a cable tow.~~

3rd officer

2nd officer. *Not* My M., there is an alarm at the door.*My* M. Brother Warden within, see who wants admission!

2nd officer opens door.

2nd officer. Whom have you there?

3rd officer. A poor *stranger wandering in the darkest oasis*
~~poor soul in a state of darkness~~, who desires
 to be admitted among men.

2nd officer. Halt! (Closes door, and repeats to W. M.)

My M. Do you vouch that he is properly prepared?

2nd officer. I do.

My M. Admit him in due form.2nd officer. Opens door, applies *sword* ~~dagger~~ to *throat* ~~left breast~~.*Later* *My* M. Sir, I demand of you: are you free and of full age?

Candidate. I am.

My M. Is the candidate of good report?3rd officer. The tongue of good report hath been heard in his
 favour.*My* M. *o free man, without fear!*
 advance, ~~free and of good report.~~ (3 steps.)

Let the candidate kneel.

Later
 O Thou! Lady of the East! I hereby invoke upon
 this candidate the Powers of Birth. May he be brought forth
 safely from Darkness into Light! *Ammen* *fall*. ~~Sanctus et ben~~

My M. Let the candidate rise.*So be it: Ammen*

4

2nd officer, leads him round to 3rd officer and taps thrice his
 right hand on the shoulder of 3rd officer.

3rd officer. Whom have you there?

2nd officer. A poor *stranger* ~~soul~~ etc.

3rd officer. Who answers for him?

2nd officer. I, the Father. (*W a corruption of Ithyphallus*)

3rd officer. Pass, seeker of life.

3rd officer takes him round and to 2nd officer and taps as above.

2nd officer. Whom have you there?

3rd officer. A poor *stranger* ~~soul~~ etc.

2nd officer. Who answers for him?

3rd officer. O, the Mother. (*a corruption of Oo-Mater*)

2nd officer. Pass, seeker of Life! R.W.M., I present to you

Mr —, a poor *stranger* ~~soul~~ etc.*My* M. Is he well and worthily vouched for?

2nd officer. He is.

My M. Is he controlled?3rd officer. He is. (*more* *said*
 They pull ~~etc.~~ and apply ~~dagger~~)*My* M. Are you prepared to obey our Laws and Regulations?

Candidate. I am.

My M. To conform to our ceremonies and customs?

Candidate. I am.

My M. And to persevere through this ceremony of *initiation* ~~initiation~~?

Candidate. I am.

My M. In all cases of difficulty and danger, in whom do
 you put your trust?

Candidate. In myself.

W. M. M.

Right glad am I to find your faith so well founded. We are willing to initiate you, because two Brethren of our Order have given us solemn assurances that you have applied from no selfish or unworthy motive; but I am bound to explain to you that it would have been better had you never approached us should you imagine that we can teach you the Secrets of the Mysteries.

The Real secrets are incommunicable. The Secret of the Royal Art grows like a flower in the heart of man. All that we can do is to aid this flower by supplying it with food, air, water, and sunlight. Candidate: will the assurance of such aid satisfy you?

Candidate. Yes.

1 Send the candidate on his travels with the Moon!

(3 circles. Music. *This is the leading of a true one, unless some highly skilled musician be*)
1 This is the Pathway to the Knowledge of Thyself!

Be true toward thyself! (3 circles. Music.)

1 This is the Pathway to the Perfection of Thyself!

Conquer thyself! (3 circles. Music.)

1 This is the Pathway to the Truth!

Seek Beauty! In Beauty is eternal Truth revealed.

(Candidate is now brought to centre of Lodge)

2nd officer. *M. M. M.* *the candidate has fulfilled the*
Nine Moons!

M. M. 1 (Music)

M. M. "Before the beginning of years etc! to "Between a sleep and a sleep" (chorus from Swinburne "Atalanta in Calydon")

2nd officer. Man is blind from his birth to his death. Deep in

his heart is rooted the ardent desire to see the Light, and to attain its Source. So short is life that few succeed. For most of us, during our travels in this valley of death, the utmost to be hoped is to catch a few glimpses of that light which comes from beyond, to fortify and encourage us in our travels toward its source.

~~We may feel the unseen hand guiding and protecting us on the road, and our heart may receive God's assistance for persevering in the quest by distant but harmonious sounds, such as you have received in symbolical form during your travels just completed.~~ - However in spite of all the assistance given to mankind, many never do find the Light! Nor do we know whether, even with the help that we can give you, you will succeed.

Therefore I pause, and declare; Up to now, nothing has been done which would make it impossible for you now to withdraw. But if you still persist, then nothing will ever enable you to sever the ties which you now are about to form with us and Our Order.

M. M.

Therefore, once more, and for the third and last time, Candidate, I ask you, do you still desire to become a Member of Our Order? Please answer aloud!

Candidate (prompted by Ass^t) Yes.

M. M. 1 (hard loud knock)

Then your will be done!

Officers

Brothers, do your duty.

(2nd officer and 3rd officer their arms crossed over candidate's shoulders direct him to advance 3 steps.

(Feet in proper positions; steps $15 + 12 + 9 = 36$ in.) to *altar*

W.M.
Master. Are you willing to take a solemn obligation to keep in-
violate the secrets and mysteries of our Order?

Candidate. I am.

W. M. Then you will kneel on your left knee, *your right*
across your left calf;
foot ~~formed in a square~~; give me your right hand which I place
upon the ~~of the~~ *both* *an* *LA*, while your left is employed in support-
ing ~~these points~~ *this sacred* *the* *off* *the* point presented to your naked left breast.

W. M.

2nd officer. 1

3rd officer. 1

W. M. Repeat your name at length, and say after me: I, *(name)*
fill in the presence/ of the Powers of Birth/ visible and in-
visible/, and of this worthy and warranted *canon* *badge* of Free Men/,
regularly assembled/ and properly dedicated/, do/ hereby and here-
on/ most solemnly promise and swear/ that I will always he/,
conceal/, and never reveal/ any part or parts/, art or arts/,
point or points/, of the secrets or mysteries/ of this Lodge and
Order/ which I have received/ or may receive in the future/, to
any person in the whole world/, unless it be / to a true and law-
ful/ Brother or Brothers/, and not even to him or them/ until af-
ter due trial/, strict examination/, or sure information/ from
a well-known and trusty Brother/ that he or they are worthy of

an Oath

that confidence/, or in the body/ of a just, perfect, and regular
S. T. O.
~~Lodge~~/ of this Order/, called ~~mysteria~~ *mysteria* ~~Maxima~~/

I further solemnly promise that I will not write those
secrets/, indite/, carve/, mark/, engrave/ or otherwise them
delineate/, on anything/moveable or immoveable/ under the Canopy
of Heaven/, whereby or whereon/ any letter/ character/ or figure/
or the least trace of a letter/ character/ or figure/ may become
legible/ or intelligible/ to myself/ or to anyone in the world./

I further most solemnly promise and swear/ that I will
not submit myself/ to hypnotism/, mesmerism/, or any similar
practice/, whereby my full consciousness/ and free will/might be
impaired./

I most solemnly promise and swear/ that I will not in-
dulge unduly/ in any drug/, such as alcohol/, ether/, opium/,
hashish/, or cocaine/, whereby my full consciousness/ and free
will/ might be impaired.

I most solemnly promise and swear/ that I will not
allow myself/ to fall unduly under the influence/ of any person/,
whereby my free will/ might be impaired.

Finally/ I do solemnly and sincerely/ promise and swear/
to obey the Laws of the Order in general/, and in particular the
rulings of the Superior of the Order/ or his duly appointed sub-
stitute/, as conveyed to me/ by the *Most* *Mysterious* ~~respected~~ Master of this
Order *Lodge*, under the Hand and Seal of Baphomet./

These several points/ I solemnly swear to observe/ with-
out evasion/ equivocation/ or mental reservation/ of any kind/,
under no less a penalty/ on the violation of any of them/, *than*

* He slanting lines indicate the pauses to be used by W. M.

that of having my ta- c- a - (s. a. draws ~~across~~ across
 candidate's th —) ~~my e - t - e - / and my n - b - neither~~
~~upon e - nor is the e - / but in a place between a - and~~
~~el - w - / there even to be w - by the e - and f - - of~~
~~one t - /~~ ~~Alumn.~~ and my body thrown to the

Mr. M. 2nd officer. 3rd officer. ~~Alumn.~~ ~~Alumn.~~ ~~Alumn.~~ 'my down' ~~Al.~~

Mr. M. You will seal this solemn oath with your lips upon the
 Book of the A.L..

1* ← Mr. M. knocks on ~~compass~~ sword Prepare yourself etc.

In the name of the Secret Master ! knocks.

In the name of the O.T.O. ! knocks.

By the authority of the Grand Master Baphomet !

I declare you a Man and a Brother !

Rise, brother ! (He raises the candidate)

And the earth was without form and void; and darkness
 was upon the face of the deep. And the Powers of Nature said "Let
 there be light !" (3rd officer snatches off H — W —) And
 there was Light. (W. M. extends hands, which are taken by 2nd and
 3rd officer, who also grasp candidate's hands. These hands link
 you with the symbols which stand for the source whence all Light
 comes. (Shake hands 3 x 3 x dissolve chain)

My brother, by your meek and candid behaviour you have
 escaped two great dangers. On your entrance, had you rashly attempt-
 ed to rush forward, this point. presented as it was to your heart,
 would have proved your bane: while on the other hand, had you
 cowardly attempted to retreat, this ^{noose} ~~Cable~~ ~~noose~~, which still hangs
 about your neck, would have proved equally fatal. (^{noose cut} ~~C.T. removed.~~)
 But the danger which awaits you until your latest hour is the
 Penalty of your Obligation.

1* will therefore stand perfectly erect, then advance
 the ^{left} right foot, and swing it upward with ¹⁸⁰ ~~180~~
 circular motion until it is ^{in front of} ~~behind~~ ⁴ ~~4~~
 right ^{left} foot forming a cross. This is the first
 regular step etc

3rd officer. In conformity with ancient custom, I now invite you to offer for the benefit of our poor such a sum as you are now able to dispose of (presents plate);

Candidate replies and 3rd officer reports to W.M.

W.M. We are well aware that you have no money about your person. Believe me, this trial was not made with a view to sport with your feelings, but firstly to remind you that you came naked into the world from your mother's womb, in a condition of utter helplessness and indigence; secondly, to inspire in you a proper feeling of sympathy should you at any time ever meet with a brother similarly distressed; and thirdly, in order that you may remember that worldly possessions are no necessary qualification of a Man and a Brother. You are now at liberty to retire and restore yourself to your personal comforts; on your return, I will communicate to the First Secrets of our Order.

(Candidate retires and dresses. 3rd officer readmits him.) My brother, I now proceed to entrust you with the secrets of this degree.

firstly. All squares, levels, and perpendiculars are proper signs to know a Brother by. You will therefore stand perfectly erect, your feet formed in a square. You will now take a short pace toward me with your left foot, bringing the right heel into its hollow; that is the first regular step, and it is in this position that the Secrets of the Degree are communicated; they consist of a Sign, a Token, and a Word.

The Sign is given by ⁱⁿ it alludes to the penalty of your Obligation,

The Grip or Token is given by a district etc. This Grip or Token demands a Word; a word highly prized among us as a guard to our privileges. Too much caution therefore cannot be ob-

served in communicating it; it should never be given at length, but always by etc.

This word is

1 Send the candidate on his travels with the Sun.

(Candidate is led by 3rd officer round and to W. M.)

W. M. gives grip. What is this?

3rd officer for candidate who repeats ^{thought} The Grip or Token of a Man and a Brother.

W. M. What does it demand?

3rd officer For candidate. A word.

W. M. Give me that word.

3rd officer. For candidate. At my initiation I was taught to be cautious; I will letter ~~or~~ ^{agree} it with you.

W. M. Which you please, and begin. (done)

W. M. What is its import?

3rd officer. For candidate. ^{The Lord} ~~in strength~~. (leaves candidate to 2nd officer.)

W. M. Pass, !

2nd officer. Brother warden without, I present to you a man and a brother on his initiation.

3rd officer. I will thank him to advance to me as a man and a brother. (done)

Have you anything to communicate?

2nd officer. For candidate, who repeats. I have.

3rd officer. Rising with grip. What is this?

2nd officer. For candidate. The Grip or Token of a Man and a Brother.

3rd officer. What does it demand?

2nd officer. For candidate. A word.

Candidate must be taught this dialogue thoroughly during these travels

3rd officer. Give me that word.

2nd officer. For candidate. At my initiation I was taught to be cautious I will letter ~~as before~~ it with you.

3rd officer. ^{I agree;} ~~Which you please,~~ and begin. (done)

Its import?

2nd officer. For candidate. ^{*In strength*} ~~In strength.~~ (2nd officer leaves candidate.)

3rd officer. Pass, !

(He rises and conducts candidate round and to 2nd

officer.)

3rd officer. Brother Warden Within, I present to you a Man and a Brother on his initiation.

2nd officer. I will thank him to advance to me as a man and a brother. (done)

What is that?

3rd officer. For candidate. The first regular step.

2nd officer. Do you bring anything else?

3rd officer. For candidate. I do. (gives sign)

2nd officer. What is that?

3rd officer. For candidate. The Sign of a Man and a Brother.

2nd officer. To what does it allude?

3rd officer. For candidate. To the penalty of my Obligation.

2nd officer. Have you anything to communicate?

3rd officer. For candidate. I have (gives grip)

2nd officer. What is that?

3rd officer. For candidate. The Grip or Token of a Man and a Brother.

2nd officer. What does it demand?

3rd officer. For candidate. A word.

I unite in it

*May it ever serve to remind you
of our Father the Law, source of Light,
Life, Liberty and Love; may your
conduct among us be true and constant
as his, and your progress rapid toward
that further Light of which you have
to-day beheld the first ray*

2nd officer. Give me that word.

3rd officer. For candidate. At my initiation I was taught to be cautious; I will ~~let~~ ^{agree} it with you.

2nd officer. ~~Which you please,~~ and begin. (done)

Its import?

3rd officer. For candidate. ~~In strength.~~ (3rd officer leaves candidate.)

2nd officer. Pass, ! (takes candidate round and to W.M.)

Right Worshipful Master, I present to you a man and

a brother on his initiation, that he may receive a mark of your favour at the beginning of his travels with the Sun.

W. M. (~~descends to candidate~~) I invest you with the distinguish-
ing badge of a man and a brother. It is more ancient than the
Golden Fleece and more honourable than the Garter, for it is the
badge of innocence and the bond of friendship. I strongly exhort
you ever to wear and consider it as such; and I further advise you,
that if you never disgrace that badge,† it will never disgrace you.
(* Here strikes badge. All imitate that action)

Be seated, brother.

W. M. It is an immemorial custom among us, so that the
memory of man runneth not to the contrary, for the Officers of
the Lodge to offer a banquet to the newly-made Brother on his
initiation.

The business of the evening being concluded, we may
pass from labour to refreshment.

14

Consecration

Ceremony of ~~Consecration~~

Opening of a Lodge in the 2°

Identical with 1°, replacing "Man" by "Magician", and giving
sign of 2° instead of that of 1°; also ~~sign of 2°~~ ^{sign of 2°} ~~is also~~
The knock is 1 2

Closing of a Lodge in the 2°

Identical with 1, with alterations similar to those noted
above.

*in
ask*

The lodge is open in the 1st.

W. M. Brethren, brother — is this evening a candidate to be passed to the 2^d; he must first give proofs of proficiency in the former. I shall therefore put the necessary questions.

(3rd officer brings candidate to face chair.)

Where were you first prepared for your initiation?

(To be Candidate. In Heart, verily.

learnt W. M. Where next?

by Candidate. In a convenient ~~room adjoining the lodge~~ *Place, hand by a Spring.*

heart W. M. How long did you remain there?

before Candidate. For nine months.

the W. M. Where were you initiated?

cere- Candidate. In ~~the body of a lodge~~, just, perfect, and regular. *an Oasis.*

mony) W. M. At what hour?

Candidate Dawn.

W. M. The Sun is risen. Do you pledge your honour as a Man, and your fidelity as a Brother, that you will steadily persevere through the ceremony of being ~~passed to the degree of a Magician?~~ *consecrated* 4th
1st

Candidate. I do.

W. M. Do you likewise pledge yourself, under the penalty of your obligation, that you will conceal what I shall now impart to you with the same strict caution as our other secrets?

Candidate. I do.

W. M. Then I will entrust you with a test of merit, being a Pass Grip and Pass Word leading to the Degree to which you seek admission.

The P. G. is given by etc.

The P.G. demands a P.W. It is *Only just, which*

Pass, !

(3rd officer takes candidate out.

The Lodge is now opened in the 2^d, Music.

2nd officer. W. M., there is an alarm at the door.

W. M. Brother Warden Within, see who wants admission.

2nd officer. (at door) Whom have you there?

3rd officer. A man and a brother, who desires to be ~~made a~~ *consecrated* Magician.

2nd officer. Halt! (repeats to W. M.)

W. M. Do you vouch that he is properly prepared?

2nd officer. I do.

W. M. Admit him in due form.

2nd officer. Opens door, applies ~~knock~~ *knock* to right breast.

W. M. ~~Let the candidate kneel.~~

O Lord of all Magick! I hereby invoke upon this candidate the Powers of the Sphinx. May he acquire Knowledge, Will, Courage, and Silence, to the glory of Thine Ineffable Name Amen. All. So mote it be.

W. M. Let the candidate rise!

(2nd officer leads candidate round to 3rd officer as a Man and Brother.

(3rd officer returns to his seat;

3rd officer. Have you anything to communicate?

2nd officer. For candidate, I have. (Grip of 1st)

3rd officer. What is that?

Candidate. The Grip or Token of a Man and a Brother.

2nd officer. What does it demand?

Candidate. A word.

2nd officer. Give me that word, freely and at length.

Candidate.

2nd officer. Pass, !

(3rd officer takes him round and to 3rd officer as Man and Brother.)

2nd officer. Have you anything to communicate?

Candidate. I have. (Pass Grip)

2nd officer. What is that?

Candidate. The Pass Grip leading from the 1° to the 2°

2nd officer. What does it demand?

Candidate. A word.

2nd officer. Give me that word.

Candidate.

2nd officer. Pass, ! (He takes him round, and to centre of Lodge. (The Grand Grator, or W. M., reads Liber XXX

W. M. Let the candidate advance in due form. (done)
Another obligation will now be required of you, in many respects similar to the former; are you willing to take it?

Candidate. I am.

W. M. Then you will kneel on your right knee, your left foot ~~formed in a square~~ ^{across it}; place your left hand on the ~~W. of the S. L.~~ ^{right} while your right arm presses one ~~point of these~~ ^{the ground} ~~to your n. b-b?~~

W. M.

2nd officer.

3rd officer.

W. M.

Repeat your name at length, and say after me: I,

, in the presence of the Powers of Life visible and invisible, and of this worthy and worshipful Lodge of Magicians, regularly held, assembled, and properly dedicated, do of my own free will and accord, hereby and hereon, most solemnly promise and swear, that I will always hold, conceal, and never reveal any of the Secrets or Mysteries of the 2° to him who is but a Man and a Brother, any more than I would either of them to the uninstructed and popular world.

I further solemnly pledge myself to Know, to Will, to Dare, and to keep Silence.

These several points etc. as in 1° with the change of penalty (b-c-g my m- t- t- , and to the ~~points~~ of the a)

(Seal twice on ~~the~~ ^{the} L.)

W. M.

1 on ~~the~~ ^{the} disk

In the Name of the Secret Master !

1 In the Name of the O.T.O. !

1 By the authority of the Grand Master Baphomet !

I declare you a Magician.

1st ad benzed
2nd ad benzed
3rd ad benzed

Rise, brother Magician ! (raise him)

You are now at liberty to retire from the Lodge and restore yourself to your personal comforts; on your return I will communicate to you the Secrets of this degree.

(Candidate returns and is led to E.)

W. M.

I now proceed to entrust you with the Secrets of this Degree.

Advance to me as at your initiation. (done) you
will now take another step as before, ^{but with the s.f.} That is the
second regular step; and it is in this position that
the Secrets of the degree are communicated. They
consist of a Sign, a Token, and a Word.

The Sign is ^{two} threefold. The first part is called
The Sign of Fidelity; it is given by etc. The
second part is called the Hailing Sign, and is
given by etc. The third part is the Penal Sign,
and is given by etc. It alludes to the P. of your
O.

The Grip or Token is given by ~~a~~ — — This
Grip or Token demands a Word, a Word to be given
with the same strict caution as in the former de-
gree: it is

1 Send the Candidate on his travels with the Sun.
(Candidate is led by 3rd officer round and to
W. M. with step and sign. He gives grip.

W. M.

What is this?

3rd officer.

For candidate. The Grip or Token of a
Magician.

W. M.

What does it demand?

3rd officer.

For candidate. A word.

W. M.

Give me that word.

3rd officer.

For candidate. I was taught to be cautious
in this degree as well as in the former; I will
letter ~~candidate~~ it with you.

20

W. M.

^{1 upel;}
~~which you please, and~~ begin. (done)

Its import is "^{you}to establish" Pass, !

(2nd officer takes candidate round and to 3rd
officer and presents him as in I°. 3rd officer asks
for step and goes through grip dialogue; then takes
him round and to 2nd officer, who asks for entire
dialogue. 2nd officer then takes candidate round and
to W. M. asking for mark of favour (in the course
of his travels with the Sun) ^{stunnie} as in I°. 3rd officer
takes apron from W. M. and attaches it to candidate.)
In the I° you were presented with a badge of

W. M.

innocence. Upon so fair a foundation the Divine Powers
of Magick do not delay to descend. Your new ^{role} ~~apron~~ is
marked with a red triangle the apex pointing North-
wards as it were the Wedge of ^{Light} splitting the
clouds that surround birth, and warming life with its
rays. As it is written, "The Sun of Righteousness
shall arise, with healing in His wings."

Be seated, brother Magician !

W. M.

It is an immemorial custom among us, so that the
memory of man runneth not to the contrary, for the
newly-made Magician to offer a banquet to the officers
of the Lodge. You have signified your intention to
conform to this custom, and, the business of the evening
being completed, we may pass from labour to refreshment.

6
4
1

6 measures

4
Sword
4th

S.O. reads Crest.

Ceremony of Reception.

21

Devotion

The Ceremony of ~~Initiation~~ to the sublime degree of
a Master Magician.

The Opening of a Lodge of 3°

*Rem. Taming of the
the Beast.*

Identical with 2°, replacing 'Magician' by 'Master
Magician,' and giving sign of 3° as well as those of 2° and 1°

The knock is |||

*[The Opening is given very clearly and solemnly, in entire
conformity to the knock manner of the last two degrees.]*

The Closing of a Lodge of 3°

Identical with 2°, save for alterations similar to
those noted above.

*Candidate
is
examined
in the
sign
to
Ceremony.*

Lodge open in 2°

W. M. Brethren, brother — is this evening a candidate to
be raised to the 3°; he must first give proofs of proficiency
in the 2°. I shall therefore put the necessary questions.

3rd officer brings candidate to face chair.

W. M. How were you prepared to be made a Magician?

Candidate. I obtained the four powers of the Sphinx.

W. M. Which are?

Candidate. Knowledge, Will, Courage, and Silence.

W. M. In the Latin language these are?

Candidate. Scire, velle, audere, tacere.

W. M. Their initials are identical with those of what sentence?

Candidate. Sub umbra alarum Tetragrammaton; or ~~Talati~~ ^{the} Master
of Magick.

W. M. Have you completed your travels with the Sun?

Candidate. I have fulfilled seventy years.

W. M. The Sun is setting. Do you pledge etc. (as in 2°,
with necessary alteration? 3rd officer conducts can-
didate to enter room. and returns.) *R.W. is 1/2 x π η*

(The Lodge is now prepared and opened in the 3°.)

Solemn music. "Abide with me"

3rd officer with candidate, who has b. b.; b.k.;
bars, but is not ~~undermined~~ knocks.

2nd officer. *A.M.* M., there is an alarm at the door.

W. M. Brother Warden Within, see who wants admission.

2nd officer. At door. Whom have you there?

3rd officer. A Magician, who aspires to be raised to the sublime degree of a Master.

2nd officer. Halt! (repeats to W. M.)

W. M. Do you vouch that he is properly prepared?

2nd officer. I do.

W. M. Admit him in due form.

2nd officer. Opens door, applies *sworn to sword & disk to heart*
~~the proper formula~~

W. M. Let the candidate kneel.

O Thou! Lord of the West. I hereby invoke upon this candidate the Powers of Death, as he offers himself to partake with us the mysterious secrets of a Master Magician. Endue him with such fortitude that in the hour of trial he fail not, but that, passing safely under Our protection through the Valley of the Shadow of Death, he may rise from the tomb of transgression, to shine as the Stars for ever and ever. Amen.

All. So mote it be.

W. M. Let the candidate rise.

(2nd officer leads candidate round and to 3rd officer, who asks for grip of 1st as in 2nd. 3rd officer takes candidate to 2nd officer, who asks for Pass Grip of 1st - 2nd. 2nd officer takes candidate to 3rd officer, who asks for 2nd Grip. 3rd officer takes him to 2nd officer who asks for Pass Grip 2 to 3rd 2nd officer takes him to centre.)

W. M. Let the candidate advance in due form. (done)
Another obligation will now be required of you, in many respects similar to the former; are you willing to take it?

Candidate. I am.

W. M. Then you will kneel on both knees, place both hands on the *of the W. L.* while *this disk is*
~~these signs~~ are applied to both your naked breasts (done)

W. M. }

2nd officer, }

3rd officer. }

W. M. Repeat your name at length, and say after me:

_____, in the presence of the powers of Death visible and invisible, and of this most worthy and worshipful Lodge of Master Magicians regularly hold, assembled, and properly dedicated, do of my own free will and accord hereby and hereon most solemnly promise and swear, that I will always hide, conceal, and never reveal any of the Secrets of Mysteries of the 3rd to anyone in the world, unless it be to him or to them, to whom the same may justly and lawfully belong; and not even to him, or to them, until after due trials and examination has us convinced that they are worthy of that confidence: or in the body of a Lodge of Master Magicians they stand

The death of ^{an} ~~Monsieur~~ ^{el} Hallaj.

This worthy brother was an initiate of our holy order and had come to full comprehension of his nature. He was therefore went to cry aloud in the market place "I am the truth and in my turban is wrapped nothing but God!"

The ignorant and unworthy populace began to accuse him of blasphemy, so that a council of twelve elders was convened to consider his case. Our brother was acquitted by the votes of nine of these men, but three, implacable and atrocious, resolved upon assassination since they could not obtain their ends by judicial means. It was the custom of our brother to greet the sun at noon upon the summit of a high mountain, of which fact the assassins took their advantage.

Thus the first advancing upon him, cried, "Who art thou?" to which our brother, in his ecstasy, replied, "I am the truth and in my turban is wrapped nothing but God!" Upon this the assassin hurled a stone which struck him upon the left breast, throwing him to the ground. (IDN)

Satisfied with his ^{abominable} success of his ^{abominable} design the murderer retired, but the second assassin, approaching, saw that our brother had recovered himself and in his turn cried, "Who art thou?" So fixed was our brother in his realization that he replied as before, "I am the truth and in my turban is wrapped nothing but, ^{God!} ~~God!~~"

The villain, enraged at such persistence, picked up a stone and hurled it. It struck our brother upon the right breast; once more throwing him to the ground. It was now the turn of the arch villain and prime mover of this crime to assure himself that our brother was dead, but on his approach he found that, although

faint and bleeding from the determined assaults upon him, he had staggered to his feet so that he might pay proper salutation to the sun, with ^{when} he knew himself one and indivisible. The furious wretch exclaimed, "Who art thou?" and our brother, with supreme effort, fixed his eyes upon the sun and cried, "I am the truth, and in my turban is wrapped ^{nothing} but God!"

At that the chief of the assassins picked up yet another stone which struck our brother upon the forehead and laid him lifeless at his feet.

Now when evening fell, it came to pass that the disciples of our brother became alarmed at his continued absence and they organized parties to seek him..

Brother Warden-(without) Have you sought to the North of the mountain? ^{well?}

"I have."

"What did you find?"

"No trace of our brother."

Brother Warden-(within) Have you sought to the South of the mountain? ^{Well?}

"I have."

"What did you find?"

"No trace of our brother."

Brother Warden-(without) Have you sought to the East of the mountain? ^{Well?}

"I have."

"What did you find?"

"No trace of our brother."

Brother Warden-(within) "Have you sought to the West of the *Well?*
~~mountain?~~"

"I have."

"What did you find?"

"No trace of our brother."
 Then let us seek him upon the summit of the mountain."

By the well
 "What is this beneath the palm-tree?"

~~Brother Warden (without)~~ "This ground is freshly broken?"

Brother Warden (within) "And see, a hand is showing!"
with the clay stone and
 (They uncover the candidate.)

Master-- Brother Warden (within) "Do you know the word by
 which man is raised from death to life?"

Brother Warden (without) "I do."

Master-- Make trial of that word.

Brother Warden without does so and then says the word is
 in vain."

Master -- Brother Warden (within), do you know the word by
 which man is raised from death to life?

Brother Warden (within) I do.

Master-- Make trial of that word.

Brother Warden (within) ^{do so} and then says ^{the} word
 is in vain."

Master -- Brethren, the master is slain, yet his word lives, for

here behold is written on the ground, in his blood

"I am the truth!"

Brother Warden (without) "Shall nothing endure but the truth?"

Brother Warden (within) -- Will you not make trial of the word of
 a master Magician?

Master - It is my will.

I am bound to our brother by seven bonds of brotherhood..
 My foot has paced with his in the weary journey across the desert
 which we took in search of wisdom. My knee, like his, has never
 bent in supplication to him or to another. My body, like his, was
 consecrated to the sacred mysteries. My heart beat in unison with
 his.. I kept his secrets as he mine. My hand in his was a sure
 pledge of brotherhood. My mouth spoke in his ear the word of
 truth as his in mine, and my arm was as a shield upon his back
 to protect him from ^{the} assault of cowardly enemies. These seven bonds
 endure through time, by virtue of the word of a master Magician..

The first letter is of silence--

The second letter is of breath-- Our brother breathes..

The third letter is of going-- Our brother moves;

The fourth letter ~~is~~ of generation--Our brother
 stands rejoicing!

(The word) He lives in the sign)

O. T. O. please
 all return
 Triumphant music.

I may now entrust you with the secrets of this degree
advance to me as a Magician. Now take another step etc.

3rd r.e. *etc* As in the 1st the sign was single,
and in the 2nd *threefold*, in the 3rd it is *fivefold*.

First is the Sign of Horror. It is formed by the Hailing Sign of a Magician by etc.

Second is the Sign of Sympathy. It is given by etc.

Third is the Sign of Grief and Distress. It is given by etc.

Fourth is the Penal Sign, which alludes to the penalty of your Obligation, and is given by etc.

Last is the Grand and Royal Sign of Joy and Exultation. It is given by etc.

The Grip is given in the following manner. Give a distinct pressure of the thumb on the knuckle of the middle finger, and say: Hand to hand, I greet you as a brother. Foot to foot, I will travel through danger and difficulty to your aid.

Knee to knee, I will never bend the knee in supplication to you or to another.

Breast to breast, my heart shall ever be the sacred repository of your secrets when committed to my care.

Hand over back, I will defend you in your absence as in your presence, and guard your honour as my own.

This grip demands a Word. It is the Word by which I raised you, the Word in which we triumph over death.

This Word is *too* sacred to utter on any other occasion: and you will therefore say instead of it, a sentence whose initials are formed from the letters of the Word in reverse order - This sentence is:

2nd officer.

Gives candle
W. M.

which means "Now is the Blessing of Death at hand."

You are now at liberty to retire in order to restore yourself to your personal comforts; on your return, the ceremony will be concluded. (3rd officer takes out candidate he dresses and returns, saluting the W.M. in all three degrees.

R. W. M. I present to you Brother _____, on the completion of his travels with the Sun, for some further mark of your favour. (3rd officer *takes apron* from W. M. and invests candidate)

Invest you with this badge of heroism and honour. You are now definitely enrolled among that band whose members are sworn to overcome all things. To us death is not a catastrophe, not even an obstacle or a check. It is the engine of our progress and the crown of your careers.

I must now invite your most particular attention to the Word by which I raised you, a Word so sacred that it must never on any account be uttered, even in open Lodge, except by the W. M. at the moment of raising; and when communicated by the Grip, only in the manner prescribed. ~~Freemasons all over the world, always ignorant and usually careless of the meaning of their ceremonies, have corrupted the Word to Mahabone or Mac-~~
~~enna. Only in the Lodges under our Charter is its true form and meaning given.~~

Even now I can only indicate it by telling you that the first ~~two~~ of its four letters form the Hebrew word for the next the Hebrew word for and the last two the Hebrew word for

*Foot
Knee
Chest
Hand
Mouth
Gown*

In this connection it is also my duty to inform you that that you have passed through what are in all essentials the three ceremonies of Craft Freemasonry. But these have been overloaded with much *verbiage*, a great deal of which is but pious platitudes. The rituals have therefore been restored to their true form by the greatest living authority on ritual and symbolism. In meeting a Freemason of other rites, you should remember that you are not only his equal, but his superior, and that he is not entitled to share your secrets. You must further refrain from letting him know the place of your initiation, and the names of your fellow Master Magician until he has signed the Preliminary Pledge Form on which you yourself were admitted.

Be seated, brother Master Magician!

I now congratulate you on having attained the highest dignity in ^{*our*} ~~the~~ ^{*Secret*} ~~the~~ Lodge of the ~~Master~~. It is however my duty to advise you that before you can be admitted to the ^{*any further*} highest grade we shall demand marked and unmistakable proofs of your fidelity. In particular, you must bring two other persons suitable for initiation to this ^{*our*} ~~the~~ Lodge, and only on their Witness can you be advanced. Further you must be exalted through a Lodge of Perfection to the IV^o and a Council of Princes of Jerusalem ^{*so called*} after which the dignity of Knight of the East and of the West may be conferred upon you.

I also give it to you in the strongest terms of recommendation to study the books appointed for your instruction. The Librarian will indicate these to you at the conclusion of the Ceremony.

Without in any way belittling the three ceremonies through which you have now passed, it is my duty to point out to you that they are but allegories of the life of every man. At the same time, many hints have been given which your intelligence has doubtless seized of that other Life which is secretly lived by Initiates, and you may have surmised some idea of the nature of their purpose and their powers.

A certain comprehension of this on your part must be discovered before your advance to that real summit of the Royal Art, the dignity of the degree of a Sovereign Prince of Rose Croix, a dignity which sets you infallibly but irrevocably apart from and above your fellow-men.

W. M. 111 240 111 340 111

W. M.

Has any brother anything to propose for the good of the Lodge ^{*our*} ~~the~~?

For the first time 1

For the second time 1

For the third time. 1

The business of the evening being concluded we may pass from labour to refreshment.

I

Die Oase ist ein nach Möglichkeit runder Baum. Im Westen befindet sich ein Brunnen mit einem Mauervorsprung, das heisst, einem kubischen Altar mit beweglicher Oberfläche. Er ist so gemacht, dass er Wasser enthalten kann; und auf diesem Wasser schwimmt eine Arche, die nach Möglichkeit so proportioniert ist, wie es im Canon angegeben ist und einen Dolch, einen Diskus und das Gesetzbuch enthält. Im Osten befindet sich ein zylindrischer Altar, worauf eine Kerze brennt. Dies wird beschattet durch ein konisches Zelt, wo sich ein Thron befindet, der aus vier Würfeln zusammengesetzt ist, die so angeordnet sind, dass sie ein umgekehrtes Tau bilden, für die drei Offiziere. Diese sind Saladin, sein Wazir und ein Emir. Der Wazir sitzt auf der rechten Seite.

EROEFFNUNG

Saladin kreuzt seine Hände, die linke über die rechte, Wazir und Emir nehmen sie zwischen die ihrigen.

Saladin: A—

Wazir: U—

Emir: M—

Alle zusammen. Aum.

Saladin (erhebt sich) Tu was du willst soll das ganze Gesetz sei

Wazir (erhebt sich) Liebe ist das Gesetz,

Emir (erhebt sich) Liebe unter Willen.

Saladin: Kameraden Soldaten, helf mir. Was ist die erste Pflicht eines treuen Mannes?

Wazir: Geheimnisvoller Meister, das Lager zu bewachen.

Saladin: Lasset das Lager bewacht sein.

(Das wird getan durch Verschiessen der Türen und Aufstellen einer Wache, wenn eine da ist).

Wazir: Geheimnisvoller Meister, das Lager ist vorschriftsmäßig (gebührend) bewacht.

Saladin: Die nächste Pflicht?

Care Frater: F. T. ,

93,

Mit bestem Dank zurück.
Brief folgt.

93, 93/93.

Herliche Grüsse und Wünsche

Fr.: Paragannus



Emir: Zu sehen, ob die anwesenden treue Männer sind.
Saladin: In Ordnung, Kameraden Soldaten.
Alle: (nehmen die Stellung ein und geben das Zeichen).

Saladin: Wie viele Offisiere hat das Lager?

Wasir: Drei sichtbare.

Emir: Und acht unsichtbare.

Saladin: Was ist die Waffe des Meisters?

Wasir: (Gibt die Kerse Saladin). Licht.

Saladin: Wozu soll er es gebrauchen?

Emir: Um Wahrheit zu finden.

Saladin: Wo soll er sie suchen?

Wasir: Im Brunnen.

S.W.N. (Sie gehen zusammen, indem Saladin die Kerse trägt, Wasir und Emir die Arme über seinem Rücken kreuzen, zum Brunnen).

Saladin: Ein Born verschloss sich, ein Brunnen wurde versiegelt! Brüder, laßt die Quelle geöffnet sein!

S.W.N. (nehmen die Arche weg und tragen sie zum Altar, indem sie vor Saladin schreiten, der die Kerse darauf stellt. Sie bilden ein Dreieck um den Altar. Saladin nimmt den Dolch und gibt ihn Wasir, den Diskus und gibt ihn Emir und nimmt selbst das Gesetzbuch. Emir legt den Diskus auf den Altar im Westen der Kerse: Saladin legt das Buch offen auf den Diskus: Wasir legt den Dolch auf das Buch).

Saladin: Kameraden Soldaten, wir haben das ^{lebende} Wasser der Wahrheit aus dem Brunnen der Oase geschöpft.

Alle: O.T.O. Beifall! (alle nehmen wieder die Sitze ein).

SCHLUSS

(Wiederholung der Eröffnung bis zu "Acht unsichtbare".

Saladin: Kameraden Soldaten, wie sollen wir die Wahrheit bewachen?

Wasir: Durch Schweigen.

Sie nehmen das Buch, etc., und wiederholen ihre Handlungen in der Eröffnung in umgekehrter Reihenfolge bis der Brunnen wieder geschlossen ist).

Saladin: (löscht seine Kerse aus).

Alle: O.T.O. Beifall.

Emir: Laßt jeden Mann nach seinem Zeit weggehen!
 Die Tür ist geöffnet.

WEIHE

Erster Punkt: Der Eid

Zweiter Punkt: Das Erzeugnis

Dritter Punkt: Die Ernährung

Erster Punkt

Der Kandidat wartet draussen. Saladin beauftragt Wasir und Emir ihm Zutritt zu gewähren. Sie gehen hinaus und fragen ihn, ob er einverstanden ist sich die Augen verbinden zu lassen. Sie tun dies mit seiner Zustimmung und führen ihn zur Tür. Wasir klopft einmal.

Saladin: Wen habt Ihr da?

Wasir: Einen armen Fremden, den es zu unserer Oase gezogen hat und die Gastfreundschaft unseres Lagers genießt.

Saladin: Halt! (Die Wache schliesst die Tür.)

Main Herr, ich frage Sie: Sind Sie frei und volljährig?

Kandidat: Ja.

Saladin: Verstehen Sie, dass Sie sich bei Betreten dieses Lagers der Todesstrafe ausgesetzt haben?

Kandidat: Ja.

Wasir: (richtet seinen Dolch auf die Gurgel des Kandidaten).

Saladin: Betrachten Sie die Ehre als Mitglied bei uns aufgenommen zu werden als vollständigen Ausgleich für diese Verurteilung?

Kandidat: Ja.

Saladin: Schreite vorwärts, o freier Mann, ohne Furcht!

W. & E. (Wasir und Emir verlassen ihn und er schreitet zur Mitte des Lagers vorwärts. Wenn es nötig ist, wird er sanft geführt. Angekommen, halten sie ihn an).

Saladin: Wen habt Ihr da?

Wasir: Einen armen Fremden, den es zu unserer Oase gezogen hat und der die Gastfreundschaft unseres Lagers genießt.

Saladin: Wer antwortet für ihn?

Wasir: Ich, der Vater.

Saladin: Gehe vorüber, Suchender des Lebens!
 W. & E. (Führen den Kandidaten zum Westen des Brunnens).
Saladin: Wen habt Ihr da?
Emir: Einen armen Fremden, den es zu unserer Oase gezogen hat und die Gastfreundschaft unseres Lagers genießt.
Saladin: Wer antwortet für ihn?
Emir: Ich, die Mutter.
Saladin: Gehe vorüber, Suchender des Lebens.
 W. & E. (Führen den Kandidaten zum Altar).
Wasir: Geheimnisvollster Meister, ich stelle Dir _____ (vollständiger Name des Kandidaten) _____ vor, einen armen Fremden, den es zu unserer Oase gezogen hat und die Gastfreundschaft unseres Lagers genießt.
Saladin: Wird gut und angemessen ((würdig)) für ihn gebürgt?
Emir: Ja.
Saladin: Ist er geprüft?
Wasir: Ja. (Emir packt seine Handgelenke von hinten, Wasir legt den Dolch an).
Saladin: Mein Herr! Sind Sie vorbereitet unseren Gesetzen und Vorschriften zu gehorchen und sie hochzuhalten?
Kandidat: Ja.
Saladin: Sich nach unseren Zeremonien und Bräuchen zu richten?
Kandidat: Ja.
Saladin: Und diese Zeremonie und Weihe durchzuhalten?
Kandidat: Ja.
Saladin: In allen Fällen der Schwierigkeit und Gefahr, in wem setzt Du Dein Vertrauen?
Kandidat: In mich selbst.
Saladin: Recht froh bin ich, Deinen Glauben so wohlbegründet zu finden. Wir sind willens Dir Zutritt zu gewähren, weil zwei würdige Personen darin übereinstimmen dies dir möglich zu machen; aber ich bin verpflichtet Dir zu erklären, daß es besser gewesen wäre, Du wärest uns niemals näher gekommen, solltest Du Dir einbilden, dass wir Dich die Geheimnisse der Mysterien lehren können. Die wirklichen Geheimnisse sind nicht mitteilbar. Das Geheimnis der königlichen Kunst

wächst wie eine Blume in dem Herzen des Menschen. Alles was wir tun können ist, diese Blume mit Nahrung, Luft, Wasser und Sonnenlicht zu versorgen.
Kandidat: Wird das Versprechen solcher Hilfe Dir genügen?
Kandidat: Ja.
Saladin: Der Mensch ist blind von seiner Geburt bis zu seinem Tod. Tief in seinem Herzen ist der heisse Wunsch eingewurzelt, das Licht zu sehen und seine Quelle zu erreichen. So kurz ist das Leben, dass wenig Erfolg beschieden ist. Für die meisten von uns ist das Aussererete, das während unserer Reisen in diesem Tal des Todes erhofft werden kann, einen schwachen Schimmer jenes Lichtes zu erlangen, das von jenseits kommt, um uns zu stärken und zu ermutigen auf unseren Reisen seiner Quelle entgegen. Jedoch trotz aller Hilfe, die der Menschheit geleistet wird, finden viele niemals das Licht. Auch wissen wir nicht ob Du, selbst mit der Hilfe, die wir Dir geben können, Erfolg haben wirst.
 Deshalb zögere ich und erkläre: bis jetzt wurde nichts getan, das es verunmöglichen würde Dich zurückzuziehen. Aber wenn Du noch darauf bestehst, dann wird Dich nichts je dazu in den Stand setzen, die Bande zu zerreißen, welche Du im Begriff stehst mit uns und dem Orden zu verknüpfen.
 Deshalb noch einmal, das dritte und letzte mal, Kandidat, ich frage Dich, wünschst Du noch immer ein Mitglied unseres Ordens zu werden? Bitte antworte laut.
Kandidat: Ja.
Saladin: (Klopft hart an den Altar mit dem Dolch, den Wasir ihm gegeben hat).
 Dann wird das Ihrige getan sein!
 Brüder, tut Eure Pflicht!
 W. & E. (Wasir legt des Kandidaten linke Hand auf das offene Buch und Saladin hält sie dort mit dem Dolch fest, den er dort während des Eides feathält. Emir packt den Kandidaten derb bei der Gurgel).
Saladin: Bist Du willens eine feierliche Verpflichtung einzugehen: die Geheimnisse und Mysterien unseres Ordens nicht zu

verletzen?

Kandidat:

Ja.

Saladin:

Wiederhole Deinen ganzen Namen und sprich mir nach:
Ich _____ (vollständiger Name) in der Gegenwart der
Kräfte der Geburt, der sichtbaren und unsichtbaren,
und dieses Lagers freier Menschen, verspreche und
schwöre hierdurch und hierauf feierlichst:
niemals zu verraten,
was ich unter dem Siegel lerne
innerhalb der bewachten Grenze
dieses heiligsten Ordens
Ausser es sei ein treuer Bruder
und nicht ein anderer
indem ich ein gründliches Teil
reiner Vorsicht anwende
ob er ein rechtmässiger
auf Treue erprobter ist.
Durch göttliches Recht
von Griff und Zeichen
und von jedem Wort
dass Du gehört hast
in vollem Besitz
oder sonst bei einer Tagung
eines solchen Lagers wie diesem, in dessen Grenzen
ich stehe, indem ich nach dem heiligsten Orden verlange
welchen ich kenne
durch die Buchstaben O.T.O.

Saladin:

Neben dem Eid der Verschwiegenheit gibt es gewisse
Verpflichtungen, die dazu bestimmt sind Dich auf Dein
Weg wie auf unseren tüchtiger zu machen.
Bist Du willens diese einzugehen?

Kandidat:

Ja.

Saladin:

Ich verspreche und schwöre feierlichst/ dass ich mich
nicht unterwerfen will/ dem Hypnotismus,/ Mesmerismus,/
oder irgendeiner ähnlichen Praktik/ wobei mein volles
Bewusstsein/ und freier Wille/ geschwächt werden könnte.

Ich verspreche und schwöre feierlichst,/ dass ich nicht
ungebührlich geniessen will/ irgendeine Droge/ solche
wie Alkohol/, Aether/, Opium/, Haschisch/, oder Cocain/,
wobei mein volles Bewusstsein/ und freier Wille/ ge-
schwächt werden könnte./

Endlich/ verspreche und schwöre ich/ feierlich und er-
geben/

Ich verspreche und schwöre feierlichst,/ dass ich mir
selbst nicht erlauben werde/ ~~das~~ ^{zu} ~~ungebührlich~~ ^{ungebührlich}
((gesetzwidrig)) /unter den Einfluss/ irgendeiner
Person/ fallen/ wobei mein freier Wille/ geschwächt
werden könnte./

Endlich/ verspreche und schwöre ich feierlich und er-
geben/ den Gesetzen des Ordens im allgemeinen zu gehor-
chen/ und im besonderen den Vorschriften des Grossmei-
sters des Ordens/ oder des von ihm bestellten Vertreters
wie sie mir mitgeteilt werden/ durch den geheimniavoll-
sten Meister dieser Orde/ unter der Hand und Siegel
von Mephomet/.

Diese verschiedenen Punkte/ schwöre ich feierlich zu
befolgen/, indem ich sie jedem und jedermann erkläre/,
der im Einklang ist/ mit meinem eigenen freien Willen/,
bei keiner geringeren Strafe/ bei Uebertretung/ von
irgendeinem von ihnen/ als der, dass meine Gurgel mit
einem Dolch durchstoichen wird/.

Saladin: (Nimm die Dolchspitze an die Gurgel) und mein Leichnam/
zu den Medungeheuern geworfen wird/, damit sie ihn ver-
schlingen.

S., W. & E. (sprechen AUM wie in der Eröffnung).

Saladin:

Du wirst diesen feierlichen Eid mit Deinen Lippen auf
das Gesetzbuch besiegeln. (Es wird getan).

Du wirst Dich nun aus meiner Nähe zurückziehen und Dich
der Verpflichtung unterziehen, Dich auf die Prüfung vor-
zubereiten, die Dich erwartet.

W. & E.

(Führen den Kandidaten hinaus).

wie die Sonne, unser Vater, immer am Himmel ist, gerade wenn wir sie nicht wahrnehmen.

Nun, der Dolch hat die Gestalt eines Kreuses und der Diskus die eines Kreises. Kreuze und Kreise sind deshalb wahre Zeichen unseres Ordens. Da wirst du deshalb vollkommen aufrecht stehen, die Füße zusammen. Nun verbinde die Daumen Deiner Hände und, indem du den linken Fuß hinter und quer zum rechten stellst, schwinde ihn mit einer Kreisbewegung nach aussen, bis er vor und quer zum rechten bleibt.

In dieser Stellung werden die Geheimnisse der Weihe mitgeteilt. Sie bestehen aus einem Zeichen, einem Griff und einem Wort.

Das Zeichen wird gegeben, indem man die Finger der rechten Hand zur Faust ballt und eine Bewegung macht, als wenn man die Gurgel mit dem Daumen durchbohren wolle. Der Griff wird gegeben, indem du den Daumen des Bruders mit Deinen Fingern ergreifst und ~~es~~ ihn neunmal drückst. Dann erhebst du Deinen eigenen Daumen. Dieser Griff erfordert ein Wort.

Das Wort ist, welches bedeutet Der Herr. Wie im Minerval-Grad ist es der Universale Name des Höchsten.

Saladin: (Klopft) Schickt den Kandidaten auf seine Reisen mit der Sonne.

(Drei Perioden für sieben Jahre).

(Gibt den Griff) Was ist dies?

E. für den Kandidaten: (der in allen Teilen wiederholt. Der Kandidat muss während dieser Reisen diesen Dialog vollständig lernen).

Der Griff oder Zeichen von und ein

Saladin: Was erfordert er?

E. für K.: Ein Wort.

Saladin: Gib mir das Wort.

E. für K.: Bei meiner Einweihung wurde ich gelehrt vorsichtig zu sein, ich will es mit Dir buchstabieren.

Saladin: Ich bin einverstanden. Beginne. (Es wird getan)

Was ist seine Bedeutung?

E. für K.: Der Herr. (Ueberlässt den Kandidaten Wazir).

Saladin: Gehe vorbei. *Lanun*

Wazir: Edler Emir, ich stelle Dir einen Mann und einen Bruder dieser Einweihung vor.

Emir:

Ich will ihm danken, dass er mir als ein Mann und ein Bruder nachtrüht. (Tut es) Hast Du irgendetwas mitzuteilen?

E. für K.:

(der wiederholt) Ja.

Emir:

(indem er sich erhebt mit dem Griff) Was ist dies?

Wazir für K.:

Der Griff oder Zeichen von einem und einem.....

Emir:

Was bedeutet es?

E. für K.:

Ein Wort.

Emir:

Gib mir das Wort.

E. für K.:

Bei meiner Einweihung wurde ich gelehrt vorsichtig zu sein. Ich werde es mit Dir buchstabieren.

Emir:

Ich bin einverstanden. Beginne. (Sie tun es) Seine Bedeutung?

E. für K.:

Der Herr. (Wazir verlässt den Kandidaten).

Emir:

Gehe vorbei. (Er erhebt sich und geleitet den Kandidaten rund herum und zu Wazir).

Emir:

Würdiger Wazir, ich stelle Dir einen Mann und einen Bruder dieser Einweihung vor.

Wazir:

Ich will ihm danken, dass er mir als ein Mann und ein Bruder nachtrüht. (Tut es). Was ist das?

Emir für K.:

Der erste Ordenschritt.

Wazir:

Bringst Du sonst noch etwas?

Emir für K.:

Ja. (Gibt das Zeichen)

Wazir:

Was ist das?

Emir für K.:

Das Zeichen eines Mannes und eines Bruders.

Wazir:

Worauf weist es hin?

Emir für K.:

Auf die Strafe meiner Verpflichtung.

Wazir:

Hast Du irgendetwas mitzuteilen?

Emir für K.:

Ja. (Gibt den Griff)

Wazir:

Was ist das?

Emir für K.:

Der Griff oder Zeichen eines Mannes und eines Bruders.

Wazir:

Was bedeutet es?

Emir für K.:

Ein Wort.

Wazir:

Gib mir das Wort.

Emir für K.:

Bei meiner Einweihung wurde ich gelehrt vorsichtig zu sein. Ich werde es mit Dir buchstabieren.

Wasiri: Ich bin einverstanden. (Sie tun es) Seine Bedeutung?

Emir für K.: Der Herr.

(Emir verlässt den Kandidaten)

Wasiri: Passiere. (Führt den Kandidaten rund herum zu Saladin).

Geheimnisvoller Meister, ich stelle Dir einen Mann und einen Bruder bei seiner Einweihung vor, damit er ein Zeichen Deiner Gunst empfangen möge am Anfang seiner Reisen mit der Sonne.

Saladin: Mein Bruder, es liegt mir sehr viel daran Dir in bezug auf Deinen Wandel unter uns zu raten. Während der ganzen Zeremonie bist Du vielen Gefahren und Unbequemlichkeiten ausgesetzt gewesen; und Du warst vollständig hilflos, um Dich gegen Bosheit und Rücksichtslosigkeit zu verteidigen. Ich bitte Dich, trage es immer in Deinem Herzen, solltest Du irgendwann irgendeinen Bruder in Nacktheit, Armut, Gefahr oder Ungemach antreffen, sei schnell bereit es ihm zu erleichtern oder ihm beizustehen. Für diese Ueberlegung ist es dieblich, wenn ich Dir den Diskus zum Geschenk mache, dem Symbol jenes Lebenslichtes, ohne das Du nichts wärest und das Du deshalb dort gleichmäßig von Dir ausstrahlen solltest, wo es nottut. Möge Dein Betragen unter uns frei und ruhmreich sein wie es unser Vater, die Sonne, ist und Dein Fortschritts schnell gegen jenes weitere Licht, von dem Du nun der frühesten Strahl erblickt hast. Setze Dich, Bruder. Es ist ein uralter Brauch unter uns, so dass seit Menschengedenken nicht das Geringste ~~ganz~~ ^{ganz} ~~was~~ für die Offiziere des Lagers üblich war, ~~ein~~ ^{ein} ~~Mann~~ ^{Mann} dem jüngst gewonnenen Mann und Bruder ein Bankett zu offerieren. Du hast Deine Absicht zu verstehen gegeben Dich nach diesem Brauch zu richten, und die Arbeit des Abends ist vollendet. Wir können von der Arbeit zur Erholung übergehen.

Zum Anfang.

ZWEITER GRAD ... WEIHE ((Einweihung))

ERÖFFNUNG.

Die Oase ist im ersten Grad eröffnet. Der Kandidat hatte sein Passwort gegeben. Das Zeit, etc. von Saladin ist nur Mitte gerückt worden und dem Westen zugewendet. Das Wasser des Brunnens hat nur noch geringe Tiefe.

Saladin kreuzt seine Hände, die rechte über die linke, Wasiri und Emir nehmen sie zwischen die ihrigen.

<u>Saladin:</u>	A.
<u>Wasiri:</u>	U.
<u>Emir:</u>	M.
<u>Alle:</u>	AUM.
<u>S.:</u>	(erhebt sich) Tu was Du willst soll das ganze Gesetz sein.
<u>W.:</u>	(erhebt sich) Liebe ist das Gesetz,
<u>E.:</u>	(erhebt sich) Liebe unter Willen.
<u>S.:</u>	Kameraden Soldaten, helft mir. Was ist die erste Pflicht eines Magiers?
<u>W.:</u>	Geheimnisvoller Meister, das Lager zu bewachen.
<u>S.:</u>	Lesst das Lager bewacht sein. (Es wird getan.)
<u>W.:</u>	Geheimnisvoller Meister, das Lager ist vorschriftsmäßig bewacht.
<u>S.:</u>	Die nächste Pflicht?
<u>E.:</u>	Nachzusehen, ob alle Anwesenden Magier sind.
<u>S.:</u>	In Ordnung, Kameraden Soldaten. (Stellung und Zeichen).
<u>S.:</u>	Wie viele Offiziere hat das Lager?

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W.1 Drei sichtbare.
E.1 Und acht unsichtbare.
S.1 Was haben wir im Brunnen gefunden?
W.1 Wahrheit.
S.1 Was ist sonst dort?
E.1 Erfrischung.
S.1 Lasst uns davon teilhaben.
 (Sie gehen wie vorher zum Brunnen, aber S. lässt seine Kerze zurück. Im Osten des Brunnens bilden sie ein Dreieck. W. und E. legen ihre vier Hände auf Saladins Schultern.)
W. & E.1 Wir schwören, Dich auf Deinen Wegen zu bewachen.
 (Sie kehren sich um, als bewachten sie ihn.)
 (S. taucht seine Hand in den Brunnen und bietet ihnen zu trinken an und trinkt auch. In den Brunnen sollte für diesen Zweck ein Becher Wein gestellt sein.)
S.1 Wer vom Wein trinkt, soll wieder danach dürsten; aber aber wer so vom Wein trinkt, den ich ihm geben werde, den soll niemals dürsten.
 (Sie kehren zurück.)
S.1 Kameraden Soldaten, wir haben den Wein des Lebens aus dem Brunnen der Vase geschöpft.
 (O.T.U. Beifall.)
 (Alle nehmen ihre Plätze ein.)

Schluss:

Dasselbe wie bei der Eröffnung. Danach schliessen sie im I^o.

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EINSEGUNG

Erster Punkt Prüfung. ((Verhör))
Zweiter Punkt Der Eid.
Dritter Punkt Die Prüfung.
Vierter Punkt Die Einsegnung und Instruktion.

Erster Punkt
 Der Ort ist geöffnet im ersten Grad.
S.1 Bruder-Soldaten, ----- ist nun ein Kandidat, um zu einem Magier geweiht zu werden; er muss zuerst Beweise seiner Würdigkeit geben Tugend zu erwerben. Ich werde deshalb die notwendigen Fragen stellen.
 (E. wendet den Kandidaten dem Throne zu.)
 (Dem Kandidaten wird dieser Dialog vor der Zeremonie gelehrt.)
S.1 Wo wurdest ^{Du} zuerst für Deine Einweihung vorbereitet?
E.1 Im Herzen, wahrhaftig.
S.1 Wo das nächste mal?
L.1 An einem leicht zu findenden Ort, nahe bei einer Quelle.
S.1 Wie lang bleibst Du dort?
E.1 Neun Monate.
S.1 Wo wurdest Du eingeweiht?
E.1 In einer Vase.
S.1 Zu welcher Stunde?
E.1 Bei der Dämmerung.
S.1 Die Sonne ist aufgegangen. Verpflichtest Du Dich bei Deiner Namensrede und Deiner Zuverlässigkeit als ein Bruder, dass Du während der Zeremonie der Weihe zu einem Magier standhaft ausharren wirst?
E.1 Ja.
S.1 Ich warne Dich, weil eine schwere Probe Deiner Aufrichtigkeit verlangt werden wird. Wofern Du nicht darauf vorbereitet bist, Deine soziale Stellung auf Spiel zu setzen und möglicherweise Deine Freiheit oder Dein Leben, wird es besser für Dich sein, Dich augenblicklich zurückzuziehen. Ich wünsche ferner Dir

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fest einzuwirken, dass dieser Orden eine Gemeinschaft mutiger, ernster und ehrlicher Männer ist und dass diese Merkmale nichts zu tun haben mit den Schauer-spielen der Orden, die zum Amusement erwachsener Kinder eingesetzt wurden.

(Pause)

S.1 (laut) Kandidat, bestehst Du mit Deinem Willen darauf, zu einem Magier geweiht zu werden?

K.1 Ja.

S.1 Gelobt Du gleicherweise bei Strafe Dich zu verpflichten, dass Du das, was ich Dir nun mitteilen werde, mit der gleichen peinlichen Vorsicht wie unsere anderen Geheimnisse verschweigen wirst?

K.1 Ja.

S.1 Dann werde ich Dich mit dem Pass-Griff und dem Pass-Wort vertraut machen, die zu dem Grad führen, zu dem Du Zulassung suchst.

Der Pa.s-Griff wird durch Verbindung der Hände gegeben wie Dich gelehrt wurde, und Drehung des Handgelenkes scharf nach rechts. Das Pa.s-Wort ist Thelema, was Wille bedeutet in der griechischen Sprache. Sieh frei und furchtlos in meine Augen und sage mir: Das Wort des Gesetzes ist Thelema.

Du wirst Dich nun aus dem Lager nach einem vorbereiteten Platz zurückziehen, um Dich dort den notwendigen Vorbereitungen für Deine Weihe zu unterziehen.

(E. führt den K. hinaus.)

Zweiter Punkt

Der Eid

Der Kandidat ist dadurch vorbereitet, dass er den rechten Arm nach der Schulter hält, der Ärmel seines Kleides ist sicher zurückgesteckt ((aufgeschlagen)). Das Lager ist für den zweiten Grad eröffnet. K. geht hinaus, bereitet den Kandidaten vor und klopft zweimal. W. öffnet die Türe.

Wen hast Du dort?

Einen Mann und einen Bruder, dessen Wille es ist, zu einem Magier geweiht zu werden.

Halt!

(W. legt den Diskus auf die Brust des K.)

S.1 Verbürgst Du Dich dafür, dass er richtig vorbereitet ist?

W.1 Ja.

S.1 Lasse ihn ein in angemessener Form.

(Der K. wird vor den Thron geführt von W.)

S.1 (gibt den Griff) Was ist das?

K.1 Der Griff oder das ^{Wort} Zeichen eines Mannes und eines Bruders.

S.1 Was bedeutet er?

K.1 Ein Wort.

S.1 Gib mir das Wort.

K.1 Bei meiner Einweihung wurde ich gelehrt vorsichtig zu sein, ich will es mit Dir buchstabieren.

S.1 Ich bin einverstanden, beginne.

(Sie buchstabieren.)

S.1 Was bedeutet es?

K.1 Der Herr.

S.1 (gibt Pass-Griff) Was ist das?

K.1 Der Pass-Griff, der vom ersten zum zweiten Grad führt.

S.1 Was bedeutet er?

K.1 Ein Pass-Wort.

S.1 Gib mir das Wort.

K.1 Thelema.

S.1 Was ist seine Bedeutung?

K.i Wille.
S.i Passiere, Thelema.
 (K. führt den Kandidaten zur Mitte).
S.i Du stehst nun in der Mitte unseres Lagers, dem Ort des Gleichgewichts. Höre zuerst das Buch des Gleichgewichts.
 (Ein Redner, der irgendein Mitglied der Masse sein kann und wegen der Vollkommenheit seines Vortrages auserwählt wurde, liest Liber XXX.)
S.i Eine andere und ernstere Verpflichtung wird nun von Dir verlangt werden. Bist Du willens sie anzunehmen?
K.i Ja.
S.i Offiziere, tut Eure Pflicht.
 (Sie gehen zum Altar, W. weist den K. an, die rechte Hand auf das offene Buch zu legen. Er richtet den Dolch auf des K. Herz, während E. den Diskus auf seinen Kopf drückt.)
S.i Wiederhole Deinen vollständigen Namen und sage mir nach: Ich -----, in Gegenwart der sichtbaren und unsichtbaren Kräfte des Lebens und dieses Lagers der Magier, verspreche und schwöre hierdurch und hierauf feierlichst: niemals zu verraten
 Was ich unter dem Siegel lerne
 Innerhalb der bewachten Grenze
 Dieses Heiligtums Ordens
 Ausser es sei ein ^{treuer} Bruder
 Und nicht ein anderer
 Und er reinigte
 Und weihte
 Durch hohe Genehmigung
 Einen wahren ((treuen)) Magier
 Indem ^{er} ein gründliches Teil
 besondere Vorsicht anwendete
 dass er vorschrittswesig
 Auf ^{seine} Treue geprüft ist
 Durch göttliches Recht
 Von Griff und Zeichen

Und von jedem Wort
 Dass Ihr gehört habt
 Mit voller Ueberzeugung
 Oder sonst auf einer Tagung
 Eines solchen Lagers wie diesem, innerhalb dessen Grenze
 Ich stehe, indem ich nach dem heiligsten Orden strebe
 Welchen ich kenne
 Durch die Buchstaben O.T.O.
S.i Ausser dem Eid auf Verabwiegheit gibt es gewisse Verpflichtungen, die mit der Absicht erlassen wurden, Dich auf Deinem Wege und auf unseren tüchtiger zu machen. Bist Du willens, diese anzunehmen?
K.i Ja.
S.i Sprich mir nach: Ich verpflichte mich feierlich zu wissen ((kennenzulernen)), zu wollen, zu wagen und zu schweigen. Diese verschiedenen Punkte zu schwöre ich feierlich zu beachten unter keiner geringeren Strafe, als der, dass meine Brust entzwei geschnitten wird, mein Herz herausgerissen und den Vögeln der Luft vorgeworfen wird, damit sie es verschlingen können.
 (Zweimal ^{sicheln} ~~verschneiden~~ ^{indem} auf CCXX, das Buch an die Lippen heben; ~~schaben~~ ^{schaben} wird.)
 Deine erste Handlung wird nun sein, Dich unserer Erklärung für die Menschenrechte anzuschliessen. Diese wirst Du in dreifacher Ausfertigung mit Deinem vollen Namen und Adresse unterzeichnen. Eine Kopie behalten wir zurück, die anderen werden öffentlich angeschlagen an symbolischen Gebäuden von Mathaus und Kirche.
 (Alle erheben die rechte Hand, der K. hält dabei das Buch. Alle wiederholen.)
 Es gibt keinen Gott ausser dem Menschen.
 Der Mensch hat das Recht nach seinem eigenen Gesetz zu leben.
 Der Mensch hat das Recht auf die Art zu leben, wie er es tun will.

Der Mensch hat das Recht sich nach seinem Willen zu kleiden.
 Der Mensch hat das Recht zu wohnen wie er will.
 Der Mensch hat das Recht sich auf der Oberfläche der Erde
 zu bewegen wie er will.
 Der Mensch hat das Recht zu essen was er will.
 Der Mensch hat das Recht zu trinken was er will.
 Der Mensch hat das Recht zu denken was er will.
 Der Mensch hat das Recht zu reden wie er will.
 Der Mensch hat das Recht zu schreiben wie er will.
 Der Mensch hat das Recht bildhauerisch zu gestalten wie
 er will.
 Der Mensch hat das Recht zu malen wie er will.
 Der Mensch hat das Recht kunstgewerblich zu gestalten wie
 er will.
 Der Mensch hat das Recht zu arbeiten wie er will.
 Der Mensch hat das Recht zu ruhen wie er will.
 Der Mensch hat das Recht zu lieben wie er will, wann, wo
 und wen er will.
 Der Mensch hat das Recht zu sterben wann und wo er will.
 Der Mensch hat das Recht jene zu töten, die diese Rechte
 durchkreuzen.
 (O.T.O. Beifall).

S.1 Unterzeichnet.
 (Der K. unterzeichnet, T. nimmt die Papiere.)

S.1 Im Namen des geheimen Meisters,
 (Hält das Buch an seine Augenbrauen).
 Im Namen des O.T.O.
 (Hält den Dolch an die Gurgel).
 Im Namen Durch die Vollmacht des Gross-Meisters Aphonet,
 (Hält den Diklos an das Herz).
 Ich weihe Dich zum Magier.
 (O.T.O. Beifall).
 Ich umgürte Dich nun mit dem heiligen Schwert; denn Du
 wirst es nötig haben. Ich befehle Dir das "ager zu besuche
 während wir das Mittagmahl genießen.
 (E. führt den K. zur Türe und bittet ihn sie
 zu bewachen mit nach aussen gerichtetem Gesicht

Der Redner liest nun eines der Folgenden:

"Dolores".

"Orpheus' Anrufung der Aphrodite" (der letzte Vers
 ist wegzulassen".)

"Orpheus Hymne "Rolle, starken dahinfließendes Leben".

"Die Priesterin von Panormita".

"Wir haben Dich gesehen, o Liebe," aus Atlanta.

"Ich bin Isis" aus Tannhäuser.

"Meine Seele ist ein verzaubertes Boot."

"Entzuberter Zauberer."

DRITTER PUNKT

DIE Prüfung

S.1

Kameraden, lasst uns am heiligen Brunnen erfrischen.

(Alle gruppieren sich um den Brunnen, ausgenommen
 man der Kandidat, und trinken, indem jeder den
 anderen bewacht.)

E.1

Geheimnisvollster Meister, die Wache braucht Erfrischung.

S.1

Lasst ihn aus dem Brunnen trinken.

(Alle nehmen ihre Plätze ein, ausgenommen W. und
 E., der den K. zum Brunnen führt. Sie legen
 seine Hände auf den Rand, so dass er sich hinunter-
 beugen hat, um mit dem Mund das Wasser zu
 erreichen. Entweder er verliert das Gleichgewicht,
 oder sie werfen ihn hinein. Er wird
 allein gelassen beim sich Herausarbeiten, so
 gut er das kann.)
 (Pause).

S.1

Bruder Magier, es ist gerechtfertigt, den Durst zu
 befriedigen, aber es ist weise, Vorsicht zu beobachten.
 Entweder durch Deinen eigenen Mangel an Gleichgewicht
 oder durch die Bosheit anderer kannst Du Dich in einer
 schimpflichen, erniedrigenden und lächerlichen Lage
 befinden, Du solltest sogar gewiss zufrieden sein, wenn
 Du späterem Unglück entgehen kannst. Du musst lernen

...eine bestimmte Sache auf eine bestimmte Art zu bestimmter Zeit zu tun. Kameraden Soldaten, belehrt den Kandidaten, auf welche richtige Art und Weise man den Durst befriedigt.

(W. und K. tun dies wie bei der Eröffnung, der K. ersetzt Saladin. Der Wein dieses Grades ist süßer Rotwein oder Champagner.)

S.1

Du wirst Dich nun aus dem Lager zurückziehen. bei Deiner Rückkehr werde ich Dir die Geheimnisse unseres Ordens dieses Grades mitteilen.

(Zieht sich zurück).

VIERTER PUNKT

DIE Weihe und Instruktion

S.1.

(Bei des K. Rückkehr),

O Herr aller Magier, ich rufe auf diesen Kandidaten hierdurch die Kräfte der Sphinx herab. Möge er Wissen, Mitleid, Mut, ^{und} Schweigen erwerben zu der Herrlichkeit Deines unaussprechlichen Namens. AUMN.

(Die folgende Stelle ist einzufügen, sobald ein gewauer Boulometer bereit ist. Der Boulometer besteht aus einer Verbindung zum Daumen mit einer Schraube und einem graduierten Rad ((Scheibe)). Der Kandidat hat die Schraube so weit wie er kann umzudrehen, und seine Geschicklichkeit dabei wird auf der Skala bezeichnet und registriert. Wenn er fertig ist, sagt Saladin:

S.1

Dies ist also der Masstab Deines Mutes, Willens, Kraft und Schweigens. Nun laß es mir Dir zeigen. (S. stellt den Boulometer ein und schraubt ihn bis zum Ende.)

S.1

Mein Bruder, wenn Du Wissen gehabt hättest, würdest Du gewusst haben, wie diese Schraube so einzustellen ist, dass sie ausser Tätigkeit kam. ((in Unordnung kam)).

S.1

Schickt den Kandidaten auf seine Reisen mit der Sonne. W. und K. führen ihn (desil?.....), sieben Kreise von sieben Jahren.)

(Der Redner liest die Gebete der Elemente von Levi.)

Doktrin und Ritual der Magie. Eliphas Levi.

Gebet der Sylphen

Geist des Lichts, Geist der Weisheit, deren Atem allen Dingen die Gestalt gibt und nimmt; Du, vor dem das Leben jedes Wesens ein Schatten ist, der verwandelt und ein Rauch, der vorüberzieht; Du, der über die Wolken steigt und über den Schwingen des Windes gliegt; Du, der ausatmet und die grenzenlosen Unermesslichkeiten sind bevölkert; Du, der einatmet und alle, welche vor Dir voraus kamen, zu Dir zurückkehren; endlose Bewegung in der ewigen Beständigkeit, sei Du für immer gelobt! Wir preisen Dich und wir loben Dich in den dahineilenden Reich des erschaffenen Lichts, der Schatten, Reflektionen und Bilder; und wir streben ohne Aufhören Deinem unveränderlichen und unverglichenen Glanze entgegen. Möge der Strahl Deiner Intelligenz und die Wärme Deiner Liebe auf uns herab kommen, also was flüchtig ist soll fest werden sein, der Schatten soll Körper werden, der Geist der Luft soll eine Seele empfangen und der Traum ein Gedanke sein. Wir werden nicht mehr vor dem Sturme hinweggefegt werden, sondern werden die beflügelten Streitrosse des Morgens zügeln und den Lauf der Abendwinde leiten, so dass wir vor Dein Angesicht fliegen können. O Geist der Geister, o ewige Seele der Seelen, o unverglichenen Atem des Lebens, o schöpferischer Seufzer, o Mund, welcher vorwärts atmet und das Leben aller Wesen mitzieht in die Ebbe und Flut Deiner ewigen Rede, welche der göttliche Ozean der Bewegung und der Wahrheit ist! Amen.

Gebet der Undinen.

Gefürchteter ((furchtbarer)) König des Meeres, Du hast die Schlügel der Schleusentore des Himmels ^{hoch} und die Wasser der Unterwelt am Zaune hältst in den Höhlen der Erde festhältst, König der Wasserflut und Ueberflutungen im Frühling; Du, der Du den Lauf der Flüsse und Quellen entriegelst; Du, der Feuchtigkeit anordnet, die wie das Blut der Erde ist, um das Blut der Pflanzen zu

werden; Dich beten wir an und Dich rufen wir an! Sprich zu uns, Deinen unbeständigen und unsicheren Kreaturen in den grossen Stürmen des Meeres, und wir werden sattern vor Dir; sprich zu uns auch in dem Murren der klaren Gewässer, und wir werden uns nach Deiner Liebe schenken! O Unermesslichkeit, in welcher alle die Flüsse des Lebens fliessen, um beständig in Dir wiedergeboren zu werden! sein! O Ozean der grenzenlosen Vollkommenheiten! Höhe, die Dich in der Tiefe widerspiegelt, Tiefe, die Dich in der Höhe aushaucht, führe uns zu wahren Leben durch Intelligenz und Liebe! Führe uns zu Unsterblichkeit durch Opfer, auf dass wir eines Tages würdig befunden werden mögen Dir Wasser, Blut und Tränen anzubieten für die Am Erlassung ((Verzeihung)) der Sünden. Amen.

Gebet der Salamander.

Unsterblich, ewig, unaussprechlich und unerschaffener Vater aller Dinge, der auf dem immerrollenden Wagen der Welten geboren wurde, welche sich unaufhörlich drehen; Herr der ätherischen Unermesslichkeiten, ^{aus} der Thron Deiner Kraft gehoben ist, von welcher Höhe Deine furchtbaren ugen alle Dinge wahrnehmen und Deine heiligen und schönen Uhren bis zu allen Dingen hören, höre Du Deine Kinder, die Du liebst, ehe die Zeitalter begannen; denn Deine goldene, Deine grosse, Deine ewige Majestät scheint über die Welt und den Himmel der Sterne! Du hast Dich über sie erhoben, o funkelnbes Feuer! Dort scheinst Du, dort besprichst Du Dich mit Dir selbst durch Deinen eigenen Glanz; und (ineshaustible?.....) Ströme des Lichts ergiessen sich aus Deiner Wesenheit für die Ernährung Deines unendlichen Geistes, der selbst alle Dinge ernährt und jenen (ineshaustible?.....) Schatz an Substanz bildet, der immer für die Generation bereit ist, welche die Formen, die Du vom Anfang an darin eingepreßt hast, anpasst und verwendet! Von diesem Geiste leiten auch die drei heiligsten Könige, die Deinen Thron umgeben und Dein Gefolge bilden, ihren Ursprung her. O universaler Vater! O alleinige und einziger Vater der gesegneten Sterblichen und Unsterblichen! Im ^asonderen hast Du Kräfte geschöpft die wie Wunder sind zu Deinen ewigen Gedanken und anbetungswürdigen Wesenheit; Du hast sie in höhere Stellung als die Engel gebracht,

die Deinen Willen der Welt verkünden; Schliesslich, Du hast uns ~~als~~ ^{an dritter Stelle} ~~als~~ ^{als} erschaffen inmitten unseres elementaren Reiches. Dort ist unsere unaufhörliche Aufgabe, Dich zu preisen und Dich anzubeten reines Vergnügens; dort brennen wir beständig in unserem Bestreben Dich zu besitzen, O Vater! O Mutter, mächtigste aller Mütter! O bewundernswerter Archetyp der Mütterlichkeit und reiner Liebe! O Sohn, Blume der Söhne! O Form aller Formen, Seele, Geist, Harmonie und Zahl aller Dinge! Amen.

Gebet der Unen.

Unsichtbarer König, der, indem er die Erde als Stütze benützt, die Abgründe durchfurchte, um sie mit Deiner Allmacht auszufüllen; Du, dessen Name die Gewölbe der Welt erschütterte, Du, der die sieben Metalle veranlasste, durch die Adern des Gesteins zu fliessen, Monarch der sieben Lichter, Vergelter der sich unterirdisch Abmühenden, ~~was~~ führe uns zu der begehrenswerten Luft und zu dem Reich des Glanzes. Wir wachen und wir arbeiten unablässig, wir suchen und wir hoffen bei den zwölf Steinen der Heiligen Stadt, bei den verborgenen Talismanen, bei dem Pol des Magnetes, der durch das Zentrum der Welt geht! Erlöser, Erlöser, Erlöser, habe Erbarmen mit jenen, die leiden, entfalte unsere Herzen, löse und erhebe((erheitere)) unser Gemüt, befreie unser ganzes Dasein! O Beständigkeit und Bewegung! O Tag eingehüllt mit Nacht! O Dunkelheit vercheitert mit Licht! O Meister, der niemals die die Löhne Deiner Arbeiter ~~anzunehmen~~ zurückhält! O silberne Weisses O goldener Glanz! O Krone der lebenden und wohlklingenden Diamanten! Du, der den Himmel auf Deinen Finger trägt wie einen Saphiring. Du, der unter der Erde in dem steinernen Königreich den wunderbaren Samen der Sterne, verbirgt, lebt, regiert, sei der ewige Spender des Reichtums, worüber Du uns zu Wächtern ~~gese~~ gesetzt hast! Amen.

S.1

Ich fahre nun fort Dich mit den Geheimnissen dieses Grades bekanntzumachen. Komme zu mir wie bei Deiner Reinigung.
(Er tut es).

Du wirst nun einen zweiten Schritt machen wie vorher, aber mit dem anderen Fuss. In dieser Stellung werden die Geheimnisse des zweiten Grades mitgeteilt. Sie bestehen aus einem Zeichen, einem Griff und einem Wort. Das Zeichen ist zweifach. Der erste Teil wird das Zeichen des Lebens oder der Manifestation genannt. Es wird dadurch gegeben, dass man die Finger beider Hände verbindet, die rechte Hand wird mit dem Oberarm aufrecht gehalten und dabei mit der Schulter einen Winkel bildet und der Unterarm vertical gehalten wird. Die linke Hand wird an die Rumpflinie gelegt. Dies ist die charakteristische Stellung der hauptsächlichsten Götter von Aegypten. Der zweite Teil wird das Zeichen des Todes genannt und wird dadurch gegeben, dass man die linke Hand an der Seite niederfallen lässt und mit der anderen die Bewegung eines Dolchstoßes ins Herz macht. Dies weist auf die Strafe Deiner Verpflichtung hin. Der Griff wird wie früher gegeben, aber durch Hinhalten des Daumens und mit nur sechsminütigem Bressen. Dieser Griff bedeutet ein Wort. Dies Wort ist -----, welches Der Herr bedeutet. Wie im Minerval-Grad ist es der universale Name oder Titel des Höchsten. Schickt den Kandidaten auf seine Reisen mit der Sonne.

S.1 (gibt den Griff) Was ist dies?E.1 für d. K.: Der Griff oder das Zeichen eines Magiers.S.1 Was bedeutet es?E.1 f.d.K.: Ein Wort.S.1 Gib mir das Wort.E.1 f.d.K.: Bei meiner Einweihung wurde ich gelehrt vorsichtig zu sein. Ich will es Dir buchstabieren.S.1 Ich bin einverstanden. Beginne.

(Sie tun es).

Was ist seine Bedeutung?

E.1 (f.K.): Der Herr

(führt den K. zu W.)

S.1

Passiere.

W.1

Edler Emir. Ich stelle Dir einen Magier bei seiner Weihe vor.

E.1

Ich werde ihm danken, dass er mir als ein Magier nachrückt.

(er tut es.)

Hast Du irgendetwas mitzuteilen?

W.1 (f.d.K., der wiederholt) Ja.E.1 (erhebt sich mit dem Griff) Was ist dies?W.1 (f.K.): Der Griff oder Beweis eines Magiers.E.1

Was bedeutet er?

W.1 (f.K.):

Ein Wort.

S.1

Gib mir das Wort.

W.1 (f.K.):

Bei meiner Einweihung wurde ich gelehrt vorsichtig zu sein. Ich werde es mit Dir buchstabieren.

E.1

Ich bin einverstanden. Beginne.

(Sie buchstabieren).

Seine Bedeutung?

W.1 (f.K.): Der Herr

(W. verlässt den K.).

E.1

Passiere.

(Er erhebt sich und führt den K. rund herum zu W.)

E.1

Würdiger Bazir, ich stelle Dir einen Magier bei seiner Weihe vor.

W.1

Ich werde ihm danken, dass er als ein Magier nachrückt.

(Er tut es).

Was ist dies?

E.1 (f.K.):

Der zweite Ordens-Schritt.

W.1

Bringst Du sonst noch irgendetwas?

E.1 (f.K.):

Ja.

(Gibt das Zeichen).

W.1

es ist das?

E.1 (f.K.):

Das Zeichen eines Magiers.

W.1 Worauf weist es hin?
E.(f.K.): Auf die Strafe meiner Verpflichtung.
W.1 Hast Du irgendetwas mitzuteilen?
E.(f.K.): Ja.
 (Gibt den Griff).
W.1 Was ist das?
E.(f.K.): Der Griff oder Beweis eines Magiers.
W.1 Was bedeutet es?
E.(f.K.): Ein Wort.
W.1 Gib mir das Wort.
E.(f.K.): Bei meiner Einweihung wurde ich gelehrt vorsichtig zu sein. Ich werde es mit Dir buchstabieren.
W.1 Ich bin einverstanden. Beginne.
 (Sie buchstabieren.)
 Seine Bedeutung?
E.(f.K.): Der Herr.
 (Emir verlässt den K.)
W.1 Passiere.
 (Führt den K. rund herum zu Saladin.)
 Geheimnisvollster Meister, ich stelle Dir einen Magier bei deiner Einweihung vor, damit er ein Zeichen Deiner Gunst auf seinen Reisen mit der Sonne erhalten kann.
S.1 Mein Bruder, im ersten Grad wurdest Du mit einem Kleid der Dunkelheit beschenkt, doch in seiner Form war eine gewisse Anrufung des Lichts verborgen. Zu jenen, die auf diese Weise das Licht anrufen, kommt das Licht. Ich befestige deshalb dieses rote Dreieck, bei dem die Spitze abwärts zeigt, als wenn es der Keil des Lichts wäre, indem es die Wolken sehr schnell zerteilt, welches die Geburt umgibt und das Leben mit seinen Strahlen erwärmt. Wie es geschrieben steht "Die Sonne der Gerechtigkeit soll sich erheben mit Heilung in euer ihren Schwingen.
 Dieses Dreieck ist sich das spezielle Symbol des Herrn des Asons, Ra-Hoor-khuit, des gekrönten und siegenden Kindes, die ewige Sonne die nicht stirbt, welchen wir verehren. Ich umgürte ich euch mit diesem Schwert,

welches Du scharf und glänzend halten sollst, weder ohne Notwendigkeit ziehen, noch es in die Scheide stecken sollst ohne Ehre. Setze Dich, Bruder Magier.

(Kurze Pause)

1. Offizier: Erhebe Dich, Bruder Magier! Gehe vorwärts nach dem Osten! Grüsse den Stuhl! Steh in Ordnung!
2. Offizier: Bruder Magier, Dieser Grad, einfach allem Anscheine nach, ist von Ausserst praktischer Wichtigkeit für Dich, denn er ist der symbolische Grad des Lebens. Die höheren Grade, vom fünften an aufwärts, sind in der Tat nahezu Vollendungen und Auslegungen von diesem.

Es ist deshalb passend, dass Du über die Konstitution und die Regierung unseres Heiligen Ordens belehrt werden solltest, denn durch das Studium seines Gleichgewichtes, etc., etc. . . . wie im blauen Equinox. X

Im letzten Paragraphen der "Konstitution und Regierung" etc. im blauen Equinox sind die Worte "Bruder Magier" einzufügen nach dem "Solch", mit welchem der Paragraph beginnt. Also: "Solches, Bruder Magier, ist ein skizziertes kurzes Schreiben der Regierung des O.T.O. Er kombiniert Monarchie mit Demokratie" etc. etc. bis zum Ende des Paragraphen.

(Der Redner liest die Konstitutionen).

S.1

Es besteht ein uralter Brauch unter uns, so dass seit Menschengedenken nicht das Gegenteil davon getan wurde, das die Offiziere der Masse dem jüngst gewonnenen Magier ein Bankett offerieren. Du hast Deine Zustimmung dazu gegeben, Dich diesem Brauche anzupassen und, das Geschäft des Abends ist vollbracht, wir können von der Arbeit zur Erholung übergehen.

DER DRITTE GRADWEIHEKROEPFUNG.

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Konstitution und Regierung: "durch das Studium seiner Ausgewogenheit (Balance) kannst du selber zum Verständnis der Methode gelangen, wie du dein eigenes Leben regieren lernst. Denn... der Mensch ist nur ein Plan des Universums und die Gesellschaft ist nur dasselbe in einem grösseren Masstab.

"Der neunte Grad" - das Heiligtum der Gnosis ... seine Mitglieder müssen, entsprechend der Natur ihrer Einweihung, ihre Glorie in einer Wolke von Dunkelheit verhüllen. Sie bewegen sich ungesehen und unerkannt unter den Jüngern von uns und leiten uns behutsam und hochherzig zu den heiligen, unaussprechlichen Mysterien des Wahren Lichts."

Kraftvollste Macht ist unvereinbar mit Glanz.

Die Oase ist im zweiten Grad offen. Der K. hat das Pass-Wort gegeben etc. Das Zelt ist zum Westen des Brunnens gerückt worden und dem Osten zugewendet. Der Brunnen ist trocken. Saladin kreuzt seine Hände, die rechte über die linke, W. und K. nehmen sie und nehmen sie wieder auseinander. Dann halten sie sie über seinen Kopf, offen, händisch wie wie angegeben.

S.: A.

W.: U.

E.: M.

Alle (gleichzeitig): AUM.

S. (erhebt sich) Tu was Du willst soll das ganze Gesetz sein.

W. (erhebt sich) Liebe ist das Gesetz,

E. (erhebt sich) Liebe unter Willen.

S.: Kameraden Soldaten, helft mir. Was ist die erste Pflicht eines Meisters Magier?

W.: Geheimnisvollster Meister, das Lager zu bewachen.

S.: Laßt das Lager bewacht sein.

(Es wird getan)

W.: Geheimnisvollster Meister, das Lager ist vorschriftsmässig bewacht.

S.: Die höchste Pflicht?

E.: Nachzusehen, ob alle Anwesenden Meister Magier sind.

S.: In Ordnung, Kameraden Soldaten.

(Stellung und Zeichen).

S.: Wie viele Offiziere hat das Lager?

W.: Drei sichtbare.

E.: und acht unsichtbare.

S.: Brüder, ich bin matt, ich bitte Euch, bringt mir Wasser aus dem Brunnen.

(o o

(Sie verlassen ihn und berichten.)

- W.1 Geheimnisvollster Meister, es gibt kein Wasser in dem Brunnen.
- S.1 Ich bitte Euch, Brüder, sucht sorgfältig.
(Sie tun es)
- E.1 Geheimnisvollster Meister, dort ist eine Spur von Feuchtheit in einer Ecke des Brunnens.
- S.1 Ich bitte Dich, gib mir zu trinken.
(K. bringt den Becher, in welchem Blut und Laudanum ist. S. trinkt ein wenig.)
- S.1 Meine Brüder, der Trank ist recht bitter.
(Sie stellen den Becher wieder an seinen Ort und kehren zurück.)
- S.1 Ich bitte Euch, haltet meine Hände hoch.
(Sie tun es. S. ergreift das Gerüst des Altars und nimmt es auseinander, was zur Ursache hat, dass das Zelt hinter ihm zusammenfällt. Sie helfen ihm dann sich zum Alter im Osten vorwärtszutasten. Als sie endlich auf seine Kniee fällt, erfasst er den Akerstock.)
- S.1 Kameraden Soldaten, der König ist tot.
- Alle: Lang lebe der König!
(O.T.O. Beifall.)

WEIHE.

- Erster Punkt. Vorhöl.
- Zweiter Punkt. Der Eid.
- Dritter Punkt. Die Prüfung.
- Vierter Punkt. Unterweisung.

ERSTER PUNKT.

(Der Ort ist offen im zweiten Grad.)

- S.1 Kameraden Soldaten, Brüder ---- soll diese Nacht für unser Mysterium geweiht werden. Er muss zuerst Beweise seiner Würdigkeit geben. Ich werde deshalb die notwendigen Fragen stellen.
(Der K. wird durch E. gebracht.)
- S.1 Wie wurdest Du vorbereitet zu einem Magier geweiht zu werden?
- K.1

K.1 (der unmittelbar vorher unterwiesen wurde)

Ich erhielt die vier Kräfte der Sphinx.

- S.1 Welche sind das?
- K.1 Wissen, Willen, Mut und Schweigen.
- S.1 Dies sind in der lateinischen Sprache?
- K.1 Scire, Velle, Audere, Tacere.
- S.1 Ihre Initialen sind identisch mit jenen welcher Sentenz?
- K.1 Sub Umbra Alarum Tetragrammaton, oder Tahuti, der Meister der Magie.
- S.1 Hast Du Deine Reisen mit der Sonne vollbracht?
- K.1 Ich habe siebzig Jahre erfüllt.
- S.1 Die Sonne ist untergegangen. Verbürgst Du Deine Macht als ein Magier, dass Du während der Zeremonie der Weihe standhaft auszuhalten wirst?
- K.1 Ja.
- S.1 Dies---tat---Dein---Wille.

(Pause)

Verbürgst Du Dich bei Strafe Deiner Verpflichtung dafür, dass Du das, was ich Dir nun mitteilen will, mit der gleichen peinlichen Vorsicht wie unsere anderen Geheimnisse verschweigen wirst?

- K.1 Ja.
- S.1 Dann werde ich Dir das Pass-Wort und den Pass-Griff anvertrauen, die zu dem Grad führen, zu welchem Du Zulassung suchst.

Der Pass-Griff wird dadurch gegeben, dass man die Hände zusammenfügt, wie Du gelehrt wurdest, und das Handgelenk scharf nach links dreht. Das Pass-Wort ist Agape, welches in der griechischen Sprache Liebe bedeutet. Sieh frei und furchtlos in meine Augen und sage es mit mir. Da ist die Taube und dort ist die Schlange. Wahle Du gut. Du wirst Dich nun vom Lager zurückziehen zu einem vorbereiteten Platz, um Dich dort den notwendigen Vorbereitungen für Deine Weihe zu unterwerfen.

(K. führt den K. hinaus.)

Zweiter Punkt.

Der K. wurde dadurch vorbereitet, dass er Fesseln von schwerem Gewicht, total 156 Pfund, um seine Schultern, Handgelenke, Leib und Fussgelenke gebunden hat.

Das Lager ist im dritten Grad geöffnet. K. geht hinaus, bereitet den K. vor und klopft dreimal.

Während der Vorbereitung singen alle feierlich "Bleibe bei mir" etc. W. öffnet das Tor.

W.i. Wen hast Du dort?

E.i. Ein Magier, der sich für unser Mysterium opfert.

W.i. Halt! (W. legt den Dolch und den Diskus auf den Nabel des K.)

S.i. Verbürgst Du Dich dafür, dass er richtig vorbereitet ist?

W.i. Ja.

S.i. Gewähre ihm Zutritt in angemessener Form.

(Der K. wird durch E. zum Thron geführt.)

S.i. (gibt den Griff) Was ist dies?

K.i. Der Griff oder Beweis eines Magiers.

S.i. Was bedeutet er?

K.i. Ein Wort.

S.i. Gib mir das Wort.

K.i. Bei meiner Einweihung wurde ich gelahrt vorsichtig zu sein. Ich werde es mit Dir buchstabieren.

S.i. Ich bin einverstanden. Beginne.

(Sie tun es.)

S.i. Was ist es keine Bedeutung?

K.i. Der Herr.

S.i. (gibt Pass-Griff) Was ist dies?

K.i. Der Pass-Griff, der vom zweiten zum dritten Grad führt.

S.i. Was bedeutet er?

K.i. Ein Pass-Wort.

S.i. Gib mir das Pass-Wort.

K.i. Agape.

S.i. Was ist seine Bedeutung?

K.i. Liebe.

S.i. Passiere. Liebe.

(E. führt den K. zur Mitte

S.i. Eine andere noch ernstere Verpflichtung wird nun von Dir verlangt werden: bist Du willens sie anzunehmen? Ja.

K.i.

S.i. Offiziere, tut Eure Pflicht.

(Der K. wird im Lager rund herum geführt, (wider-sinnig? ...), sein Gesicht ist mit seinem eigenen Kleid bedeckt, während allsingen "O Herr, erlöse mich" etc.)

S.i. Ist der Kandidat bereit, den grossen Eid zu leisten?

W.i. (wiederholt sehr feierlich mit nachdrücklicher Betonung.)

E.i. (wiederholt, doch mehr kummervoll, bejahend).

S.i. Da wirst beide Hände auf das Gesetzbuch legen, während

der Diskus auf Deinen Nabel gelegt ist. Wiederhole Deinen ganzen Namen und sprich mir nach: Ich -----, in Gegenwart der sichtbaren und unsichtbaren Kräfte des Todes und diesem geheimen Ort der Meister in dem Lager der Magier, verspreche und schwöre hierdurch und hierauf feierlichst:

Niemals zu verraten
Was ich unter dem Siegel lerne
Innerhalb der bewachten Grenze
Dieses Heiligsten Ordens
Ausser es sei ein wahrer Bruder
Und nicht ein anderer
Und er reinigte
Und weihte

Durch hohe Genehmigung
Einen wahren Magier
Und durch Missges hick
Einen geprüften Magier
Indem er einen gründlichen Teil
besonderer Vorsicht anwendete
Auf das er pflichtgemäss
Auf seine Treue geprüft ist
Durch göttliches Recht
Von Griff und Zeichen
Und von jedem Wort

Das Ihr gehört habt
In vollem Besitze

Oder sonst auf einer Tagung

Eines solchen Lagers wie diesem, innerhalb dessen Grenze
Ich stehe, indem ich nach dem heiligen Orden strebe
Durch die Buchstaben O.T.O.

S.1

Neben dem Eid der Verschwiegenheit gibt es weitere Eide
eigens für diesen Grad. Du hast bereits, ohne es zu
wissen, dich darin verwickelt sie zu leisten. Denn wer
versteht das vollständige Resultat seiner Handlungen?
Sprich mir nach: Ferner verbürge ich mich feierlich/
dem Gross-Meister Baphomet zu gehorchen/, seine Vollmacht
anzuerkennen/ und seine allein/, ohne reguläre ((Ordens=));
Charter von ihm / werde ich nicht einweihen/ oder besagen/
eins zu eihen/ irgendeine Person/ in irgendeine Vereinigung/
irgendeiner Art/ oder irgendeine Zeremonie vollziehen/
identisch mit/ oder irgendwie ähnlich/ den Zeremonien
unseres Ordens./ Ich verspreche immer zu sehen/ mit Res-
pekt und Achtung/ auf die Mitglieder der höheren Grade,/ und
unentwegt zu streben/ und mit Becheidenheit/^{un} in ihre
Schar aufgenommen zu werden./ Ferner verbürge ich mich
feierlich dafür/ so die vier Äpfel der Sphinx zu gebrau-
chen/ wie die vollständige Kontrolle zu bekommen/ über
meinen subtilen Körper/, sodass ich frei darin reisen
kann/ in alle Sphären wie ich will/ oh mein gegenwärtiger
physischer Körper/ noch am Leben ist oder nicht/, ferner
verbürge ich mich feierlich dafür/ zu verteidigen ((auf-
rechtzuerhalten)) / die sieben Verpflichtungen der Bru-
derschaften: in Tat so gut wie in Wort:/
Meine Hand soll in zuverlässigem Verhältnis greifen
Wie von wahren Bruder mit wahren Bruder;
Mein Fuss soll die feste Grundlage sein
unseres geraden Wandels mit jedem anderen;
Meine Kniee nicht in demütigem Gebet gebeugt
Weder zu ihm noch zu einem anderen.
Mein Körper soll ihm nicht Unrecht tun;
Meine Brust soll seine Geheimnisse verschlossen halten;

Mein Mund soll ihm die Wahrheit im Liede sagen,
Mein Arm ihn vor seinen Feinden verteidigen.

(S. legt seine Hände auf die des K. und fügt
sein Gewicht ^{mit} seinem Nachdruck hinzu.)

S.1

Ganz besonders/ werde ich das Wissen geheim halten/
von dem Wort dieses Grades;/ ich werde es niemals
aussagen/ so lang wie ich leben werde,/ ausgenommen im
richtigen Moment,/ wenn ich als Meister handle/ eines
eines geheimen Platze, der Meister/ in einem Lager
wehrr Magier,/ bevollmächtigt durch Charter/ unter der
Hand und Siegel von Baphomet/, um nicht seine geheiligte
Tugend zu beeinträchtigen ((vermindern))./
Alle diese Punkte/ schwöre ich feierlich zu berichten/
bei keiner geringeren Strafe/ als der, gestochen zu wer-
den/ indie Eingeweide/ und mein Leichnam/ zu Asche
verbrannt/, so dass keine Spur oder Erinnerung/ von
einem so nichtswürdigen Elenden/ unter den Menschen
bleiben kann/, beonders Meister Magiern./

—(Siegel dreimal auf CCXX, ~~14044444444444444444~~)
indem der Kopf auf das Buch gesenkt wird.)

Im Namen des geheimen Meisters,

(hält das Buch an seine Augenbrauen.)

Im Namen des O.T.O.

(hält den Dolch an die Gurgel.)

Durch die Vollmacht des Gross-Meisters Baphomet.)

(hält den Diskus an das Herz.)

Ich erkläre dich zu einem Meister Ma, ier geweiht.

E.(erhebt sich. Die Offiziere geben ihm den Friedenskuss.)

DRITTER PUNKT.

S.1

O Du! Herr des Westens. ich rufe hierdurch auf diesen
Kandidaten die Kräfte des Todes herab, da er sich selbst
anerbietet, mit uns an den mystischen Geheimnissen
eines Meisters Magier teilzuhaben. Bekleide ihn mit sol-
cher Stärke, dass er in der Stunde der Prüfung nicht
fällt, sondern dass er, indem er wohlbehalten unter

unserem Schutz durch das Tal der Schatten des Todes schreitet, sich aus dem Grab der Webertretung erheben mag, um wie die Sterne für immer und ewig zu scheinen. Aumm.

Schickt den Kandidaten auf seine letzte Reise mit der Sonne.

(W. geht voren und K. folgt ihm. Sie gehen (widdersahac? ...)) Feierliche und langsame Musik, oder Saladin resitiert die Anrufung der Hecate aus "Orpheus".)

W.: Geheimnisvollster Meister, der Kandidat nähert sich dem Ende seiner letzten Reise mit der Sonne.

S.: Unser Bruder ist müde, laßt ihn sich durch Fleisch und Trinken erfrischen.

(W. gibt ihm ein Stück Brot, das in den bitteren Becher getaucht wurde.)

Die Gewichte sind beseitigt.)

S.: Du bist nun berechtigt die letzte und grösste Prüfung zu begehren, durch welche Du zu den Geheimnissen dieses Grades zugelassen werden kennst.

S.: Bei Deiner Reinigung, Du, eine nackte Seele, zogst das vergängliche Gewand eines sterblichen Körpers an. Im zweiten Grad wurdest Du ~~zum Leben~~ ^{wie man lebt} gelöhrt, im dritten Grad wirst Du schliesslich unterwiesen werden wie man stirbt.

S.: Ist der Kandidat vorbereitet?

E.: Die Sonne war sein Vater und der Mond seine Mutter.

W.: Erde war seine Beschützerin, Luft hegte ihn in ihrem Busen.

E.: Er ist mit Wasser gereinigt worden.

W.: Er ist dreimal angekündigt worden.

S.: Dann laßt ihn mit dem Insignium dieses Ranges geschmückt sein.

(Sie nehmen diese Insignia von S. und bekleiden den K., dann setzen sie ihn auf den Thron von S.).

S.: Heil, o geheimnisvollster Meister!

Alle: Geheimnisvollster Meister, Heil, alles Heil!

S.: Geheimnisvollster Meister, welche Riten zelebrieren wir, die wir Meister Magier sind, an diesem geheimen Ort?

K.: Ich weiss nicht.

S.: Wir sind zusammengetroffen, um das Andenken an den Tod von Mansur el Hallaj zu feiern.

W.: Ein unwissender Betrüger hat sich in unser Lager eingedrängt.

E.: Nein, hat Hand an den wahren ((echten)) Thron des geheimnisvollsten Meisters gelegt.

S.: Laßt ihn seiner Ornamente entkleidet sein und an den Pfahl meines Zeltes gebunden.

(Es wird getan).

S.: Was verdient der, welcher sich die Kraft eines Meisters widerrechtlich angeeignet hat?

W.: Tod.

E.: Wartet. laßt uns an den Zweck ~~maknaxodexkaxo~~ in Erinnerung rufen, wegen dem wir zusammen gekommen sind. Es ist gut.

(Pause)

S.: Mansur-el-Hallaj. war ein Eingeweihter unseres heiligen Ordens und war zum vollstündigen Verstehen seiner Natur gekommen. Er war deshalb gewohnt auf dem Marktplatz seiner Stadt laut zu schreien: Ich bin die Wahrheit; und in meinen Turban ist nichts als Gott eingehüllt! Die unwissende und unwürdige Bevölkerung begann ihn der Blasphemie zu beschuldigen, so dass ein Konzil von zwölf Ältesten einberufen wurde, um seinen Fall zu erwägen. Unser Bruder wurde durch das Votum von neun dieser Männer freigesprochen, nur drei waren für seine "Inrichtung, aber sogar die Mehrheit sprach ihn der Unklugheit schuldig und verurteilte ihn dazu, ihn an einen Pfahl oder ein Kreuz auszubinden, dann verspottet, gegeisselt und angespott zu werden.

(Sie tun dies. Der K. hat den Pfahl selbst aufzurichten.)

S.: Laßt den Kandidaten befreit sein.

(Sie befreien ihn).

Wein Bruder, lass mich Dich beglückwünschen zu der Stärke mit welcher Du die gleiche Züchtigung wie unser alter Meister ertragen hast. Dieser weise Mann, der von der Lektion, die ihm so qualvoll erteilt wurde, profitierte,

enthielt sich weiterer Unklugheit und zog sich in eine Gasse in der Wüste zurück, wo sich ein Brunnen befand. In diesem einsamen Flecken wurde es sein Brauch, am Mittag die Sonne mit diesen Worten zu grüssen: Ich bin die Wahrheit, und in meinem Turban ist nichts ausser Gott eingehüllt.

(Während dieser Worte wird der K. zum Brunnen geführt.) Aber der Meister hatte nicht mit der Arglist ~~des~~ jener drei unversöhnlichen und abscheulichen Männer gerechnet. Sie berieten sich zusammen und, da sie ihren Hass nicht durch richterliche Mittel befriedigen konnten, entschlossen sie sich zu keinem geringeren Verbrechen als seinem Muechelmord. Da sie durch Spione von dem geheimen Ort, wo sie den Meister finden konnten, informiert waren, begaben sie sich dorthin und entdeckten ihn zur Stunde des Sonnenunterganges, bei der nämlichen Handlung der Anbetung.

(Gibt Geben Lebens-Zeichen des zweiten Grades, der K. ahmt ihn nach).

Dann schrie der Erste, indem er auf ihn zukam: "Wer bist Du?" worauf unser Bruder in seiner Ekstase antwortete: "Ich bin die Wahrheit, und in meinem Turban ist nichts ausser Gott eingehüllt." Darauf schleuderte der Muechelmörder einen Stein, der ihn an der linken Brust traf und ihn zu Boden warf.

(Es wird getan.)

Zufrieden mit dem Erfolg seines abscheulichen Planes zog sich der Mörder zurück; aber der zweite Muechelmörder nährte sich, sah, dass unser Bruder wieder zu sich gekommen war und schrie auf seinem Weg: "Wer bist Du?" So gebannt war unser Bruder in seiner Realisierung, dass er wie vorher antwortete: "Ich bin die Wahrheit, und in meinem Turban ist nichts ausser Gott eingehüllt." Der Schurke, wütend über solche Hartnäckigkeit, los einen Stein auf und schleuderte ihn. Er traf unseren Bruder auf die rechte Brust und warf ihn noch einmal zu Boden.

(Es wird getan.)

Es war nun die Reihe an dem Anführer der Muechelmörder und ersten Urheber dieses Verbrechens sich zu überzeugen, ^{ob} unser Bruder tot wäre; aber bei seinem Näherkommen fand er dass, wenn auch schwach und blutend von den entschlossenen Angriffen die auf ihn gemacht worden waren,

er schwankend auf seinen Füßen stand, so dass er die Begrüssung der Sonne genau entrichten konnte, mit der er sich eins und unzertrennlich wusste. Der reisende Schuft rief aus: "Wer bist Du?" und unser Bruder beftete mit ausserer Anstrengung seine Augen auf den letzten Sonnenstrahl der Sonne, als sie sank, und schrie: "Ich bin die Wahrheit, und in meinem Turban ist nichts ausser Gott eingehüllt." Da las das Haupt der Muechelmörder noch einen anderen Stein auf, welcher unseren Bruder an der Stirne traf und ihn leblos zu seinen Füßen ausstreckte.

(Es wird getan.)

Dann, um sich doppelt zu versichern, durchstachen sie dem Meister mit einem Dolch die Gurgel und sein Blut ergoss sich auf den Diskus oder die grosse Schüssel, von der er gewohnt war zu essen. Indem er seine Mitschuldigen zusammenrief, wies er sie an, den Körper in dem Brunnen der Gasse zu verbergen,

(Das wird getan.)

der, obwohl er während vieler Tage dazu gedient hatte seinen Durst zu löschen, vollkommen trocken gefunden wurde, so, als sei er aus Sympathie für ihn verendet. Nun, da es Abend geworden war, geschah es, dass die Schüler unseres Bruders durch ^{seine} fortgesetzte Abwesenheit alarmiert wurden und organisierten eine Partei um ihn zu suchen. Diese Männer teilten sich in vier Abteilungen, um zum Brunnen vorzudrücken, jede zu einem Hauptpunkt des Umkreises. Kurz vor Dämmerung trafen sie sich wieder am Brunnen, um über das Resultat ihres Suchens Bericht zu erstatten. Würdiger Wazir, hast Du im Norden des Brunnens gesucht?

W.i.

Ja.

S.i.

Was fandest Du?

W.i.

Keine Spur von unserem Bruder.

S.i.

Edler Emir, hast Du im Westen des Brunnens gesucht?

W.i.

Ja.

S.i.

Was fandest Du?

W.i.

Keine Spur unseres Bruders.

S.i.

Würdiger Wazir, hast Du im Süden des Brunnens gesucht?

W.i.

Ja.

S.i.

Was fandest Du?

W.i.

Keine Spur von unserem Bruder.

S.: Edler Emir, hast Du im Westen des "Brunnens gesucht?
E.: Ja.
S.: Was fandest Du?
E.: Keine Spur von unserem Bruder.
S.: Dann laßt uns ihn suchen im Brunnen selbst.
 (Sie heben den Mauer-Stein auf.)
S.: Brüder, der Meister wurde erschlagen, doch sein Wort lebt, denn hier sehe ich es geschrieben in seinem Blut, auf dem Boden dieses trockenen Brunnen, "An'el Haqq," was so viel besagt wie: "Ich bin die Wahrheit."
 Edler Emir, du kennst nun das Wort, durch das der Mensch vom Tod zum Leben befördert ist!

E.: Ja.
S.: Mache einen Versuch mit jenem Wort.
 (Wort des Ersten.)
E.: Das Wort ist falsch.
 Wiederholt mit W. und Wort des Zweiten.)

E.: Soll nichts bleiben, nur die Wahrheit?
W.: Willst Du nicht einen Versuch machen mit dem Wort des Meister Magier?
S.: Es ist mein Wille.

(W. und E. holen den K. aus dem Brunnen und stützen ihn).

Ich bin an unseren Bruder durch sieben Verpflichtungen der ¹¹Bruderschaft gebunden.
 Meine Hand ergreift die seine in steter zuverlässiger Verbindung.

(Punkt für Punkt wird getan wie gesagt.)

Wie von wahren Bruder mit wahren Bruder;
 Mein Fuß war immer feste Grundlage
 Auf unserem geraden Gang mit jenem anderen;
 Meine Knie beugen sich nicht in desütigem Gebet
 Weder vor ihm noch vor einem anderen.
 Mein Körper tat ihm kein Unrecht;
 Mein Busen hält-sei hielt seine Geheimnisse verschlossen;
 Mein Mund sprach seine Wahrheit im Liede aus;
 Mein Arm sein Wächter vor seinen Feinden.

E.: Und diese Worte durchdauern Zeiten?
S.: Edler Emir, sie tun es.
W.: Wieso?
S.: Durch Tugend des Wortes eines Meisters Magier.
 Der erste Buchstabe ist verewhlegen.

(Pause)

Der zweite Buchstabe ist Atem-----
E.: Unser Bruder atmet.
S.: Der dritte Buchstabe ist gehend---
W.: Unser Bruder bewegt sich.
S.: Der vierte Buchstabe ist "eugung".-----
E.: Unser Bruder steht frühlich.

(Wort)

All.: Er lebt in dem Sohn.
 (O.T.O. beifall. Alle kehren zurück.)

S.: Laßt den Kandidaten von seinem geheimen Ort geholt und zurückgebracht seine frühere Kleidung als ein Magier zurückgegeben sein; wonach ich ihm den Schlüssel zu dem Schatz unseres geheiligten Wissens verleihen werde.

(Es wird getan.)

VIERTER PUNKT.

S.: Ich vertraue Dir nun das Geheimnis dieses Grades an.
 Nähre Dich mir als ein Weiger.
 (Er tut es).

Du wirst nun einen dritten Schritt nehmen wie vorher mit dem linken Fuß; denn Drei stellen die Rückkehr der Zwei zu Einem dar, aber in einer anderen Art. Und hierin liegt ein grosses Mysterium jenseits dem Verstehen sogar eines Meisters Magier. In dieser Stellung werden die Geheimnisse dieses Grades mitgeteilt. Sie bestehen aus einem Zeichen, einem Griff und einem Wort. Wie im ersten Grad das Zeichen einfach, im zweiten doppelt war ist, so ist es im dritten Grad dreifach.

Das Erste ist das Zeichen des Mysteriums. Indem du die Finger der rechten Hand zur Faust ballst, berühre mit dem Daumen die Stirn, die rechte Brust und schliesse die ~~Hand~~ ^{Brust}. Dies geschieht zur Erinnerung an die Wunden des alten Meisters und in ihrer Stellung bilden sie ein Dreieck mit einem Punkt in seinem Focus, der das CENTRUM IK TRIGONO CENTRI genannt wird.

Das Zweite ist das Zeichen der Auferstehung. Indem man die rechte Hand wie gewöhnlich zur Faust ballt, berührt man den Nabel mit dem Daumen. Dann ziehe die Hand scharf ~~na~~ ^{quer} über den Körper und lasse sie heftig an der Seite herunterfallen; dann hebe sie aufwärts mit einer bogenförmigen Bewegung, langsam, langsam bis zum Nabel. Dieses Zeichen bedeutet ein Wort, und dieses Wort ist AN'EL HAQQ. Der Andere antwortet: Ich bin die Wahrheit, und in meinen Turban ist nichts ausser Gott eingehüllt.

Das Dritte ist das Zeichen der Bruderschaft, welches den Griff einschliesst. Dies wird dadurch gegeben, dass man sich mit zur Faust geballten, ~~Handen~~ ^{Handen} im Rücken befindlichen Händen, nähert und dann, indem man abwechselnd die Daumen ergreift, sie dreimal deutlich drückt. Der Eine sagt:

Ich gebe meine Hand in zuverlässige Verbindung

Der Andere antwortet:

Wie von wehrenden Brüdern zu wahren Brüdern.

Man nähert einander die Füße, so dass der rechte Fuss von jedem sich zwischen der zwei Füße des anderen befindet. Der Eine sagt:

Ich verpflichte mich, dass mein Fuss die sichere Grundlage ist

Der Andere antwortet:

Für unseren gemeinsamen Gang mit jedem anderen.

Man berührt die rechten Kniee und sagt zusammen:

Meine Kniee beugt sich nicht in demütiger Bitte
Weder vor Dir noch vor einem anderen.

Indem man den unteren Teil des Leibes vorschiebt, sagt man:

Mein Körper tut dir kein Unrecht.

Der Andere, indem er die Brust ~~vorwärts~~ ^{herausdrückt}, antwortet:

Mein Busen hält Deine Geheimnisse verschlossen.

Der Andere, indem er seinen Mund an des Anderen Ohr hält:

Mein und spricht zu Dir Wahrheit im Liede.

Der Zweite, indem er seinen Mund an das Ohr des Ersten hält, während beide den linken Arm ~~an~~ ^{über} den Rücken des Anderen zieht:

Mein Arm verteidigt Dich vor Deinen Feinden.

Diese Kombination von Zeichen und Griff bedeutet ein Wort. Es ist das Wort, mit welchem ich Dich erhob, das Wort, durch welches wir über den Tod triumphieren. Dieses Wort ist zu heilig, als dass man es gegenüber irgendeinem anderen aussert. Du wirst deshalb an seiner Stelle einen Ausspruch sagen, dessen Initialen aus den Buchstaben des Wortes in umgekehrter Reihenfolge gebildet werden. Dieser Ausspruch ist welcher bedeutet: "Nun ist der Augenblick des Todes nahe!" Setze Dich, Bruder Magier, auf den Thron des Geheimnisvollsten Meisters des Geheimnisses geheimen Palastes der Meister.

(Er tut es)

X.I Ich werde dir nun die Natur der Bande einprägen, welche die Brüder dieses Grades verbindet. Durch die Vereinigung der Hände bekräftigen wir, dass die einem Meister Magier gegebene Hand ein sicheres Pfand der Bruderschaft ist und dass sie niemals zur Waffe greifen wird, um ihn anzugreifen; Die Vereinigung der Füße ist so zu erklären, dass jeder seinen Bruder Meister Magier auf dem Wege seines Wandels unterstützen soll; die Vereinigung der Kniee, dass jeder selbstvertrauens- und selbständig sein soll, indem er gegenseitige Hilfe nicht erlaubt, um die gegenseitige Selbstachtung nicht zu zerstören, und indem er bestätigt, dass jeder Mann und jede Frau ein Stern ist, nur sich allein verantwortlich, wie jeder andere Gott gleich fähig und unverwundlich. Die Vereinigung der Körper deutet an, dass der Gebrauch der körperlichen Funktionen ein solcher sein soll, der irgendeinem Bruder Meister Magier oder den Mitgliedern seines Haushaltes keinen Kummer bringt, sondern vielmehr Freiheit in Freude. Die Vereinigung der Brüste schliesst in sich die Übereinstimmung der Herzen aller wahren Brüder, die Liebe, die sie inspiriert und die Einheit des Vertrauens zwischen ihnen. Die Vereinigung der Mäuler bestätigt, dass Meister Magier die Wahrheit sprechen werden, einer zum anderen und einer vom anderen, während der über den Rücken des eines Bruders gezogene Arm aussagt, dass jeder den anderen bewachen wird, in seiner Abwesenheit wie in seiner



Gegenwart, und seine Ehre so verteidigen, als wenn es seine eigene wäre. Im besonderen wird er sich bemühen, die Verleumdung seines Bruders guten Namen zu widerlegen, indem er jenen Bruder über den Namen des Verleumders und die Angelegenheit der Verleumdung augenblicklich informiert und sich selbst nicht erlaubt, zu einem Gelübde der Geheimhaltung verführt zu werden. Ich frage Dich, Meister Magier, ob Du diese Prinzipien klar verstanden und damit herzlich einverstanden bist.

K. (mit Zeichen): Ja.

S.1 Es wird nun meine Pflicht sein Dich zu informieren, dass die Zeremonie, durch welche Du gerade hindurchgegangen bist, in allem Wesentlichen der Kleinere oder Infernale Ritus des Erschlagens Gottes ist, mit Namen Johannes oder einigen Ähnlich tönenden wie Jonah, Dionysus, Janus, Dianus, Nu, Anu, Cannes, On, Noah und vielen anderen. Dieser Gott des Wassers ist ^(vom) aus dem Norden, weil die Sonne seine nördliche Grenze berührt, wenn sie in das Wasser-Zeichen Krebs tritt und gegen den Süden dreht, dargestellt durch die Ziegengötter Set, Saten, Shaiten, Seb, Sebek, Saturn, Abrasax oder Sad, Had, Hades, Adad, Odin, Adonis, Adonii, Atys, etc., die vom Erdzeichen Steinbock sind, der südlichen Grenze auf der Sonne Reise. Am Ende des Sommers ist sie in Waage, dem Kardinal-Zeichen der Luft, die Götter des Wassers haben auch an der luftigen Natur teil und, analog dazu, haben die erdhaften Götter ihre Natur mit Feuer vermischt, weil das Ende des Winters sich durch das eurige Zeichen Widder ankündigt, dessen Mysterien jene des Frühlings sind und die Erbsenen Mysterien genannt werden, worin der Krachlagene Gott gefeiert wird durch seinen Namen Iao, Jupiter, Jehova, Iacohus, Zeus, Shu, Jesus, Osiris, etc. Die Ignoranz des Pöbels und die Korruption der Zeugen haben dem Werk der Zeit geholfen, die Doktrinen zu verwirren, so dass die Naturen der verschiedenen Götter die Zunahme andersartiger Elemente erfahren haben, bis ihre Einfachheit die Erneuerung fast vereitelt hat. Dieser Infernale Ritus, von welchem Du nun ein Einsgeweihter bist, gründet sich auf die augenscheinliche

Tragödie des Fallens des Jahres, der von unwissenden Gemütern wie eine Katastrophe gesehen, obwohl die philosophischen das Phänomen als ein natürliches begreifen, den regulären und fortlaufenden Wechsel in der Jährigkeit der Erdschasse. Mit dieser Zeremonie der Erneuerung des Lebens der Sonne ist jene vermischt, welche die weisen Männer von jeher als eine Ähnliche ansahen, jene des Todes des Menschen und seine Erneuerung: "in den Sohn". Lasse mich Dich bitten in Betracht zu ziehen, Bruder Meister Magier, dass, ^{WENN} ~~ähnlich~~ die Sonnen-Tragödie nur die einförmige und (einseitige) partielle Ansicht von Tatbeständen ist, so kann es der Mensch beweisen. Darüber zu urteilen, mag Dir Dein Fortschritt in unserem Orden Gelegenheit geben.

W. (zu S.): Geheimnisvollster Meister der vergangenen Zeit, willst Du Deinem Nachfolger nicht einen doppelten Anteil Deines Geistes hinterlassen und ihm von den Schatten ein Zeichen Deiner göttlichen Gunst verleihen?

S.1 Es ist mein Wille.

(Gibt dem K. seine Insignia und heftet ihm O.T.O. an. Gibt die Aerze in seine Hand.)

W. (zu S.): Geheimnisvollster Meister, Der geheime Ort des Meisters ist niemals verschlossen. Er ist in Ekstase aufgelöst, und ich ersuche Dich Befehl zu geben, dass dies getan werden kann.

(O.T.O. "eifall").

AUFLÖSUNG

W.1 Lasset das Wort des Gottes Johannes gehört werden von** uns.

(Der Redner liest "Ich bin der ich bin" etc. bis zum Ende von "Schiff".)



Lodge of Perfection

and

IV

Holy Royal Arch of

Enoch.

Synopsis of Grades.

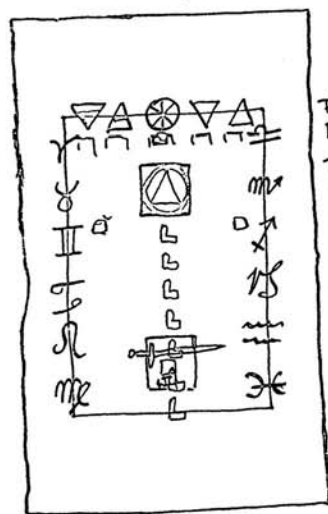
M.A.M.	Freemasonry A.A.	Memphis	Misraim
0° Mineral	—	—	—
I° Nam	Entered Apprentice	E.A.	E. A.
II° Magician	Fellow Craft F.H.	F.C.	F. C.
III° Master Magician	Master Mason	M.M.	M. M.
IV° Perfect Magician	R.A. Mason	—	—
L.P.P.	4° - 14°	4° - 7°	4° -
C.P. I Perfect Initiate	15° - 16°	8° - 9°	—
L.K.IV K.S. of E. & W.	17°	10°	—
V° S.P. Rose I	18°	11°	44°
—	19° - 39°	—	—
VI° K ^r of Wisdom & Comp. of H.C.	30°	—	66°
Holy Spirit G ^d by Comm.	31°	—	66°
K ^r of Royal Secret	32°	—	—
VII°	33°	20°	—
VIII°	—	—	—
IX° Perfect Illuminate	—	33° (95°)	90°
X° S.G.A.G.	—	96°	—
XI°	—	—	—
XII° O.H.O.	—	97°	—



At the beginning of ~~the~~ December 1912

His ritual ^{is} ~~must~~ be used to the status of the IV°. The Principals will then wear R.A. robes and insignia if they be advisable.

Those already C.I. before this date will not be liable for the increased subscription in the minor degrees



Five Chambers
Five Nurses

Twelve Chambers
Altar of S - W
3 candles.

Altar of Oath

3 Veils.

Pistol

Ment
O.R.

Opening

Senior P.M. present. Brethren, the Grand Orient honors us.

A slope of perfection is to be faced by a Member of the VIII°, a delegate of the Supreme Grand Council of the Sovereign Grand Inspector General. Brethren, draw the Sword! Let us receive our august visitor beneath the Arch of Steel!

[Fanfare. Enter beneath arch VIII° preceded by Herald with trumpet and banner, and followed by two IV° with drawn swords. They take places by the altar. Fanfare.]

VIII°. Greeting and peace from the S. G. C. and from the G. A. B.

Senior P.M. present. Homage, welcome and all hail! All give Hailing Sign and repeat.

Herald 1 Do what thou wilt shall be the whole of the Law
5 (ries) 1 Omnipotent
H (ries) 1 Omniscient
2 (ries) 1 Omnipresent One who whom all hearts be open,
all desires known, and from whom no secrets are hid, so
cleanse the thoughts of our hearts by the inspiration
of the Holy Spirit that we may perfectly love thee
and worthily magnify Thy Holy Name Amen.

All. So note it - he.

2. Brethren, assist me to open a L of P.
What is the first case of every P.M.?

H. To see that the Lodge is properly tyled.
(to J.) See that the Lodge is properly tyled!

J. (to Heuld) See that the Lodge is properly tyled!

Heuld. (to Senior P.M.) See that the Lodge is properly tyled!

Senior P.M. (does so) Bro. Heuld, the Lodge is properly tyled.

Heuld. Very illustrious Sir Knight, the Lodge is p.t.

Z to J. The next case?

J. To see that none but P.M.s are present.

(to Heuld) See that none but P.M.s are present. (Heuld faces W.)

Heuld. To order, brethren, as P.M.s. (all give signs Heuld faces E.)

V.I. S. K. all present as P.M.s

Z (to Heuld) How many officers has the Lodge?

Heuld Four, ~~V.I. S. K.~~ M.E.

Z. Brethren, to our holy work. ^(Heuld turns, & stands as usual with hands round)

H.	7
J.	7
Z.	J
H.	A
J.	H
Z.	B
H.	V.
J.	L.

Foot note

X wrists
Z takes J's r.v. with r.h.
H takes Z's r.v. with r.h.
J takes H's r.v. with r.h.
Z takes H's l.w. with l.h.
H takes J's l.w. with l.h.
J takes Z's l.w. with l.h.

Feet.
Z r.t. to H r.h.
H. r.t. to J l.h.
J. r.t. to Z l.h.

Raise r.h.s.

Z. Sal.
H. Bal.
J. On.
H. Sal.
J. Bal.
Z. On
J. Sal.
Z. Bal.
H. On.

2. picks O.N. [They communicate the Word]^x

J. veils

H. veils

Z. veils

Pray from the I (l.l. palm upronds to r.l. of officer on right) & say in unison.

2. H. J. We Three
Do meet and agree
In peace love and unity
The Sacred Word to keep
And never to divulge the same
Till we three.

On such as we
Meet and agree

J. Agree.

H. Agree.

Z. Agree. (all give Healing Sign.)

Heald. In the name of the G. A. B. I declare
This L. of P. duly opened 227

J. 227

H. 227

Z. 227

Closing.

Exactly as in opening, but for prayer.

2. 1

J. 1 Omnipotent

H. 1 Omniscient

Z. 1 Omnipresent One unto whom all hearts be open
all desires known, and from whom no secrets are
hid, with pure heart and tranquil mind we
perfectly love thee and worshipfully magnify Thy
Holy Name Amen.

all So mote it be! (214) to altar

Z. Brethren, assist me.

1st case.

2nd case.

~~For perhaps some Brethren~~
2. H. J. saying word.

We three. etc.

[Should close V.S.L. 214] ³⁰Thou
2. Brethren, nothing now remains to F.F.F.F.
Love the Law, Love the Will.
Heald. In the name of the G. A. B. I declare this L. of P.
closed. 227 Principles held as in opening
Brethren, from the Arch of Steel! May for the Very
Illustrations in the Sovereign Grand Inspector
General! [The process goes as it came.]

EXALTATION

Z. to Senior P.M. You will retire from the Lodge, prepare the

Candidates and kneel as a M.: M.: for admission.

[S.P.M. asks for signs grip & word of M.M.]

Senior P.M. W

Herald. V. I. S. K. There is an alarm at the door.

Z. See who wants admission.

Herald (fearing) Whom have you there?

S.P.M. Three M.: M.: who desire to be made perfect

Herald. Helt! (closes & reports)

Z. Do you vouch that they are properly prepared?

Herald I do.

Z. admit them in due form..

[They enter and salute (initiated by S.P.M.) with hand

sign of III°. H. confronts them with drawn sword.

J. and Herald may assist in this.

H. You will now kneel in humble supplication to be admitted to the secrets of this L. of P.

(done)

Z. There are no M.: M.:.

H. J. Herald (pricking their necks with sword) Begone!

S. P. M. retires with them, and explains.

This whole ceremony is then repeated; The Cans

~~Without the Lodge proper~~
 Crafts. 1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th

to be h. d.

He goes not more than the true sword
 means him to be a knight, and they do
 something in it.

be severed from our bodies by the sword
 of Justice. Amen.

[Heald reflects symbols, and some other.

Z. I have an authority to communicate to you?
 can I give you the key of A. L. of P. on
 which is a couple of lines to keep inviolate
 in writing is that it?

I now proceed to give you by name the
 following degrees of the Ancient and Accepted Rite

- Secret Master.
- Perfect Master.
- Intimate Secretary.
- Provost and Judge.
- Intendant of the Buildings.
- Elect of Nine.
- Elect of Fifteen.
- Sublime Elect.
- Grand Master Architect.
- Companion of the Royal Arch of Knocks.
- Scottish Knight of Perfection.

I now confer upon you by name the
 corresponding degrees of the Reduced Rite of Memphis



or Ancient and Primitive Rite

Discreet Master.

Sublime Master.

Knight of the Sacred Arch.

Knight of the Secret Vault.

of which the rituals are now open to you for study.
They comprehend in themselves the obsolete degrees of

Perfect Master or Balabate

Sublime Epopt

Knight of the Two

Sublime Renewal

Knight of the Golden Fleece

Grand Elect Mysophilote

Knight of the Triangle.

Finally, I confer upon you the corresponding with these degrees in Architecture
degrees of the Oriental Rite of Misraim.

Secret Master

Perfect Master

Masterly Curiosity or Intimate Secretary
Provost and Judge or ^{2nd} Master or
Egyptian Knight

English Master or Knight of Israel

Elect of Nine

Elect of the Unknown

Elect of Fifteen

Perfect Elect

Illustrative Elect

and these degrees of the Scottish System:

Trinitarian

Companion

Master

Panissiere

Sublime Master

Master of the Triple Tau

Master of the Secret Vault of James VI

Master of St Andrew

these degrees in Architecture

Little

Grand

Perfect



Apprentice

Companion

Master

Very perfect Architect

and Sublime Scottish Architect of Heredom

and these:

Knight of the Sacred Arch

Grand Ace or Grand Ark

and Sublime Knight of Choice.

The secrets of these degrees are now open to you for study.
I also call upon you the S. of this degree, given by the H. of the P.S. & refers the
Bro. Herald, I command you to proclaim that our brethren
are duly exalted to the degrees of a L. of P.

Herald. I - the name of the G. M. B. and by order of the
V I S K S & D G I proclaim our brethren A B C
Perfect Magicians [Farefare H & I returns.
Herald? ... & Cam.

It is now useful to inform you that ~~the~~ these
degrees are never worked. But their secrets form
intermediate steps between our Third and fourth
degrees, and it is therefore necessary to confer them

The preparation is accompanied with these words

Remove upon. "Those cannot not hinder thy richness
from the Eye of the Lord"

Hoodwink "Thou must cover up thine eyes from before
the glory of the Lord"

Shoes off. "Take thy shoes from off thy feet; for
the place wherem thou approachest is
holy ground."

formally upon you. ~~As follows~~

The Lodge of Perfection is however a natural and necessary step in our sublime system; its secrets are important to every Master Magician; for they enclose the Sacred and Mystical Name of the True and Living God Most High.

You will therefore retire from the Lodge, and prepare yourselves under supervision for the most solemn moment of your lives.

[done. The Thures of the 3 principals removed.
all but Coins. at the Lodge.

~~He~~ Herald removes his apron, & Cuffs, leaving his shoes.
The Candidate ^{a.c.f.} is behind folded, and ~~and~~ is firmly attached to each ankle. He is conducted to the West, where he gives the Signs, Grips & Words of "I" - "III" -
~~the words~~. F.P.O. F. (Mend)

Z. In the beginning was the Word.

H. And the Word was with the God.

J. And the Word was God.

Z. Are you a Perfect Magician?

~~You shall love one other Gods but none
You shall not make any graven image
You shall not take the name of the Lord thy God in vain
Remember the Sabbath day to keep it holy
Honor thy Father thy mother
You shall not kill
You shall not commit adultery
You shall not steal
You shall not bear false witness against thy neighbor
You shall not covet~~

Can, I am that I am.

Z Give me the Word of a Perfect Magician.

Can. It has not been communicated to me.

Z Before this can be done; it is necessary for you to hear the Law.

Brethren, to your duty.

~~H~~ ^{He} ~~I~~ ^{form} a triangle about Can

J. recites ^{the} 10 commandments ^{He files} and pulls c.t. of. r.a.

H. recites Then shalt love the Lord thy God with all

thy heart and thy neighbour as thyself.

~~He pulls c.t. of. l.a. Can falls into arms of ^{He} who is kneeling in front of him.~~

Here, raising him. To what thou wilt shall be

the whole of the Law. (Zunneils word)
Let the cords which have fettered his feet be removed (done)
Brethren P.M. This is the grip of the P.M.
Before I can communicate the Word, and the obligation will be
signed if you are willing to take it? (Yes) I am.
It is upon this Law of Perfect Freedom,

standing erect, that you will swear.

Support the V.S.L. with you l.h. cover it with your right, repeat your name at length and say after me:

I, ———, in the presence of the Powers of the Word, and of this L. of P. duly constituted, consecrated, and anointed, of my own free will and accord, do hereunder and hereon most solemnly promise and swear that I will always hide, conceal, and never reveal any of the secrets or mysteries of this supreme degree to any one in the world unless it be to a true, and lawful, and perfect Magician, and not even to him, until after due trial, strict examination, and full conviction that he is worthy of that confidence or in the body of a Lodge of P.Ms. duly opened beneath the Vault of Heaven.

I further solemnly pledge myself never to pronounce that S & M Name which may now for the first time be communicated

to me, unless in the presence and with the assistance of two or more P.M.s.

All these points are human.

You will seal this s. o. & ties with your lips in the

V.S.L. (done.)

Brother P.M., at your initiation you were h-e-a-r-d to find the light of earthly life, only to close in the 30 in the darkness of death. You were raised, but only 'in the son'; it is not the individual life of man, but the life of the race, which passes through the darkness of the 30.

This is the first initiation ~~to~~ the life within, and you have not yet found light.

[All draw swords and point them at C.

3 principals, however, forming a pyramid above his head as to utter the Word. 2 is behind him.

Let that blessing be bestowed upon the

Candidate! [An assistant lights the flashlight, & the word is for a moment lifted and

replaced. All cry aloud: Declare the Word! Principals, however, whisper it as taught. ^{and} Pause. ~~W.B. Return~~ (Principals, having heeded W.

2. Declare the Word!

H. Declare the Word!

J. Declare the Word!

Pause.

Head for Can. The word has not been communicated to me.

J. The Candidate, although restored to light, has not seen the Word. I demand his expulsion.

H. The Candidate, although the Word was uttered in his hearing, has not heard the Word. I demand his expulsion.

2. It is in flame and glory that the word is first revealed.

Head for Can. I demand the communication of the Word.

2. Do you agree?

H. I agree.

J. I agree.

2. I agree. [They then turn their backs at C.

First is the P.S. given by us. It alludes to the P. of Ymno.,
and also to the shielding of the eyes from the
brilliance of the ~~Holy~~ Word.

Second is the Reverential sign, a sign of adoration given
by us as if overcome by adoration or ecstasy.

Third is the sign of adoration or thanksgiving, given by
us

Fourth is the Monitorial Sign, given by r. l. on l. : l. - d
on l. l. in allusion to the weariness of heart and
brain which we must suffer in our search for the
Word.

Fifth is the Fiducial Sign, given by us, and sweeping
the hands down & back, as if tearing down a
veil (done)

Behold - silence & adore! Blessed are the eyes
that have beheld the Ineffable!

[2. H. T. communicates the Word as in Praying.

Listen - silence and adore! Blessed are the ears
that have heard the Ineffable!

You will now retire by seven steps kneeling and

leaving at the 3rd 5th and 7th, after which you
will take your seat in this L. of P. and attend
to the Lecture.

The Lecture.
Closing.

IV^o

(Looge of Perfection)

The Mystical Lecture of the Holy Royal Arch
I. and Comp. ~~of the Holy Royal Arch~~

Brother Perfect Magician, in the third degree a word was communicated to you which, if properly understood, should acquaint you thoroughly with the real secret of life, its true meaning. If you understand that word, you will be indeed able to say "Oh death, where is thy sting? Oh grave, where is thy victory?" not merely with tongue, but with contempt, such as may have been felt of old by a faithful king who pressed in the arms of his monarch was slain in most glorious manner. If you have not understood that word, these experiences will often change to you. In either case, it is merely necessary that you should know that whilst the word of that degree, suits human nature, the word of this degree is the synthesis of the divine.

Man is the microcosm, a perfect mirror of that universe for which one name is God.

The word upon the altar is then a hieroglyph of the macrocosm, and all its secrets are therein contained.

J = Vito Hermit
H = - Emperor
V = - Pope

MSL known to wet a mason
BLA to afflict
ISA to
LMS to think

Add 11777 to powers & remain

$$174 + 26 = 200 = \odot$$

$$233 = 1155 \text{ a memorial i.e. a time place}$$

II

Accordingly, we find the word of a Universal one
more in the very centre of all, and you will
recall that this word ON means The Sun.

However, this is not all. ON in Hebrew is a most
secret and holy name of God its numerical value
is 120, a number produced by multiplying together
the first five numbers, or by adding together the
first 15. This 15 again is produced by adding the first
5. These are many other important considerations to
be made concerning this word and this number, which
may safely be left to the ardours of your research.

This Sun is in the midst of the 6 other letters of the
word; and the general knowledge of correspondences which
you have derived from the study of the books appointed
for your instruction will at once show you that

J is Virgin the Virgin Mary antique
A is Reford a Reford, the antique or ancient one
Sabon Sabon

It is further of the very greatest importance to remember
that the three principal officers of the Royal arch represent
the three functions of Prophet, Priest, and King. Now
in the Tarot. J is the Hermit, the Prophet of the Eternal;
H is the Emperor, and V the Hierophant, Pope, or
High Priest.

All is a story
this is a record or a book

- H → the letter of Aries the house of Mars
- B → the letter of Mercury
- O → the triumph of a Pope, emblem of Jupiter
- L is Libra the house of Venus

Such, my brother, are the letters taken singly. In combination we reach beyond the simple facts of nature to divine mysteries.

III

First of all, consider the descending triangle. It reads I H V, the first three letters of the ineffable name of four letters. They refer to Father, Mother, Son, as your earliest studies in the Qabalalah have repeated you. You will compare this with the end of the 3°

Now the left side of the triangle L J A = 41 = 42 the Mother, while A H means a stag, goat, or ram, for the animal horns of the right side A H B means "love" ^{these animals, therefore} means the Father, and the base B O L ^{beginning of} means "on high", "highly exalted". ^{God says, "Exalted" is "bearing a spiral force"}

In all, 'the love of the Supernal mother-father' You will further recognize in J A H a name of God. So sacred that the Hebrews dared not utter it.

and done not to this day. ^{with the microscope substantiated by the letter A alone, which suggests the Father, from the A of the Aymonic, beginning of the word of H B V all to 13 & thus expresses both Unity and Love, while O L J is 46, a female slave, here referring to the unadorned soul.} Continuing all this into a single sentence, we read;

The Most High by Love and Unity ^{exalts} exalts the Daughters above the Throne of the Mother; That is a pure rendering of the way of salvation by Samadhi or Union with God, in that particular image which you have studied in "The Virgin and the Voice".

Taking the name by syllables, we find Jah as before "The Most High". Bul means "Lord" and also "a high" in the Chaldean language while ON in Egyptian and Hebrew alike signifies Be Son the Lord of all. ^{These in 3 separate languages the Word testifies to the T & S. G. M. H.}

IV

We shall now consider the word, taking two letters at a time from the angles of the triangle. We saw that the descending triangle I H V expressed

The human nature of God; the ascending triangle will illustrate His nature in itself.

AB is Father, BL Lord

AL is Word or Logos, Son, BL Lord

LB is Heart a Spirit BL Lord

227 (all ^{now} use) Christ (The Father, and the Son, and the Holy Ghost; as it was - the beginning, is now, & ever shall be, world without end Amen. (remembrance sign of adoration Y))

Thank ^{you} my brother, does the Word of this degree declare the nature of the most Holy Trinity.

So much, perhaps, you were already aware of; for none can be more sensible than myself of the progress you have made; yet it may possibly have escaped you that these same letters can be read in a sense diametrically ^{opposite} to the

first, at least ~~in the first~~

Thus, AB the Father BL to one or go denies the permanence of the Father.

LA Not AL God True to God

LB Heart BL Lord The Heart is Lord

The first of these phrases would seem to emphasize the oneness of the 3^o; the second, to make a statement contradicting the very word in which it occurs, confusing until you recollect the statement in the Vision and the Voice that above the abyss fact is only true in so far as it contradicts itself, while the third is another way of saying:

'Do what thou wilt shall be the whole of the Law: and this:

The word of the Law is Thelama
And this: Love is the Law, Love under Will.
Do not forget that the numeration of Thelama as also that of Agape, Love or Charity in its best sense is equivalent to that of the word of our B^o.

V

About the whole, at the four corners of the square altar, are the four letters of the ineffable Name of Jehovah. The considerations involved in this fact are impossible to discuss; for their symbolism includes every single fact in the Universe. Here are the Great and Little Hams, ~~off~~ and the Good and Evil Mothers of every myth; here are the Laws of Nature concealed, and here the Path of the Initiate foreshadowed.

I will therefore ^{state} ~~say~~ but one truth ^{and that} in two forms, in order that you may gain a certain grain of Gold which your alchemy must multiply so that you may one day possess the true Key to the Closed Palace of our Mysteries. And this Truth is veiled in these facts; firstly, the ~~whole~~ total numeration of the ~~fifteen~~ letters upon the altar (for three are duplicated) is 200, the number of the Hebrew Letter Resh, which signifies the Sun. And the total of the fifteen letters is 233, which gives the Hebrew Word ZHVR, a memorial altar or pillar, which is connected with the root ZHR.

It is further of interest to observe that these letters ABL add to 33, the number of the years of the life of King Solomon's temple, and of that of Jesus Christ. 33 is also the number of the degrees in Freemasonry; and it has many other qualities, many of which you doubtless know already.

Note, too, that A is 1, B 2, L 30 as if to signify the whole course of the universe, the Unity, the Dyad, the Many and the Naught.

It is also pertinent to observe that J is the Wand, A the Rebeyram or Pantacle, H the Lute, B the Crown, V the Sword, and L the Balances, while O & N symbolise other magical weapons of a ^{still} more secret and important character.

VI

But it would be useless to continue an analysis of a Word which includes all things born and divine, and in which every secret is.

concealed. Is not the wealth of the Divine
 inexhaustible? Can the square limit the
 & limitable, or the compasses circumscribe the
 Unbegotten in Eternity, beyond Time and Space,
 without quantity or quality, sublime, supreme,
 inaccessible; unknown, with what words shall
 we praise, or with what thoughts comprehend His
 Majesty? Utterance must profane Him, Silence
 itself can but bear witness to Him. How shall
 we extol Him? in what shall we shadow forth His
 glory? Though you shall use words ^{as well} as
 your brains exposed to the scorching rays of the sun,
 it were nothing to His manifestation to your
 mortal mind!

Let us then remember the penalty of our obligation
 (promise) and if ever we should incautiously think
 of knowing that great name with lightness or
 irreverence, place our finger upon our lips, as it
 is written Seal up thy lips, lest thou speak it!

$$\lambda\omicron\gamma\omicron\varsigma = 373$$

$$\delta\iota\omega\upsilon\omicron\varsigma = \frac{1131}{1504}$$

1504
70

3 copies.
Liber CxI vel Aleph.

The Book of Wisdom ^{or} ~~and~~ Fully



A Lodge of Perfection is open.

^{some}
^{are}
^{not}
R.W.M. of the Blue Lodge, I appoint you Guardian of
the T.T. and of the V.S.L.

[R.W.M. places T. under ON, and gives V.S.L. to ~~the~~ R.T. who hides it in his breast or in altar. Altar of V. with sword, ~~standing~~ —, & bell-bell placed behind ~~the~~ M.T. Brethren, to order!

[All give Sign of Combat.

Let us form the Sacred Pentagram, the Star of
Unconquered Will!

[Herald sh. W.M. take positions indicated. all
sheathe swords & stand to order as TH

Herald
R.W.M.
R.W.M.
3rd
2nd
M.T.

No limit to the light!

No limit!

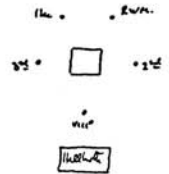
Naught! from the Many to the One and all, for the
One and all to Naught! ~~Since the Name of the~~
~~Naught, and the habitation is shrouded in thick darkness.~~

~~No limit the name or habitation!~~

Agum!
Lie transept gloria coeli! ~~Other let not light,~~
~~to the valley over of the Stars!~~
So mote it be!

Council
of
Princes of Jerusalem

West.



East.

Heall, dunty last, sealain' Tetalest ^{now} a "It is finished!"
~~2, 3, 4~~ ^{2, 3, 4} ~~R.W.M. lift~~ ^{2, 3, 4} ~~millstone~~ ^{millstone} ~~4~~ ⁴ ~~reflexes~~ ^{reflexes} ~~long~~ ^{long} ~~up~~ ^{up}

2, 3, 4 ^{Ad} Babelon ^{Amore} Do ^{De} Delico ^{Amore} Nihil

Thurs Δ a ground. 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
 All (very loud) Abaddon, the Opening of the Eye!

A.T. ~~100~~ ¹⁰⁰ Le Abiebah Babelon!

[Officers take new positions, & clas p hands



A.T. ~~100~~ ¹⁰⁰ 2, 3, R.W.M.

We four
 Meet to above
 The (interchange hands twice)

For evermore
 But never to divulge the same
 Till we four
 Or four more
 Meet to above

R.W.M. above
 3 above
 2 above

A.T. ~~100~~ ¹⁰⁰ above

[all give sign of Annihilation

Heall - In the name of the C.P.I. I declare this C.P.I.

fully opened! 1 2 3 R.W.M. 1 2 3

3. 1 2 3 2 1 2 3 ¹⁰⁰ 1 2 3 [Lit.

~~Annihilation~~
~~Exaltation~~

* They are class as P.H.S. and have lighted to fire.

¹⁰⁰ ~~100~~ But the —, — candidates are waiting. Refuse, see

then properly prepared, and know as a P.H. [Done.
 Heall. ~~100~~ ¹⁰⁰ There is an alarm at the door. (takes up 5 shell)
¹⁰⁰ See who wants admission

Heall. When have you there?

ast. — P.H.S who are determined to become P.I.S.

Heall. Heall! (reports).

¹⁰⁰ Do you wish to

Heall. I do.

¹⁰⁰ admit them in due form.

[They enter with final sign of L. of P.

~~100~~ ¹⁰⁰ 20. to us. Can ye drink of the cup that I drink of?
 Cons. We can.

20. since —, further, saying to ~~100~~ ¹⁰⁰ H.T.

Father, if it be possible, let this cup pass from me;

¹⁰⁰ ~~100~~ nevertheless my will, which is thine, be done.
 [Heall presents it to 20, who drinks. 2nd then (drinks it), and
 presents it to Cons. who drinks. (who drinks it) we lead
 20 to Heall. (assume the ground position, and)

Order ready to be taken by Heall. ¹⁰⁰ ~~100~~ I have received authority, to order from you the
 degrees of a C.P.I. in receiving a simple
 obligation to keep inviolate its secrets.
 Are you willing to take it?

Cons. We are.

^{catapult your fingers, ~~rather~~ ^{pushes}}
 Then you will remove your apron, and jewels, raise
 your arms, extended at an angle of 90°, and
 say: We renounce all; we swear to keep inviolate
 the Mysteries of these degrees; and we in the
 annihilation.

These points & our penalty of hanging shall
 splinter under by the ~~axe~~ ^{axe} of the executioner.

Amen.

You will seal this solemn oath with your lips &
 pierce upon this S —

~~When a Master is initiated into the 4th.~~

I now proceed to confer upon you the following degrees
 of the 4th Rite:

Knight of the Sword of the East

Prince of Jerusalem

I also confer upon you the corresponding degrees
 of the Reduced Rite of Memphis or
 A. P. Rite.

Knight of the Sword.

Knight of Jerusalem

Finally, I confer upon you the following degrees of the
 O. R. of ^{Magnum} Masonry

Kt of the Sublime Choice

Prussian Knight

Kt of the Temple

Kt of the Eagle

Kt of the Black Eagle

Prince of Jerusalem

The Secrets of all these degrees are now open
 to you for study.

Bro. Heald, I command you to proclaim that our

brethren are duly exalted to the degrees of

C. P. I.

^{R. T.}
 Heald. By order of the ~~V. M. S. T. G.~~, I
 proclaim our brethren — — — P. 15.

M. T.

~~He~~

^{F. T. C.} Let our brethren advance in due form.

I do.

Brother, the P. I. will understand what
 has been done.



The letters on the circle, which alone remains,
now stand for L. A. B. But is for the Love
of Babylon.

I now proceed to communicate to you the secrets Ordo^{is} secret:
of this degree. ~~Retire from steps, down a~~
~~P. 4. & take the step as before. This is~~
~~the 5th regular step, & this point in the secrets~~
~~of the degree are communicated. They consist of~~
Signs & then & a word.

The first sign is given by &c
The sign of Combat is given by &c
The sign of D or A is given by &c
The 7 - n. t. is given by &c

This g. demands a w. & this w. is &c & shall
always be followed by the sign.

In my now retire, ~~recommence~~ taking your seats in
this sublime C. P. I.

(done)

^{M.T.}
2nd O. ~~4th O.~~ is it you will that we ~~proceed to our~~
new companions in the bitter daylight?
My will, which is thine, be done? ^{and}

[S. passes as before. Meanwhile, 2nd O. or

but my loneliness comes
The sand of a plate in dim groves that haunt the
utmost hills.
Even from the brave ^{river} miles they reach to the edge of
the wilderness.

And I behold Pan.

He knows me eternal above, above —
And their perfume rushes even into the nostrils of
the stars

But what have I to do with these?

To me only the distant flute the sliding motion
of Pan.

On all sides Pan to the eye, to the ear
The perfume of Pan pervading, the taste of him
stately filling my mouth, so that the tongue
breaks forth into a wild and monstrous speech

The Pearl-Tinted Song

How the Temple Men plies
Took the temple; ~~present to~~ see it rise!

Princes of Jerusalem,
How we stuff & work at them!

~~as a whole~~ ^{as a whole}
B — broken

J — gone

Freshly broken

J —

All above

11. nowhere

First line

Of Babel

Lend a hand, my trusty brother!

While these stand upon another

Of their temple still a stone,

Give the gift of ^{at the last} Abaddon!

Chorus.

Split the skull! Or guard the sword! **

Earth be null and heaven abhorred!

All's a lie, although divine —

Give annihilation's Sign! ***

Chorus.

* P — S —
** S — T C —
*** S — T A —

The embrace of him intense in every centre of pain
and pleasure! —

The sixth interior sense aflame with the innermost
self of him: —

Myself flung down the precipice of being —
Even to the abyss, annihilation!

And to loneliness, as to all!

Pan! Pan! /o Pan! /o Pan!

MT.

~~FF~~ Let us sing the song of the P. I.

~~FF~~

MT. Nothing now remains... FFF FFF

Hintt Hinkling

Brothers from

Unclothe: Untyle

18./V.Grad.

HOHES KAPITEL DER RITTER VOM ROSE-CROIX.



Abkürzungen: Gr.Souv.=Grossmächtigster Souverain vom Rose-Croix.
H.G.W.=Hoherlauchter Gross-Marschall.
O=Schlag.

G.S.: O-Hoherlauchter Gross-Marschall, entbieten Sie den Gefährten unserer
Ritterschaft zu einem feierlichen Kapitel vom Rose-Croix!

H.G.W.: Gr.Souv. die Gefährten unserer hohen Ritterschaft sind versammelt
und harren Ihres Gebotes.

G.S.: H.G.W. versichern Sie sich, dass das Kapitel gegen alle Profane ge-
sichert ist.-(Geschlecht.)

H.G.W.: Das Kapitel ist gesichert in Ost und West, Word und Süd.

G.S.: So lassen Sie uns den mystischen Kreis schliessen. Sind alle Ritter
in Ordnung? (Alle geben das Zeichen und das Wort)

H.G.W.: Alle Ritter sind in Ordnung, und ich bringe das grosse Passwort.

G.S.: H.G.W. was ist die Stunde?

H.G.W.: Es ist die neunte Stunde des Tages.

G.S.: Dann ist es um die Zeit, da der Vorhang im Tempel zerriss, da Nacht
die Erde bedeckte, da die Säulen barsten, da der kubische Stein Blut und
Wasser schwitzte und das Wort uns verloren ging.

Consumatum est!

Trauer beherrscht uns. Meine Gefährten, bereiten Sie sich vor, sich zu Gemü-
tigen und zu erniedrigen vor dem, der da ist, der da war und ewig sein wird.

Alle: G.S., wir sind bereit. (Alle knien mit dem linken Knie gen Ost mit
dreimaliger Verbeugung.)

G.S.: (Gebet) Ewiger Urquell des Lichtes, der alles, was ist, ins Dasein ruft,
erhält und beherrscht, Wahrheit ist dein unvergänglicher Glanz, und Ge-
rechtigkeit dein Gesetz, wodurch du dich allen vernünftigen Wesen verkün-
dest. Lass den Glanz ausleuchten und die Gerechtigkeit in allen unsern
Handlungen und Unternehmungen hererrschen, damit wir einst vor deinem Rich-
terstuhl als würdige Diener deiner Macht und Herrlichkeit befunden werden!

-2-

(Nimmt die Bibel, schwingt sie dreimal über Kopf und Altar gen Ost, und
spricht dann: Rex Regnantium et Dominus Dominantium!)

Alle: (wiederholen es, schlagen sich auf die Brust, verneigen sich 3 Mal zur
Erde und stehen dann auf.)

G.S.: (liest Math. III. 13-16) Zu der Zeit kam Jesus aus Galiläa an den Jor-
dan zu Johannes, dass er sich von ihm taufen liesse. Aber Johannes wehrte
Jesus und sprach: Ich bedarf wohl, dass ich von dir getauft werde,--und du
kommst zu mir!--Jesus aber antwortete und sprach zu ihm: Lass es jetzt ge-
schehen, denn so geziemt es uns, alle Gerechtigkeit zu erfüllen! Da gab Jo-
hannes ihm nach. Als aber Jesus getauft war, stieg er alsbald aus dem Wasser
und siehe, der Himmel öffnete sich, und Johannes sah den Geist Gottes wie
eine Taube herabschweben und über ihn kommen. Und siehe, eine Stimme vom
Himmel sprach: Das ist mein geliebter Sohn, an dem ich Wohlgefallen habe.--
Unser grosser Emanuel geb uns Glaube, Hoffnung und Liebe! Amen!

Alle: Hosiannah, -Hosiannah, -Hosiannah!

G.S.: (Macht das Fingerzeichen) Hoherhabene Gefährten, Ritter und Brüder, mit
vorstärktem Glauben, neuer Hoffnung und grösserer Liebe wollen wir unsere
heutige Arbeit beginnen, und somit erkläre ich dieses hohe Kapitel vom Rose-
Croix im Namen des Grossen Emanuel für eröffnet, Kraft meines Amtes!

(Er klingelt)

Alle: knien. *n. Knie*

G.S.: Benedictus Dominus Deus Noster qui dedit nobis Signum! (Macht grosses
Kreuz.) Nehmen Sie Ihre Plätze ein, Hohe Ritterschaft!----Was ist unsere

Aufgabe heute? H.G.W.?

H.G.W.: Ein würdiger und verdienter Schottischer Obermeister und Andreas-
Ritter, dessen Leben dem Hohen Kapitel wohl bekannt ist, wünscht und bittet
um den Vorzug, ein Gefährte und Ritter vom Rose-Croix zu werden.

G.S.: Ist er gehörig vorbereitet, diese hohe Würde zu empfangen?

H.G.W.: Ja, G.S.

G.S.: So geleite der hochweise und auserwählte Raphael den suchenden Pilger
vor den Altar.

Raphael holt den Suchenden, er klopft 4 x 4. H. G. W., antwortet 7 Mal, darauf
ausser auch 7 Mal, und Raphael ruft: Hosiannah, Hosiannah, Hosiannah!

H. G. W. (Welket dem G. S.): Man klopft als Ritter vom Rose-Croix. (alles dunkel)
G. S.: Lassen Sie den Gefährten mit dem suchenden Pilger eintreten.

(Musik, Trauermarsch von Beethoven oder Chopin)
Raphael: Grossmächtigster Souverain, vom Hohen Kapitel Rose-Croix, hier stelle ich Ihnen einen würdigen Andreas-Ritter vor, der das Hohe Kapitel bitte! ihm die Würde eines Ritters vom Rose-Croix zu verleihen.

G. S.: Würdiger Ritter, wer seid Ihr?

Candidat: Ich bin von edler Abkunft, aus dem Stamme Juda. J.

G. S.: Welches ist Euer Heimatland?

Candidat: Babylon. B.

G. S.: Was ist Ihr Rang? für eine Kunst kennt Ihr?

Candidat: Die Maurerkunst! M.

G. S.: Was ist Ihr Rang?

Candidat: Andreas Ritter, Prinz von Jerusalem des hohen schottischen Kapitels

G. S.: Geben Sie mir das Zeichen! ----- (Geschicht!)

G. S.: Wie alt sind Sie als Schotte?

Candidat: 81 Jahre und der Über!

G. S.: Würdiger Ritter, Ihr flüsst mir die vollkommenste Hochachtung ein, aber Ihr seht uns mit Traurigkeit erfüllt, alles ist verändert, der Vorhang des Tempels ist zerrissen, die Säulen sind geboresen und das Wort ist verloren. Wir haben nur die eine Hoffnung, dass Ihr uns helft, es wiederzufinden. Wollt Ihr uns versprechen uns zu helfen?

Candidat: Ja, Grossmächtigster Souverain.

G. S.: So tretet ^{heran} ~~an den Altar~~, legt die rechte Hand auf das Schwert und die Rose und sprecht mir folgendes nach: "In Gegenwart aller dieser sehr ehrwürdigen und hocherlauchten Ritter gelobe ich als ehrlicher Mann das verlorene Wort suchen zu helfen und das gefundene Wort samt allen sonstigen Umständen meiner Erhebung als heiliges Geheimnis, unter Strafe der Ausstossung aus allen Logen und Kapiteln zu bewahren. Gott helfe mir! ----- (Handnahme!)"

Folgen Sie nunmehr Ihrem Führer Raphael zu Ihrer ersten Reise von dreihunddreissigen, elf nach Norden, elf nach Süden, elf nach Westen.

Raphael: Führt den Candidaten langsam durch das Zimmer zu den Säulen G. H. L. ^(den hier ist nur das ganze Gebäude der Welt zu sehen wie es ist) und lenkt die Aufmerksamkeit des Candidaten auf diese Buchstaben. Dabei ertönt leise Musik, und der G. S. liest Jenna c. L. III.:

"Fürwahr, er trug unsere Krankheit und lud auf sich unsere Schmerzen, wir aber hielten ihn für den, der geplagt und von Gott geschlagen und gemartert wäre, aber es ist um unserer Missethat willen verwundet und um unserer Sünde willen geschlagen. Die Strafe liegt auf ihm, auf dass wir Frieden hätten, und durch seine Wunden sind wir geheilet!"

Raphael: Hier stelle ich Ihnen wieder den würdigen Andreas-Ritter vor, welcher die 33 Reisen vollendet hat, Grossmächtigster Souverain!

G. S.: Was haben Sie gefunden, würdiger Ritter?

Raphael für Cand.: Wir haben gesucht, haben aber nur auf den Säulen die Buchstaben G. H. L. gefunden.

G. S.: Ich beglückwünsche Sie zu Ihrem Erfolg, denn die drei Buchstaben bezeichnen die drei Tugenden, durch welche Sie das verlorene Wort wiederfinden werden. Sie reisten auch um sieben Zirkel, von diesen 7 Zirkeln repräsentieren die ersten 6 die 6 Perioden der Weltexistenz, welche jetzt mit dem zweiten Kommen des Grossen Emanuel schliessen wird. Denn die Zeit wird aufgehen in die Ewigkeit, welche dargestellt ist durch den siebten Zirkel. Von den 3 Tugenden ist "Glaube" die Substanz aller Dinge, welche wir hoffen, der Beweis aller Dinge, welche wir nicht sehen. "Hoffnung" ist der Anker des Lebens. - Die "Liebe" ist ~~das höchste Gut~~ ^{die wahre Selbstverleugnung}, sie ist die Vollendung des Lebenszweckes. Der schwerste Teil der Wanderung durch das Tal des Todes steht Ihnen noch bevor. Folgen Sie Ihrem Führer.

Raphael: Ich geleite dich durch das Tal der tiefsten Nacht, des Todes und der grössten Leiden, aber gewappnet mit Glaube, Hoffnung und Liebe besiegen wir alle Anwandlungen der Verzweiflung und gelangen zu den lichten Höhen, wo unser Herr und Schöpfer seit Ewigkeiten herrscht. ---

G. S. der würdige Ritter ist mit mir durch das Tal des Todes gewandert:

gestärkt durch die Tugenden G.H.L. hat er nicht gestrauchelt, sondern sein Ziel erreicht und bittet um seinen Lohn. *X*
(Volle Beleuchtung!)

G.S.: Mein würdiger Ritter, woher kommt Ihr?

Raph.: Durch Nacht und Grauen.

G.S.: Was war Eure Stütze?

Raph.: Das Beispiel unseres Herrn.

G.S.: Was suchtet Ihr zu erlangen?

Raph.: Das verlorene Wort.

G.S.: Da Ihr soweit den rechten Weg betreten und gefunden habt, so seid Ihr wohl vorbereitet, die geheimnisvolle Leiter zu besteigen, welche zum Tempel der Vollkommenheit führt.

1. Schritt: Wie heisst die Tugend, welche von der Erde zum Himmel führt? ... G.

2. Schritt: Welche Tugend stützt Sie in Sorge und Schandef ... H.

3. Schritt: Welche ist die höchste menschliche Tugend? ... I.

(Die Lettern I.W.R.I. liegen am Boden. Cand. hebt sie auf und übergibt sie später dem G.S.)

4. Schritt: Wo kommen Sie her?

Raph.: Aus Juda, ----- J.

5. Schritt: Durch welche Stadt kamen Sie?

" " Nazareth --- N.

6. Schritt: Wer führte Sie?

" " Raphael --- R.

7. Schritt: Aus welchem Stamme sind Sie?

" " Juda ----- J.

Fassen Sie die Initialen der vier letzten Worte zusammen!

Candidat: I. -- N. -- R. -- I. (Legt die Lettern auf den Altar.)

G.S.: Heil Ihnen, würdiger Ritter, Sie haben in der Tat durch heiligen Pifer das wahre verlorene Wort wiedergefunden. Dreimal Dank der Gnade dessen, der Ihnen und uns zu der Gnade verhalf. Diese 4 Buchstaben bezeichnen ihn, von dem St. Johannes sagt: Im Anfang war das Wort, und das Wort war bei Gott, und Gott war das Wort! -- Es ist der "Logos", und dieser wahre Schiboleth, das Passwort "Logos" wird Sie nunmehr zum Altar führen, -- treten Sie an den Altar heran, -- hören Sie: ----- "Ich bin das Alpha und das Omega, -- ich bin der Anfang und das Ende", sagt der Herr unser Gott! -- Knien Sie nieder -----

Kraft meines Amtes nehme ich Sie nun auf als rechtmässigen und vollkommenen Geführten in die Hocherlauchte Ritterschaft vom Rose Croix des Hochwürdigen Grosse-Orients für die Schweiz des A. & A. Schottischen 33 Grad-Ritus. Ich bekleide Sie mit dem Zeichen dieser neuen Würde unseres Grosse-Orients. (Übergibt Juwel und Schürze) Tragen Sie diese in allen Kapiteln von Rose-Croix. Sie heissen nunmehr: Erhabener Ritter vom Adler und Pelikan und vom Rose-Croix von Herodot und führen die Bezeichnung "18. Grad".

Nunmehr werde ich Ihnen Zeichen und Worte Ihrer neuen Würde mitteilen. Das erste Zeichen ist gewöhnlich "das Zeichen der Anbetung und Verehrung" genannt: Erheben Sie die Augen zum Himmel, verschlingen Sie die Hände nach aussen, erheben sie dieselben zur Stirne und lassen Sie sie dann auf die Hüfte oder den Degen fallen.

Das zweite Zeichen: Erheben Sie die rechte Hand *gestreckt* mit gekrümmten Fingern, nur den Zeigfinger ausgestreckt nach oben, zum Zeichen: es ist nur ein Gott. *Rechtsarm gestreckt*

Das dritte Zeichen ist das "des guten Hirten": kreuzen die Arme unter linker Brust, lege das Ohr an den Fund des andern, dann sage: I. W. -- und der andere gibt zurück: I. Dann sage: Immanuel; der andere antwortet: Pax vobisom. Bei *nein* das zweite Zeichen nach der Hand, das andere abwärts.

Das grosse und letzte Geheimnis aller philosophischen Maurerei ist enthalten im Schlüsselwort: I.W.R.I. Dieses nun gefundene Wort IWRI hat drei Bedeutungen:

- 1.) Jesus Nazarenus Rex Judaeorum, J. von Nazareth, König der Juden. Das ist die christliche Deutung.
 - 2.) Justitia Reme Regit Imperia: Gerechtigkeit regiert das Reich. Das ist die philosophische Deutung.
 - 3.) Igne natura renovatur integra: Feuer erneuert die Natur ganz. Das ist die wahre Deutung, das Klirax aller okkulten Wissenschaft nach der Form des "Hermes". *Spiele: Name lautet nicht, findet Legende*
- Beim Eintritt und beim Verlassen der Kapitelsversammlungen, und wenn die Ritter in Ordnung stehen, machen sie das Zeichen des guten Hirten



VI°

The Ceremony of

Illustrious Knights Templar of the Order of

Kadosch

and of

Dame Companions of the Order of the

Holy Grail.

The Temple is that of Egypt, octagonal with two pylons, six mirrors. The Cushy is of blue embroidered with golden stars. Above the mirrors are 77 lights with reflectors, each mirror having 11, and the pylon of the West 11 of larger size. Here hangs the V. S. L.

Of the Altar it is not written.

The Knights and Dames are clad in the ^{black} white velvet ^{or silk} trunks and knee-breeches and silk stockings of the ^{same} but instead of the mantle of green velvet is a mantle of black velvet, ~~having a Dove descending into a cup embroidered thereon~~ in gold. The garter is black, with gold lettering; the shoes black with gold buckles. The Collaricote, cycle, and sash of 300 are worn. The tassels of the mantle are of gold cord. The cap is that of a Templar, but black with the [Ⓢ] _Ⓢ in gold. Sword and hilt are black and gold.

The Ante-room contains the Tomb of I. B. M. and is hung with black.

The Chamber of Reflections contains a small table or altar, on which is a skull and the Ever-Burning Lamp.

In the mouth of the skull is a green leaf.

Opening.

When more than 3 companions are present, they draw lots for the offices, the losers remaining without on guard under the direction of the Knight Sentinel.



[The Word = The names of their l. ^H s. l.

And W. and G. R. N. N. N.
C. B. B. B. B. B. B.
D. O.
W. I. L. T.
M. I. L. T.
W. I. L. T.

G. C. W W W

Sir Knight and Dame, assist me to open the Temple. [The Sir Knight]

Sir Knight Sentinel, guard the approaches of the Temple.

[Sentinel goes out on guard, after seeing that all give signs.]
Lady of the Sword, guard the portal of the Temple!

[She salutes, draws sword, and goes to door.]

[Hail, Babalon! Hail, Queen of the Holy Grail! [Reps. silence]

[She gives the cup to each companion in turn, then to G. C., and finishes it.]

Let us form the mystic triangle.

[The three companions, facing outwards with hands joined, surround S. C. and C. B., who exchange the Greeting N. to M. R. H. to K. L. H. to A. Change to single-grip, and exchange Word. She changes to Babalon, while he invokes, in sign of $70^\circ 40'$.

We invoke ~~Three~~ Three, three in one, Sol - Om - On.
Sol 2 companions. Om. 3 companions On.
Sol! Om! On!

C. B. The Temple is open!

G. C. The Grail is in the shrine!

S. B. W W W

K. S. W W W

The three companions from the ∇ about Cam. G.C. goes
to L.B. & kneels, offering cups. C.B. drinks, as he
L. h. V. from which he takes the phial of oil.
G.C. (within ∇) 'anoints crown of L's head.

'In the name of Nuit and of Babelon. and of Isis
(anoints centre of forehead)

In the name of Hadit and of Chaos and of Apophis
(anoints hall of mouth)

In the name of Ra-Hor-Khont and of The Beast
and of On
and by the authority of the G.M.B., and by virtue of the
powers vested by him in my person, I accede thee, now
and for ever, a Knight Templar of the Order of Khoulsh
and a Companion of the Holy Grail.

IAO SABAO! [Gives the accolade on L.-c.-
a-s sabbie.

all. IAO SABAO!

G.C. You will now retire without Report of the Temple,
there to be invested with the insignia of your rank.

[All leave temple, and all assist in this. G.C.
places the shoes upon L's feet, kissing them in token
of humility.

Now proceed to initiate you with the secrets of
this degree.

[All retire and prepare for the Second Point. K.S. wears
crown, & anoints the profane tinea, while the other companions
wear the robes of familiarity of the hypothesis. No Temple
jewel or mark must be shown. L.B. is in Temple, as Baphomet.

On the 3rd day of October 1307 the Grand Master of the Temple
Jacques Bayardus Molensis or Jacques de Bourg Molay and
many of his brethren were ~~cast into prison~~ ^{arrested} during the
treachery of two apostate brethren, who inspired
Pope Clement IV and Philip le Bel King of France to crush
our Order. These tyrants stripped him of all the signs
of his high rank (done by Pope and King) and had him
spread hands: and ~~feet~~ ^{feet} and cast into prison on a charge
of ~~heresy~~ ^{heresy} ~~and immorality~~ ^{and immorality}; and indeed our Master was
sworn to bring light and freedom into those eyes of
ignorance and slavery.

Here he was put to the torture (cord round his forehead
until he screams) but not all the ingenuity of the
torturers could cause him to utter a cry of pain, much
less to recant.

On the 4th day of March, 1314.
He was ~~then~~ ^{now} bound to a stake surrounded by
combustible materials, and the torch of the
execution applied (Ore) With his last words

he wished vengeance on his murderers, who died within
a year and a day, as you shall do if you ally yourself
with tyranny and superstition. (Cm. released)

Die Knight, roll on the ground these emblems, and cry:

Down with tyranny! Down with superstition! (Done)

The vengeance of the order was executed even sooner upon
the traitors, who were strangled in the throat within a
fortnight of the murder of our masters.

Lay your hand upon your heart, the prisoners apart, in memory
of the flames which curled about his noble heart;
grasp your right knee, raising the foot, as if ready to
trample upon tyranny; then take his dagger, and
pierce the throats of the traitors! crying:

Nekem, Adonai! which means Vengeance, O my Lord!

This vengeance has been accomplished: Light and Freedom
have slowly penetrated, and to-day we are
at liberty to love the light of life. ^[The ceremony is finished.]

Noble Lieknight, I now re-invest you with the
Insignia of our Order.

This ring of Profession is always to be worn on the right thumb.
Its inscription 'V.D.S.A.' stands for Vult Deno Sordium Amorem, and for
this eagle is that of Frederick of Prussia, who first
shook the power of the Papacy.

The insignia are black, particularly the mantle, which
though white within, a symbol of our light and purity,
shows that we must still walk in a cloud of
darkness and secrecy; for Light and Freedom are not yet
fully ours.

Yet in secret we may still worship as we will.

[All officers resume places in temple. G. C. passes
in giving sign, grip, and word. Can follows him.

The Temple is now in light]

Behold our God, Baphomet, the unutterable one, the
bearer of the Holy Grail.

Sineel, brother, as a lover kneels at the shrine of the
Beloved! ^{So Sineel dips her foot in cup} [Done. K.C.B. gives him the cup, and he
drinks. She then greets him with the secret grip, as in
opening, within the triangle of Companions, or, in any case,
with the accolade.

Lieknight, you are now at liberty to retire. On your
return you will participate with us of the Mystic Feast of the Table.
(Companions withdraw now Knight from Temple)

The ceremony is now finished. The members of the Order are now at liberty to retire.

Third Point.

The Knight assemble to the W. of the Tomb of S.B.M. The Temp. G.C. is dark but for sanctary lamp.

G.C. Brethren, to Order! Let us celebrate the Mystic Fact of the Salubeth!

[He leads the procession. G.C., C.B., 3 companions, S.B., K.S., new Companion last. They go 7 times around the tomb wilderness; then all enter but K.S. who bars new G.C. Knight. K.S. directs him to knock - - -

S.B. V.I.G.C. There is an alarm at the door.

C.B. Inquire who demands admission.

S.B. See K.S. who demands admission to the Sanctuary of the Holy Grail?

K.S. A K.T. of the O. of K. [S.B. shrugs with. All menace knight with swords.

G.C. What is your name?

K.S. for K.T. I have no name.

G.C. By what right do you demand admission?

K.S. for K.T. I have no right.

G.C. Who has the right to enter here?

K.S. No one has the right.

[All drop swords. K.T. enters, as all regain stations K.S. ~~stands~~ at mirrors by W.

S.B. to left of G.C.

See Knight, you will lead the procession. Let us travel in the Path of the Serpent!

[Knight leads devil, at each outward curve north. (and all) sweep down and out with ^{thumbs} devil. They go round seven times.

Unveil the Grail! [All cheer the sunken

[C.B. takes cup, drinks and offers to G.C. Each as he drinks says:

1. To the Glory of Nint who is Balaban who is Tis.
2. To the Glory of Hadit who is Chaos who is Appophis.
3. To the Glory of the Horned One who is The Beast who is On.
4. To the Glory of our first Master These in One -

Sol - Omm On!

5. To the Glory of our Master Jacobus Beyonder Molossis.
6. To the Glory of the O. H. O.
7. To the Glory of the Grand Master Baphomet.

The seven libations being accomplished. G.C. says: See Knight, you will lead the procession. Let us travel in the Path of the Sun!

[The Knight leads devil, in sign of Good Shepherd.

200

Ecstasy of this Consummation thou shalt wit
 By what Inspiration thou didst choose thy Name
 in the Gnosis, I mean PARZIVAL, "der reine
 Thor", the True Knight that won Kingship in
 Monsalvat, and made whole the Wound of Huftotes,
 and ordered Kundry to Right Service, and
 regained the Lance, and revived the Miracle
 of the Sangreal; yea, also upon himself did
 he accomplish his Work in the End: "Hoch-
 stem Heiles Wunder! Erlösung dem Erlöser!"
 This is the last Word of the Song that Rhine Uncle
 Richard Wagner made for Worship of this
 Mystery. Understand thou this, O my
 Son; as I take Leave of thee in
 this Epistle, that the Summit of
 Wisdom is the Opening of the Way that
 leadeth unto the Crown and Essence of
 all, to the Soul of the Child House, the
 Lord of the Aeon. This Way is the Path
 of the Pure Fool. Amen.



Love is the Law, love under will

G.C. (all draw swords)
 As these 8 pillars support the roof of this holy
 temple, so do the 8 letters of the name Bythmet
 support the heaven of lawns the throne of Solomon on
 Brethren; let us utter that holy Word!
 [Each Knight utter his letter in silence.
 Newlt. makes B. with his lips, instructed by S.B.
 and K.S. who show him how to fold, act,
 the C.B. A
 1st Corp. P
 2nd Corp. H
 Corp. O
 K.S. M.
 3rd Corp. E.
 S.B. T.

} all ^{make} ~~fold~~; swords meet
 I am here as before he lived
 grasps at arm.

G.C. Now is there night but death in this holy temple.
 Draw up the life-free from my feet
 To where the Eight in Nothing meet!
 [All attempt to do so. If it fails: —
 1st Corp. V.I.G.C., Die Light shideth in deed in the
 darkness, but the darkness comprehendeth it not!

666
 111
 111
 111

34 Conf. let us sacrifice to the Lord of Light! ^{Ex. reads last}
 G.C. Brother, & sister! ^{A double of}
 [All bow. K.S. goes at & lays in the C — or L —
 whose t — he C — S. C.B. gestures to, of
 which all d. in turn G.C. last; for the C —
 passes wilderness.

All now recite the Chapter of Unity Q. A.: Hm
 Allahu aghad; Allahu aghad; lan yalid
 walam yulad; walam yakun lakin haqim
 aghad.

Each, as he feels the necessity, makes the sign
 of the Q. of W. When all have done so, the
 mantra stops.

G.C. In Knights, let us utter the holy word! [Light.
 Next. B. as before, but remains standing, and
 himself mumble.

S.B. As says A. and imitates action

3rd Conf.	P	to
K.S.	H.	to
G.C.	O.	to
2nd Conf.	M.	to
1st Conf.	E.	to
C.B.	T.	to

All advance, and form the Circle of Light.

All resume members and stations; but K.S.
 changes place with new to right.
 G.C. Lord of Light, I blaze above

S.B. The Lady of life!

C.B. The Lady of Love!

K.S. I am he that guards the Three.
 I am Lord of Liberty.

Confes. We support and serve the State.
 We complete the circle of right.

G.C. The Sacred lance shall never fail.

C.B. ~~That is~~ Vail and unveil the Holy Grail!
 Its wine and blood he freely poured
 Eternally before the Lord!

S.B. I bear the sword to the young ward.

K.S. And ever faithful I will guard
 The Portal with the Pioneer!

All. Aum! Aum! Aum!



Closing

C. W. W. W. L. Knights and Pages, assist me
to close the Temple. [All give signs.

Sin K. S. guard the approaches of the Temple. (one)

Lady of the Sword, guard the portal of the Temple (two)

Hail, Bahalan! Hail, bearer of the Holy Grail!

[She bears cups as before in opening.

Let us form the mystic square!

[The four companions face outward with hands joined, while G. C. & L. B. exchange griffing
eye-grif, & words. She changes to Bahalan
whom he invokes in silence.

G. C. Peace from the Sun! and from the O. H. O. and
from the G. M. B.

C. B. The Grail revealed!

[G. C. & L. B. leave Temple followed by others
all arm in arm; S. B. & H. S. bring up the rear.
Dorothe in ante-room.



or within a short time after this Oration, there appeared suddenly a
 Ghost (in that Swampy Barren remote back-woods!) so hideous - in
 appearance as to be terrible that she was it!
 The ceremony proper to the obtaining a familiar spirit
 of a Mercurial nature^x as described in the Apocalypse
 of St John the Divine from a frog or toad.

"He had crucified a toad
 In the basilisk abode,
 Muttering the Rites averse
 And with many a mocking curse.

The Wizard Way.

Liber LXX.

[This Book is to be given to any Knight Companion
 of the Secret Order of Kadosh V¹° who has
 given evidence of his capacity for it to a
 Brother already possessing it by personal examination
 only, such examination to extend cabinously
 over eleven

O. The Mystery of Conception.	about 2 A.M.
I. The Mystery of Birth.	about 6 A.M.
II. The Mystery of Baptism.	about noon
III. The Mystery of Worship.	all day
IV. The Mystery of the Trial.	7.0 P.M.
V. The Mystery of Emancipation.	9.30 P.M.
VI. The Mystery of Resurrection and Ascension	9.45. about 10.00

1. In this Ritual the Chief Officer represented a Snake.
 because of Mercury. (Perhaps Lord of Snakes is frogs.)
 The Mystery of Conception is the catching of the frog in
 silence, and the affirmation of the Will to perform
 this ceremony.

I.

The frog or toad being caught is kept - all night
 in an ark or chest; as it is written Thus

A.C. to C. Stensfeldt 1888 An XII Sol in O in II

1 most clear; the frog - I remember when I invoked her
 arrived, and I most day show^d and the serpent.

(A report to the great meeting to Saint Bernard show)

didst not close the Virgin's Vomb. Presently the
frog will begin to leap again, and this is an omen of
good success.

~~III.~~

When being done, thou shalt approach the chest with
an offering of gold, and if available, of frankincense and
of myrrour. Then shalt thou release the frog from the
chest with many acts of homage and place it in
apparent liberty. He may for example be placed on
a quilt of many II colours, & creel with a net.

Now thou take a vessel of water, and approach the
frog, saying: In the Name of the Father + and of
the Son + and of the Holy Ghost + (thou sprinkle
water on its head) I baptize thee, o creature of
frogs, with water, by the name of Jesus of Nazareth.

III

During the day thou shalt approach the frog whenever
convenient, and speak words of worship. And thou
shalt ask it to perform such miracles as thou
desirest to be done; and they shall be done
according to thy will. Also thou shalt promise to
the frog an elevation fitting for him; and all

this while thou shalt be secretly carving a cross
whereon to crucify him.

IV.

Night being fallen, thou shalt arrest the frog, and
accuse him of Blasphemy, sedition and so
forth, in these words: be the whole of the Law
Do, what thou wilt shall be the whole of the Law
Lo, Jesus of Nazareth, how thou art taken in my
snare. All my life long thou hast plagued me
- with all thy spite, & souls in thy teeth -
and afflicted me. In thy name I have been
tormented in my boyhood; all delights have
been forbidden unto me; all that I had has
been taken from me, and that which is owed to
me they pay not - in thy name. Now at last
I have thee; the Slave-God is in the power of the
Lord of Freedom. Praise him is due; as I blot thee
out from this earth, so surely shall the eclipse
pass; and Light Life Love and Liberty be
once more the Law of Earth. Give thou place to
me, o Jesus; thine age is passed; the Age of
Horns is arise by the Magic of the Master

The Great Beast that is a Man; and his number is
six hundred and threescore and six. Love is the Law,
Love under Will.

(A pause)
To page 5, par
I therefore condemn thee Jesus the slave-god to be
wilted and spat upon and scorned, and then
crucified.

I.

This sentence is then executed. After the mocking from
the Cross, say thus:

'Do what thou wilt shall be the whole of the Law, I, the
Great Beast, slaying thee, Jesus of Nazareth the slave-god,
under the law of this creature of frogs, do bless this
creature in the name of the Father and of the Son
and of the Holy Ghost. And I assume unto myself
and take unto my service the elemental spirit of this
frog, to be about me as a lying spirit to go forth
from the web in question to me in my work for
Nun; that men may speak of my pity and of my
gentleness and of all virtues and long to me
love and service and all material things which

whereof I may stand in need.* and this shall be it
reward, to stand beside me and hear the Truth that
I utter, the falsehood whereof shall deceive men.
Love is the Law, Love under Will.

Then shalt thou strike the frog (the friend with the
Doppel of Art) saying: Into my hands I receive thy
spirit.

VI.

Presently thou shalt take down the frog from the cross
and divide it into two parts; the legs shalt thou
cook and eat as a sacrament to confirm thy
compact with the frog; and the rest shalt thou
burn utterly with fire, to consume finally the
seed of the accursed one. So mote it be!

For this ceremony shalt serve also as a ceremonial
assumption of the Curse of the Grail of a Magus

9°=2° A.: A.:

Am X/11
O = 56
C = 11
*Shouting after this I received
numerous unexpected gifts
from friends & the public

© came into effect in evening N.Y.
The Adams College
New Bristol
Northampton
U.S.A.



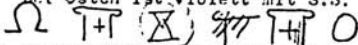
VII. Grossrit der
Mystischen Tempel - Varnus des Lichtes, Grala Genosse und Theoretischer
Rosenkreuzer der Brüder des Lichtes der sieben Gemeinen in
Asien.

Mysterien des Mithras Kultus.

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Einrichtung.

Der Osten ist violett mit S.S. vide: Apha Aesch Majm - Omega



Auf dem violett behängenen Altar liegt goldener Stab, Schwert, Reichsapfel, Bibel, Constitution.- Räucherriesen.- Glocke.- Sandelholz, Myrrhe, Salz. In Mitte des Tempels Kubischer Altar mit Feuer (grosse Spirituslampe und Rotfeuer) und einem Deckel zum Zudecken des Feuers. Welteil auf Sockel.-

Thron auf Stufen hinter Altar.

Stühle Oval um Feuer.

Zwei Säulen im Osten mit N und Hod . X von Schlange umrahmt.

Tischchen mit Kleidung des Kandidaten.

Zeit:- Nur Samstag oder Sonntag.

Beante:-

Weiseater Vorsteher und Oberpriester Weiss

Weiser Kanzler rot

Weiseste Oberpriesterin ~~xxxx~~ blau

Weiser Novizenmeister (Einführer) grün

Marschall schwarz (weiss)



Luft (purpur)



Feuer (gelb)



Wasser (weiß)



Erde (violet)

Kleidung der Ritter:-

Ganze Kutten in obigen Farben oder weisse lange Kutte mit obigen Farben-

mäntel, Violeter Strick (Lendengürtel) Violetes Band mit

Violette Kopfbinde.



Eröffnung.

V. (betritt mit Rittern den Tempel und rund um das Feuer sitzen die Ritter):- Ritter Marschall sorgen Sie dafür dass unsere Arbeit nicht gestört wird.

14. (geht hinaus und sieht nach, schliesst Tür von innen stellt sich gegenüber O. an Tür und sagt): - Weisester Vorsteher wir sind ungestört.

V.- Sol helfen Sie mir, weisse BBr.: des Lichtes das heilige Feuer zu entzünden. (Das Spiritusfeuer mit Magnesium und Strontian rot wird angezündet wobei alle BBr.: Hände hoch heben und wenn es brennt beide Hände gekreuzt über Augen legen, wobei V.sagt) Grosser Javeh O Herr unser Gott, wir danken Dir dafür, dass Du dein heiliges Feuer in uns gelegt hast. Möge es nie in uns erlöschen. Jetzt und immerdar. Amen!

Alle :- Amen! (langgezogen) dabei lösen alle die Arme und Hände.

V. Was war am Anfang?

Kanzler:- Das Wort

V. Wo war das Wort?

K. Bei Gott.

V. Und was ist das Wort?

K. Gott der Herr

V. Was war in dem Worte?

K. das Leben.

V. Was ist also Gott der Herr?

K. Der Anfang, das Wort und das Leben.

V. Und der Anfang, das Wort und das Leben sind was?

K. - Sind eigs.

V. Wer gibt Zeugnis von Jhrer Wahrheit? Weisste Oberpriesterin? Obp. Johannes und die sieben Gemeinden in Asien, welche sich nannten die Brüder des Lichtes.

V. Hochl. und Weisste Oberpriesterin so erinnern Sie unsere weisen Brüder, was der Geist der sieben Gemeinden sprach.

Obp. Wer Ohren hat zu hören, der höre:- Wer überwindet, dem soll kein Leid geschehen von dem andern Tode.

V. Und was noch?

Obp. Seid unschuldig wie die Tauben und klug wie die Schlange.

V. Und endlich welches Gebot müssen alle weisen Brüder streng befolgen?

Obp. Höret! Gehorchet und schweiget.

V. Amen, so sei es immerdar.

(setzen sich um das Feuer)

V. Unsere heutige Aufgabe ist einen Ritter Kadosch in unsern Kreis einzuführen. Br.: Einführer begeben Sie sich zu dem Kandidaten und führen Sie ihn dann in vorgeschriebener Art und Weise in den Tempel. C.- (Verbeugt sich mit beiden Händen über Augen an der Stirne und geht hinaus. Prüft Cand. in Grad, entkleidet denselben dann bis auf Lendendeckung und führt ihn so in den Tempel in W. vor Feuer) nachdem er durch Schranken Eintritt begehrte.

V. Br. Kandidat und Ritter Kadosch! Seit undenklichen Zeiten, würdiger Br. gab es Menschen, die verknüpft durch geheime, unauflöbliche Bande sich mit vereinten Kräften beschäftigten die geheimen Kräfte der Natur kennen zu lernen und sie zu ergründen. Diese Gesellschaften hatten im Laufe der Zeiten die verschiedensten Namen angenommen um den sie bedrohenden Gefahren zu entgehen. Sie hatten ihre besondere Lehre, ihre besondere Wissenschaft und ihre Geheimnisse unter den Hieroglyphen und Symbolen verdeckt und versteckt, die niemals ein Uneingeweihter, ein Unheiliger, wohl aber die Eingeweihten und vertrauten Schüler verstehen konnten. Un sie taten dies mit ernster und guter Absicht und Vorsicht eben zu dem Zwecke selbe den Unheiligen unzugänglich ~~xxxxxxxx~~ also nicht gemein zu machen. Es wäre auch gefährlich gewesen und ist es in gewissem Grade und in gewisser Beziehung heute noch, der gemeinen Welt Wahrheiten bekannt zu machen, die zum Heile des gemeinen Volkes selbst immer Geheimnisse bleiben müssen. Diese Gesellschaften waren, wie ich Ihnen schon sagte unter den verschiedensten Namen in der Öffentlichkeit bekannt geworden und die Namen lösten sich gegenseitig ab, die Formen unter denen diese Bruderschaften in die öffentliche Erscheinung trat lösten sich ab, der Kern der geheimen Lehre der Brüder des Lichtes, das aus Oste glüht, blieb jedoch stets der selbe seit den ältesten Zeiten. Diese geheime Lehre, diese geheime Wissenschaft, diese geheime Erkenntnis hat sich in den bewegtesten Zeiten dieser Welt als der Felsen erwiesen und erprobt, auf dem das sturmgepeitschte Leben neuen Fuss fassen konnte, auf dem sich die höchste geistige Erkenntnis vor der Vernichtung retten konnte zu neuem Leben, die somit zum Mont Salvat zum Felsen des Lebens, der Rettung wurde. Hass, Neid, Verläumdung, Irrlehre, Missethat, Falsch Zeugnis, Verfolgung, Obskurantismus, Intoleranz, Falscher Pietismus, Heuchlertum, falsche bürgerliche und kirchliche Moral lauern aller Orten den Anhängern dieser geheimen Lehre, dieser geheimen Wissenschaft dieser geheimen Erkenntnis den Tod zu bringen. Früher erlitten die Anhänger und Bekenner dieser unserer geheimen Ordenslehre den körperlichen Tod. Heute erleiden wir nur mehr den bürgerlichen Tod. Sind Sie bereit, diese Gefahr auf sich zu nehmen zu wollen und lieber diesen bürgerlichen Tod erleiden zu wollen, als die geheimen Kenntnisse welche Ihnen in unserem Orden zugänglich gemacht werden zu verraten, so antworten Sie mir mit Ja. Candidat Ja.

V.- Weisste Oberpriesterin und Br.: Kanzler, geleiten Sie den Ritter Kadosch an den Altar, damit er den Eid leistet.

Obp. und K. führen mit gekreuzten Degen C nach Osten, dort kniet C. nieder mit beiden Knien, gekreuzten Degen auf Kopf, Hand auf Stab mit Erdkugel) (M. klingelt leise)

Alle erheben sich und Hände hoch.

V. Br. Kadosch sprechen Sie mir folgende Worte nach:-

Ich Br. JW Ritter Kadosch und Ritter Rose X schwöre bei dem unerkannten und allein gültigen Rechte der Natur alle Geheimnisse des OTO und der ~~betreffendsten Geheimnisse~~ und alle praktischen Lehren derselben ~~ich schwöre allen Pflichten der Ritter und~~



3)

Brüder des Lichtes durch mein ganzes Leben treu zu bleiben. Sollte ich meinen Schwur jemals brechen, oder gegen meine Brüder auftreten, so mögen die Vorsteher des Ordens mich als infam öffentlich brandmarken und mich aus dem Orden ausstossen. So möge wider mich durch die ganze Ewigkeit die Macht der Verdammnis wirken, so mögen alle Schrecken der Finsternis sich um mich sammeln und alles Licht aus meinem Geiste aus meiner Seele und aus meinem Leibe weichen und das Urwesen, welches ist 1,2,3 schliesse mich ewig von seiner Gnade und All Liebe und Barmherzigkeit aus. Amen.

Alle dumpf A - m - e - n. (lassen Hände fallen)

V.- (mit dem Kommandostab schlägt linke Schulter)

1.- Jehova erhöhe Deinen Schwur möge selber gnädiglich annehmen und Dich stark machen ihn treulich auszuführen.

2.- (rechte Schulter) Jehova nehme Dich gnädiglich auf zum Ritter und Bruder des Lichtes des Ordens OTO.

3.- (Kopfschlag) Jehova segne Dich als neuen Bruder des Lichtes des Ordens OTO der sieben Gemeinden und Kirchen in Asien und befreie Dich vom zweiten Tode.

Alle.- A - u - m (Räuchern)

V.- (erhebt C und küsst ihn siebenmal auf Mund) Ich umarme und begrüße Dich als neuen Bruder des Lichtes. Empfange Deine Ordenskleidung. (weisse Tunika mit violettem Lendengürtel, violettem Band und Secßbeck)

Die braunern geheimen Erkennungszeichen der Brüder des Lichtes und des VII Grades des Systemes unseres Ordens sind Zeichen und Worte.

Das Zeichen der Frage ist: -Der Fragende legt seine rechte Hand an die linke Hüfte des andern. Die Antwort ist. Der andere tut das Gleiche, dann legen beide die linke Hand flach auf Stirn über Augen und verbeugen Kopf leicht rechts. Im Tempel in Ordnung stehen ist beide Hände gefaltet über den Augen. Die Worte heissen :- Nezach und Hod, das wechselseitig gesprochen während man obige Berührung ausführt. Es sind die beiden Säulen auf welchen das Weltgebäude ruht und bedeuten hier Sieg und Ruhm (positiv und negativ) Pauswort ist Komiel, es ist der Name des Engels der der hermetischen Weisheit vorsteht. Das heilige Wort ist Schemhamphorash. Nun lassen Sie sich von der weisen Obp. dem K. und Marschal prüfen (geschieht)

Marschal:- Weisester Vorsteher, der neue Bruder hat sich als Mitglied des Bundes der hermetischen Brüder des Lichtes ausgewiesen.

V. So nehme er seinen Platz zwischen den Säulen Nezach und Hod ein. Ansprache.

Lieber Br.: des Lichtes! in diesem Grade hören Sie auf nur Maurer zu sein. Jetzt beginnt Ihre Laufbahn und Ihr Studium als esoterischer Rosenkreuzer. Sie sind Gralagenosse, Magus des Lichtes und empfangen (Mithrasdiener) die ersten Anweisungen über den wahren Sinn der rosenkreuzerischen und mystischen Symbole und Hieroglyphen. Als Frmr. nannte man die Lehren und Deutungen "Bausteine" und in diesem Sinne empfangen Sie in diesem Grade auch Bausteine, die Sie mit Ihrem Geiste behaupten und bearbeiten müssen um sie zu einem Tempelbau, dem Wahrheitstempel zusammenzufügen zu können. Sie werden Ihre eigene Kraft, Kunst und Wissenschaft anwenden müssen um die Bausteine tauglich zu machen. Sie müssen alles aus sich selbst zustande bringen. Wir geben Ihnen nur das rohe, unbebaute Material das den tauglichen Stein enthält. Aus den Erklärungen des Katechismus müssen Sie alles das herauschälen was Sie bedürfen um das Material zu einem tauglichen Stein zuzurichten. Vom Erfolg Ihrer Arbeit wird es abhängen ob Sie später in den Grad des Ordens aufgenommen werden können, welcher die Probe auf das Exempel macht und Ihnen die Richtigkeit Ihrer Arbeit dann demonstrieren wird. Bleibt Ihrer Arbeit der Erfolg verweigert, so können Sie auch vom Orden die Lösung nicht verlangen.

Schluss des Tempels.

V. Wünscht ein Br. noch zum Besten der Bruderschaft oder des OTO vorzubringen (Rundfrage und erledigen)

V. Da sich niemand gemeldet hat, so schreite ich zum Schluss dieses Kapitels der Br. d.L. Hochl- Br. Ceremonienmeister, wer ist das Ende?

C. Der Anfang.

V. Wer ist der Anfang?

C. Gott der Herr

V. Wer ist also Gott der Herr?

C. Der Anfang und das Ende.

V. Und was ist der Anfang, das Ende und Gott?

C. Eins.

V. Wer giebt Zeugnis von dieser Wahrheit? eise Obp.

Obp. Joannes und die sieben Gemeinden in Asien.



4.)

- V. Verkünden Sie hochw. Br dieses Zeugnis wörtlich unseren weisen Brüdern des Lio'tes.
 Obp. Ich bin das Alpha und das Omega, der Anfang und das Ende, so sprich der Herr, der da ist, und der da war und der da sein wird. Ich bin der erste und der letzte.
 V. Der Herr wird bleiben, wir aber schliessen diese Versammlung und decken das heilige Feuer im Weltal auf dass wir es wieder finden wenn wir dem Herrn wiederum zu dienen zusammenkommen. Amen
 Alle.: Amen.

Katechismus.

Fr.-Wie viel ist eins

A. 2 und 3 und 1

Fr. Was bedeutet das Sigel Salomónis?

A. Neuen

Fr. Warum weil es gleich dem Sigel Jehovas

Fr. Welches ist die Zahl der Fülle? A. Vier

Fr. Warum? A. Weil es gleich zehn ist

Fr.-Was ist die Zahl X? Die grosse Riehezahl oder die  unzertörrliche Zusammenfügung.

Fr. Was bedeutet Eins? A. Die Lichtkraft (Phi)

Fr. Was bedeutet 2? A. Die Eigenschaften solarisch, lunarisch

Fr. Was bedeutet Drei? A. Die Bestandteile  oder die Trinität.

Fr. Was bedeutet Vier? Die grossen Scheidungen:-  oder die Quaternität

Fr. Was bedeutet fünf? A. Die Lichtwesen (Engel)

Fr. Was bedeutet Sechs? Die Offenbarung der Hauptfarben, blau grün rot violett gelb orange

Fr. Was bedeutet sieben? A. Die Quaternität und Trinität (wie oben) und auch die Kreisbahnen des Lichts der Planeten Jupiter, Venus, Mars, Saturn, Merkur, Neptun

Fr. Was bedeutet acht? Die acht perioden der Schöpfungstage und deren Bedeutung für die Raassenwicklung, i.e. Saturn Sonne Mond, Mars, Merkur, Jupiter, Venus und Vulkan ist die ganze Woche.

Fr. Was bedeutet neun? Die dreifache Vervollkommenung.

Fr. Was ist und bedeutet zehn? Die Zahl der Vollendung.

Was bedeutet 0? Ende und Anfang im Ende

Fr. Was war im Anfang? A. Finsternis

Fr. Was wurde dann? A. Licht auf das Geheiss Elohim (I)

Fr. Und dann? Abend und Morgen oder der erste Tag.

Fr. Wann? A. Nach Scheidung des Lichtes von der Finsternis.

Fr. Wann entdeckt sich die reine Jungfrau ohne Mackel und wann versteckt sie sich? A. Sie entdeckt sich am Morgen und versteckt sich am Mittag

Fr. Und worauf ist die ganze Welt gegründet und gefasst?

A. Auf die beiden Säulen die da sind Nozah und Hod(I -)

Fr. Was ist die Vollkommenheit? A.-1,2,3 und 4.

Fr. Wie erklären Sie das?

A. Die Erklärung kann sich in Hand des Wertes der Zahlen nur vermuten aber noch nicht erklären.

Fr. Was ist das vollkommenste Feuer? A. Das Feuer das flammet und nicht verzehrt.

Fr. Wie erklären Sie das? A. Da erklärt man nicht, das erfährt man bloß
 Fr. Was muss man nicht sagen, wenn man zu dem Stein(I) im Tempel Salomónis kommt? A. Nicht Majim (-)

Was ist Elohim? (Herr) A. Licht ohne Farbe und das Licht mit Farbe.

Fr. Was giebt die Farbe? A. Der Wille.

Fr. Wie viel sind sie zusammen? A. Vollkommen eins.

Fr. Und wann wurden sie? A. Gleichher von Ewigkeit.

Fr. Was bedeutet die Schlange? Fr. Das ewige Leben.

Fr. Wie lange war Moses fastend um den Sohn Majim? A. 40 Tage.

Fr. Was brachte er mit? A. Den Extract der Natur und das ewige Gesetz.

Fr. Kennen Sie Christum? A. Ja und alle Brüder des Lichtes müssen ihn kennen.

Fr. Wer war er? A. Das Mittel.

Fr. Was ist das Mittel? Er hat gelehrt und allgemeiner gemacht, dass der Anfang und das Ende vollkommen Eins.

Fr. Wie ward es als er starb? A. Finster.

Fr. Was sprach er als er starb? A. Es ist vollbracht.

Fr. Voraus erkennt man das Licht? A. Durch die Finsternis.

Fr. Warum spricht Daniel Jehova? A. Er weiss was in der Finsternis ist und mit ihm ist das Licht.



VII^o

The Perfect Ceremony
of

Grand Inquisitor Commander
31^o

Prince of the Royal Secret
32^o

and
Sovereign Grand Inspector General
33^o

and last degree of
Freemasonry



O. T. O.

Ex Libris.



M. M. M.

Grand Archivist.

Sealed original of rituals
authorized by the

GRAND MASTER

BAPHOMET.

Provenance. A.C. (Baphomet) to C. Stampford (1880) - ? -

J. S. Hale - Karl Pomeroy - 1877

Notes: Rituals of Sovereign Chapter of Rose Croix
Summary of Initiations 1°

Rotten-Lodge N.O.X. 000-666 ~~1880~~Chapter of Rose Croix. ^{Winkle} (Kable) 000-778 ~~1880~~Mistic Temple and Lodges, ~~1880~~ 000-8

Supreme Council 000-5312

Secret Ancestral 000-210

Sovereign



Sassatany 000



Sacred Tan
was defiled with Blood and Water, the Word
was lost, and despair and tribulation
visited us

[Solemn music.]

H.F. Since the Royal Art has experienced such dire calamities, it is our duty, very Excellent and Perfect Princes, ~~to endeavor~~ to retrieve our loss; and may the heavenly influence of Truth, Silence, and Love prosper our endeavors, to recover the Lost Word.

Therefore, with my h — upon the h — of the
G — S — I declare this Chapter
of Rosebrix duly opened in the name
of Babylon and The Beast Enjoined, ~~the~~
of The Secret Service and of 1A-2.

all off land

H.R. www ;

G. R. Wynn

~~Excluded from type of Administration, except LAO with~~
~~S. 2. 2. 2. 1. All except ... All cit~~

The Closing of a Sovereign Chapter of
Rose Croix.

The Red Room.

H.F. 111111 1

H.M. ssssss 1

④. 2. UUUUUU 9

H. F. Holy Mother, what is the law?

17. M. It is the hour when the Sacred Word is found;
^{Sacred Tree has bloomed}
 when the Embroidered is changed into the Mystic
 Rose; when the Star called Wormwood is cast
 into the Abyss, and the Blazing Star has
 reappeared in all its splendor; when our
 altars have been renewed, the light restored
 to our eyes, and the New Covenant is
 established: Do What Thou Wilt is the
 whole of the Law. [Odegnus music

H. F. Let us then, my excellent companions, observe
this Law, which will enable us to erect
and edifice in our hearts to the Glory
of Thee Best, to whom be glory, Myzt,
Majesty, Dominion, and Power; who liveth

G.M. returning
 H.F. Your petition has been formally received by this
 princely Council; but whilst we admire your zeal
 and courage, alas! you come amongst us at a time
 when we are overwhelmed by the deepest sorrow.
 Contumacious now spreads horror over our brows. An
 earthquake rends the fair breast of our mother,
 and the Head of the G — S — is castrated.
 The Veil of the Temple is rent asunder. ^{Eden's G.M.}
 altars are ^{Saved Town} ~~ruined~~ down; the ^{inhabitant} ~~inhabitant~~ is cast in
 defiled with Blood and Water; ^{the altar called W — is fallen upon the east in}
 is eclipsed; and the Word is lost.

H.F. [Slow music]
 Nevertheless, we rejoice that you have arrived at
 this hour of peril, your strength and courage may
 assist us to retrieve our loss, and recover the
 Word.

Worthy sir, I direct you to travel 33 years, 11 to the
 North, 11 to the West, 11 to the South, returning

to me in the East to report the result of your
 travels.

[assist. takes C. round 11 times, and to S.S.
 where he finds T. round 11 times, and to W.,
 where he finds S; round 11 times and to N.,
 where he finds L. ~~(~~the altar is castrated~~)~~
 Music

G.M. Holy Father, I beg to present to you —
 who has completed the 33 years travel imposed
 upon him.

H.F. What have you discovered?

Can I have searched in and about the Pillars in.
 The South, West, and North for the Lost Word,
 but have only succeeded in finding the letters
 T., S., and L.

H.F. I congratulate you on the success which has
 already rewarded your exertions. These
 letters are the initials of the sources by
 whose assistance you may be led to the

[illegible]

not heavy burden for

HTOAI = Thiao

The initials of the names of these virtues, 220812 , 8144 , and $X465$ - 6292 , if added together, have the value of 666 , the number of the beast, recovery of the lost word; while in conjunction he checks himself English these three letters in

— But before I can further explain myself I must call upon you to take a solemn obligation to help insulate the secrets and mysteries of our Holy Order. Are you ready to do this?

Can. 1 am.

Can. I am.
H.F. Then place the ^{sacred} ~~three~~ ^{three} ~~stones~~ ^{stones} which blesses me, and cut it behind;
~~place~~ ^{place} the ~~three~~ ^{three} ~~stones~~ ^{stones} in my breast, in the form
of a triangle, ~~then~~, place your hands upon my
forehead, look into my eyes, and say:

I — in the name of the Holy and
One and Indivisible
Undivided Trinity, in the Presence of this
Perfect and Princely Chapter, do hereby
and hereon most solemnly promise and
swear that I will be true and loyal,
and never reveal the Mysteries of a Sovereign
Prince of Rose Croix.

I swear eternal fealty and allegiance to
the Supreme Council ~~and Sovereign Sanction~~
highly ^{and holy} whose this Obedience is and tendered in

Master of the Order, the Grand Master of Light.
I further pledge myself to the service of the Order
to the last drop of my blood and the last penny of
my purse.

All this I swear to observe without evasion, equivocation,
or mental reservation of any kind, were it at
the cost of the death of my body and the
damnation of my soul.

Arise, newly-obligated Brother, set your heel
firmly upon the h- of the G- S-, raise
to your lips the V of the S. L., the Charter of our
Freedom, and seal the oath with seven kisses.

Y. Ex. & P.
Brother G. M., I command you to invest the Candidate
with a black ^{and silver collar} ~~garment~~, for by such a badge do we
distinguish those who are in search of the Lost
Word.

G. M. takes out Candidate, and invests him
with the mantle, ^{and silver collar} having removed his ornaments
etc; saying cannot be worn. The
This attire is not to be worn. The spirit

secret of the Order is
kept in the hands of the
initiated

There is a direct passage from Black
 one, the Knights may enter in procession
 east, leaving Cam., whom he then
 do to C. of D.

~~He is a~~
 Explain to r They are cries for mercy &c

e leads him across ~~crisis~~

age 13.2
 of those who seek for the Last Word.

Second Point.

[The pillars are thrown down, and the hell-broth
 kindled. A pungent incense is burnt. Corpses
 lie about the floor, and the assistants,
 with groans and litanies of Jehovah, Jesus,
 and Mary, beat ^{prick} and pinch the candidate
 as he grofs his way.

(crouched in crouching)
 H.M. advancing, and taking C. by both hands. undoes sack
 I come to conduct you from the depths of
 darkness, and the valley of death.

Truth will direct you when you err.

Silence will sustain you in every trial.

Love will comfort you upon your path.

[She plays "Trustin' and I'll be" and the door of
 the Red Room slowly opens, making darkness by lit.
 She then leads him to the door. On the threshold
 he is stopped of the ^{callen & spirit} hand and another.

In the red room the Holy Father, in full



1 address Ω for γ

[Handwritten signature]
- - -
- - -

[Handwritten signature]

4th step.

H.F. Who is your father?

Ans. Ithya Phallus. 1st step

H.F. Who is your mother?

Ans. Natura. 1st step

H.F. Who is your teacher?

Ans. Ratio. 7th step

H.F. Then who art thou?

Ans. I A Ω . [All intone I A Ω loudly.]

H.F. Give me the initials of the last 4 words

Ans. I. N. R. I.

H.F. Sir Knight, you land indeed by the aid of Truth, Silence, and Love, succeeded in finding the Last Word.

To order, Very excellent and perfect Prices!

Let us analyze the Word!

[All cheer loudly. Soft Music. The 3 Officers then form the descending ∇ about Cms.]

H.F. I. H.M. N. G.M. R. All I
Yod Nam Rak Yod



H.F. Virgo. Iaculus, holy Father

H.M. Scorpio. ^UApollonius, Lady Mother

G. M. Sol O'Neil, holy child

all laches, ~~affidavits~~, copies, 1A-22

all the Lys of Quaternary 1.5. +

11. M. The Sign of the Dance of ^{the} ~~White~~ ~~White~~ 5

H.F. Re Sign of the Joy of Tacchus

13. The Love of the Blazing Star ★

L.V.X. Lux, the light of the Time Cross.

H.F. Li Knight, you have found Him who is indeed The Word.

In the Beginning was the Word, and the Word was with God and the Word was God.

I am Alpha and Omega the beginning and the end
which is and was and is to come.

Now, worthy Knights, having found the word, ~~of the New~~
~~Law~~ I will affix it in its proper place.

[One. All ~~business~~ ~~about~~ ~~with~~ ~~and~~ 7 (mcs.
Sft music. just San Francisco

Rise, Linking tet.

I now demand the very excellent and perfect

Grand Marshal to clothe you in a scarlet mantle
and to conduct you to the altar. *Done* This mantle

H.M. Kneel, Sir Knight, if you will. [One. has a small
[One. shiny necklace.]

H. F. and H. M. ~~crossed~~, holding each other by the
shoulder, and together ~~holding~~ the scapula
(draws sword from ~~sheath~~, and strikes Cam.
1. left shoulder 2. right shoulder 3. back. 4.
forehead with handle.)

By virtue of the power and authority in me
vested I hereby make, create, and constitute
you, now and for ever, a Knight of the
Pelican and Eagle, and a ^{S.} Prince of the
Order of Rose Cross. J. M. Greenwood

Rise, perfected and puissant prince of Rose
Croix and receive the emblems of our Order.

H.M. I present you with this rose. (Done)

I invest you with the Apron, Collar, and Jewel
of our Order, and I gird you with this
Sacred Sword. (None.)

Orbit for X + use a
 seal 999 on gold paper
 on forehead

G.A. Lastly, I seal you with this seal of Perfection.
 (Done) Before you are again admitted to any
 Chapter, you must have caused this mark to be tattooed
 on your heart so that the
 from your body remind you of those oaths
 which you have taken to us. They can never
 be effaced from your soul!

H.F. I will now communicate to you the signs and
 words of this degree.

The first sign is called the Sign of Adoration.

Raise the eyes to Heaven, clasp the hands
 with fingers interlaced upon the forehead,
 the palms lying outward; then let them drop
 upon the body, and bend the head.

The Sign of Heredom is thus given. Close the
 hand, except the middle finger, and as some
 say the index, and place against the forehead,
 knuckles outward.

This may be replaced by the Grand Cross sign
 of Heredom and Devotion. Clench the hand,

word Shepherd. = P. or Pax

adoration

attention

Good Shepherd or of Pax

of Truth

of Silence

of Love

of Love

by the 6th Sign Place clasps with palm of
 left hand. Release ^{be} ₂ saying Relinquish
 of the 7th Sign. Tense - + with arms bent to

extend the thumb and with it make 4 crosses
 on the forehead, navel, left breast and right
 breast, ~~the fifth on the breast~~ ^{or of Pax}
 The third sign is that of the Good Shepherd. Cross
 the arms on the breast, right over left, the fingers
 touching the shoulders. This sign is always used
 on entering or leaving a chapter, and may be
 employed in greeting a brother. Say Ave Frater,
 Omnis He replies Poneus, Pax Vobiscum.
 Follow by the fourth sign; raise the right
 forefinger to heaven and say Ascendat; the
 other pointing downwards answers Descendat.
 Follow by the fifth sign. Place your right hand
 flat on the other's right breast, and say
 Immanuel. The other, his left hand flat on your
 left breast, replies Pax Vobiscum. Thumb to
 The Grip is given by clasping hands, ~~the arms crossed,~~
^{through fingers crossed}
 each forefinger on the pulse of the wrist.
 Exchange in this position the word (A.R.) Thus
 I. N. R. I. with this ^{the same}
 The Password is ~~entering~~ on the threshold of the



Third Point.

The Princes enter two by two, in solemn silence.

First G.M. with new Knight; next, assistants; last H.M. with H.F. all ^{enter the S.} ~~stand in the S.~~ G.M. hears the bread and salt, new Knight the cup.

They surround the altar. J.M. presents plate to H.M. who eats and passes to H.F., and so on, G.M. serving the remainder. New Knight follows same routine with cup.

H.F. Consummation est.

all then from the living circle, faces out, cross over neighbors' shoulders. They then move down road, eddies, faster and faster, until the chain breaks, after which they dance 2 & 2.

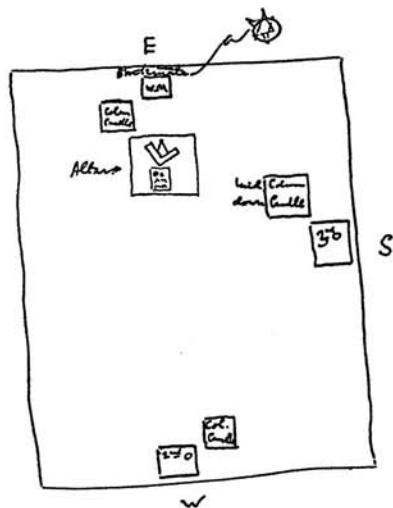
H.M. then advances and consumes the Word.

H.M. Consummation est.

~~She plays, and leads all four women, H.M. last.~~

O mit living circle dance
if 1 are present

End of Ceremony of Reception
of Sovereign Prince of Rose Croix.



Ceremony of Initiation.

The Opening of a Lodge of 12

The Chief Officer, a Master Magician, seated in E. Right
 2nd — — — — —, a Magician, seated in W. Workshop Master
 3rd — — — — —, seated in S. Vander Within
 Candidate in waiting without. Warden Within

(P.O. with W.M. throughout)

c.o. 1 Brothers, present me to open the Lodge. all well.
 Brother — (to 2) what is the first one of every Man?

3. To see that the Lodge is properly tiled.

c.o. Do so. Is done this himself, by looking down, in a brief that only take done by giving command to Tyler, if there be one.

3. R.W.A., the Lodge is properly tiled.

c.o. to 2 by name Bro —, the next one?

2. To see that none but those are present.

c.o. To order, Brothers, in the first degree. (done)

How many officers has the Lodge?

3. Three. [1817] W.S.L. 4 earnings S. 12

c.o. I declare the Lodge open in the first degree. U I

2. U I

3. U I

By the order of the Master Magician, the Lodge is now open.

+ I.P.M. acts, throughout, when it is involvement
 1. will to act.



The Closing of a Lodge in 1°

C.O. 1

2. 1

3. 1

C.O. Brethren assist me to close the lodge. (all work)
 W. W. West
 Brethren Assist, what is the constant care of every Man?

3. To insure the lodge closed tight.

C.O. Done so. (done)

3. W.M., the lodge is closed tight.

C.O. Brethren ^{W. W. Within} Brethren, the next care?

2. To see that the Brethren appear to order as Men.

C.O. To order, Brethren, in the first degree. (done)

^{W. W. Within}
 Brethren Brethren, I order you to close the lodge. (21)

2. Brethren, by order of the Worshipful Master, I declare
 close the lodge. 21 (W.M. closes W.S.L. & his friends)
 S & L.

3. I declare it closed accordingly.

W.M. ^{W. W. Within} Brethren, nothing now remains but to lock up our

secrets in a safe repository, uniting in the Great
 Fidelity Fidelity Fidelity. (Stakes L. breast with W.L. at
 each word; all repeat with him both words and gestures.)

Uncle: unity.

V.A. 1 Brother Maynard, Send the Candidate on his travel
with the Moon! (Singles. Music)

1 This is the Pathway to the Knowledge of Thyself!
Be true toward Thyself!

(Singles. Music.)

1 This is the Pathway to the Perfection of Thyself!

Conquer Thyself! (Singles. Music.)

1 This is the Pathway to the Truth!

Sack Beauty! In Beauty is eternal Truth

revealed. (Cm. is now brought to center of lodge)

2nd R. W. L. H. M. A. The Candidate has fulfilled the
Nine Moons!

W. M. 1 (Music)

~~Man is blind from his birth to his death.~~

W. M. "Before the beginning of years we" to
2nd C. Candidate!

Between a sleep and a sleep"

(Chorus from Summertime "Holland a ...
Calydon")

Man is blind from his birth
to his death. Deep in his
heart is rooted however
the ardent desire to see the
light, and to find the Source
whence the light comes from ^{altam its}
Few of us during the short term so short
of our earthly life are granted the
great privilege to see the light.
All that which mortals may but few
be granted to see during our ^{travels} travels in this Valley of death
may be a few glimpses of that
~~real divine~~ light, which comes
from beyond, to fortify and
encourage us in our travels
towards the source of light.
We may feel the unseen hand
guiding and protecting us on the
road, and our heart may receive
food and sustenance for perceiving
in the quest by distant but comforting
sounds, - such as you have received
in symbolical form during your
travel.

Re-entrust
Doubtless
to be hated
in the center

when finished; steps $15" + 12" + 9" = 36$ in.

travels just completed, —
 However, in spite of all the
 assistance given to mankind
 many never do find the Light!
 Nor do we know whether ~~you~~
~~ever will find the light~~ even
 with the help we can give you. You will
 Therefore I pause, and declare, succeed
 Up to now, Nothing has been done
 which would make it impossible
 for you now to withdraw. But
 if you still persist, then Nothing
 will ever enable you to again
 sever the ties which you now
 are about to form with us and with
 Our Order.

W.H. Therefore once more and for the
 third and last time, Candidate,
 I ask you, do you still desire to
 become a Member of Our Order?
 Please answer aloud!

C. — (prompted by W.H.) Yes.

W.H. — (hard loud knock)?
 Then your will be done!

Brethren, do your duty.

[2nd O. + 3rd O. Their arms crossed over C's shoulders

direct him to advance 3 steps to altar.

Are you willing to take a solemn obligation to keep
 inviolate the secrets and mysteries of our Order?

C. I am.

W.H. Then you will kneel on your left knee, your right
 foot joined in a square; give me your right hand
 which I place upon the V. of the S. L., while
 your left is employed in supporting these
 one point presented to your naked left breast.

W.H. 1

2nd O. 1

3rd O. 1

W.H. Repeat your name at length, and say after me:

I, —, in the presence of the Powers of Birth
 visible and invisible, and of this worthy and
 warranted Lodge of Free Men, regularly
 assembled and properly dedicated, do,
 of my own free will and accord,
 hereby and before most solemnly promise and
 swear that I will always hold, conceal and

SECRETARY WORK
NOTING

never reveal any part or parts of out or arts of print or prints of the secrets or mysteries of this lodge and order which I have received for my service in the Pastoral, to any person in the whole world, unless it be to a true and lawful Brother or Brothers, and not even to him or them until after due trial, strict examination or sure information from a well-known and trustworthy Brother that he or they are worthy of that confidence, or in the body of a just, perfect, and regular lodge of this Order, called Mystere Mystica Masania.

I further solemnly promise that I will not write those secrets, in dite, carve, mark, engrave or otherwise than delineate, or any thing moveable or immoveable under the canopy of Heaven, whereby or whereon any letter, character or figure or the least trace of a letter, character or figure may become

OBSESSES
STONES
Tactful
Able to
write
-
Puritan

become legible or intelligible to myself or to anyone in the world.

I further most solemnly promise and swear that I will not submit myself to hypnosis, mesmerism, or any similar practice, whereby my full consciousness and free will might be impaired.

I most solemnly promise and swear that I will not indulge unduly in any drug, such as alcohol, ether, opium, hashish, or cocaine, whereby my full consciousness and free will might be impaired.

I most solemnly promise and swear that I will not allow myself to fall unduly under the influence of any person, whereby my free will might be impaired.

Finally I do solemnly and sincerely promise



DISCIPLINE

and swear / to obey the Laws of the Order in
General, and in particular the rulings of the
Superior of the Order / or his duly appointed
substitute, as conveyed to me / by the
Worshipful Master of this Lodge / under the
Hand and Seal of Brephmet.!

These several points / solemnly sworn to observe /
without evasion / equivocation / or mental
reservation / of any kind, / under no less a
penalty / on the violation of any of them, /
than / that of having / my R - e - a - /
(W.M. draws L across C's t.) my t - t - o - /
and my t - t - neither of m. l - nor - the
s - , / but - a place between l - and l - w - /
Here comes to be w - / by the e - and f -
of the t - s. / Amen.

V.M. 2^d O. 3^d O. Amen. Amen. Amen.

W.M. You will seal this solemn oath with your lips
upon the V. of the S.L.

U.M. kneels on /

In the Name of the Secret Master!

kneels.

In the Name of the O.T.O.!

kneels

By the Authority of the Grand Master Brephmet.!

I declare you a Man and a Brother!

Rise, brother! (He rises C.)

And the earth was without form and void; and
darkness was upon the face of the deep. And
the Powers of Nature said "Let there be light!"

(3^d O. snatches off H[?] V[?]) and there was
Light. (V.M. catches hands, which are taken
by 2^d & 3^d O, who also grasp C's hands.

These hands link you with the symbols which
stand for the source whence all Light comes.

(Plucks hands 3 x 3 & disengage chain)

My brother, by your meek and candid behaviour

you have escaped two great dangers. Six your entrance,
had you rashly attempted to rush forward, this point,
presented as it was to your heart, would have proved
your bane; ^{which, on the other hand,} And you cowardly attempted to retreat,
this Cable-Tow, which ^{still hangs} ~~was~~ about your neck, would have
proved equally fatal. [C. T. removed.
But the danger which awaits you until you detach
is the Penalty of your Obligation.

3rd 0. In conformity with ancient custom, I now invite you to
offer for the benefit of our poor such a sum
as you are ^{now} able to dispose of (presents plate)
C. replies. + 3rd 0 reports to W.M.

V.M. We are well aware that you have no money about
your person. Believe me, this trial was not made
with a view to sport with your feelings, but
firstly to remind you that you came naked
into the world from your mother's womb, in a
condition of utter helplessness and indigence;
secondly, to inspire in you a proper feeling of
sympathy should you ^{at any time} meet with a

Similarly, 'is' is used
brother in a like imitation; and thirdly, ^{in the that you} if remember
that ~~your~~ worldly possessions are no necessary
qualification of a Man and a Brother.

You are now at liberty to retire and restore
yourself to your personal comforts; on your
return, ^{with your wife to} you will receive the First Secrets of our Order.

[Can retire and lessen. 30. readiness line.

My Brother, I now proceed to instruct you with the secrets of this degree.

Fourthly. All squares, levels, and perpendiculars are proper signs to know a Brother's ^{body} ~~feet~~ ^{you will find} feet perfectly erect, your feet joined in a square.

You will now take a short pace toward me with your left foot, bringing the right heel into its hollow; that is the first regular step, and it is in this position ^{that} the Secrets of the Degree are communicated; they consist of a Sign, a Token, and a Word.

The sign is given by --- it alludes to the

sanctity of your obligation.

The Grip or Token is given by a district &c
This Grip or Token demands a Word; a word highly
prized among us as a guard to our privileges. Too
much caution therefore cannot be observed in
communicating it; it should never be given
at length, but always by &c I ^{Trust} 
This word is

I send the Candidate on his travels with the Sun.

[C is led by 3rd O. round into W. M.]

W. M. Give grip. - What is this?

3rd O. for Cand. who reports. The Grip or Token of a
Man and a Brother.

W. M. What does it demand?

3rd O. for C. A word

W. M. Give me that word.

3rd O. for C. At my initiation I was taught to be
Cautious; I will let it or let it with you

W. M. Which you please, and begin. (done)

W. M. What is its use?

3rd O. for C. In strength. (leaves C. to 2nd O.)

W. M. Pass, ———! ^{Brother Under the Tent} (2nd O. takes C. to 3rd O.)
2nd O. My brother, I present to you a man and a brother on
his initiation.

3rd O. I will thank him to advance to me as a man and
a brother. (done)

Have you anything to communicate?

2nd O. for C. who reports. I have.

3rd O. using with grip. What is this?

2nd O. for C. The Grip or Token of a Man and a Brother.

3rd O. What does it demand?

2nd O. for C. A word.

3rd O. Give me that word.

2nd O. for C. At my initiation I was taught to be cautious;
I will let it or let it with you.

3rd O. Which you please, and begin. (done)
to report?

2nd O. for C. In strength. (2nd O. leaves C.)

3rd O. Pass, ———!

(He raises and conducts C. round and to 2nd O)



W... then

3rd O. Brother Magician, I present to you a Man and a Brother
or his initiation.

2nd O. I will thank him to advance to me as a man
and a brother. (done)

What is that?

3rd O for Can. The first regular step.

2nd O. Do you bring anything else?

3rd O. for Can. I do. (gives Sign)

2nd O. What is that?

3rd O for Can. The Sign of Man and a Brother.

2nd O. To what does it allude?

3rd O for Can. To the penalty of my Obligation.

2nd O. Have you anything to communicate?

3rd O for Can. I have (gives Grip)

2nd O. What is that?

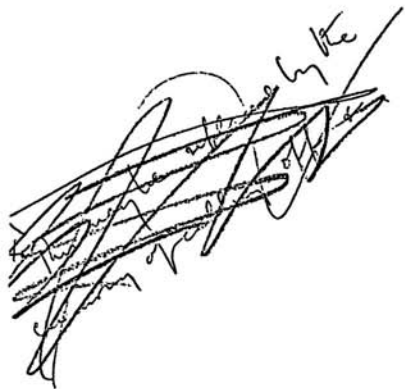
3rd O. for Can. The Grip or Token of Man and a Brother

2nd O. What does it demand?

3rd O. for Can. A word.

2nd O. Give me that word.

3rd O for Can. At my initiation I was taught to be cautious;
I will believe or believe it with you.



immemorial

4. It is an ~~immemorial~~ custom among us, so that the memory of man reacheth not to the contrary, for the officers of the Lodge to offer a banquet to the newly-made Brother on his initiation. The business of the evening being completed, we may pass on to refreshment.

2nd O. Which you please, and begin. (done)
(to impart?)

3rd O. for Can. (in strength (3rd O. leaves Can.)

2nd O. Pass, —! (takes Can. round and (W.M.))

Right Worshipful Master, I present to you a man and a brother on his initiation, that he may receive a mark of your favor at the beginning of his travels with the Sun.

V.M. (deceads to Can.) ~~Wh. Brother~~ Invest you with the distinguishing badge of a Man and a Brother. It is more ancient than the Golden Fleece and more honorable than the Garter, for it is the badge of innocence and the bond of friendship. I strongly exhort you even to wear and consider it as such; and I further advise you, that if you never disfigure that badge, it will never disgrace you. (The other badge. All initiate the master.)
Be seated, brother.



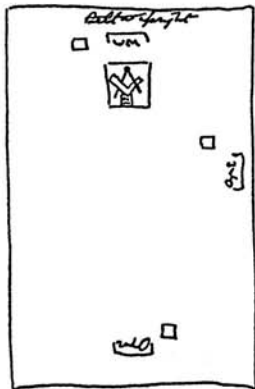
Ceremony of passing.

Opening of a Lodge in the 2°

Identical with 1°, replacing "Man" by "Magician", and
 giving Sign of 2° ^{instead of} as well as that of 1°; also 
~~to place of a  a ; and 2nd of column is down.~~
 The knock is 1  —

Closing of a lodge in the 2°

Identical with 1°, with alterations similar to
 those noted above.



Ceremony of Reception.

The Lodge is open in the 1st

W. M. Brethren, brother — is this evening a Candidate to be passed to the 2nd; he must first give proofs of proficiency in the former. I shall therefore put the necessary questions.

[3rd O. brings Can. to face chair.

Where were you first prepared for your initiation?

Can. In My Heart, verily.

W. M. Where next?

Can. In a convenient room adjoining the Lodge.

W. M. How long did you remain there?

Can. For nine months.

W. M. Where were you initiated?

Can. In the body of a Lodge, just, perfect, and regular.

W. M. At what hour?

Can. Dawn.

W. M. The Sun is risen. Do you pledge your honour as a Man, and your fidelity as a Brother, that you will steadily persevere through the Ceremony of being passed to the degree of a Master?

1 P R = (in 1st passed raised)

To be ready to leave before ceremony.



(3rd O. returns to his seat)

3rd O. Have you any thing to communicate?

2nd O. I don't have. (Gift of 1st)

3rd O. What is that?

2nd O. for Can. The Gift of John for Hannah & Brother.

2nd O. What does it demand?

3rd O. for Can. A word.

2nd O. Give me that word, freely and at length.

3rd O. Can. —

2nd O. Pass, —!

[3rd O. takes his round and to 2nd O. as 1st O.]

2nd O. Have you any thing to communicate?

Can. I have (Pass Gift)

2nd O. What is that?

Can. The Pass Gift lending from that of the 2nd.

2nd O. What does it demand?

Can. A word.

2nd O. Give me that word.

Can. —

2nd O. Pass, —! [He takes his round, and to center of lodge.]

~~H. A. M. 100 at 100~~ ~~He takes his round~~

Grand Master, or W. M., reads like XXX



will now take another step as before. That is the secret regular steps; and it is in this position that the secrets of the degree are communicated. They consist of a Sign, a Token and a Word.

The Sign is threefold. The first part is called the Sign of Fidelity; it is given by etc. The second part is called the Healing Sign, and is given by etc. The third part is the Panel Sign, and is given by etc. It alludes to the P. of your O.

The Grip or Token is given by a --- This G. n. T. demands a W, a W. to be given with the same strict caution as in the former degree: it is ---

1 Send the Candidate on his travels with the Sun.

[C. led by 3rd O. round etc. W. M. with steps & sign.

He gives grips.

W. M. What is this?

3rd O. C. The Grip or Token of a Magician.

W. M. What does it demand?

3rd O. C. A word.

W. M. Give me that word.

3rd O. C. I was taught to be cautious in this degree as well as in the former; I will lift the veil with you.

When



X (in the course of his travels with the Red)

W.M. It is an immemorial custom among us, so that the memory of man runseth not to the contrary, for the newly-made Magician to offer a banquet to the officers of the Lodge. You have ~~ably~~ signified your intention to conform to this custom, and, the business of the evening being completed, we may pass from labour to refreshment.

[The Master, after a brief pause, said:]

W.M. Which you please, and begin (done)

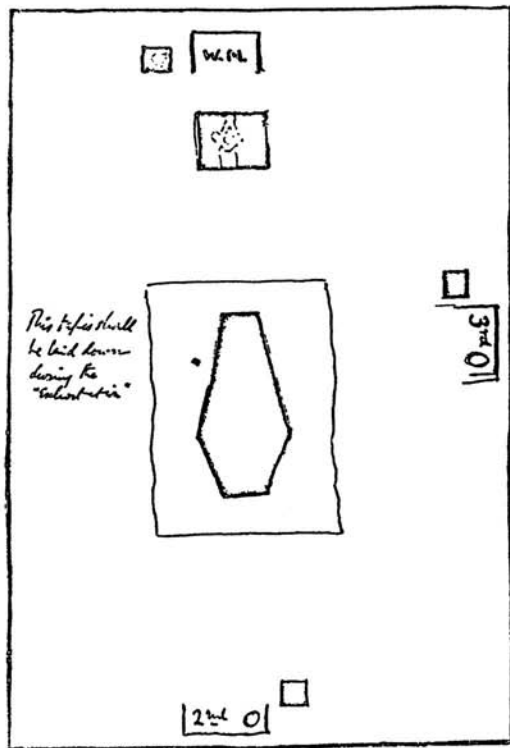
The import is "to establish". Pass, ———!

[2nd O. takes C. round and to 3rd O. & presents him as on 1st. 3rd O. asks for steps & steps & goes through grip dialogue; then takes him round and to 2nd O. who asks for salute dialogue.

2nd O. then takes C. round and to W.M., asking for marks of ~~affirmation~~ as on 1st. 3rd O. takes C. from W.M. and returns it to C.

W.M. In the 1st you were presented with a badge of innocence. Upon so fair a foundation the Divine Powers of Magic do not ^{hesitate} to descend. Your new apron is marked with a red triangle, ^{this is the sign of the triangle} as it were the Wedge of light splitting the clouds that surround birth, and warming life with its rays. as it is written, "The Sun of thy brightness shall arise, with healing in his wings".

Be seated, brother Magician!



The Ceremony of Raising to the Sublime degree of a Master Magician.

The Opening of a Lodge of 3°

Identical with 2°, replacing 'Magician' by 'Master Magician', and giving sign of 3° as well as those of 2° and 1°. ~~Also the same time of W.M. is retained and the same down. The knock is ???~~

The Closing of a Lodge of 3°

Identical with 2°, save for alterations similar to those noted above.

The Furniture of a blue Lodge.

- 3 Thrones
- 3 cushions 39 awells
- 3 candles
- 1 glimmering light. (3 & 6 D.)
- Spurs
- Cupresses
- V of the S. L.
- Altar.
- Coffin table.
- Sword for Tyler
- H - W -
- C - T -
- Chair for brother who officiates

Ceremony of Reception.

Lodge open in 2°

W.M. Brethren, Brother — is this evening a C. L. he passed ^{received} the 2° he must first give proofs of proficiency — the 2° I shall therefore put the necessary questions.

3rd O. brings C. L. to face chair.

W.M. How were you prepared to be made a Magician?

Can. I obtained the 4 powers of the Sphinx.

W.M. Which are?

Can. Knowledge, Will, Courage, and Silence.

W.M. In the Latin language these are?

Can. Scire, uelle, audere, tacere.

W.M. Their initials are identical with those of what sentence?

Can. *Sola umbra alicuius Tetradygramator; a Tetradygramator*
The Master of Mystick.

W.M. Have you completed your travels with the Sun?

Can. I have fulfilled seventy years.

W.M. The Sun is setting. Do you pledge us (as in 2°, with necessary alteration. 3rd O. conducts C. L. to altar and returns.)

[The Lodge is now prepared and opened in the 3°.

"Hide with me"
Solemn music.

3rd O. with C., who has b.b.; b.k.; b.h. bare, but is not in word, kneels.

2nd O. R. W.M. There is a ^{knave within} ~~knave~~ on claim at the door.

W.M. Brother Magician, see who wants admission.

2nd O. at door. Whom have you there?

3rd O. a Magician, who ^{aspires} ~~desires~~ to be raised to the Salline degree of a Master.

2nd O. Halt! (refers to W.M.)

W.M. Do you vouch that he is properly prepared?

2nd O. I do.

W.M. Admit him in due form.

2nd O. Hands down, applies b.p. of < to b.b.

W.M. Let the C. kneel.

O Thou! Lord of the West. I hereby invoke for this Candidate the Powers of Death, as he offers himself to partake with us the mysterious secrets of a Master Magician. Endue him with such fortitude that in the hour of trial he fail not, but that, passing safely under Our protection through the Valley of the Shadow of Death, he may rise from the tomb of transgression, to shine as the Stars for ever and ever. Forewarn.

all. So mote it be.



W.M. Let that use
(2nd O. leads Can. round to 3rd O., who asks for gift of 1°
as in 2°. 3rd O. takes Can. to 2nd O., who asks for gift of
P.G. 2° & 3°
P. 2°. 2nd O. takes Can. to 3rd O. who asks for gift of
2nd O. takes him to center.) (takes him to 2nd O. who asks for
2° gift. 5th O.)

W.A. Let the C. advance in due form. (done)
another obligation will now be required of you, in
many respects similar to the former; are you willing
to take it?

Can. I am.

W.M. Then you will kneel on both knees, place both hands
on the V of the S.L. while these L are applied to
your breasts —

W.M. 1

2nd 1

3rd 1

W.M. Repeat your name at length, and say after me:
I, ———, in the presence of the Powers of Deity visible
and invisible, and of this most worthy and worshipful
Lodge of Master Masons, regularly held, assembled,
and properly dedicated, do of my own free will
and accord hereby and herein most solemnly

promise and swear, that I will always keep, conceal,
and never reveal any of the Secrets or Mysteries of
the 3° to any one in the world, unless it be to him
or them, to whom the same may justly and lawfully
belong; and not even to him or them, until after due
trial, strict examination, or full conviction that he or
they are worthy of that confidence, or in the Lodge of
a Lodge of Master Masons duly opened on the C.-----

I further solemnly pledge myself to obey the
Grand Master Elect; and to recognize his
authority and his alone; without repugnance from him
or his alone; I will not initiate or
purport to initiate any person into any Lodge or
Chapter of any kind, or administer any ceremony
identical with or resembling in any way the Ceremonies of our
Order. I promise always to look with respect and
reverence upon the members of my brethren's Lodges, and
to aspire steadfastly and with humility to be received
into their number.

I further solemnly pledge myself to uphold the
F. F. O. F. in act as well as in word; that my

(described in paper 6. by students)

Solemn and slow music.

240 R.V. N. Rec. now approaches the end of his last journey with the Sun.
V.A. K. You are now entering the last of the ...

trial, by which alone ym can be admitted to the secrets of the degree.

During this week 2nd & 3rd
As orange begins.

At your initiation you, a naked soul, put on the frail garment of a mortal body. In the 2^o you were taught how to live; in the 3^o you will be finally instructed how to die.

Of this the annals of our ancient brethren afford a glorious example in the unshaken fidelity and noble death of Ch. A., who was slain during the construction of ^{the great pyramid} ~~the temple of Solomon~~ of which he was the principal Architect. The manner of his death was as follows:—

Brother ^{Wardens} ~~Wardens~~ (2^d & 3^d O. advance, ^{and} cross
arms on C's shoulders ~~and direct him to~~

Fifteen ^{negatives} ~~copies~~ ^{copies} of that superior class
appointed to provide over the rest, finding that
they were not actually completed, and that they were
not in possession of the secrets of the third degree

A. 10 / 22

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crasped to attain them by any means, and even to have
 recourse to violence; at the moment however of carrying their
 conspiracy into execution, twelve of the fifteen recruited, but
 three of a more determined and atrocious character than the
 rest forestalled in their inferior design, in the prosecution
 of which they planted themselves at the E., N., and S. entrances
 of the Temple. Red Master attempting to return home
 by the S. entrance was there opposed by the first of these
 ruffians, who, for want of the weapon, had armed
 himself with a heavy p.r.; and ^{himself} in a threatening manner
 demanded the secrets of a M.M., warning him that death
 would be the consequence of a refusal. Red Master, true
 to his obligation, answered that those secrets were
 known to but three in the world, and that without
 the consent of the ^{surviving} other two he neither could nor
 would divulge them. He further intimated that he
 had no doubt but that patience and industry would
 in due time subvert the worthy Mason to a participation
 in of them, but that, for his own part, he would rather
 suffer death than betray the sacred trust reposed
 in him. This answer not proving satisfactory, the
 ruffian aimed a violent blow at the head
 of the Master; but being stumbled at the

firmness of his demeanor, it moved his forehead
and only glanced on his right temple (3rd O. trachea
Co. v. t. with p. v.) but with such force as to cause him
to reel and sink on his l. k. (done)

Recovering from the shock, he made for the W. entrance, where he was accosted by the second of those ruffians, to whom he gave a similar answer with the undiminished firmness. ~~The~~ The ruffian, who was armed with a level, struck him a violent blow on the left temple (vol. 8 does so.) which brought him to the ground on his right knee. (done)

Finishing his retreat cut off at both those points, he staggered, faint and bleeding, to the E entrance, where the Irish ruffian was posted, who returned a similar answer to Wheat's violent demand (for one of this worst set remained firm and unshaken). Then the villain, who was armed with a heavy metal, struck him a violent blow on the forehead (W. M. Thompson's stick, C.) which laid him lifeless at his feet.

$[2, 3] \subseteq 0$, even C with sheet, including h^1 and h^2

The Lidz is now fully illuminated by 3rd Co.

Re Headband - Tied is played. (or Chopin's Duet)
w.r. (Lg 2 of ^{SND} ~~the~~) Wol tunc! ~~Wol tunc!~~ ~~Wol tunc!~~

2nd 0 report

240 reports

All. The Master is thin! (sign of sympathy)

But. Where ^{the} ~~was~~ body?

240. ^{Re} His body is hidden.

W.M. Let us travel. [They circumscribe the C.]

(a/only) Have you sought it in the North?

2 to 1 have.

W. M. What have you found?

2nd 0. No trace of the body.

[repeat South for 3rd 0. East for 2nd 0. West for 3rd 0]

W.M. Then let us see ^{it} in the centre.
 Looking! What is that beneath the acacia tree?

Feb 0. He is freshly broken & wounded!

2-10. And see! a hand is showing. $(2+3 \text{ more in})$
~~Hand is showing~~ ~~1st one~~

W.M. Brother Man, you will seek to raise the Master
by the grip of a Man and a Brother (done)

2nd 0. Boil the skin leaves the flesh. (Pencil line in X)

7. M. But the ² ~~magician~~ ^{magician}, you will seek to raise the
Pinter by the grip of a Magician. (Chase)

2nd O. Saluti, the flesh leaves the bone. (hand up)
W.M. Brother, ^{you} having both failed in your attempts, there
remains a third method, by taking a more effectual
grip of the hand of the Master, and raising him on
the A. P. O. F. which with your assistance I will
now make trial of. (Ray raises him.)

~~It is the Word~~ ——— he lies in the son!

All clasp ^{renewed} ~~222~~ ²²² ~~222~~ ²²² (All return to places.)

~~Be light of heart, and darkness invisible~~

[Triumphal music.]

I may now entrust you with the secrets of this degree
I know (the M. & M. signs, the five ancient signs are 3rd S. circle
as in the 1st the sign was single, and in the 2nd threefold, in the 3rd
it is fivefold.

First is the Sign of Horror. It is formed from the Hailing
Sign of a Magician by the

Sign of a Magician by the

Second is the Sign of Sympathy. It is given by the.

Third is the Sign of Grief and Distress. It is given by the

Fourth is the Penal Sign, which alludes to the penalty of
your Obligation, and is given by the

Fifth is the Grand and Royal Sign of Joy and
Reconciliation. It is given by the.

The Grip is given ~~in~~ the following manner. Give a
distinct pressure of the thumb on the knuckle of the middle finger, and
~~foot to foot~~

say: Hand to hand, I greet you as a brother.

Foot to foot, I will travel through danger and difficulty
to your aid.

Knee to knee, the future of my body's sufferings shall
be made my own. I will never lend the knee
in supplication to you or to another.
Breast to breast, my heart shall ever be the sacred
repository of your secrets when committed to my care.

Hand over back, I will defend you in your absence as
in your presence, and guard your honour as my
own.

This grip demands a Word. It is the Word by which I
raised you, the Word in which we triumph over death.

This Word is too sacred to utter on any other occasion; and
you will therefore say instead of it, a sentence formed from
the letters of the word in rhyme order.
This sentence is: [Hono-Benedictio-Adest-Mortis]

which means "Now is the Blessing of Death at hand"
Say the words alternately with me

You are now at liberty to retire in order to restore

yourself to your personal comfort; on your return,
I shall the ceremony will be concluded. [3rd O.

Present C. he descends, and returns, saluting the
W.M. in all three degrees.

of the degree of a Sovereign Prince of Rose Croix, a
dignity which sets you infallibly but irreversibly
apart from and above your fellow-men.

WM III 2nd III 3rd O III

W.M. Has any brother anything to propose for the
work of the Lodge?

For the first time 1

For the second time 1

For the third time 1

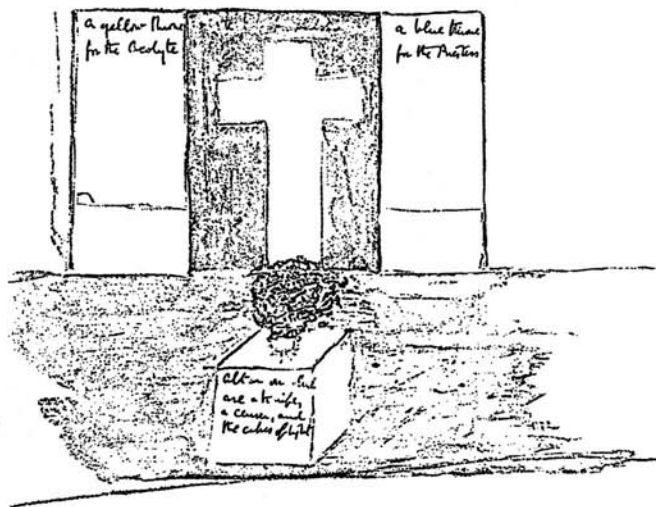
The business of the evening being concluded,
we may pass from labor to refreshment.

Γ = $\gamma\epsilon\delta\eta\tau\omega\rho$

I = $i\circ\upsilon\varsigma$

Ω = $\omega\circ\upsilon$

$\overline{813}$ = Avarita





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Properties required for L. of P.
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33° insignia

3 18° insignia

Trumpet

White altar - plate, circle, triangle, wand, & veil.

3 copies of Rituals A.A. 4°-7°

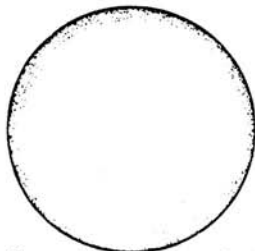
3 - - - Secrets A.A. 4°-7° A.A. 4°-16° M = 4°-33°

Triple Tau 6 lights

C. of P. of 1. and L. H. of 1. all are identical.

מחאכז צא מחאכז
ומע צא מח
שופט ב' ע'

I'm for me self part of the yearning of the
willows and reeds; but the "mystic" is not.



The Sun is the Wine, and the Moon is
the Cup. Pour the Sun into the
Moon. Adept.

מה מותוך מדב צא
ומה צא מ צא

From the Juice. Pique Knight Fig XXI. 7.
"On one side is the Bacchus & Pallas, creator
both sexes on the other, a figure lying
up and downing the grapes which spring from
the body of the personified wine, the hands of
which are employed in receiving another cluster
from the Bacchus. This composition represents
the union between the creating and destroying
attributes of God; the one giving it fruit,
... and the other devouring it when given. The
figure has a garland of ivy round his neck
to show that the destroyer was co-essential
with the creator, of whom ivy, as well as
all the ever-green, was an emblem
representing his perpetual youth and
virility."

See to the same s. 3-14 &c.



Not heaven &c
from the ship

"Save the wild wind from these,
and close your eyes with holy deed;
For he is long, dear hearted,
and drinks the milk of Paradise."

39 AGATH



AZΩT

Sal Philosophorum



The Book of the
Unveiling of the Sungrail



wherein it is
spoken of the



Wine of the Sabbath of
The Adept.

What is my Principle?
Revealing the Power
of the Heart

From This hand, oh Lord, create all Good;
From This hand flow down all grace and
blessing! The Characters of Nature, birth
They purges but the taint, but none can
read them unless he hath been taught in
Thy school. Therefore ever as servants
look unto the hands of their masters,
and bend our knees unto the hands of their
masters, even so our eyes look unto
Thee for Thou alone art our help. Oh
Lord our God, who should not extol Thee?
Who should not praise Thee, oh Lord of
the Universe? All is from Thee; all brought
to Thee; unto Thee all must again
re-enter! Thou art God alone and there
is none beside Thee! Who should then not
praise Thee, oh Lord of the Universe?
unto whom there is none like; whose

dwelling is ^{closet} heaven without ^{it} in
the heart within? O Lord the Victor
and the Minster ~~same~~, Thou art - all
things and all things are - Thee! O
Nature - Thou Self of Nothing! - for
what else can I call Thee? I myself
I am nothing but self; in Thee I am
not Self of Nothing. Live Thou in me, and
bring me to that self which is in
Thee.

[Facing this prayer is a York in a
golden leafy green inscribed ¹¹ H
fornity - emblaze with these words
Spiritus Sanctus, Sophia, Jesus, and —]
In conventu
ETNAE
die Meris
Sacrificat
24 Nov 19 82



Note to make Tableless
of
Hem-ho. lgs.

him shalt thou reveal it; and unto the
faithful shalt thou make it known

Is this one among the Very Illustrious
Six Knights that are Sovereign Grand
Inspectors General who understand
my word? Is there any within thy Chestory
that apprehendeth O.T.O.?

Smile thou, and see; discover the inmost
of each thy knight, and bind him to
these by an oath.

Further, thou shalt test him to the
utmost; thou shalt pass him through
the test of the Orders.

Then shalt thou initiate him privately
into the ultimate Mystery: thou shalt
make him a partaker of the final Secret.

For in this secret and in this alone
resides the Godhead; yea, he that
possesseth it is no more man, but
God. A.T.S. 2:1:2, 3:1:1

1. () ^{first}

MERLIN,
by the grace of GOD TRINE,
and by the favour and appointing of The Secret
Master, called to the service of mankind, and
sanctified among ye as the ^{Outer Head} of the
Order into Baphomet; ^{Sovereign} ^{Grand} ^{Master}
Ground Master General of ^{the} ^{Order} ^{of} ^{the} ^{Secret} ^{Master};
I have a ^{Most} ^{Illustrious} ^{and} ^{Command} of the Holy Order
Sought, it is mine and I will make it so to be the
guiding and peace in the Most Secret
and the mysterious Name of the True and
Living GOD Most High, and in the Word,
and in the Holy Ghost.

Hearken thou, ^{most} ^{illustrious} ^{and} ^{illuminated} ^{brother}, unto my word, and
give ear unto my counsel and reproof!

Shut it up closely in Thine heart, and
set a seal upon Thy lips!

Whosoever is worthy to receive it, unto

Salutatio ^{Make it so} ^{himself}

BAPHOMET,

by the Grace
of GOD TRINE,
and by the favour and
appointing of THEO
SECRET MASTER
Grand Master
Council of E. and I.



Great Wisdom and
Ireland as we see quietly and peace
unto the Very Illustrious Six Knights Sovereign
Grand Inspectors General of the Ancient
and Accepted Rite and of the G.S. of the
Royal Rite of Memphis, Perfectly
Illuminated of our subline 1X0, in the
Name of the Father and of the Son and
of the Holy Ghost, One God, eternal,
invisible, omnipotent, omniscient,

omnipresent.

The form of God, and the Grace of our Lord Jesus Christ, and the abiding of the Holy Spirit be with you now and for evermore Amen.

Hear now the Secret of Secrets, the Key of all Magick, revealed unto me for your instruction and behoof by the loving kindness of the O. H. O.

LEGE . JUDICA . TACE

The Gnostics and the Manichaeans preserved it in their most secret assemblies as they had received it the greatest of the Kings of Egypt; and our Lord Jesus Christ expressly established it through the mouth of the Beloved Disciple.

This was the inmost secret of the Knights of the Temple, and the Brethren of the Most Holy Christ conferred it in their College of the Holy Ghost. From them and from the Thaumaturgic Brothers of Light have we received it directly, and have declared it openly to you.

Now then learn that this Secret consists in the knowledge of a hidden rite, as follows?

De Naturae Arcanum Secreti
Of the of the Secret.

"I am A and Omega the beginning and the end. I will give unto him that is thirsty of the font of life freely. He that overcometh shall inherit all things; and I will be his God and he shall be my son."
"EΞ ΕΥΟ; ΤΕ ΠΑΤΕΡ ΥΙΟΥ ΘΕΟΥ; ΚΑΙ ΤΙΣ Τ' ΕΙΣΤΟΙ' ΔΙΔΟΥΙΤΟΙΣ ΠΛΗΘΙ ΦΑΝΕΡΟΙ."
Hummel 222-14
Aboriginal
Cable

Come unto me, that I may declare unto you the wonder is effable! Know that you begin in God, and are in God; wherefore this is the Great Work, to set us into the Goodland.

Pitiful and of tender love, hath He revealed unto the wise men of old time the Way of this Attainment. Must it be celebrated in the Temple of the Holy Ghost. Are ye not? Keep and Pray unto God, very Illumination in thought and in the brethren?

This is the True Sacrament by which ye are partakers of the very body and blood of our Lord Jesus Christ, not in this death, but in His resurrection. By this are ye made Children of Light, Followers of the Holy Ghost, perfect pure, Companions of the Singers, illustrious Knights of the Secret Order of the Adorned.

Blessed are they that do this among the Commandment, that they may have the right to the Tree of Life; and may

into the Gate into the City.

For without are dogs and scorpions and whoremongers, and murderers and idolaters and, whosoever loveth and maketh a lie.

S. saith He that the root and offspring of David, and the Bright and Morning Star.

And the Spirit and the Bride say Come! and he that heareth say Come! And let him that is athirst come; and whosoever will, let him take the water of life freely.

Whom hee followeth - Righteous.
(see next)

through centuries hath not been lost.

Gloriously favored of God!

O chosen from among men!

O him on whom the grace of our Lord Jesus Christ hath fallen! It is to thee that we reveal the secret is of the and not to be divided. To thee do we entrust the Arcana Arcanorum, the hidden treasure of the wise. Without it all is cold, inert, death; within it fire, energy, genius, Creation. This is the Key to every door, in the Kingdom of Heaven; ^{in the Kingdom of Heaven} in the Realm that Awe!

The possession of this secret giveth an hundred powers; yea, Verily, five score is the number in ~~Revelation~~ of the reward thereof.

Of the Alchemists. ^{Book of Mathematics} 20-2-16-57.
De Alchymia ^{Part III}

Our illuminated brethren the Alchemists, being wise with the wisdom of God, and cunning with the cunning of men, did apply themselves more especially to physical magic, to the finding of the Medicine of Metals and the Philosophers Stone, the Tinctures White and Red, and the Elixir of Life.

For (said they) with wealth cometh leisure, and with health energy, and with long life an extension of time; all these will we devote to the performance of The Great Work.

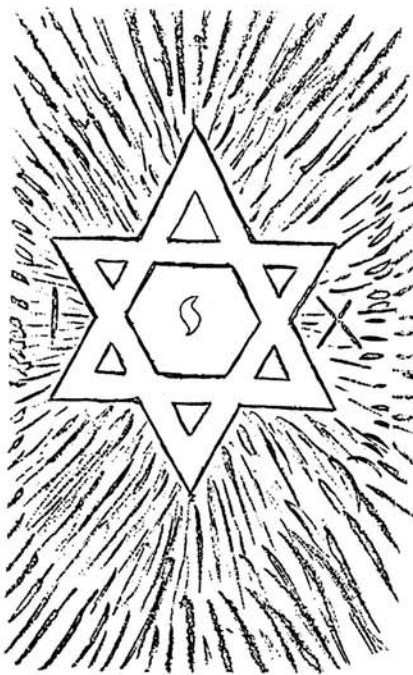
These secrets they indeed possessed, and the tradition handed down

For this ^{mystery} secret is of True himself, whose letter is $\gamma\delta$; ^{and these} the initials of which word are the initials of our Ashmole and of our encyclopaedia, their names in the language of the Greeks.

Let of all these powers I name but seven, the glories of Salus, the Stars upon the foreheads of the Brothers of Hermetic Light.

And of these the first is the building up of one that is not born; Verily, a child of wonder shall be he. ♀ And the second is the harmony and the mystery of one covered and encompassed with thee from eternity, twin with thee, and thy mate.

♂ By the third cometh youth and



the basis of mineral life is Hyle,
and is dark.
The basis of vegetable life is Chlorophyll,
and is green.
The basis of animal life is Blood, and
is red.
The basis of Divine life is Light,
whose feeblest reflections are beyond
Violet.
Thus in our order none may wear any
moment of violet since the O. H. O.
and his immediate representatives
A. A. W. S. G. A. & A. P. S. G. C.
of G. L. and S. G. C. the ^{High} Pages
Superior X^o that rule in every
land. ^{as also the Spirit provided}
the Father is the Essence ^{that is to}

beauty and energy, be then new.
So old ^{is the} ^{by the} ^{by the}
By the fourth is life prolonged and
well.

♀ The fifth is the attainment of the
supreme, the Magic of Light.

♂ The sixth guardeth and watcheth thee
in the world wherein thou dwellest.

and by the seventh thou hast all Light, and
thou art the Cause of all, and art making
all the earth and the spiritual world.

Is not this a possession within thee
all the Power of Light?

Is not this a pearl richer than all
treasures? the treasure of the seas?

Is not this a goal for whose attainment
thou shalt strive every day? garment
of light to gain which thou art to strive,
and thou art to strive, and thou art to strive?

Oh the Name of God

Si. nomine Dei

[There is the heavenly, almost as heavy
draw it; but the reflection not so dark.]

I beseech you to understand, very
Illustrations in Kingdoms and perfectly illumined
brethren, that this secret depends on first
and last of the One Most High.

He is not One whom our minds may
apprehend; and although our hearts desire
in love, we may not attain to Him; for He
abideth as the Sun of the soul, that
reflecteth Him indeed, but absorbeth
Him not.

Now He is the Father that createth, the
Word that transmitteth, and the Spirit
that receiveth; and this is concealed
in many sacred names that have been
revealed to you, very illustrious Sir

Knights and Illuminated Brethren of our Ancient Order.

Hear therefore now this, the third part of our Supreme Council, what it signifies mystically.

DEUS EST HOMO: that is, GOD IS MAN

Re which sayeth that AS ABOVE, SO BELOW; AS WITHOUT, SO WITHIN. There is no part of man that is not GOD; and there is no part of GOD that hath not its counterpart in man.

[Here followeth an illustration]

1	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12
1	2	3	4	5	6	7	8	9	10	11	12

all
figures of
a man

Now learn also this, that GOD is never to be known by thee; for all that thou knowest is but thy creation as truly as thou art this. Thou knowest Him only as thou art He.

Now there are Three that bear witness in heaven, the Father, the Word, and the Spirit; and these Three are One.

Knights and Illuminated Brethren of our Ancient Order.

Now learn also this, that GOD is never to be known by thee; for all that thou knowest is but thy creation as truly as thou art this. Thou knowest Him only as thou art He.

[Here followeth an illustration]

1

Now learn also this, that GOD is never to be known by thee; for all that thou knowest is but thy creation as truly as thou art this. Thou knowest Him only as thou art He.

in heaven, the Father, the Word, and the Spirit; and these Three are One.

And there are Three that bear witness on

the 14th day of the month. (See Chapter 10)



And there are Three that bear witness on earth, the Spirit, the Water, and the Blood; and these Three are One.

1. The Trinity 110, 1. The Father, A the Spirit, O the Word; and in this A the Spirit, A the Water, Sh the Blood; and in all these are 358, 45h 1ch, the

Witness, one Lord and Jesus Jesus Christ, in his death who gave up the Spirit the Water and the Blood, as St John beareth witness in his Evangel.

Now is Jesus Christ alpha and Omega, the symbol of the union of God and man.

There then is a second Trinity: God, God-man, man. And to this God-man our initial brethren have given many names.

And though this Name of Jesus Christ hath been universally blasphemed by Christians, yet this Name hath

been acknowledged by the true Brothers of the Rose Cross; and that which is written of Him in the Gospels and in the Epistles and in the Apocalypse is true, if it be interpreted in light by the adepts of the Stone.

For in God-man is our salvation; in Him we see both God and man.

Yet the Testament thereof, being betrayed and given to the multitude, hath been profaned; as it is written, Cast not your pearls before swine, lest they turn again and rend you!

Therefore for them, all guarding of the secrets have the adepts been persecuted these two thousand years.

See then to it, very illustrious Sir Knight and Illuminated Brother, that by no fault of mine the truth be lost.

Trouble not a stranger; fail not of an heir!

Scout to Honour
Of the Secret of Circumlocution. EV
(See end)

Of the Mediation De Mediatione

Now since He is all, and all things are referred to Him, much confusion hath arisen, that any revealing the One.

and herein is the reason thereof: every man is not a complete image of God in due proportion, and every woman is not a complete image of God in due proportion. Consider these words attentively, and understand what they say.

Our brethren in China, to confirm a bargain, break the stick on which it is written, each party keeping half, so that only on the first trying together of the two halves can the covenant be complete. So also is the Kingdom of Heaven.

So also is this instruction. Unless the other half be in thy mind, thou wilt not understand.

This then is the Covenant of the Creator, dividing that He may unite.

In our Lord Jesus Christ is the Great Work accomplished.

[Here follows Liber cccxxxiii Ep xxxvi.]

Of the Most Holy Trinity. De Similitudine Trinitatis

The Most Holy Trinity, One and indivisible, is hidden:

by our Argian brethren in the trigram AUM

by our Egyptian brethren in the trigram AUMN

by our Arabian brethren in the trigram ALL

The I being doubled for the double nature of the Logos.

by our Gnostic brethren in the trigram IAO

by our Hebrew brethren in the trigram IHV & AYM

by our Chinese brethren in the trigram TAO

by our Rosicrucian brethren in the trigram INR

by our brethren of the Royal Ark in the triplicate

Word of their degree;

by our Masonic brethren in the triplicate word of their degree of Master;

by our Christian brethren in the trigram IHS

by ourselves in many ways secretly; and finally, in the trigram O. T. O.

Many other hieroglyphs of Him are known to you; but all of these are One; and though He is all, and in all, and above all, yet there is one aspect of Him on which all rest, namely, that by which He is one with our own nature, in flesh as in spirit.

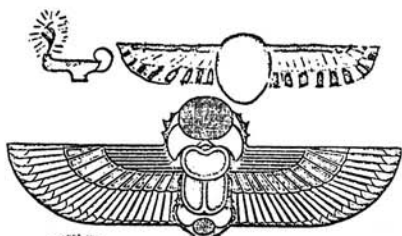
Now these words follow: De Trinitate et Unitate

Of the Complete Symbol of God.

De Trinitate et Unitate
Beware, very dear brother, lest thou fall into confusion in thy consideration of the Unity; for the first principle appeareth under opposite forms. He is thy Father and thy Mother, even as thy conception of Him changeth. Now male is opposite to female; but within Him is no opposition.

Study then the complete symbol; and howsoever thou mayest change, He changeth not. Go thou from the abyss to the abyss! thou shalt find Him always Naught and always Many and always One and always All.

Now the complete symbol, as hath been said, is true; yet of thee have the wise and holy men of old, by whom it was given in - One, being the third invisible.

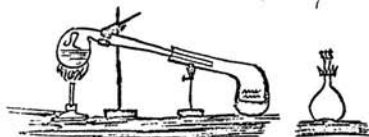


Figures from Golemia etc.
 "Anthem of the Philosopher"
 "Mysterium Magnum etc."



~~De Quinque~~ De Quinque
 [Here is the Prime of "Significance" in the Turot]
 Blessed be the that hath descended into us the
 Arcanum Arcanum! This is the Dissolved
 Stone; this is the Elixir of Life, this is the
 Universal Medicine, this is the Tincture, this, the
 Potable Gold.

Take an Ashes and Cucurbit, and
 prepare a flask for this Wine of the
 Holy Ghost. Then needest also a flame
 for the distillation. In the Ashes is the
 Lion, in the Cucurbit the Eagle.
 Use first a gentle heat, increasing, at last
 a full flame until the Lion passeth over.
 Pour immediately the distillation into the
 flask prepared for it. Confirmed by Hammer



Apparatus employed in the preparation
 of the Elixir.

was liquid. It will contain all
 possibilities, and without it no possibility
 could be.

It is the Fire of Prometheus in the
 well-tended Lamp of Vesta; it is
 The Kneph of the Priests of Memphis,
 The disk of the Sun in the arms of
 Khephra; and the Serpent entwined
 about the Egg.

Ask of our Brethren the Magicians, and
 of the Adepts of the Rosy Cross. The
 first answer: It is nothing but the Lion
 with his congealed blood, and the
 Culmen of the White Eagle; it is the
 Ocean wherein both Sun and Moon have
 basked. The others: it is the Dew upon the
 Rose that hath concealed the Cross.

Ask of the Ancients: they reply that the
 object of the Gods is Saturn. Because
 lest thou also be deceived!

Of the Preparation.
 De modo Sacrificii puerilis
 Alluding now clean to you, very Illustrious
 Sir Knights and my Illuminated Brethren,
 hasten not to the sacrament. For this festival
 is holy; this Wedding is of thy Son with our
 Lord Jesus Christ; and thou must be adorned,
 as it is written, the King's Daughter is all glories
 within; her garment is of wrought gold.

First Receive observed as thou hast
 sworn the rule of chastity; for thou
 must be virgin unto thy Lord.

Second, do thou fast, and whispering GOD
 TRINE for seven days before the feast.

Third, be thou clothed in that One
 Vestment my-coloured which was
 bestowed upon thee at this initiation.

Now then, entering thy priory chapel, do
 thou hasten at least one hour in
 adoration at the altar, kneeling
 thyself in love toward God, and
 calling this in shape and substance be.

Then do thou perform the Sacrifice of the Mass.

The Elixir being then prepared solemnly and in silence, do thou consume it utterly.

And in all this thou shalt direct thy whole will unswerving to the particular purpose of the Operation. Otherwise, labor faith in God, but He may afford in its virtue to thy needs.

This is the noblest way, and yet most dangerous; for thereby thou makest profession, eating and drinking damnation to thyself.

Remember also this, that to obtain the utmost from this Work thou needest experience and well-guided practice. Even as if thou sowest seeds in ignorance of seasons and of climates and of soils, some only may germinate, when the wise husbandman will reap all in perfect harvest or so do thou reflect that this Eucharist is of

Of the hour. Do yege.

Love is the Law, Love under Will.

Is not ΑΓΑΠΗ of one moment in with ΘΕΛΗΜΑ?

The Work of Sin is restriction.

Do what thou wilt shall be the whole of the Law.

It is also written: Take ye full and will of Love as ye will, when, where, and with whom ye will! But always unto me... But cast away the pain and joy of earth: even To me! To me!

I charge you, very August, Excellent, Puissant and Perfect Sovereign Princes of Rose Croix in thought Emperors of the Holy Grail, when by your sublime charity and the vow of stainless manhood, that ye understand these words!

Behold! I have declared the Law; unto you have I revealed it. I have manifested the tokens to you; with you have I sealed the words.

Copiers of sin and sorrow, publishers

such virtue that some result will follow, for the Grace of God cannot wholly be balked and part of its effect, yet it will be better daily, as thou followest out the path. And if thou work with intelligence and energy, thou shalt attain the highest Perfection and accomplish the Great Work before the Earth hath twice fulfilled her orbit. So mote it be.

To find the Truth of the Sacrament is the Quintessence of the life of God. God is Man. Prepared to yield by thought, Fearless, Will, Vigor, and Wisdom. When the Power of the Spirit is at work, and the soul is in prayer, at the Altar. Preparing the Elixir from the Blood of the Red Lion and the Spirit of the White Eagle. Consume the Elixir daily as soon as possible. Practice of the, at least once in every month of the month, or on every day of the month.

[Here follows the 12th May of Basil Valentine.]

of the Cup of Blessing, in it is the Supreme Rite, wonders of the ineffable Sanctuary, presence of the City of Truth, Saints of the Everlasting Tabernacle, I have descended unto you the Eucharist of Resurrection.

I have shown you the Way:

I have spoken unto you the Truth:

I have endowed you with the life.

Sons of Heaven and Daughters of Earth, children of God and inheritors of immortality the feast is ready in the Mansions of my Father.

Brother of Light, life, Love and Liberty, Illustrations in thought of the Order of Malachuk, strike with the pommel of your sword upon the Gates of this Sanctuary,

therefore every reason to hope that, standing as we do with the proper First Matter, we may be able to devise conditions of its growth in a 'culture', just as we have done in the case of the simpler organisms.

As it is written "With God all things are possible"; and is not our motto "Deus est Homo"?

3. The White Timeline of the Alchemists was in their connection a reflection of the Lignum Astris, and their Red Timeline a substitute for Blood.

4. Certain truly magical aids

Incarnation and (B) the method of Evocation invented by us in An VI C in 8 (April 1910 E.V.)

A.

For about three months the problem is simply of any sort. It then attracts an Ego of such a nature as (A) its own Karma i.e. nature and tendency and (B) the Karma of the Ego combine to make visible. If in suitable combination is not found, the result is either (1) Misconception (2) Still-birth (3) The birth of an idiot. In the last case the problem

to the physiological experiments indicated above have always been held worthy. The Adept must however be left to devise these, as in so small a treatise we have no place for a subject so utterly vast as this.

Capitulum Testimonium.

1. We assume that Our brethren have well studied the *apostle de Arte Magica Secundum ritum Gradus Novissimi* ^{O.T.O.} *N. T. 1.*
2. Before introducing Our own method of making the homunculus, let us refer to (A) the Theory of

has been obscured by some dumb non-human spirit, or by some human spirit of exceptional Karma. By Karma we mean always

Nature and tendency, and no more, although we use these words in a large sense to include all causes moral as well as physical. But we include not any human conception of 'Justice' and the like in these.

If this be accepted, then clearly it is possible that a magician might find means (A) to see the fate of any human Ego and (B) to cause

the incarnation of some
non-human being, such
as an elemental or planetary
spirit, of a nature fitted
to some desired end. Thus
our eloquent, pure and
incarnation of Truth, or one
to be in war, from the
indwelling of Raphael.

And these will be his chief
difficulties (2) That Man
(even ^{when} incarnate) is so spiritually
powerful that to bear him
from his urgent need is a
task of colossal awe; and
(3) it is necessary to choose
a spirit suitable to the
fact. Thus if the babe

a poet, did yet write verses
wordly and great for praise
of his; and, not being a
prophet, did yet foretell
events accurately the words
which ^{even} yet at this hour
devastate the earth;
and, not being generous
or wealthy, did yet give
season support many
~~to the poor on his bounty~~
And this we deal with.

1. a elaboration of thought,
no Persian apparatus, no
mechanics or troubles at all.
2. ^{Now} ^{do we mark down} then of the Means
devised by the Prophet

that is to be were by reason
of physical heathiness, sluggish,
melancholy, and weak, it would
be but ungatory to involve into
it a spirit of Michael or
Raphael or Haniel or Anael.

B. 20. 20. 20. 20. 20. 20. 20. 20. 20. 20.

The human soul is all but
incapable; yet we have
succeeded in the temporary
infusion of a week and
wondering soul, and its
replacement. ^{For example, we once supplied} ^{by a soul of}

first, by a soul of Mars, ^{and}
by a soul of Jupiter in
turn, so that this
questionnaire shape, not being,

for the making of the humanus.
25

Take a suitable woman
willing to and free in this
work. Explain to her fully
the precautions to be taken and
the manner of life necessary.
Let her horoscope be if
possible suited to the
nature of the humanus
proposed; as, to have an
innate spirit of Benevolence
let Jupiter be rising in
Pisces with good aspects of
Sol, Venus, and Luna;
and with no notable contrary oppositions;
or so far as may be
possible.

of a certain degree of
melancholy, and weak, it would
be but ungatory to involve into
it a spirit of Michael or
Raphael or Haniel or Anael.

9.

Take now a man suitable;
if convenient, himself, or
some other. Brother initiate
of the Gnosis; and so far
as may be, let his household
also harmonize with the
nature of the work.

Let the man and woman
(but especially at times astrologically)
conspire consciously in a
solemn manner in a
prepared temple, whose
particular arrangement is
also suitable to the
work. / Thus proceed until

done being often even into
five or seven times. / And let
the mind of the woman be
strongly turned to resist all
impression, except of the
spirit desired. And let
the incense of this spirit
be burnt continually, and
his colors, and his robes,
be displayed; ~~and~~ and let
his spears, and his robe, ~~be~~
so far as may be in all things
further let him be most
earnestly and continually

Frequency results.

1.

Now then let the woman
be withdrawn and carried
away into a place prepared.
And this place should be a
great desert; for the souls
do rarely wander any human
souls that seek incarnation.
Further let a great circle
be drawn and consecrated
to the sphere of the work;
and let burning formulas
of the Sephiroth and
especially of Kether be

In a temple duly dedicated
invoked, the woman being
placed in a great triangle,
while there from the circle
not perform daily the proper
form of Evocation & Material
Appearance. And let this
be done twice every day,
once while she is awake
and once while she is
asleep.

17

And let the Overhanging be
a part of the Reception
of the Spirit & therefore
may omit the burning thing.



done ~~daily~~ ^{on every day} often, even unto
 five or seven times. And let
 the mind of the woman be ^{never} ^{out of} ^{which} ^{guardian} ^{she} ^{let} ^{the} ^{mind}
 stern, & never to resist all
 impression, except of the
 spirit desired. And let
 the incense of this spirit
 be burnt continually, and
 his colours, and his robe,
 be displayed; ~~the day~~ and let
 his shape, and his robe, ~~be~~
 in full as may be in all things
 further, and let him be most
 earnestly and continually

1

And during the rest of the
 Pregnancy let there be
 the Change to the Spirit (so
 that the whole period, ^{of all his work} is it
 were an expansion in terms
 of life of the Art-fruit
 of Evocation.) in his name.
 Let the woman be constantly
 educated by words and
 by books and by pictures
 of a nature consonant, so
 that all causes may
 work together for the
 defence and sustenance
 of the Spirit,

In a temple duly dedicated
 invoked, the woman being
 placed in a great triangle,
 while there from ^{the} ^{incense}
 must perform daily the proper
 form of Evocation & Material
 Appearance. And let this
 be done twice every day,
 once while she is awake
 and once while she is
 asleep.

71

And let the Omithing be
 a feast of the Reception
 of the Spirit ^{9.6} ^{henceforth}
 may omit ^{By a most} ^{of the}
 and for the true development
 of the spirit.

5

of the woman
 And let the delivery be
 retarded or advanced so
 far as possible to secure
 a rising sign proper to such
 a child.

71

The child being born must be
 dedicated, purified and
 consecrated, according to
 the formulae of the spirit,
 element, or sign, of which
 it is the Incarnation.

20.

Now then thou hast - a being
of perfect human form,
and with all powers and
privileges of humanity,
but with the essence
of a particular chosen
force, ^{and} with all the knowledge
and might of its sphere; and
this being is thy creation and
dependant; to it thou art
sole God and Lord, and
it must serve thee.

Therefore the whole
of all that part of
be one mass born in ten
thous. ten thous. and years
that hath ^{such} the wonder-power.
~~from the birth of it~~

Now be Father of All
prosper ye, my Brethren,
that due can hold upon
the Phallus of the All-One,
and add forth its streams
to irrigate your fields
And may ^{the spirit of} Promethius
hearten, and the Spirit
of Alcides aid, your
Work. —

Nature wherunto it belongs,
is in thy dominion; and
thou art Master Behemoths.

Refugee, Brother Adrift,
and choose well thine
object, and spare not
pain and labour in the
beginning of thine operation;
for to have ~~any~~ ^{any} of ~~subtle~~ ^{subtle}
a seed is a great thing
once; to achieve it twice
were the work of a primal
energy so marvellous that
we doubt whether there

Farewell, therefore; in
the Name of the Secret
Master Blessing and
Peace from Us ~~the~~
Brethren X^o O.T.O. Eire
from the Throne of Ireland,
Iona, and all the Britains
in the Land of the Ensis
this day of Sol An
X O in my 26°45'43"
C in 54°24'
(Heron Sep 20 1914 E.V.)



X° Secrets.

Word Omega & Sign of II Cnabed

Relby Agapay Hands of you upon of

Step. One step backwards.

Age. Many years is renewed as the
Eagles.

Inf. Sprouts, but with Eagle juf, a kiss.

Robe with the step, & exchange.

Wids and eyes.

Scan in V° to Virtual = Virta etc

VIII° Secrets

HIRAM

MITHRAM

ANWUB IS

J — N.



Insignia. Tunic of cloth of gold
Knee-buckles, stockings, black.
Garter of V° (Wht for X°)

Spangles of golden blue with
embroidered with dove & eagle
for men, orange with for women

Star & silver jewel as for X° but
without crown.

Such as for XII° (white, which

Such as for XIII° fastens behind.

X° has sword borne before him, &
Bough on cushion.

X° has scepter, on sword in gold belt.
(That color of mantle, white & red in

plumes, for X°)

X° Crown Serpents (wings) on
orange & blue
of the colors, white,
red, yellow, blue, green, white, black!
on a wined at 99.

Page 2

AG ~~Amelior~~
 Arthur Pickman
 1/2 C Walter 3 ans
 Core Frater 29 (2/11/19) 9 Crants
 28 ult. C. 26
 Joseph (H) Lilla of 28 ult. The G. of A.A.

Stangell, 1 ore.

Core Frater,

Cham. o. w. f. w. 210
 The Chancellor is in receipt of your letter
 of 1 - approx. 16 -
 of the 10th inst. & qui approves your

times worse than your present pictures
 write 6 7 2 pictures

Castro x

I suppose the course of thoughts we
 think, & the
 of

We left the ^(attraction) within the ^(direction)
 of the Planet prepared for incarnation, but
 I have not taken any detailed steps.
 The I^o describes this operation. I shall
 not here deal with the opening & closing
 of the (with the) Lodge, as that is only
 a ceremonial estimation of the place
 & place & pertains to another
 matter. The whole represents
 the whole x light by the saw
 in 3 terms E. f. w. h.
 the North Representing

There is no candle then the
 is prepared by being twisted of
 money, the explanation of which is
 given in the list of the
 - Temp. & Duration

Boardwalk & Cattle Tow ref.
 to the Placenta and umbilical
 cord & the Postures of his body,
 which are made to certain
 animal positions whose true
 meaning has been lost. They should
 be considered rather with reference
 to the similar preparations

in the Higher Degree.

Candidate of Dagger
 the is received on the
 which is no doubt to typify that he has
 asked (is asking) for admission to a
 world, & also refers to the
 of the Cattle Tow x He is asked
 whether he is free & of full age
 His incarnation must be of (a) deliberate
 act of free will. It is further asked
 whether he is of report. Until his Karma
 permits of it, he cannot incarnate.
 Isis is then invoked

lightning, but not killed, the
experience is read into it, but it will
be merely his ego since which makes

tell you that, Vishnu & Hindu, the
calls Vishnu is Deventral with
you will find by the way, the

And I am really quite afraid that your
success will be so speedy that you will get a
humour assume that it is not an

upon him, this divine permission
having been obtained, the permission
of Nature, he enters the world of
conscious life in search of
father mother whom he finds
"So" the is a (certain)
of the Thyshallus; O the mother
a (certain) of Od. emeter being
the beginning of the prayers made in the
ceremonies.
With regard to the of the 3 offices
note that the is by shape
a "P" representing the father, or
the initial

of the Thyshallus while the level is
by shape the Greek Omega which similarly
represents the mother, & is the
of the word On Ochore &
the level is plumline &
level continued & by shape
the Greek Gamma the initial of
Genetol
In the next part of the ceremony the
bars & apex are applied, the
powers of the rod consent to the
the incarnated with the words

all this being happily arranged, the
makes 9 circles of the Looge, as
it is said, on his travels with the Mom
he then makes a final
visit & comes to the Chais & Rathe
[the Chais & Trigalm are
contracts of
those contractions by which alone
he can obtain freedom. It will be
noticed that this refers to water for
man is of amniote & naturally
of the obligation, the
is referred to.



There is nothing else to criticize in
 the whole record, it is
 evident that you have a natural
 tendency to get into himself without being
 aware of it.

But, in his birth, his life passes
 from water to air, the penalty is, therefore
 that of having his throat cut, which
 prevent his breathing, his tongue
 which would prevent his dying,
 with regard to the
 these
 represent the jewels, but in a higher
 sense. It should also have been
 remarked that there is another
 (attribution) of the Jewels
 precisely opposite to that given above
 This is very necessary, as every

hand with them. But I should not
 do this every meditation is opposed by
 feelings mentioned - it is not
 them over a long period. The feelings

symbol is only perfect in so far as
 it has its opposite.
 the candidate is then brought to
 is greeted by the Powers Lodge.
 The removal first of the
 & subsequently of the
 an obvious meaning. The
 is now reminded of the penalty of his
 obligation. Although he is born he
 is still condemned to death. His
 hopelessness is then illustrated, & that being
 understood, he is permitted to use all
 his personal comforts,

which is to attain to the knowledge
 of transition (Conversation?) of the
 Such, in detail, are the elementary objects
 which he obtains from the room,

that is to say, from his mother
 the where these mysteries were
 founded, derived from their mother
 not from their fathers.

The candidate is then taught first to stand
 upright, the use of the foot;
 the use of the hand. It would be improper on the
 present occasion to go more deeply into the
 signification of the secrets. They being
 effected, the candidate goes on his
 travels, this time with the sun,

He becomes a Practitioner & an
hyper-sensitive which is to claim control

on his life upon which he
 counts by days & years rather than by
 months. He is (thus) tested in the use of
 his limbs, & being found perfect, he is given
White Arrow made of ambakim,
 referring to Aries Sam the through
 of the occurs at the Spring equinox
 After this, he is permitted to take his
 seat in the Lodge. He has an appointed
 place among men, & the powers of the world
 offer him a traveller in order to
 sustain

help at hand. In the original pages of the
A.A. the path of a probationer is

him on his further journey.

Most Worthy & Lord
 Pious and very D. & R. Brother
 I am sorry that the under

of Lord has presented me
 replying earlier to your valued letter
 I am sending you an appointment as
 our Gen. Representative & Correspondent,
 but I cannot arrange the matter of the
Minist Government for the moment.
 I shall be obliged to Si i Dirie Siirjeh

Ich schwöre und verspreche f-ierlichst in der Gegenwart des Königs aller Könige des Herrn aller Herren, des Zeugniss alles Gezeugten, dass ich als Mitglied des Souv.: Sanct.: des Ordens der Orientalischen Tempel streng darüber wachen werde, dass die Grundsätze des Ordens von mir und allen mir unterstellten Mitgliedern streng befolgt und gewahrt werden. Ich gelobe und verspreche, den Namen des HERRN niemals zu missbrauchen und das Ordensgeheimnis nur in ritueller Versammlung, in der vom Orden vorgeschriebenen Art mündlich weiterzugeben und dies nur in Einverständnis des Souv.: Sanct.:

Ich schwöre und verspreche, meinem Ordensoberrn getreue Folgschaft zu leisten und seine Befehle gewissenhaft auszuführen.

Ich gelobe, keinen Inhaber des 95 und 96 Grades des Memphis Ritus als solchen anzuerkennen, welcher diese Grade nicht in ordnungsgemäßer Weise durch den O.T.O. erhalten hat.

Der Schöpfer alles Geschaffenen heiligt mir, diesen meinen Schwur zu halten. Amen.

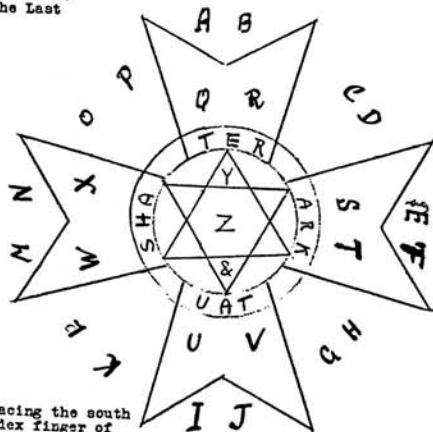
96°

Ter The Highest
Uat The Lowest
Sha The First
Ark The Last

Sign. Stand upright facing the South, with index finger of right hand point upwards. Pronounce the word Ter. Then point downwards say that (The lowest). Then point to the left, say Sha. Then point right and say Ark

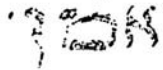
Grip. Palms of the right hands together, ends of first three fingers on the others wrist crossing extended thumbs and little fingers on either side thus forming a 6 pointed star

96°
TER = The highest.
Uat = The lowest
SHA = The First
ARK = The Last



Sign. Stand facing the south with index finger of right hand point upward (The highest), then point downwards (The lowest). Point left (the first), the right, (The last).
Grip. Palms of right hands together, tips of first three fingers on the wrist, crossing extended thumbs and little fingers on each side, thus forming a six pointed star.
NB. The several divisions of the Cross with the spaces between first with, then without a dot, with the three letters in the double triangle form the complete Alphabet. In reading place the key before you with the letters A B at the top, and I J at the bottom so as to get the forms straight.

Creator of the Universe! Lord
 of the Visible World! When I say
 "I am a Neophyte" let I mean
 "I am a beginner" and let it signify
 "I am a beginner on the Bonds of
 Transmigration hereof: We know
 of the great, that whatever virtue
 of the occult virtue may reside
 in the East, the East is
 the Origin of light and
 the source of life and power: I
 am a beginner on the Throne of
 the highest of the temple, who is
 the Emblem of that Burning Golden
 Light, shall illumine the Paths
 of the universe, and shall illumine
 the Path of the attainment of the
 highest, the stars of the firmament
 and Perfect Happiness.



Ritual of $0^\circ = 0^\circ$
 Neophyte.

Perdurabo.



Bird down to 2 officers

Waves of fire

Wand raised = ray of divine light

17 diamonds signs

Opening.

Officers & Members assembled, clothed, with regalia, in their places. K. goes to the Right Hand of the Hierophant, & faces W.

K (cleaving his wand) HEKAS,
HEKAS, ESTE BEBELOI!

H, rising: Frates & Sorores of the Order of the G.D. in the Outer, assist me to open the Hall of the Neophytes.

All rise.

H. Frater Kermux, see that the Temple is properly guarded

K. answered by Sentinel. V. H. H. The Temple is properly guarded

H. H. Hincus, assure yourself that all present have witnessed the Golden Dawn.

Hs. Frates & Sorores of the Order of the G.D. x x x



Do you, give the sign of the Neophyte Done
V. H. H. (Saluting) all have been so honored

H. with sign of silence H. Hierons how
many chief officers are there in this grade?

Hs. Three, V. H. H., namely Hierophant or -bis
Hierus ~~hierus~~, Hegemon or -is

H. Is there any peculiarity in these names?

Hs. They all commence with the letter H.

H. O of what is this letter the symbol?

Hs. Of Life, because the character H is our
mode of representing the Ancient Greek
Aspirate or Breathing; and Breath is the
Evidence of Life.

H. How many assistant officers are there in this
grade?

Hs. Three, besides the Sentinel; namely, the
Kerus or Viceroy; the Stalotes or Vice;
& the Dadonchos or Vice

H. The Situation of the Sentinel?

Hs. Without the Portal of the Hall.

H. His duty?

Hs. Armed with a lethal weapon, to keep out

• • •

[19th. Annual.]

affirm establishment of
temple.

S prepares C continually before H & can
replenish it. He keeps off dog-faced demons

i.e. all 4 exc B

all 4 exc A

intruders, & to prepare the Candidate.

H. Frater Dadonchos, your station?

D. In the South, V. H. H. to symbolize Heat
& dryness

H. Your duty?

D. I attend to the Censer & the Incense: & I
assist in the purification & consecration
by Fire, of the Hall, the Members, &
the Candidate.

H. Frater Stohotes, your station?

S. In the North V. H. H. to symbolize
Cold & Moisture.

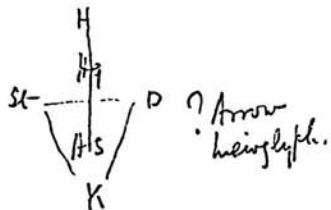
H. Your Duty?

S. I see that the robes, collars & insignia of the
Officers are ready before the Opening;
I attend to the Cup of Lustral Water, & I
assist in the Consecration & Purification
by Water of the Hall, the Members, & the
Candidate.

H. Frater Kenna, your station?

K. I see that all the Furniture of the Hall is





to equal the forces in C. by retribution
 ↓ Self - retribution

I complete the 

properly arranged before the Opening, I guard the
 inner side of the Portal: I admit Treasures & Sorrows
 of this Order: I assist in the reception of the
 Candidate: I attend to the Lamp of mine Office:
 I lead all mystic circumambulations, & I
 make all announcements & reports

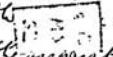
H. What do your Lamp & Wand symbolize?

K. The Light of Occult Science, & directing
 Power

H. H. Hegemon, your station?

Hg. Between the Pillars of Hermes & of
 Solomon, facing the Cubical Altar of the
 Universe.

H. Your duty?

Hg. I preside over the Symbolic Gateway of
 Occult Science: I am the Reconciler
 between Light & Darkness: I immediately
 follow the Herms in all the  circum-
 ambulations: I superintend the preparation of
 the Candidate: I lead him through the paths of
 Darkness & of Light: and assist him in
 his reception & aid the other chief Officers
 in the execution of their duties.

H. What does the White Column of our Role signify?

Hg. Purity.

H. Your peculiar ensign of Office?

Hg. The Nitre-headed Sceptre.

H. What does it symbolize?

Hg. Religion to guide & direct life.

H. ^{require} What does your Office symbolize?

Hg. Those higher aspirations of the soul which should guide its actions.

H. H. Herens, your Statist?

145. On the Thore of the West. V. H. H.

H. What does the Throne of the West symbolize?

Hs. Increase of Darkness, & Decrease of Light

H. Your Duty?

H.S. Threside over Twilight & Darkness, which encompasses in the absence of the Sun & Light & life. I guard the gate of the West: I assist in the reception of the Candidate: & I submerge the Thevion

H. Officers in the Execution of their Duties

5. What does the Black of your Robe symbolic?

Darkness

H. ^{Bartholomew.} Your peculiar insignia of Office?

For he is the centre of
the arrow-head : ? Is the Hg an
inferior officer? I think not



as the shaft of the arrow rules
 & governs its flight

Equilibrate
 scholar

Equate elements, Mark limit
 cardinal points

Hs. The Sword, & the Banner of the West.

H. What does the Banner of the West symbolize?

Hs. Twilight.

H. What does the Sword symbolize?

Hs. Severity & Judgment.

H. What does your Office symbolize?

Hs. Fortitude.

H. My place is on the Throne of the East,
 which symbolizes the rise of the Sun of
 Life & Light: my duty is to rule &
 govern this Hall in accordance with
 the Laws of the Order: The Red color
 of my robe symbolizes light: my
 insignia are the Sceptre & the Banner of
 the East; which signify Power & light
 mercy & wisdom; & my office is that of the
 Expounder of Mysteries.

Fr. Stoltes, I command you to purify the
 Hall & the Members by Water

S. advances to E of the Altar, bows to H., then
 sprinkles with E. S. W. & N. with thumb & 2
 fingers of Right hand; again faces E.
 saying: Purify with water.



H. Tra Padonchos, I command you to consecrate the Hall & the Members with Fire.

D. consecrates St^s faces E. & says.
I consecrate with Fire.

Hg. goes N. near seat of St^s & faces E

H. rises, Banner in left, sceptre in right hand;
Let the mystic circumambulation take place in the path of light

K. goes N. & takes his place in front of Hg, facing E.

Hs. leaves throne by left-hand side: banner left, sword right hand, & goes behind Hg.
Members fall in behind him

S & D fall in last.

H. remains standing

The Procession goes round the throne
but after once Hs. returns by right side, & after twice Hg: after 3rd all remain standing. On passing banner of H. salute & sink insignia

H. The Mystic Circumambulation symbolic of the River of light is accomplished. Let us adore

from D as attracting ☉
or paths ☉ & ☿ as being in ☉ Δ

Rush to the L. - Galgalim

H. attracts D W. B from beyond veils
Members project by E uter

Horns once, horn of light face light in W.
Thorns twice - balance complete world
Others three reflect A on altar



the Lord of the Universe!

HOLY. ART. THOU, LORD OF THE UNIVERSE!

HOLY. ART. THOU, WHOM NATURE HATH NOT FORMED!

HOLY. ART. THOU, THE VAST AND THE MIGHTY ONE!

LORD OF THE LIGHT AND OF THE DARKNESS!

all bow at each sentence & Salute.

Officers raise Banners, Sceptres, Sword, &
Wand on high, & then salute them in salutation.

Fra. K: In the Name of the Lord of the
Universe, I command you to declare
that I have opened the Hall of the
Neophytes.

K. advances to R. hand of H, & elevates wand;
In the Name of the Lord of the Universe,
I declare that the Sun has arisen, & that
the Light shineth in Darkness. lowers Wand

2 hands to establish Δ

Wands = Δ

Hs. 9

Hg. 9

H. KHABS

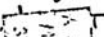
Hs. AM

Hg. PEKHT

Hs. $\pi\alpha\gamma\delta$

Hg. $\psi\epsilon$

H. $\pi\alpha\delta$

Hg. 

H. 

HS. EXTENSION

all give sign & resume then
Seats.



ADMISSION.

H q to commence with: in C.
affairs Higher authority

0=0 Beginning

X

C bound = lower Nature - confirming

3 = A

Eyes = Material Light darkness as to D.V.B.

C of E = nature of lower man H

q consent of will of lower to receive
knowledge of H above

K x q witness confirming

Seals C new name

X

Hs

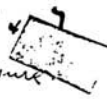
is D affirm next to a short pillar

H. ⁹ Father of the Order of the G.... O.... in
the Order: I have received a dispensation from the
G.... H.... Chief of the 2nd Order to admit
A.B. to the 0=0 of Neophyte. He/Hegemon, instruct
A.B. to hold himself in readiness, for the Ceremony of
his admission & signified his preparation.

Hq. removes his seat from the Pillar, exit. Takes
Candidate by right hand with his left hand, &
says with a loud voice:

Hq. Child of Earth! arise, & enter the Path
of Darkness!

Leads him to portal



Kx. ⁹ V. H. H., is it your pleasure the Candidate
be admitted?

H. It is. Admit A.B. in due form, who will hereafter
be known to us by the title X.Y.Z. Fratres Siblings
& Brothers, accept the Name = the Reception
They go to the door & join K.

K. opens door wide, but bars the way
Child of Earth! Unpurified & un consecrated,
thou canst not enter our sacred hall!

St. advances, & with right forefinger signs
the candidate with Calvary & a forehead



Leave Caud to answer
 Officially consult whether
 to admit.

Hg as H.S. threatens simultaneous by his sceptre
 accuser rises. H2 - fold. name forbids
 observation
 Shadowy Thum to follow by 1st cons.
 H2 answers alone assume. End below.
 Thut as Entener.

C disintegrated. H2 will consent.

former's advances shows conclusion
 of judgment

Interposes C & D

H2 + H1 to form A before C & D is A
 of Jewish Thum to follow the head of the
 of the Thum. Thum's Thum's Thum's Thum's

St. Child of Earth! Purify thee with water!

D advances & crosses the Candidate
 Child of Earth! Consecrate thee with fire!

H. Conduct the Candidate to the foot of the Altar
 Done. Child of Earth! Wherefore hast thou come
 to request admission to this Order?

Hg. for Cand. My soul is wandering in the darkness
 seeking for the light of the hidden knowledge: &
 I believe that in this Order the knowledge of that
 Light may be obtained.

H. A.B. I hold in my hand your knowledge to keep
 Secret all relating to this Order. I confirm it.
 Now ask you: Are you willing, in the presence of this
 Assembly, to take a great & solemn obligation to keep
 inviolate the Secrets & Mysteries of our Order? Let me,
 however, first assure you that this obligation contains
 nothing incompatible with your moral, civil, or religious
 duties.

Cand. I am.

H. advances between pillars to E of Altar with
 Sceptre only. H.S. stands at Cand's right, with sword.
 H2 stands on left hand of Candidate.

H. Then go with knee on both your knees: give me your
 right hand, which I place on this sacred & sublime symbol
 - place your left hand in mine: bow your head, repeat

H O symb submission complete

Thro silence

H.S. descends to Hembowates as
witness

Assessors silence above
Evil enters below

V L-binding lower until

[All this drivel. Remodel
in Picture of Judgment
in Papyrus of Ani]

[Tie him out somehow]

your full name at length, & say after me:— [all rise

I A.B., In the presence of the LORD OF THE
UNIVERSE, / & of His first of his high of the
Order of the S.O. in the Outer / regularly assembled under
warrant from the Great, Honoured Chiefs of the Second Order
do of my own free will & accord / freely & hereon / most
solemnly pledge myself /— to keep secret this Order /
its Name / the Names of its members / & the proceedings
which take place at its meetings / from all & every person
in the whole world / who is outside the pale of the Order /
and not even to discuss them with Initiates / unless he or
they are in possession of the Password for the same being /;
nor yet with any member who I / ~~have~~ / solemnly / or
been expelled / And I undertake to / ~~be~~ / a kindly &
benevolent relation with all the Fraternities Sisters of the
Order / I furthermore promise & swear / that I will keep secret
any information relative to this Order / which may have become
known to me / prior to the completion / of the ceremony of
my admission / and I also pledge myself / to divulge nothing
whatsoever / concerning this Order / to the Outside World / in case
either of my resignation / demission / or expulsion therefrom /
After the completion of my admission / I will not seek to obtain / any
ritual or lecture / pertaining to the Order of the S.O. in the Outer /
without due authorization / from the Preliminary of my
Temple / Nor will I possess any Ritual or Lecture / unless
it be duly registered / & labelled by him / I further undertake
that any such ritual or lecture / or any case, cover or box



[all this H.C. + Pillars returned
under new forms].

Osis confines him
H.C. between pillars

crosses 1 in Enter as C passes

Birth of Δ

Hg Hg mercy Mercyance
Childhood of D Hg
K. M. can't understand
H.C. but by purification + Equilibrium
2! O H.C. pillars finish

and, must answer.
Grdeal.

May Formula, please? O = no
Osis

One, & candidate faced to E. H.C. return to H.C.
Thames.

H. The Voice of my higher Soul said unto me: - Let me enter to
the Path of Darkness: peradventure thus shall I obtain
the Light. I am the Only Being in an abyss of Darkness:
from the Darkness came I forth ere my birth, from the silence
of a primal life! And the Voice of Ages answered unto my
soul: - I am He who founded in Darkness. Child of Earth,
the LIGHT shines in the darkness, but the Darkness comprehends
it not! Let the Mystic Circumambulation take place
in the Path of Darkness, with the symbolic light of Reality
Science to guide the way.

H. takes his place in front of the Candidate to
lead the way, lamp L & wand R. H.C. leads Cand. by
C's right hand in H's left. St. & D. follow O
1st round as C passes H he Q, as he passes
Hs. he Q. 2nd round H Q, as they approach
the W. H. faces C. & has his progress, saying:

K. Child of Earth! Unpurified & unconsecrated! Thou
canst not enter the path of the West!
St. (doing it) Child of Earth! I purify thee with Water!
D. (doing it) Child of Earth! I consecrate thee with Fire!
K. Child of Earth! Twice consecrate thou mayst approach
the gate of the West!

They advance to the Thron of H.C. H.C. rises with
beams in left, & induces C. with sword-point
H.C. Thou canst not pass home, said the Guardian of the West,
unless thou canst tell me my Name.
Hg, Darkness is thy Name! Thou art the Great One

Glance only of water twinkling
 8 AM before M could be used
 Danger of Fear
 Hg to send Phet V.

Kether of D

Round must answer
 Endless

Formulates mind full & extends Hs

to receive 3 pillars as though there
 rays of D. L. descend.
 ☆ to affirm (personal) with rays of light

of the Paths of the Shades.

Hg. suddenly lifts hoodwink, to show Hs.

Hs. (slowly sinking point of his sword) Child
 of Earth! Fear is failure: Be thou therefore
 without Fear! For the heart of the coward shatters
 not! Thou hast humbled me, so pass thou on!

C. unveiled. They move round. 3rd wound

Hg & Hs H. has approach to E.

K. Child of Earth! Unpurified & unconsecrated! Thou
 canst not enter the Path of the East!

St. doing so Child of Earth! I purify thee with water!

D. doing so Child of Earth! I consecrate thee with fire!

Hg. Child of Earth! Thrice consecrated, thou mayst
 approach the Gate of the East!

They approach E. & face Phos H. menaces
 C. with sceptre (banner in left)

H. Thou canst not pass by me, with the Freedom of the
 East, unless thou canst tell me my Name.

LIGHT dawning in the darkness is thy Name! The Light
 of Golden Day. C. unveiled. Hs. slowly lowers his
 sceptre. Child of Earth! Remember that unbalanced force
 is evil: Unbalanced Mercy is but weakness, & unbalanced
 severity is but oppression. Thou hast humbled me, so pass thou
 on into the hallowed Altar of the Universe.

Cand. unveil & led to W. of altar. H. stands between
 pillars facing Cand. with Hammer & sceptre. Hs. stands
 on Cand. left with sword & banner Hg on his right. K.
 behind C. St. & D. Left & Right of K. All Right.

14. S. in Harpocrates
Horus wishes after 9 to read

After

(Thou in unceasing)

to make Δ affirm reception

Send current
C's how has Δ

Refuse

showing C. Refuse to receive / must
of which not to be received 900 /

H. Let the Candidate kneel while I invoke the
LORD OF THE UNIVERSE and kneels to
LORD OF THE UNIVERSE! The Most Mighty One!
Mighty One! Ruler of Light & of Darkness!
We adore thee & we invoke thee! Look with
favor upon this Neophyte who now kneels to
hope & thee, & grant him with unto the higher
aspiration of his Soul, so that he may become
a true & faithful Brother among us, to the glory
of thine Ineffable Name! Amen!

Let the Candidate rise. Done
Child of Earth! Long hast thou dwelt in
darkness! Quit the night, & seek the day!

C. is finally unveiled. All clap hands. H. Hs. &
Hq. join points of iniquity above C's head &
say together

H. Hs. Hq. Frater X.Y.Z.: We receive thee into the
Order of the GxxxxxxOxxx!

H. KHABS HS. AM Hg. PEKHT!
HS. KOP Hg. Oμ H. π x f
Hg. Light H. in HS. Extension

H. steps up into view.

H. In all your wanderings through darkness, the lamp of the

to trample on ∇ wh. supported
after

Force in Matter to C and

[Show real use + test if
he can do it] Girdle

[Use pillars as pillars]

Wema went before you, though you saw it not! It is the symbol of
of the hidden light of Occult Science. But the candidate be
conducted to the East of the Altar. H. Hierens, I delegate
to you the duty of instructing the candidate with the secret
Signs, & right, & the word & present password of the O-O
grade of the Order of the Gxxxx Dxxxx: of placing him
between the mystic pillars; & of superintending his first & final
consecration.

H. to turn Hs faces w. between pillars: C. is
led by Hg to E of Altar, facing Hs.

Hs giving insignia to Hg to hold, Frater X.Y.Z.

I now proceed to instruct you in the secret signs, passwords, grades and
password for the present time for this grade. First, advance
you l.f. about 6 in. - This is called the Step of the grade. The
Sign is two-fold; the Saluting Sign & the Sign of Silence. The first
shall always be answered by the second. The 1st Sign is given by
extending the arms as if grasping the air, & bow head. It
alludes to your position in a state of business untrammelled by
the Lamp of Occult Science & grasping your way through in search
of Truth. The Sign of Silence is given by placing the left fingers
against the lips, thus: It alludes to the strict silence you have sworn to
maintain regarding the proceedings of the Order. The 2nd Sign is
given thus: advance your left foot about 6 in, touching your side
to side, & be to hold, now catch your right hand as if to grasp mine
but miss it intentionally; again catch it, & seize mine by the
fingers only. It alludes to the seeking for guidance in darkness.
The grand word is Ha - Pa - Knot, whispered by alternate syllables
thus: - It is the title of the Egyptian God of Silence & shall also
remind you of the strict silence you have sworn to maintain. The
password is -- which will be changed periodically each
quintessence, so that a Member who has resigned, disintegrated, been
expelled, may be in ignorance of the existing password. I now
place you between the two pillars of flames & of darkness, in
the symbolic gateway of Occult Science.



Hs to Hump & draws C into his H.S.
 wh. is behind pillars nearly to touch C
 Δ of HHS Hg draw down Δ

C = Mummified Osiris

[In 5 = 6 B = Osiris not yet Osiris & C.A. = Osiris
 bearing the Winged Globe of Heaven]

Forms of B clause

Formal seal of pillars

4 now from $\therefore$ C invested A in ()

H.S., my link, I his & W. of H. Hg
 sketch wings

raising of light in C by self -
 sacrifice Hs & process E +
 above Δ

Hs, still holding C's hand, draws him between the
 pillars & then uncouples hand. Steps back a pace or two,
 receives from Hg his insignia, & takes his place in N.
 to right of the H. while Hg. stands on his left, all
 facing C.

Hs. Let the final consecration of the Candidate be done

K goes N. & faces E. St. passes pillars in front of
 C, signs T on C, turns & bows to H. & sprinkles
 to E. Passes to S. & sprinkles S.; between pillars
 & Altar & sprinkles W. finally goes N of pillars
 & sprinkles N. ∇

St. Foster X.Y.Z., I finally purify K with water.

D does same routine

Foster X.Y.Z. I finally consecrate thee with fire

H H. Hegemon, the final consecration of the candidate
 having been performed, I command you to remove the
 Rope from his waist, the last remaining Symbol of
 Darkness; & to invest him with the distinguishing
 badge of this grade.

Hg. doing so. By command of the Very Honoured
 Hierophant, I invest you with the distinguishing
 badge of this grade. It symbolizes light dawning in Darkness

H Let the mystic circumambulation take place
 in the path of light.
 As in opening. C behind Hg, who returns to

seat between pillars.

formulates in Ruach

formulates in Ruach

H. Frater X Y Z, I must warn you on having presented to
so much fortitude through the ceremony of your initiation to the O. O.
grade of the Order of the Green Dragon in the Order, which was directed your
attention to the meaning of the principal symbols of this grade. Let me first
point out that the w. physical eye is at your disposal in representing
the darkness of ignorance; while the eye which you must stand back
the reality in front of which we endeavor to drag down & fetter the soul. The
central object of the field is the Cubical Pillar an emblem of the
material universe which is directed to us in the Sepher Yetzirah or
Book of Formation as "an abyss of height & an abyss of depth, an
abyss of the East, & an abyss of the West; an abyss of the South &
an abyss of the North." The Pillar is represented black to show the
darkness & obscurity of Matter in her workings. The white Δ is the
symbol of the Divine light & Creative Spirit which formed the Universe in
Darkness; & therefore represents light dawning out of darkness. The
Red Calvary Cross which surmounts it symbolizes life. At its E, S,
W & N. corners are a rose, pine, wine, & bread & salt. These allude
to the 4 elements Air, Fire, Water & Earth. The Mystic words
KHAPHAS AM PEXH T are pure ancient Egyptian & are the
origins of the Greek words $\chi\rho\upsilon\varsigma$ & $\pi\alpha\rho\alpha$ which were repeated
in the Eleusinian mysteries. Their literal translation is Light in
Existence & their import is "May light be extended in abun-
dant upon you!" East of the Cubical Pillar of the Universe are
the two pillars white of Seth, of Hermes, & of Solomon. The
recesses painted on the pillars are hieroglyphical facts taken from
two chapters the 17th & the 25th of the ritual of the degree of the Egyptian.
These two represent Eternal equilibrium, Serenity & Mercy, active
& passive, fixed & volatile, the phenomenon of the Dual Polarity
of the Magnet. The twin knaps which burn at their summits
show you that, though their light is partially veiled, yet through the
knowledge of equilibrium lies the pathway of Occult Science. Perhaps
stood between them when you were restored to light & they were
you placed between them to receive the secret signs of the grade &
the final consecration. Two contending forces & one which unites them;
two based any root of the Δ & one of the Δ ; such is the origin of the Egyptian.
It is the Triad of Light! The Δ is the light, represents the light
& the Sun of Life & Light. The Δ is the Δ of the Universe, & the Δ is the
& is the Δ of the Universe & the Δ is the Δ of the Universe.



resting in the columns of the South being in symmetrical & reciprocal relation light & Darkness. These symbolic meanings are further emphasized by the color of our robes & our insignia. The blue & white of the robes are the same as the staff of Asclepius. Science to guide us in the Darkness, the seat of the Sibilantes in the North represents the power of Cold & this line as that of the Sibilantes in the South being heat & Dryness. I have now much pleasure in transmitting the Warrant to announce that you have been duly admitted a member of this ancient & honored Order. Frater Keres, you have my commands to declare that the Candidate has been duly admitted to participation in the secrets & mysteries of this grade.

Then only a initiate in philosophy.

K. advancing to right hand of H. In the Name of the LORD OF THE UNIVERSE, I command thee H. H. Here you all, that I proclaim that H. H. also as it becometh to turn unto ye by the motto K Y Z, has been admitted in due form to the O O grade of Neophyte of the Order of the Green Dawn in the Outer. All clasp hands.

H. H. H. H. H. I delegate to you the duty of pronouncing a short address to our Frater on his admission.

Cerbins will of C. M. H. H. to D

Comp. & Cy

H. S. as you have now passed through the ceremonies of your admission allow me to congratulate you on being admitted a member of this Order, whose professed object is the practical study of occult science. Let me therefore advise you to devote this day as a marked one in your existence, & to diligently cultivate a mental attitude worthy of this Order. To this end, let me first earnestly recommend you never to forget due honour & reverence to the Lord of the Universe, for as the whole is greater than its part, so is He far greater than we, who are but as sparks derived from that unsupportable light which is in Him. It is with Him that the borders of his garment of flame sweep the ends of the Universe; from Him proceed all life, & thence all must return. Therefore do we adore Him, & His fire in adoration to Him smile even the Banner of the East. Secondly, let me advise you never to neglect or cast off from upon the form of religion produced by and for Him: for what might have you to deride that which is sacred in his eyes?



Principia

4
12
2 1/2
10
55 Key W of 1 = 10

Administer a shock
Looking-glass
1 representation
Look as guard

c only must initiate

Thirdly, never let the seat of secrecy regarding this order
leak out from your recollection; & beware that you betray
it not by a casual or unthinking word. For this study
well that great Arcana, the proper Equilibrium of Severity
& Mercy, for either unbalanced is not good. Unbalanced Severity
is cruelty & oppression; unbalanced Mercy is but weakness, which
would permit evil to exist unchecked, thus making it as if
it were the accomplice of that Evil. Lastly, do not be
discouraged by the difficulty of occult Science, & remember
that every obstacle can at last be overcome by perseverance.

H Before you can pass on to the next grade of this Order,
you will have to study certain subjects: viz, the
Names & alchemical symbols of the 4 elements; the names
astrological symbols & elemental attribution of the Signs of
the Zodiac, & the Planets; also the houses, exaltations,
& triplicities of the Zodiac; the Names, Characters, &
numerical values of the 22 letters of the Hebrew Alphabet.
The Names & English Meanings of the 10 Qabalistical Sphiers.
An M.S. Lecture on these may be obtained from the
Cancellarius. When you are perfect, communicate with
him, you will then be examined, & if found perfect
you will be eligible for the next higher grade, should
the Higher Powers approve of your application.

K. leads C to his table, & gives him liquid to pour
on plate

As this pure & limpid fluid is changed into the
Simulacrum of Blood, so mayst thou pass to it if
thou betrayest this Oath of Secrecy, & Word Deed!

H Resume your seat in the N.W. & remember that
your admission to this Order gives you no right to
initiate any other person without a dispensation
from the Greatly Honored Chiefs of the Second Order.



H. The mystic reverse circumambulation, sunrise of the
 and, symbol of light having been seen, look, let us see
 the LORD OF THE UNIVERSE. all face E.
 [HOLY ART THOU, LORD OF THE UNIVERSE!
 HOLY ART THOU, WITH NATURAL AND ARTIFICIAL FORMS!
 HOLY ART THOU, THE VAIT AND THE NIGHT ONE!
 LORD OF THE LIGHT AND OF THE DARKNESS!

all salute at each sentence

H. Nothing now remains but to put the IN SILENCE of
 the Mystic Rite, composed of the symbols of the elements:
 and to remember our pledge of secrecy. K. proceeds to Altar
 & lights Spirit at S. of Cross. J.E. quits his
 throne without incense, goes W. of Altar, faces E
 Salutes. I invite you to partake with me & a portion
 of this Rose as a symbol of the sweet Rose to feed with me.
 The Wound of this Sacred Fire wounds hands to eat with me
 this bread & salt of life of Earth does so & finally to
 drink with me & thus share the consecrated Element
 of Elemental Water. Omis. Goes E of Altar.
 Faces W. He comes to W. of Altar & salutes H. receiving
 Element from him. All partake in order of rank
 Hg from Hs, then St. D, Senior member, & to
 Candidates, K from candidates. Then K.
 holds cup on high, inebriates it.

K { It is finished!
 H { TETELESTAI! G Hs G Hg G

H KHABS HSAM Hg PEHT!
 Hs xovg Hg ope H. π α β!
 Hg light H in Hs. Extension!

J.E. Now what we have this day partaken of sustains us in
 our search for the Quintessence, the Stone of the
 Philosophers, True wisdom & perfect happiness &
 the Summum Bonum.

All dissolve & disperse.

[alter
 Harmonie

S-S & regent accomplished

It confirms

39 hr Δ & in 3 lang's report
 3 words

Cards look members & Δ
 for each inc.

Left Δ in intimate embrace.

From Δ ^{to show} as destroying world
or from β & γ as Δ refuses

Closing.

H γ & rises to enquire if anyone has anything to propose etc.

K. goes to right of H elevates his Vaud

HEKAS, HEKAS, ESTE BEBELOI!

H. Fratres & Sorores of the Order of the G----- O-- in the Outer, assist me to close the temple in the grade of Neophyte. All rise. Hs γ H γ γ

Frater Kerna, see that the Hall is properly guarded.

Kerna goes to Door & γ answered γ by Sentinel. U. H. H. The Hall is properly guarded.

H H. Hieruus, assure yourself that all present have witnessed the G----- O-----

Hs Fratres & Sorores, give the sign of a Neophyte Done U. H. H. all present we been so honored. Salute H.

H. salute Hs. Fra. Strictures, I command you to purify the Hall & its members by water

S. Purify with water Does so

H Fra. Raduchos, I command you to consecrate the Hall & its members by fire.

D I consecrate with fire. Does so

H. Let the mystic severance, circumambulation take place in the path of light.

H γ goes S & faces E. K. goes in front of H γ . Hs leaves throne by Right, goes behind H γ . Other members. S & D last. After 1 H γ returns by Left hand of throne: after 2 H γ returns after 3 all break line, but remain standing.



Our Image, & Ethim have dominion over the Fish of the Sea, & over the Fowls of the Air & over every creeping thing that creepeth upon the Earth. And the Elohim created Ethim ha Adam: in the image of the Elohim created they them male & female created they them.

In the Name of Adonai Melekh, & of the Bride & Queen of the Kingdoms, Spirits of Earth, adore Adonai!

Takes Sword from Hs & makes 

In the Name of Aniel, the great Archangel of the earth, Spirits of Earth, adore Adonai!

Takes from Hg sceptre  & signs T in air

In the names & letters of the Great Northern Quadrangle revealed unto Enoch by the great angel AVE, Spirits of Earth, adore Adonai!

Takes Cup of Stalites & sprinkles to N.

In the 3 great Secret names of God borne upon the banners of the North,

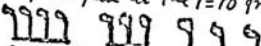
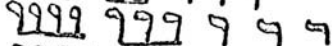
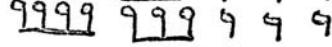
EMÒR DIAL HACTÈGÀÀ
Spirits of Earth, adore Adonai!

Takes Censer & censures to N.

In the Name of IC-ZOD-HE-CA,
Great King of the Earth. Spirits of Earth, Adore Adonai!

Resumes sceptre. All resume seats.

In the name of Adonai ha Aryeh, I declare this temple open in the 1=10 grade of Zelator


 Hs. 
 Hg. 

H. Frater & Sorores of this grade, our Frater XYZ, having made such progress as has enabled him

to pass the required Exam^s, is now eligible for advancement.
 = This grade, & I have duly received a dispensation from the G. H. P. of
 the 2nd order to advance him in due form. H. Hegemon, separately,
 his preparation & give the customary alarm.

Hq salutes, wit, sees Neophyte has 0=0 sc^h, is
 hoodwinked & carries Fylfat + in right hand
 knocks     Let me enter the
 portal of Wisdom!

K. I will.

H Except Adonai build the House, the labour is but lost
 that build it: except Adonai keep the City, the watchmen
 watch in vain. Frater Neophyte, by what aid do
 you seek admission to the 1=10 grade of Initiator of the G. O.?

Hq by the guidance of Adonai: by the possession of the required
 knowledge: by the dispensation you hold: by the secret signs
 & tokens of the 0=0 grade: and by this symbol of the Hermetic

H Give the Step & Signs of a Neophyte ^{one} Fr. Name, receive from
 the Neophyte the token, Grand Word & Pass. word of the 0=0^o
 Dne.

K. V. H. H., I have received them

H. Conduct the Neophyte to the West & place him between the
 mystic pillars. Frater XYZ, will you pledge yourself
 to maintain the same strict secrecy regarding the mysteries of
 this grade, which you have already sworn to observe respecting those
 of the 0=0 grade: never to reveal them to the outside world, & not even
 to impart them to a Neophyte, without due authorization from the High Priest.

Neo I will.

H. Then you will kneel on the four knees; place your right hand
 on the ground & say "I swear by the Earth whereon I kneel

Neo. I swear by the Earth whereon I kneel

H Let the hoodwink be removed. Take with your left hand
 a few grains of salt from the plate now placed to

5 formulated

5 lines, to make
 Equilibrium

Oblique

Unveil, Salt known, Conjure

7 powers to compel obedience



you by me Kneel, & call on him. Now, as I bid you, & say

"Let the powers of Earth witness my plea: I kneel & say"

Neo, let the powers of Earth witness my plea

H let the Neophyte rise. That he, standing, & in the
purify & consecrate by water & fire in confirmation of his
St. passing before Neo. & signing T. I purify with Water
D. passing & + I consecrate with Fire.

H I congratulate you on your perseverance in the acquisition of occult knowledge, & on your success in passing the required tests. Let me now point out that the O. O. grade of Neophyte is really preparatory to the other degrees being as it were the threshold & entrance to the rest: & that its symbolism gives the initiation into of occult knowledge dwelling in the darkness of the material world. You are now to begin to analyze & comprehend the nature of that light. Therefore you should believe in the pillars which the secrets of the O. O. grade were communicated to you. Prepare to enter the immeasurable Region!

And Tetragrammaton, when planted a garden in Eden towards the East & out of the ground he made to grow every tree that is pleasant unto the sight & good for food: the tree of life in the midst of the garden, & the tree of the knowledge of good & evil. This latter is the tree which hath two paths & it is the tree of Sophia Malchuth: it hath about it the seven columns, & the seven splendours which surround it as in the four old visions of the cherub of Ezekiel: from beneath on thence it denoteth an infinite diversity & from beneath an influx of diversity, & the Tree of the knowledge of good & evil shall it be, but it is united to the Supreme Deity. But the good which is under it is called the Angel Metatron, & the evil is called the Angel Samael, & between them both the strong of and narrow path (which is the path of the right hand) is the path of the left which is kept by the Angel Samael. And it is at the gate of the angels have place & below it the Qliphoth & Demons abide.

Let the Neophyte enter the path of Evil. He shall see the N.E. towards Hs. who leaps up, & wrestles Neo with his sword.

Hs. Whence comest thou?

K. I am come from between the pillars, & seek the hidden knowledge in the name of Aum.



Conjure

Put the of Evil



And the angel Samuel answered & said: I am the Prince
of darkness of evil. The wicked who call him man gaze at
his face of Nature & find in his sin more, it but terror
& obscurity: unto him it is but the shadow of the darkness
where is but as a drunken man groping in the dark. Return!
for thou canst not pass by! K. leads Neo back to pillars

H Let the Neghlyte enter the Path of Good.

K. leads Neo to Hg. who rises & menaces with
his sceptre suddenly.

✓ Good

Hg. Whence comest thou?

K. I am come from between the pillars, & seek the hidden knowledge
in the Name of Adonai.

Hg. And the great angel Metatron answered & said: I am the Angel of
the Presence divine. The wise man gaze upon the manifestation
& he beholds therein the luminous image of the Creator. Not
as yet canst thou bear that dazzling brilliance of that light
Return! for thou canst not pass by! K. leads Neo

Retain this
alone

H. Let the Neghlyte now advance by the straight & narrow way, which
inclines neither to the right hand nor to the left! K. leads Neo
due E. H descends to meet him. But Hs &

Hg. combine to bar his way.

Hs & Hg. Whence comest thou?

K. I am come from between the pillars, & seek the hidden
knowledge in the name of Adonai. H advances & strikes
up the sword & sceptre

H. But the great angel Samaelphon answered & said: I am
the Reconciler for Earth & the Souls of the Celestial Hierons.
Equally is form invisible in total darkness & in blinding
light. I am the left-hand Herald of the Ark, & the female
Power, as Metatron is the right-hand power, & is masculine
& I am she who prepareth the pathway unto the light divine.

✓ Spirituality

Hs & Hg resume seats H & Neo face altar.

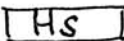
1=10. Second Part.



face E.



3-brand
Candlestick.



Conjunct with; in the
writings of the

also called Fylfot, Hammer of Thor, Sunastika,
& Talisman of the Jains is formed of 17 squares
taken from a square of 25 lesser squares. These 17 squares
represent the Sun the 4 Elements & the 12 signs of the
zodiac the lamps on the Pillars, and are hatched, showing that
you have quit the darkness of the Outer.
You will now quit the Temple for a short time, &
MEDITATE upon the knowledge already imparted to
you. On your return the second portion of the ceremony
of your admission will be proceeded with.

SECOND PART

H. Frater Kermes, when the Neophyte has given the proper
alarm, you will admit him. Fraters Strophos & Diabolos,
assist the Kermes in the reception. K. goes out &
instructs Neophyte in knowledge. S & D. join them at
the Door. Frater XYZ as in the group of Neophyte
you came from the outer world into the Temple. So now
the progress you have made entitles you to a further
knowledge. While the O=O group represents the Priest of the
Temple, the 1=10 group of Tethon will admit you into the
Holy Place. Without its entrance stood the Altar of Burnt
Offering, wherein were offered animals in sacrifice. They sym-
bolized the Qliphoth or Evil Demony of Matter which in left
the plane below, & contiguous to, that of this material universe.

D. censes Neophyte in silence.

Between the altar & the entrance into the Holy Place
stood the laver of brass wherein the Priests washed before
entering the tabernacle. It was a symbol of the waters of
Creation. S. signs + on Neophyte's forehead in silence.
Having passed by the Altar of Burnt Offering & the Laver
of Brass the Priest then entered the Holy Place.

K. Places Neophyte behind the Pillars at the West.

Pillars, Repeat $v.d + 1 = 10$

Hs. rising & blooming the way eastward. Thou canst not pass between the Pillars without giving; the Sign & words of a Neophyte Neo. gives them & advances.

Hg. Thou canst not enter the Holy Place without giving; the Sign & words of a Tektar Neo. gives them. K. resumes Seat. Hg. leads Neo. to the N.

Hg. On the Northern side of the Holy Place stood the Table of Shewbread. The Symbolic Drawing now before you represents its occult significance. The twelve circles represent 12 of the signs of the Zodiac: the Lamp in the centre is a symbol of the Sun the source of Life & Light. The four Δ s which touch the Zodiacal circles are those of Fire Earth Air & Water & allude to the 4 triplicities of the Zodiacal Signs which have already been learned. The Δ inscribed in each circle alludes to the 3 decanates or phases of its signs of each sign. On one side of each Δ is the Permutation of the Divine Principle of Tetragrammaton, which is referred to this particular sign, while on the opposite side is the name of one of the 12 tribes which is also allotted to it. The Hebrew alphabet, with which you are now so well acquainted is divided into 3 parts: a 3, a 7, & a 12. The Triad, these twelve letters,

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת. The Heptad, 7 double letters, ת, י, פ, כ, ד, ג, ב, and the Duodecad 12 single letters ק, צ, ע, ס, נ, ל, י, ש, ח, ו, ר, ה.

These latter are referred to the 12 signs of the Zodiac: they are placed at the bases of the 4 small circles, for the four inside the 4 smaller circles contain the Names of the 4 angels: Michael, Gabriel, Uriel, & Raphael. The Heptad is emblematic: Lion, Man, Bull, & Eagle. The Pentagram in the centre represents the letter Γ , symbol of the Body of the Qabbalah: Microprosopus & the Alchemical Queen. The whole figure represents the Rose of Creation & is a symbol of the Visible Universe. Furthermore, the 12 circles represent the 12 foundations of the Holy City of the Apocalypse, which in Christian symbolism the Sun & Moon, & the 12 signs of the

Table of Shewbread - Conjunction by
revolution of name

By path of chariot & st

Hg recombines with H_2 leads to H_2 to S.

Hs. On the South side of the Holy Place stood the seven-branched
candlestick. The symbols having light you represent its occult
meaning. The Sabbath which answers the Highpriest and the Seven
Planets is the 7 Qabalist and Palace of Wisdom. It is the 7th
which answers to the 7 Principles of Consciousness in the 4th
again, represent a 7 lamps represent the 7 planets in the 4th plane.
Within each circle is a 4 representing the 4 principles created in the
operating in all things. On the right side of each is the 7th which is the
of the 7th planet governing the Planet. on the left side the name of
the sphere of the planet itself, while the 7th which is the 7th
here is one of the 7 double letters of the Alphabet which typify the
planets. The Highpriest itself represents the 7 days of the week,
a map also he made to show how their order is determined from
the Planets when placed at the angles of a Highpriest. The lamp
within the circle represents the 7th which is the 7th planet; con-
centrated into a focus in the Planets. And as the 7 Golden and
sticks the 7th which is the 7th planet represents the 7th planet in the 4th
so do the 7th which is the same vision refers to the 7th planet in the 4th
govern them for the Seven Spheres of the 7th planet
of the Seven Candlesticks which are the 7th planet and the 7th planet

H's. resumes his seat. Hines & Gerds Nic. to Altar.
takes Census from D. & Censes altar.

H. Lesson from 12. 4 Circles altar
Within the Pyramid which contained the Ark, placed on the body of Moses stood the Ark of the Covenant. Before the veil stood the altar of incense, of which this Altar is the symbol. It was of the form of a double cube, thus representing material form as the reflection & duplication of that which is spiritual. The sides of the Altar, with the top & underneath consist of 1098 lines, symbolizing the 10 Sephiroth, of which the Basil Drag is the center, the station of the Ark on the material plane, within which the Ark was concealed. For, was this double cube raised in the air immediately above your head you could see but the single square forming the lowest side: the top from their position being unseen by you. Just so, behind the material universe, lies the concealed form of the Majesty of God. The Altar of Incense was overlaid with gold, a representative essential part: of the Altar before you is black to typify this material & not claim them to separate the pure from the impure the refined & spiritual gold of the Kabbalah from the Black Dragon of the material world. Upon the Cubical Altar were 3 things: two plates, & incense. These are symbolized by the 3 circles at the top corner of the



Declare

being the Hebrew Names & Alchemical Symbols of the 1000
into Fire, Water, & Air to which the 3 mother letters H P D
& ET are attributed H to air, P to water & D to Fire. The
meaning of the + was explained to you in the 1st portion of this
grade. I now congratulate you on having attained the 1=10
grade of Zelator & in recognition thereof I confer upon you the
mystic title of PERECLINOS DE FAUSTIS, which
signifies that you are still far from the goal which has been reached
by the complete Initiates, & I give you the symbol of Aeternitas
which is the Hebrew name for Earth. The word Zelator is derived
from the ancient Egyptian ZAL ATTHOR "searcher of
Nature" but others assign to it the meaning of the zealous
student, whose first duty it was symbolically to burn the
fire which heated the crucible of the Alchemist. He regains
Time of the East. K. L. is a Zelator to a seat in N.E.

H 9 Frater Kears, you have my commands to declare
that our Frater XYZ has been duly admitted to the
1=10 grade of Zelator.

K. I in the name of Adonai, & by command of the V.H.
Hierophant: bear ye all that our Frater XYZ
has been duly admitted to the 1=10 grade of Zelator
& that he has obtained the mystic title of
Pereclinos de Faustis, & the symbol of Aeternitas.

In the Zelator grade the mystic symbolism of the
10th Sephora Malkuth is especially shown, as well as
the 10th path of the Sepher Yetzirah. Among other titles
Malkuth is called 7878 the gate, by rectification
7878 the number 10. Also in Chaldean it is called

7878 Thora, the gate, which has the same
number as the great name Adonai written in full. Alph.
Death Nun Lod, which both add up to 671. It is also
called "The Gate of Death" the Gate of the Shadows of Death
the Gate of Tears the Gate of Justice the Gate of Prayer
the Gate of the daughter of the King of the East. It is also



the gate of the Garden of Eden & the "Inferior Mother" & in Christian symbolism it is connected with the bloody work at the foot of the cross. The 10th path of the Sephiroth, which answers to Malkuth, is called the "splendour of intelligence" because it is called above every head, & set forth as the throne of Binah. It illuminates the splendour of all the lights, the

717 Zohar of the 717. Marduk causeth the current of the Divine Light to descend from the Prince of Constancy, the great angel Michael. Frater XYZ: before you can pass to the next grade of 2=9 you will be required to pass an examination in certain subjects: a license on which may be obtained from the Conclaves. When perfect you should apply to him for examination.

CLOSING.

H G Frater & Soror, assist me to close this temple in the grade of Zelator. Frater Xerus, see that the temple is properly guarded.

K. V.H.H. the temple is properly guarded.

H. Let us adore the Lord King of Earth! Ai'fa E
A DONAI NA ARETZ! ADONAI MELEKH! Blessed be
thy name unto the countless ages! Amen!

All face North. Officers as in opening before tablet.

H Let us rehearse the prayer of the Spirits of the Earth!

9 Oh! Invisible King of all things!

Thou who hast placed the earth for thy footstool
& who hast excavated Abysses therein to fill
them with thine Almighty Power!

Thou whose name maketh the Vault of the
Universe to tremble!

Thou who causeth the Seven Metals to circulate
in the veins of Stone!

Monarch of the lights!

Remembrer of the sufferings of the workers!



Lead us, we pray, thee into the decoral air, & into the
Kingdom of light!

We watch & we labor without ceasing!

We seek & hope for thee!

By the 12 stone of the holy city: by the Tablets concealed
therein: by the Axis of world stone which traverses the center of the
earth: O Lord! O Lord! O Lord!

Have mercy upon those who suffer, widen our chests, disengage
& elevate our heads, enlarge our forms!

O Thou who art the Equilibrium of Stability & Movement!

O Day enveloped in Night! O Darkness veiled in Brilliance!

O Thou who never keepest back the eyes of thy unknown!

O Silver Whiteness! O Golden Glory! O Crown of living gemstones
Diamonds! O Thou who wearst the Heavens as a ring of Saffron
upon thy finger!

Thou who hidest beneath the earth in the kingdom of stone the
marvellous seed of the stars!

Live, reign, & be the Eternal Dispenser of the riches of which
Thou hast made us the guardians!

The License to Depart.

Depart ye in peace unto your habitations & abodes.

May the Blessing of Adonai rest upon you (Making

banishing ★s) Let there be peace betwixt us &
ye, & be ye ever ready to come when ye are called!

In the Name of Adonai ha Arel I declare the
temple closed in the 109 grade of Zebitor.

H.	□□□□	□□	□□□
Hs.	□□□□	□□	□□□
Hg.	□□□□	□□	□□□

32nd path of H

Black  Light shaded  White

Hs.

2 = 9. Thevicius.

Opening. H. 9. ^{Traces + Source of the Ovals of the 9. D. in the outer aid me to the}K. 9. ^{Traces Kenna, so that it is properly named.}
H. ^{U. H. H., the temple is properly named.}
H. ^{H. Hierius, see that more know the grade of Thevicius are present.}Hs. ^{Traces + Source, give the sign of 2-9. Done.}
V. H. H., all present have obtained that knowledge.H. ^{H. Hierius, to what practical element is this grade attributed?}Hq. ^{To the element of Air.}H. ^{H. Hierius, to what Planet does this grade especially refer?}Hs. ^{To the moon.}H. ^{What path is it? And to this year Hierius: Hierius.}Hq. ^{The 32nd path of Tan}H. ^{H. Hierius, to what does it allude?}Hs. ^{To the universe as composed of the 32nd path, to the Kenna, the 32nd path, the 32nd path, the 32nd path.}H. 9. ^{Let us alone the Lord & King of Air! all rise & face E. H. makes sun-circle with sceptre in air. Shaddai El Chai, Almighty & ever-living One, the Name ever manifested in the life of all salute Amen! H. remains facing E. Hs. advances to Altar. Hq & K advance to E. & stand outside pillars on r. & l. rear of H. H. makes invocation in air tablet. And Etobin said: Let us make Adam in the air.}

In the name of El, strong & powerful: & in the name of
 Eblin Tzabaoth, Spirits of Water, adore your Creator!
 Takes Cup & makes Sign of Eagle. In the name of Gabriel
 great an'change: Water with the Sign of the Eagle, Spirits
 of Water, adore your Creator! Makes 1 with Chalice.
 In the names & letters of the great Western Gematria, &c.
 revealed unto Enoch by the great Angel Ariel! Spirits of
 Water, adore your Creator! Elevates Chalice. In the
 Three Great Secret-Names of God, borne upon the banners
 of the West EMPEH. ARSEL. GAIOL. Spirits
 of Water, adore your Creator! Lovers & again raises Chalice
 In the name of RA-AGIOSEL Great King of the West!
 Spirits of Water adore your Creator! Returns by N. All
 face as usual. In the Name of Eblin Tzabaoth, I declare
 this temple open in the Three = Eight degree of Practicians

99999999
 Hs. 9 999 9 999
 Hg. 9 999 9 999

Advancement.

The Temple is dedicated.

H Frater & sorores, our Frater Xyz having made sufficient
 progress in the Paths of Occult Science to enable him to
 pass the requisite Examination, is now eligible for advancement
 to the grade of Practicians: & I have duly received a designation
 from His H. Chiefs of the 2nd Order to advance him in due form.
 H. sequence: & submitted them to the preparation of the ceremony & is
 the customary alarm. Exit Hg, & electing. Seest that T. has
 words, 5, 1, 2, 3, 4: is blinded, & has pyramidal of flames in his
 m. Takes his l. h. & decads him. Alarm 7 777 777
 Hg. His throne washes a fiery flame: & the wheels as burning fire
 Hs. opens door & returns, while Hg. leads T. to throne & takes the ppr.
 Give me the Sign: Eblin Tzabaoth: 9 ynd word, my store number &
 p-word of the 2 = 9 degree of Practicians. Done. Give me

As the mystery of the symbol which you received in the degree
one. Walter B. Davis to Republic 30 you solemnly pledge
yourself to maintain the same strict secrecy concerning the
mysteries of the 31st & 32nd degrees, & the 3rd degree of the
temple as you have already sworn to maintain respecting those of
the preceding degrees.

Th. I do.

HS. Then you will stretch fully your hands - the position of the whole
sign of a highly E & S. say 15. new by the physics of the evolution.

Th. I swear by the Abyses of the Waters!

H. Let the household be reasoned. Done. Th. obscures gloom.
J. g. hands Th. the Chalice.

Sprinkle with your hand a few drops of fluorescent water toward the tablet of the waters in the U. & say: Let the power of the white robes be my pledge! Done.

Th. Let the powers of the Waters witness my pledge!

H₉ replaces Chalice.

H. Criedst the Theorists to the East: & place him before
the mystic pillars [Done] Before you are the portals
of the 31st 32nd & 29th pillars As you already know, the
Central one leads from the 12th 10 degree of Belus to the 2nd 9
of Thevians. But on the left hand which is now open to you, is
the 31st which leads from the 15th 10 of Belus to the 30th of Pausan.
There in your right hand the Pyramid of Flame, & after your
guide, Apuokeha the Kabir, who leads you through the
path of Fire Hg. leads to the redoubt pillars & circumambulate
thell once. As they approach H. arises with a leap.
Access to the First Kabir speaks to Kasinell the Candidate
& said: I am the tiper of the triangle of Flame: I am the
sub-fire pouring forth its beams upon the lower world:
Life-giving, life-producing. By what sign dost thou seek living?
Hg. By the sign of the Pyramid of Flame. H. replies leap
& reseats himself.

H. I hear there the voice of Anceors! The mind of the Father
whitened forth in reaching some, comprehending by invisible will
ideas omniform: which, flying forth, from that no fountain is used:
for from the Father white was the light to the End: by which they are connected
to the Father, in one saying: which is, but they were divided: something
being by intellectual fire not without itself. These intellectual minds, in the
of all things previous to physical life: the polyphonic, multi-Tone:
Intellectual, incarnate: the imprint of whose form is sent forth
through the World: by which the Universal Stone path with pieces all-
various of which the form is in One: is revealed. From this the
does each path: distributed & separated through various bodies of
the Universe: & as home in various things its that it says: enter
aching path in the tall incarnation. These are intellectual con-
ceptions from the Paternal form in: partaking abundantly of the Brill-
iance of fire in the culmination of incarnate form. But the primary
self-perfect form of the Father, found, in the first, living mind
ideas. These being many accord, speaking, in the living intellect:
& in them as contained the three Septimals. Because it is the
Operator: because it fills the life-producing body of the
& it is filled into the Symbol, the enfolding length of time
ended with Mighty power. The being of all self-creating force,
the World, & these were a certain mass of fire, & all these, speaking,
he produced: so that the Cosmic Body might be completely formed:
that the Cosmos might be manifest & not nameless. And
he fixed a bright multitude of Unmanifest Stars: not by a chain
but fixed fixed he them: but to spirit them into a stable
unity of movement: from the power into fire. Hereunto is the
Speech of Anceors. It leads the mind to the

His nose with lamp. Acidheros the Second Water spoke
to Heracles the candidate & said: I have the left hand broad
Angle of the wing of Flame - I am fire, Volcanic & Thersites,
Kinsmen by flame, I thought the deep abyss of Earth: fire
rending, fire penetrating: flame around the curtains of
Nature: fire constrained: fire tormenting: raging & shining
in heated stone! By what fire & how should I speak by?
To a

No. 3: the symbol of the Pyramid of Power.

The 10 Evil & Averse Sephiroth of the Qliphoth or Sells:
 collected into 7 inferior palaces: wherein is contained the
 Apocalyptic Mystery of the 7 heads & 10 horns. The Qliphoth of
 Kether are called Thaumiel: that is to say, the Great Contending
 Forces. Those of Chokmah are called Ghazel or Hindlers, & the
 the Sells of Binah are the Sufim, a Thaumiel & several Telle means
 which are attributed the Inghelohah, or Breakers in Pieces, & to
 Jehonah are assigned the Ghelohah, or Breakers in Pieces: to the Sells
 being the Taperers or Duplices: to Netzach the Arch Tree, or
 Ravens of Death & putrefaction, & to Hod the Sells, or
 or Decies are referred to Hod, to Yezod the Ginnah or
 obscure: with the 5 Sells of Malkuth make the 10TH, the
 Evil Man. But there have also many other appellations
 H. I have now much pleasure in conferring upon you the Title of
 End of the 31st path. You will now find the time to pass a short
 time; & as you return the ceremony of your passage of the 31st
 path will be proceeded with. Bless Th.

Ritual of the 30th path.

H. H. Henson: you have my commands to present the Candidate
 with the necessary admission badge: & to admit him in due time.
 Exit Hg with Th. Green + of 1398

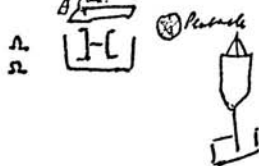
Hg. Behold! he hath placed his talisman in the Sun!
 Leads Th. to Pillars.

H. 9 Frater Porcius de Rejctis: before you in the East are
 the portals of the 30th & 28th path leading from
 the 209 degree of Perseus to those Gates which are beyond
 of them, the only one now open to you is the 30th path, which
 leads to the 308 degree of Perseus. Take in your right hand
 the Silver Greek Cross, & follow your guide Thong & the Pathway
 of the Sun.

Hg. With the Intellectual Whirlings all things are subservient
 according to the will of the Father of all. He leads Th. between
 Pillars, & halts before H.

H. rises with hands, Address the Fair & Halbi spoke to
 Karmillos the Candidate & said: I am the Sun in greatest
 elevation being upon Earth the fecundity of life, of life
 all things are moving forward the growth of the visible World:
 life & growth & life-producing: forming the summer with

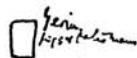
Ritual of 30th path.



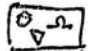
Of course



XIX & Key



Of white
 Name of light



Planetary
 by subtle compounds

White
 Chalice of light

Hand of Pimples
 at the



course: & the Solar Pole. She collecteth it: receiving the blood
of the Ether, & of Mars, & of the Moon: & of what other is contained
in the Air. Unweaned with Nature's milk over the world: & so
wrought that the periods of all things may be accomplished. And
above the shoulders of that Great Goddess is Nature in her Native
crystal cabinet. Hereunto is the Steel of the Kaliri. My hand
Th. & H. & hands H the Solar Greek +

The Solar Greek Cross is formed of 13 squares which refer
to the Sun's motion through the Zodiac. These squares being
further arranged in the arms of the Cross, according to the Four
Elements, with the Sun in the centre: representing this as the
centre of the whole Cosmos. The 30th Part of the Spher
Gytrah, which answered unto the letter Re: is called the
Collecting Intelligence: & it is so called because from it
astrologers deduce the lifespan of the Stars & the Celestial
Signs, the predictions of their future, according to the nature of
their revolution. It is, therefore, the reflection of the sphere
of the Sun: & the path connecting Second with First: the
Foundation with Splendor. H. Hg Hy & Th. come G 5th
W. of Altas.

H. Before you on the altar in the 19th Ray of the Tau, which
symbolically resumes these ideas. The Sun has 12 principal rays,
the signs of the Zodiac. They are alternately, even & odd: so
symbolizing the alternation of the Masculine & Feminine Motions.
They are again divided into 36 Rays, the 36 Occults, or sets
of 12 degrees in the Zodiac: & again into 72 Quinaries or
sets of 5 degrees, & the 72-fold name the Schin has
promised. Thus the Sun itself embraces the whole Creation
in its rays. The 7 Gods on either side falling through the air
represent the Solar influence descending. The Wall is the
circle of the Zodiac, & the Stars are its various degrees &
divisions. The two Children standing respectively on Water
& Earth, represent the penetrating influence of Life, brought
into action by the rays of the Sun. They are the two inferior
& passive elements, as the Sun is the active & superior
element. The Superior element of Fire & Air, therefore,
these two children represent the sign Gemini, which

unites the Earthy Sign of Taurus with the Watery Sign of Cancer
& this sign was referred to Aphrodite the Sun, by the Greeks
& Romans. H. returns. Hg leads Th. to Th.

Hs. The Astrological Symbols of the Planets are described from
3 primary forms the circle the crescent, & the cross. The
circle denotes the Sun & Gold: the Crescent the Moon &
Silver: respectively analogous to the Red & White of the
Nature. The Cross is the symbol of conjunction: & the coming
of the Metals may be of its emblematic color & white
they naturally approximate. Reddish Copper thus becomes
Green in Verdigris. & is the only symbol ending with 3
forms Th. is composed of the Cross & the Crescent, showing that
Lead is corrosive externally, but more internally. It shows
Jupiter to be more externally, but corrosive internally. & is
Solar internally but corrosive externally. Q. on the floor
Wherefore also the name of the Spirit of Q. Mops, denotes
External Splendor. Hg leads Th. to 2nd tablet.
They show the true & genuine illustration of the Tau & Tinto
to the Hebrew Alphabet: which has long been a secret
among initiates: & which should be carefully concealed from
the outer world. As a H. to be true on this subject, I will
among the Masters of the 3rd Degree, I shall not enter
further into its meaning Hg leads Th. to Tab. in S.

Hg. Before you is the tablet of the Olympic Planetary Spirits,
Spirits, with their seals. Anatron is the Olympic Spirit
of Th: Bethor of L is Phaleph of O: Oob of O:
Hagith of Q: Ophiel of E: Phul of D. Leads
Th. to tablet in N. This tablet shows you the correspond-
ences with the being intelligences & Genes: also the
correspondence symbols allotted to each. I cannot list you
these are derived from them by drawing lines to the points
comprising them, as is before mentioned in the notes. A
pink tablet with 40 names is circulated among 30 & 35 Hy. 500.
H. These now with the names in ascending & descending of the 3rd
table & will without doubt be of great use to you in your
experiments, & in your meditation & in the great of the world, with
the name of the Tau.

established: except in the fine balance of that Tablet which emanate from the Substituting perfection thereof the distinguishing badge of this grade is the seal of a Theonius with the addition of a Purple Cross above the white cross: & the numbers 3 & 8 within, circle & a square respectively, left & right of its summit & below the number 32 the number 31 & 30 in Purple between narrow parallel Purple lines. This grade is specially referred to the element of water & therefore the great watch-tower, or White Tablet of the West, forms one of its principal symbols. H. & Th. 91 to D Tablet. It is known as the second, & Great Vastum Quadrangle, or Tablet of White: it is one of the 4 great Tablets revealed unto Esach by the Great Angel. From it we draw the 3 Holy Secret-Names of **EMPEH! ARSEL! GAIOL!** which are borne on the Banners of the West: there are also numberless Divine, Angelic, & Archangelic Names, which pertain to the element of water. The meanings of the Tablets of earth & air were explained to you in the preceding grades. H. & Th. 92 to above. The + above the A represents the power of the Spirit of Life rising above the V of the water & reflecting the Triangle therein: as further made by the bumps at these angles: while the Circle of White blood at the union of the + & the A represents the National letter Mm. H. & Th. 93 to E. The portals in the E. & S.E. are the paths leading to the higher & that in the S. leads to the 40° of degrees of Philosophy: the highest grade of the first order. This grade is also related to the planet Mercury. Its banner or Magic Square

is formed of the squares: containing the numbers from 1 to 64, arranged so as to show the same sum each way. The magic numbers are 8, 16, 260, & 2048. H. & Th. 94 to H. This tablet shows the mystical seal & names drawn from the name of Mercury. The seal is drawn from his, drawn to certain numbers on the square. The name meaning to 8 is Mylogoli: to 64, Dia Judgement & Omis: that answering to 260 is Tivril, the tablet signifying Mercury, & to 2048 is Tiphith, the Spirit of Mercury. **Goats Head Tablet.** On this symbol is shown Mercury on the tree of life. It embraces all but Kether, the born spring from Death which is not a Sephirah, properly speaking: but rather the conjunction of Chochmah & Binah. H. & Th. 95 to Hs. They go to Planetaries. The tablet before you shows the Seven Planets of the Tree of life, answering to the 7 Planets. Saturn to Kether: Jupiter to Chochmah & Binah: Mars to Chesed & Gehnah: Sol to Tiphith: Venus to Netzach & Hod: Mercury to Vessod: Luna to Malkuth: while (this Second Tablet of 4 planets) corresponds to the 4 elements, winds, & 4 letters of the Name. Here Kether is referred to Fire: Chochmah & Binah to Water: the next six to air: while Malkuth is Earth. Thus in the Tree of life are the powers of the 4 elements & 4 letters united in a eternal reconciliation. H. & Th. 96 to Hs. **Hs. This tablet shows you the meaning of the Alephim & the letters or the Tree of life of the first form of the 10th ical Sephirah. Here, again, it embraces all but Kether, the divine Metaphysics. The triple position at the bottom of the cross represents Fire, symbolized by the addition of the 3 lines thereinto: & further alludes to the 3 principles of the 10th & Mercury. **Goats Head Tablet.** The tablet before you represents the symbols of all the Planets united in a Mercury. Figure in gradual descent of the human race. Sol to Venus & Jupiter & Saturn & Jupiter: right & left. Hs. & Th. 97 to Hs.**

H. I now congratulate you on having passed through the ceremony of 3=8 Practicians: & in recognition thereof I confer on you the title of ^{mythical} Monarchs of the East which means "The Union of the East" & I give you the symbol of Maia which is the Babylonian name for water. In the Name of Eblim Tyaboth, I now proclaim that you have been duly advanced to the Grade of 3=8 Practicians: & are Lord of the 30th & 31st paths.

Before you are eligible for advancement to the grade of Philosophus, you must be thoroughly perfect in certain subjects: an M.S. Lecture on which will be issued in due course by the Cancellarius. Also, you must have spent at least Three Months in contemplation of the mysteries revealed in this grade. When perfect in the subjects required apply for examination as before.

The following important Side-Lectures are issued in this Grade. (1) Germany.

(2) General guidance & purification of the Soul

(3) Trust Trumps; & their attribution to the Hebrew Alphabet.

CLOSING

H. **G**ates & Sources of the Order of the E.D. is the Order: assist me to close this Temple in the grade of Practicians. Honoured Begun and See that the Temple is properly guarded.

Hq, answered by Centinel. V.H.H. the Temple is properly guarded.

H. Let us adore the Lord & King of Water!

G. all rise & face E.

Let **Eblim Tyaboth** be praised into the Countless Ages of Time! Amen!

all salute. H. quits his seat by Altar. & proceeds West to Tablet of V. All face West.

Let us rehearse the prayer of the Undines or Water's spirits!

All give sign while prayer is being recited.

Terrible King of the Sea! Those who

holdest the Keys of the Catacombs of Heaven! and who enloseth the Sublimations which is in the Cavernous Pillars of the Earth! King of the Deluge, & of the Rains & Snows!



Thou who openest the Sources of the Rivers, &
Fountains!

Thou who commandest the moisture which is
as it were the Blood of the Earth to become the
Sap of Plants! We adore Thee & we invoke
Thee!

Speak thou unto us Thy motile & changed
creatures in the Great Tempests of the Sea, &
we shall tremble before Thee

Speak to us also in the murmur of the limpid
waters and we shall desire Thy Love!

O Vastness! Wherein all the Rivers of Being
seek to lose themselves, which renew them-
selves ever in Thee!

O thou Ocean of Infinite Reflections!

O height reflected in the Depth!

O depth exalted unto Height!

Lead us unto the True Life: through hate &
enmity & through Love: Lead us into immortality,

through Sacrifice, so that we may be
found worthy to offer unto Thee, in a
day to come: the Water, the Blood,
the Tears, for the Remission of the
Sins of Men! Amen!

The End of the Prayer of the Christians.



H. makes in air before tablet of the
 Banishing Circle & Pentagrams, saying
The Dismissal.

Depart ye in Peace unto your habitations
 & abodes! May the Blessing of God, in the
 Name of El, rest upon ye! Let there be
 peace betwixt us & ye, & let ye ever
 ready to come when ye are invoked &
 called! H. goes to Throne of East. All
 face inwards

In the Name of Elohim Tyabaoth: I declare
 that this temple is closed in the 3=8 grade
 of Practicus.

 9 999 9 999
 Hs. 9 999 9 999
 Hq. 9 999 9 999

The End of the Ritual of Practicus.

Page 31st



Hub Oslat
Blamp

10 avenue
Septimoth



7 balaces



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① Income

24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 4

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 $\boxed{H_9}^0$

Cypress.

$$3 = \frac{1}{6}$$

Three principal officers only with regalia.

H. 9 *Falco* & *Sturnus* of the 'Order of the S-D' in the Order - assist me to find the temple in the grade of 3=8 Practitioners H. Henson, see that the temple is properly guarded.

Fig. 9 answered by Sentinel 9 V.H.H. The Temple is prof-
-ly guarded.

H. H. Hirsch, see that none below the grade of 8 sections are present.

Ha. Frost & Snows, give the signs of the 62^d degree of V.H.H.
all present have attained that grade. Sign 7.

H. H. Heflomon, to which particular Element is this Grade attributed?
 189. To the Element of Water.

H. H. Hieras, to what Planet does this grade especially refer?

Hs To the Planet Mercury

H H. Hegeman, Wheat-Piths are attributed to his trade?
Hog Yc 200 - 2-16 / 18 - 18 - 18 - 18

H9. The 31st & 30th paths of Shin & Resh.

H. H. Hiesens, to what does the 31st path refer?

HS To the reflection of the sphere of time

H. H. Heggen for what 1.9.44 131-11-11 6-2

H. H. Heywood, to what does the 30th path
He. To Marshall, N. C.

H. 4. To the reflection of the sphere of the Sun
H. 9 All face E. Let us adore the Lord of the World!

Elohim Tyaboth! **Elohim** offhost! Glory be to the Ruach **Elohim** which moved upon the face of the Waters of Creation. Amen! All salute.

He quite knows, goes to stand before table of V. -
all face W. Makes ironing card & says he'll
find E. & W. said: Let's make Adam in one image, &
let them have dominion over the spot of the sea!

Equilibrate

Obligate

Conjune A to force adherence

H. Q. Quit thou the material & seek the Spiritual. K. Admit
H. Conduct the Initiator to the East! One. Z. placed
between pillars. K. at his l. H. at his r. K.
takes the + Give me the sign, sign, 9 up, 9 and
with, mystic number, & password formed therefrom, of the
1st grade of Initiator. One Give me also the sign, 1 in
dile & symbol which you received in that grade. One
Tracer XYZ, do you solemnly pledge yourself to maintain
the same strict secrecy respecting the mysteries of the 31st
path, & of the 22nd of Hierarch: which you have already sworn to
maintain respecting that of the preceding grades?

Z. I do.

H. Then you will stretch forth your right hand, holding the Cubical
Cross, towards Heaven, saying: I swear by the Firmament of Heaven
K. Leads Z. to the East

Z. I swear by the Firmament of Heaven!

H. Let the Word which be removed. One. Z. finds
Temple partially dark. H. Q. returns to place, leaving K.
in charge of Z. Stretch forth your right hand, holding the
Cubical Cross: towards the East: in the position of the Initiator
sign: saying: Let the Powers of this witness my pledge.

Z. Let the Powers of Air witness my pledge.

RITUAL OF THE 32nd path.

H. 9. Facing you are the portals of the 32nd and 31st & 29th
paths leading from the grade of Initiator to the 31st & 29th
grades which are beyond. The only path now open to you, however,
is the 32nd which leads to the 22nd of Hierarch, which you may
nowise be arriving at that degree. Take as you wish: place the
Cubical Cross in your left hand the Banner of Light in your right
& follow me quite past the guardian: who leads you
from the material to the spiritual.

K. Annals the Guardian speaks unto the Aspirant saying:
Let us enter into the presence of the Lords of Fire!
Arise & follow me! Leads Z. between columns: turns R
& circumambulates the hall once.

Bring Aspirant to initiate path.

Formulation: Ω (the elements)

1 m G-oks as named

& seal with SS $\approx$ + / am

Ω (+ of suffering)

1 m G-oks seal with Ω of lamps

Ω as redemptive & completion

Hs. as they go round. The Splendor of Egypt is for suit:
I am the Synthesis of the Elemental forces: I am also the
symbol of man: I am Life, & I am Death: I am the Child
of the Night of Time! As K & Z approach E. H steps
from between pillars & hovers them.

H. The Priest with the Mask of Osiris, spoke & said: 'Thou
canst not pass the Gate of the Eastern Heaven, until thou
canst tell me my name!

K Thou art Nu: & thou art the Firmament of Air: Thou art
Hormahue: Lord of the Eastern Sun.

H. In what signs & symbols dost thou come?

K. In the letter Aleph with the Banner of Light & the symbol
of the equalled forces. H falls back & signs Ω Z
with form

H In the sign of the Man, Child of Air, art thou purified! Thou art
Giver Banner of H. to K. who hands it to Hg. as he passes
K & Z circumambulate the 2nd time

Hs. I am Osiris: the Son in Twin Aspect: united to the high
by purification, perfected in suffering: glorified through
trial I have come where the Great Gods are in the power of
the Mighty Name.

Hg. has way in S. Red Lamp in r. h. B of H. in l. h. The
priest with the mask of the Lion spoke & said: 'Thou canst
not pass the gate of the Southern Heaven, unless thou canst
tell me my name.

K Man, the Lion: Very Powerful: Lord of Fire: this is thy
Name: & thou art Ra the Sun in his strength.

Hg. In what signs & symbols dost thou come?

K. In the letter Shin: with the Banner of the East: and the
symbol of the Cubical Cross. Hg falls back & signs Z
with lamp.

Hg. In the sign of the Lion, Child of the Flame, thou art purified
Purist thou art! Hg. takes place of K. who returns
Hg leads Z round giving B of H. to Hs.

Hs. I have passed through the gate of the Firmament:
Give me your hands: for I am waiting for thee.



How begins: send with 20 men & cups

into ye! i. 20. of Truth! for the journey of the
the best the way in the 20. with cups & B. of H. The
Priest with the maid of the 20. of the 20. of the 20.
cannot not pass the gate of the Western Heaven unless
they cannot tell me my Name.

Hq. Heka! Mistress of Heka! The Ruler of the Waters is thy
Name: Thou art Thou, the Setting Sun.

Hs. In what signs & symbols dost thou come?

Hq. In the 22nd Man with the Banner of Light & the Symbol
of the 22 letters. Hs falls back & signs Th & Z
with Cup.

Hs. In the Sign of the Eagle, Child of the Victor, and Thou
purified! Pass thou on. Give banners of H. to Hq. who
leaves it with H. who he passes. They go round

O Lord of the Universe! Thou art above all things: & before
Thee the shadows of night will back: & the darknesses shall
away. H. in H. passing with salt in v. & B. of H. in H.

K. The Priest with the mouth of the Ox speaks & says: Thou
cannot not pass by the gate of the Northern Heaven unless
thou canst tell me my Name.

Hq. Saturn in the abode of Shu! Bull of the Earth is thy
Name! Thou art Hephra the Sun at Night!

In what signs & symbols dost thou come?

K. In the letters H, K, & Z with symbols of the 20. of the 20.
signs Z before Z with salt. In the sign of the head of
the Ox: Child of the Elements: not (Thou) purified: i. p. 20
Thou on. Hq & K. conduct Z to foot of pillars. H. puts
back banners. Hq & K. return the temple: they replace four
cups, red lamp, & salt on altar, & return to their seats.

H. H. takes from Z the Ritual Cross & explains: The Carved
Cross is a fitting emblem of the Equilibrium balanced faces of the
Elements. It is composed of 22 squares externally which represent
the 22 letters placed therein. 20 & 2 are the 22 letters of the 22
Voices in the Vault of Heaven: in the depths of the earth: in the
play of the Waters & in the all-purifying of fire. No man cannot
speak their sentences, Earth cannot not tell it, yet, but the Creator
knows them in all things: he hath mingled them in all things.

In Symbolical

In Gods send 300000 8 & salt

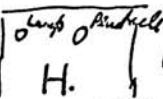
Equilibrium Paths



CEREMONY OF THEORICUS.



Sigs



Dance



lights unstepped.



Linal



Figures



H. H. H.



Alchem. Sephiroth

H. Frater Kermux: you have my commands to instruct the Zelator in the proper alarm: & to present him with the necessary administration-badge. H. Hegemon. guard the portal: & admit them on giving the proper alarm. K. presents Zelator with Caduceus, & instructs him in the alarm, which he gives. Hg admits them.

H. (GZ) Fr. Peregrinus de Fano: as in the grade of 1=10 were given the symbolical representation of the Tree of Knowledge of Good & of Evil & of the Holy Place: so in the 2=9 of Theoricus the Sanctum Sanctorum with the Ark at the Kerubim is shown: as well as the Garden of Eden with which it coincides: while in the 32nd path leading thence: through which you have just symbolically passed: the Kerubic Guardians are represented: & the Palm Trees: or Trees of Progression in the garden of Eden. H. Hegemon: conduct the Zelator to the West & place him before the Portal of the 32nd path: through which he has just entered. Done, Z. faced to E. K. returns to the place

Hs. By what sign do these seek to enter herein?
Hg. By the peculiar emblem of the Kermux: the caduceus of Hs.
Hs. The Tree of Life & the three Mother Letters are the keys wherewith to unlock the meaning of the Adversus of Names. The upper part of the Wand rests in Kether: and the line is stretched out to the lowest Sephirah: the 33rd Sephirah. The line 7 are embraced by the Sephiroth whose heads fall in Cleed & Geburah. They are the 10th Sephiroth of the 1st path & the currents of the light. Further, the line is stretched out to the lowest Sephirah: symbol of fire. The line is stretched out to the lowest Sephirah: symbol of fire. The line is stretched out to the lowest Sephirah: symbol of fire. The line is stretched out to the lowest Sephirah: symbol of fire.

Fire above, the waters of Creation below: & Air, vibrating between them. H comes to us of all the 22 conducts Z to him & re-embodies.

H. The Symbols before you represent alike the Garden of Eden, the Holy of Holies. Before you stands the Tree of Life formed of the Sephiroth & their connecting Paths. Into its complete & symbolical it is impossible to enter here, for it is the Key of all Things, when rightly understood. On each Sephira is its Name, the Divine, Archangelic, Angelic names attributed thereto. The connecting paths are 22 in number & are distinguished by the 22 letters of the Hebrew Alphabet: making with the 10 Sephiroth themselves the 32 paths of Wisdom of the Sephira. The course of the Hebrew letters placed upon the paths from, as you see the serpent of Wisdom, while the natural succession of the Sephiroth themselves forms the flaming sword & the course of the lightning flash, as shown in the drawing below. The + placed within the inverted V at the base of the Tree of Life, upon the Altar, refers to the 4 rivers of Paradise: while the angles of the Δ are Netzach, Hod, & Iesod. The two Pillars right & left of the Tree of Life are the symbols of active & passive: Male & Female: Adam & Eve. They also refer to the Pillars of Fire & of Cloud which guided the Israelites in the wilderness & the hot & moist vapours are further marked by the Red Lamp & the Cup of water. The Pillars also represent the two streams of the Ark: the Right, Mediator, male: the Left, Sandalphon, female. Above them everburn the lamps of their spiritual dis-ace. The 10, the life of which they are the pathways in the Eternal Universal One. Guide sign of 2 = 9. GLORY BE TO THEE! LORD OF THE LAND OF LIFE! For that thy Sublimations fill the Universe!

The 2 = 9 of Theoricus is referred to Iesod, as

the 1 = 10 of Zolator is to Malkuth. The path between them is referred to the letter Tau, whose path you now see in the West, through which you have now so, absolutely passed. To this grade as to those preceding it certain secret signs & talismans are attributed. They consist of a sign, 9 in grand word, mystic number & password formed therefrom. The sign is a cross, stand with the feet together, & stretched out both arms & feet outwardly, the elbows bent at right angles, the hands bent back, palms upward, as if supporting a weight. It represents you in the path of Iesod supporting the pillars of Iesod & Security. It is the Chasidic Atlas: supporting the heavens & upon his shoulders, whom Hercules had to emulate. It is the sign of Nature supporting the heavens. The grip is that of the 1st Order, which you received in a preceding grade. The grand word is a name of 7 letters Shaddai el Chai which means the Almighty, the living God. The mystic number is 45: & from it is formed the password **HD**: the secret name of the World of Form & air. It should be stated separately when given. Into this grade & into the Sephira Yezod, the ninth path of the Sephiroth, which is also referred to is called Kephars of clear intelligence: here and it purifies & maketh clear the Sephiroth & amended the forming of their representation & disposeth their unities or Harmonies, wherein they combine without mutilation or division. The distinguishing badge of this grade, which you will now be entitled to wear, is the rank of a Zolator with the addition of a white cross about the Δ & the number 2 = 9 in circle & square right & left of its summit. And hence the Δ the number 32 between two parallel narrow white lines. The meaning of the tablet of Earth was explained to you in the preceding grade. **II.** goes to E. Hg leads Z. to E. The 3 paths facing you are the gates of the paths leading from the grade: that on the right hand connects it with 4 = 7 that on the left with 3 = 9, while

the central one leads to the higher. This grade is especially referred to the Element of Air: & therefore the great Watch Tower or Tablet of the East is one of its principal symbols. It is known as the First or First Eastern Quadrangle: & it is one of the Four Great Tablets delivered unto Enoch by the Angels of the Lord. From it we draw the 3 Holy Secret Names of God ORO TRAH AOZ PI which are borne upon 16 Branches of the East: & numberless Divine & Angelic names which pertain to the Element of Air. To the moon also, is this grade referred. The Name, or Magic Square of the Moon is formed of 81 squares with the numbers from 1 to 81 arranged so as to show the same sum each way. The Ruling Numbers are . 9. 81. 369 & 3321. Points out Sigils. This tablet shows the magical seals & names drawn from the times of the Moon. The seals are formed from lines drawn to certain numbers in the Square. The name answering to 9 is Hod $\overline{\text{H}}\overline{\text{D}}$ meaning Glory that answering to 81 is $\overline{\text{H}}\overline{\text{D}}\overline{\text{H}}\overline{\text{D}}$. The Plural of the Divine Name $\overline{\text{H}}\overline{\text{D}}$ that answering to 369 is $\overline{\text{H}}\overline{\text{D}}\overline{\text{H}}\overline{\text{D}}\overline{\text{H}}\overline{\text{D}}$ the spirit of the moon. The other names are those of the ruling intelligences & spirits of the moon. On this tablet (showing it) are shown the meanings of the Lunar symbol when inscribed upon the Tree of Life: thus its ascent in increase represents the side of Mercy: in decrease the side of Severity whilst at its full it represents the Sun of Tiphereth. H. resumes seat.

H. leads Z to H.

H. The tablet before you shows the duplicate form of the Alchemical Sephiroth. In the 1st, the

metallic root is in Kether: P in Anoch, S in Binah. A in Chered, H in Geburah, T in Tiph. Netzach & Hod are the places of the spiritual Branch. Yehod is Hg. & Kether the Medians of the Tablets. In the 2^d $\overline{\text{H}}\overline{\text{D}}\overline{\text{H}}\overline{\text{D}}$ & $\overline{\text{H}}\overline{\text{D}}\overline{\text{H}}\overline{\text{D}}$ are referred to the Sephiroth: & the vessels to the 7 lower, in a different order. For in all things: as in Supernal, so in terrestrial: is the Tree of Life to be found, whether it be Animal, Vegetable or Mineral Nature. Hg. sits.

Hg. leads Z to his own tablet. This tablet shows you the Geometrical lineal figures attributed to the planets. Thus 3 & A to H: 4 & Q to L: 5 & A to O: 6 & X to S. 7 & Heptagon to Z: 8 & Octagon to G: 9 & Enneagon to D. Of these the Heptagon & the Octagon may be traced in two houses & the Enneagon in three. The first in each instance being the most consonant to the nature of the Planet. Hg. resumes seat.

H. leads Z to his own tablet. Before you are represented the 16 figures of Geometry formed from all possible combinations of single & double points in four lines. Two are attributable to each of the 7 planets & the other 2 to Ω & $\cup$. Elaborating & Zodiacal attributions are also made. H. leads Z to foot of H. H. H.

H. I now congratulate you on having attained the 2^d grade of Theorists; & in recognition thereof I confer on you the magical title of Porais de repletis which hath the signification

"brought from among the rejected ones" & give
to you the Symbol of Ruach, the Hebrew name for
Air. Frater Kurnax & you have my coming
to declare that the Zecutor has been duly
advanced to the 2-9 of Theoricus.

K. In the Name of Shaddai El Chai: by command
of the Venerable High Priest: Hear ye all:
that I proclaim that our Frater X.K.Z. has been
duly advanced to the 2-9 grade of Theoricus.

Lord of the 32nd Path: & that he has received
the mystic title of Poraios de Rejectis & the
Symbol of Ruach.

H. Frater X.K.Z. Before you are eligible for advancing
to the subsequent grade you must acquire certain
knowledge. On application to the Cancellarius
an M.S. lecture will be given you. When perfect
apply as before for examination.

CLOSING

H. It is not time to close the Temple in the 2-9 grade
of theoricus. Frater Kurnax: see that the Temple
is properly guarded.

K. V.H.H. The temple is properly guarded.

H. Let us adore the Lord & King of Air! all peace

Shaddai El Chai! Almighty & ever-living! Bless
be thy Name unto the Countless Ages! Amen!
all salute Officers as in opening. Let us
release the prayer of the Symbols!

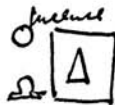
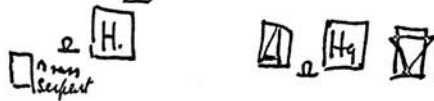
Spirit of Light! Spirit of Wisdom! Whose

Breath quickeneth forth & withdraweth the form of
all things! Thou before whom the life of things
is but a shadow which changeth: & a vapour which
passeth away! Thou who numberest upon the clouds
& who walkest upon the wings of the wind! Thou
who breakest forth thy breath, & endless space
is peopled: Thou who drawest in thy breath, &
all that cometh forth from thee returneth unto thee!
Ceaseless movement in Eternal Stability! Be Thou
Eternally Blessed! We praise thee & bless thee
in the changing empire of created light: of shades
of reflection & of images: & we aspire without ceasing
to thine immutable & imperishable brilliance. Let the
Ray of thine intelligence & the warmth of thy love
penetrate even unto us: Then that which was variable
shall be fixed: the Shadow shall be a body: the Spirit
of Air shall become a Soul: the Dream shall
become a thought: & us long a pallid we be swept away
by the tempest: but we shall direct the course of
the Evening breeze to fly before Thee! And we shall
hold the Bridle of the winged steeds of Dawn! Oh!
Spirit of spirits! Oh Eternal soul of souls! Oh Impe-
rable breath of life! O Creative sigh! O warmth, which
breakest forth & withdrawest the life of all things & in
the Flux & Reflux of thine eternalness, which is the
Divine Ocean of Movement & of Truth! Makes manifest
us for A. Depart ye in peace unto your abodes &
habitations! May the blessing of Lord He Van He rest
with ye! Let there be peace between us & let ye ever
ready to come when we are called. In the Name of
Shaddai El Chai! declare that our Frater X.K.Z. has been
advanced to the 2-9 grade of Theoricus.

Hs. 222 222 222 222 222 222 222 222



Table of P.



Key of P.



Ritual of 4 = 7°

Opening.

H. 9 Honored Fraters & Sorores, assist me to open this temple in the grade of 4 = 7 Philosophers. H. Hegemon, see that the temple is properly guarded. Hq. answered by Sacerd. 9 V.H.H. The Temple is properly guarded.

H. H. Hicinus assume yourself that none below the grade of Philosophers are present.

Hs. Honored Fraters & Sorores, give the Sign of Fire. Once V.H.H. all present have attained the grade of Philosophers.

H. H. Hegemon; to what particular element is this grade referred?

Hq. To the Element of Fire, Very Honored Hicinus.

H. H. Hicinus, to what planet does this grade refer?

Hs. To the Planet Venus, Very Honored Hicinus.

H. H. Hegemon, what paths are attributed to this degree?

Hq. The 29th, 28th & 27th paths of Qaph, Tyeddi, & Pt.

H. H. Hicinus, to what does the 29th path refer?

Hs. To the reflection of the Sphere of Pisces.

H. H. Hegemon, to what does the 28th path allude?

Hq. To the reflection of the Sphere of Aquarius.

H. H. Hicinus, to what does the 27th path refer?

Hs. To the reflection of the Sphere of Mars.

H. 9 Let us adore the Lord - King of Fire! all rise & face E, giving sign.

Tetragrammaton! Blessed be thou! The Leader of Hicinus is thy Name! All answer Amen! H. goes by E. to S. & gives

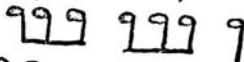


all face S. He describes, invoking Circle & Pentagram
before tablet of S, enchants: And Elohim said:
Let us make Adam in our Image, of the our likeness: and
let them have dominion!

In the Name of Elohim, Mighty & Ruling, & in the Name
of Tetragrammaton Tyabaoth, Spirits of Fire, adore your
Creator! **Sig us Swift Thumble.** In the name of
Michael, Great Archangel of Fire: & in the Sign of the
Lion, Spirits of Fire, adore your Creator! **Sig us**
Elemental Cross In the names & letters of the
great Southern Quadrangle, reveals unto Earth
by the angel Ave! Spirits of Fire! Adore your
Creator! **Elevates Thumble.** In the Three Great
Secret Names of God, borne upon the banners of the
Armies of the South, **O I P T E A A P E D O C E**
Spirits of Fire! Adore your Creator! **Lower &**
again elevates Thumble In the name of
E D E L P E R N A Great King of the South!

Spirits of Fire, adore your Creator! Replaces
Thurible & returns by W. & N.

In the Name of Tetragrammaton Tyabaoth, I
declare the Temple open in the 777 grade of
Philosophus.



Hs.   

Hg.   

Advancement. Rituals of the 777 of S

The Temple is Decked.

H. Honoured Frater & Sisters! Our Fr. X.Y.Z. having made such progress in the paths of Occult Science as to enable him to pass his examination in the very occult subjects, & put the having been a Member of the 3rd & 8th degree of Practitioners for a period of 3 months at least: is now eligible for advancement to the grade of Philosopher: & I have duly received a dispensation from the Great, Honoured Chief of the Secret Order to admit him in due form. H. Hegemon, superintend the preparation of the Practitioner, & give the customary alone. Exit Hg & sees that P. has words at, is conducted & sees 3rd & 8th: that he bears the Square of 12 Squares to his right hand. Gives knock.

Hg. And the Royal Etalon moved up & the face of the water. He opens door & returns. Hg takes P. to, before A. Tablet, but facing E. & takes +

H. Give to the Hegemon the Sign, Grip, Grand Word, Mystic Number & Password of the 3rd & 8th degree of Practitioners One Give to me now the mystic title & symbol that you received in that grade. One. Hg faces P. to S. Frater Monarchos de Astris, do you solemnly pledge yourself to maintain the same strict secrecy concerning the mysteries of the 29th 28th & 27th paths & of the 7th degree of Philosophus, which you have already sworn to maintain & preserve respecting those of the preceding grade

P. I do.

H. Then you will stretch forth your arms above your head to their full extent & say "I swear by the Torrent of Flame!"

P. I swear by the torrent of Flame!

H. Let the hood which he removed. One. Hg heads H. alone Wave now the Thumb of Incense before the Tablet of the Fire & say: Let the Powers of the Universe be my pledge!

P. Let the powers of Fire witness my pledge!

Hg. replies Thumb

H. Conduct the Practitioner Eastward & place him before the Mystic Pillars. One.

Before you are the Pillars of the 31st 32nd & 29th paths as in the grade of Initiation. The first of these you have already traversed: the Pillars of the 29th path on the right hand, leading from the degree of Initiation to that of Philosopher has now been opened to you. Take in your hand the Gateway Cross of 12 Squares, & follow your guide through the path of the waters. Hg. takes Lh. of P. who carries T. leads him through the pillars: they then circumsambulate temple as they approach H. rises with lamp.

H. The Priest with the mask of Isis answered & said: I am the Water, Stagnant, Silent, Still: reflecting all: concealing all! I am the Past! I am the inundation! He that riseth from the great waters is my name. Hail unto ye! Oh dwellers in the land of Night! for the rending of the darkness is nigh! Hg. & P. pass on by E. to S.W. Hs. rises with lamp held in high. They halt

Hs. The Priest with the mask of Thoth spoke & said: I am the Water, turbid, troubled, deep! I am the Banner of Peace in the vast above of the waters! None is so strong that can withstand the strength of the Great Waters: the vastness of their Terror: the manyitude of their Fear: the Power of their thundering Voice I am the Future, mist-clad & shadowed in gloom: I am the Recession of the Torrent: Storm, veiled in Terror, is my Name. Hail unto ye! O dwellers in the land of Night! for the rending of the darkness is nigh! Hg. leads P. to his own shop, & resumes his lamp.

Hg. The Priests with the Mask of his spoke said:
The Traveller through the Gates of Annihil is my slave
I am the Water, perfect, dim, blind, pure: ever
flowing out towards the Silver Sea. I am the un-
breathing Present, which stands in the place of the Past
I am the Future, the Land. Hail unto the Dwellers
of the Wings of the Morning! Hg. replies hump,

H. I arise in the Place of the Gathering of the Waters
through the rolled-back clouds of Night. And from
the Father of Waters went forth the Spirit sending asunder
the veil of the darkness. And there was but a vastness
of Silence & Depth in the Place of the Gathering of the Waters
Terrible was that Silence of an uncreated World:
Innumerable the depth of that abyss: And the
Countenances of Darkness half-formed arose
They abode not, they hastened away. And in
the Vastness of Vacuity the Spirit moved: and
the Light-Bearers were, for a space. I have said:
Darkness of the Darkness: are they the Countenances
of Darkness fallen with the Kings that were? Do
the Sons of the Night of Time endure for ever?
Not yet are they passed away?
Before all things are the waters: and the Darkness
is the gates of the Land of Night.
And the Chaos cried aloud for the Unity of
Form: & the Face of the Eternal arose.

Before the glory of that Countenance the Night retired
back: & the darkness hastened away. In the Waters
beneath was that Face reflected in Portentous Heights
of the Void. Forth from those eyes beamed Rays of Transient
Splendor, which crossed with the currents reflected.
That brow & those eyes formed the triangle of the
Measureless Heavens: and their reflection formed the
triangle of the measureless waters. And thus was found-
ed in Eternity, the Eternal Head: and this is the throne
of the Dawning Great in! Hg. illumines temple, headst.

H. & quies before the Calvary & The Calvary Cross of
12 Squares fitly represents the Zodiac, which embraces
the Waters of No, as the Ancient Egyptians turned the Nile
the Waters above the Firmament. It also alludes to the
Eternal River of Eden: divided into 4 heads which have
their correlatives in the 4 triplicities of the Zodiac:
Polar & axial. The 2nd path of the Spirit is the path
which answers to the letter G is called the Corporal
Intelligence, because it formeth every body which is
formed hence: & the whole order of the world, & the
movement of them. It is, therefore, the Reflection of the
Sphere of the Waters, Sign Poses: & the path connecting the
Material universe, as depicted in Malchuth, with the Pith
of Mercy, & the side of the dead through the Sophia Netzach
& though it do the waters of the dead flow down. H. Hg.
& P. go to altar. Before 7.33 is the Path of Trust
which symbolically resumes these ideas. It shows the
Moon, with 4 Gods, who are the 4 paths, falling from it.
Two dogs, two towers, a winding path leading to the bridge
& in the foreground, Water, with a bright gleaming
land. The Moon is in its inward in the side of the

Gedulah; from it proceed 16 principal & 16 secondary rays, which together make 32, the number of the Paths of Jyotish. She is the Atom of the Feet of the Woman of the Revolution: ruling equally over the Cold & moist Nature, & over the Passion Elements of Water & Earth. The 4 Hebrew Gods refer to the 4 letters of the Name according to the degree of wisdom from the Vedas. It is the word that the Sign. It is joined off the two human elements of Gehulah & Gehulah bound together: a human nature of 16 Signs. The 40 are the jewels of the Egyptian Anubis, guarding the gates of the East as symbolized by the two towers between which is the Path of all the heavenly bodies uniting in the East & setting in the West. The Grayfish is the Sign Cancer, & was originally the Scarcia, or the God of the Fish: the Emblem of the Sun before the rising, as the sun is when the Moon is increasing above. Also when the Sun is in it the moon will be well in her increase in the Sign Cancer by the Grayfish Emblem. H. leads P. to Brass Serpent in East. This is the Serpent of the Sun which Mose made when the Child born of Israel was bitten by the Serpents of Fire in the wilderness. It is the Serpent of the Paths of the Tree. And he set it upon a pole, i.e. he joined it about the middle pillar of the Sephiroth. Now the word used in Numbers 21st for Fire Serpents is Seraphim - the angels of Gehulah. And he joined it around the middle pillar of the Sephiroth, because that is the reconcile between the fire of Gehulah & Sanctity, the waters of Chesed or Mercy, & hence it is written in the W.T. that it is a type of Christ the Reconciler. And the Serpent is of Brass, the metal of Venus, whose sphere is called Noghah, or External Splendor, as shown further in the Alchemical Symbol of the Phoenix, where the circle of the Sun is drawn around the cross of Venus, and the word is said in the Talmud, that when the Noghah is Noghah the Serpent found in Holiness, & he is not in

the Billows of Justice: Why then is he called the External Splendor? Because he is not united to the Paths, but he is united to the Splendor of the Phoenix, he is also the Christ of the spirit of the Phoenix. But the Serpent of the Revolution was the sign of the Tree of the Knowledge of Good & Evil, and the sign of the Tree of Life H. sets. Hg leads P. to the

Hs. This is the so-called Qabalah of Nine Chambers. In it the letters are classed together according to the similarity of their numbers. The upper is the more usual form. In the lower the Chambers are arranged on the Tree of Life. This other tablet shows how to form the Tree of Life in the Tarot. The Aces are placed in the corners of the Tree. The other small cards on them respect in the Sephiroth. The 22 Trumps are arranged on the appropriate paths. The King & Queen are placed on Chesed & Binah respectively, the Knight beside the heart, & the Knave beside Malkuth, thus representing the letters of the Name in the World which they govern.

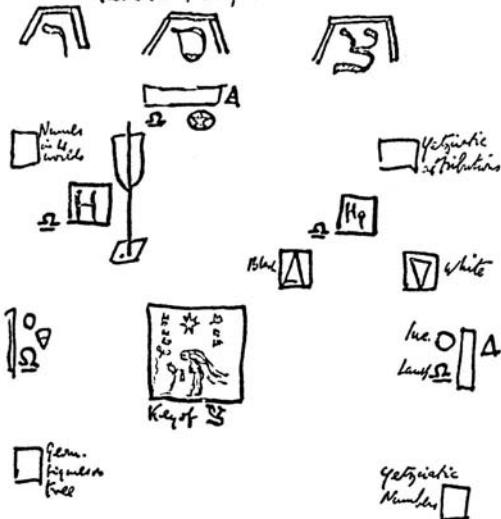
Hg leads P. to tablet in S.

Hg. The Tablet before you shows the formation of the Hexagram from the triangles of the pillars on both sides. In a closed circle in Gehulah Fire: in the Sephiroth their Reconciliation in the Hexagram. As it forms the Reconciliation in the Sephiroth the Reconciling Path between Fire & Water, the Path of the Reconciliation of the Sephiroth. Leads to N. tablet. The mode of using the talismanic forms drawn from the Geometric Figures is to take those formed in the figures beyond the Plate required, & place them at the opposite ends of a wheel of 8 radii, as shown. As suitable words are written in the double circle around them.

H. I have much pleasure in confirming you to the use of the 28th path. You will now find it in the path of the 28th path, even more when the ceremony of the 28th path will be proceeded with. E. East Practitioners.



Return to Path of 3



Path of 3.

H. H. Hegemon: you heard my comments to present the candidate with the necessary minimum body, & to admit him. Hg. said, give P. truncated pyramid, & allow. Hg. And ever forth from their eternal source, the Rivers of Eden flow! leads P. to S.E. before Pillars.

H. Frati. Mohorews de Asbis: The path now, plan to you is the 28th, leading from the grade of Theoretic to that of Philosophic. Take in your right hand the solid pyramid of the Elements, & follow your guide through the path. Though pillars round to N.W. Brinswith says: The Priestess with the Mark of 13 is spoke said: I am the Rain of Heaven descending upon Earth, leaving with it the purifying & illuminating power, I am the Planets yielder of harvest: I am the Cherisher of life. Hg. leads P. round temple to Hs. who rises with lead.

Hs. The priestess with the Mark of Nephthys spoke & said: I am the dew descending, voiceless & silent, gemming the earth with countless diamonds of dew: leaving down the influence from the Above in the Solemn Darkness of Night: Hg. leads P. to his own seat, takes his lamp.

Hg. The Priestess with the mark of Athor spoke & said: I am the Ruler of Mist & of Cloud, wrapping the Earth in shroud as it were with a garment, floating & hovering between Earth & Heaven. I am the giver of the mist, veil of Autumn: the Suckler to the Dew. (Red Night).

Hg. replaces lamp & seats P. close to, & w. of. Hs. gets H. Where the Paternal Mand is, the Mand is unaged, & becomes a generated. And beside this is called the Dyad, which exists with intellect & feeling; close to govern all things & to order every thing not ordered. For in the world there is the Triad: over which the Mand saith this Order is the beginning of seeking.

Hs. For the mind of the Father said, that all things should be put into two: mind & matter, & the mind & the matter & the matter & the mind. For the mind of the Father said: to be

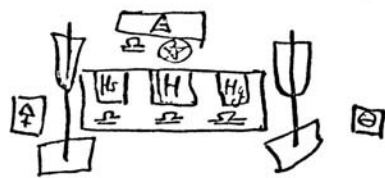
Three generally all things by His d. and thus appeared in
in the Trinity: Father, Son, & Holy Ghost. Truth
Three persons: of the same of the Trinity, being present in
not the first essence, but that whereby all things are
increased.

Hg. For those must know that all things flow before the 3
superiority. The First Cause is sacred, but in the midst
thereof, another: the kind, which cherishes the
Earth in life. And in the Fountain of Fontaines & of
all Fontaines, the Mother crowning all. And thence
abundantly springeth forth the Generation of Multitu-
tudes. Mother Hg. Leads P. 5th. giving H. humbled from

H. This pyramid is divided into 4 elements: O. the
4 triangles are their other names: Ath, fire: Hain,
water: Ruch, air: Anky, earth. On the apex is the
word Ath, composed of the first 4 letters of the
alphabet: which signifies: divine. The Greek base
represents the material universe & on it is the word
Ochum, world. Sets it aside. The 28th path of the Sepher
Yetzirah, which answers to the letter B, is called
the Natural Intelligence, because through it is con-
summated & perfected the act of every creating being
that is under the Order of the Sun. It is the reflection of
the very sign: the water-bearing, unto which is attributed
the countenance of the man, the Adam, the restored world
H. Hg. & P. go to W. shallan. Before you on the altar is
the 17th Key of Truth, which symbolically assumes these
ideas. The base stands in the centre of the heavens has
Principal & his secondary rays, and thus shows the first
multiplied by the Trinity, which yields 27, the number
of the Divine Name Elohim, which is attributed to the
In the Egyptian sacred it is 27, the 27-stand, the
Star of David & Solis & around it are the 27 stars of the
Zodiac, each with its proper counter-singing. And in
the main triangle figure with the sign of the Tetragram
the four elements: Air, Water, Fire, & Earth, of which the

of Hallow: the Sea is the Spirit 2, though whose sphere
the influence of Christ descends. 10 & 11, 13 and 14, which
the great spiritual Medicine, divine Elixir, forming for each
the matter of creation, which creates a form in each of her
fact: the matter, proceeding from the Spiritual Eden, which
are flesh & spirit not. Note well that in this key, she
is completely unveiled, which in the 27th key, she is only
partially so. The two inner company the influence from
Christ & Babel. On the right spring the Tree of Life, &
on the left the Tree of the Knowledge of Good & Evil,
whereon the bird of Hermes alights. And therefore, next to
her, represent the restored world: with the Trinity, & the
the darkness, the New Adam, the countenance of the man,
which falls in the Sign Aquarius. And therefore, with the
historical symbol of the Sign, represent in it, where the
waves of water run the Ribbles of that River flowing
forth out of Eden. But therefore also in it, partly with the
laid into the water, because it is the fountain
dividing & containing the waters. H. & P. go to E. Before you
is shown the method of writing the Holy Name in each of
the Four Worlds at length: giving the spelling of each letter.
You will note that this, spelling of the letters of God alone
always met: it is a symbol of the changelessness of the
First Cause. The total spelling in each World is shown
expressed in Hebrew letters, which makes up the secret
Name of that World, thus H. H. H. H. is 72 & Arab. And
so on. In this Tablet is shown the method of writing
Hebrew words by the Yetzirah & it is a mirror of the
alphabet, whence results some curious hieroglyphic
symbolism. Thus Tetragrammaton will be expressed by
Vig, Vies, Taurus, Vies: Elixir by Air, Aris, Vig,
Vies. From Yeheshulach, the Ochadistic way of spelling
Jous, and obtain a Mayhemides combination: Vig, o,
Aris, Vig, Taurus, Aris: Vig, honey of life, Aris, the
invaluable lamb. And that of the body of spirit, Taurus, the
Opal head in whose mirror beams the Aris, the
honey of life, whose combination is: Vig, o, Vig, o,
Elohim yields Air, Water, Fire, & Earth, & the

Path of

a King over Israel: but they refused to: when the Earth was
famine & void: Behold! This is the reign of Edom. And when the
Gentile was established, by this is the reign of Israel. And the king
of the Titanic Forces in the Charn of Creation - he! They are the
bars between Eden, from a high tower of wind-portals his legs
proceeded a radiating force, hailing forth like a vast and mighty
hammer, those sparks which were the primal worlds. And these
sparks fused & crystallized white, but, being unbalanced, they were
easily melted. Since he! The King descended, they passed away together
they themselves beheld so was they understood: they fused, they beat
away and these be the Kings which ruled in Eden before Adam
reigned a King in Israel. He leads P. round to Hs.

Hs. rises with lamp. The dukes of Eden were amazed:
Trembling took hold on the mighty of Moab!

Lord, when thou wastest out of Sere: when thou march-
est out of the Field of Eden: the Earth trembled,
the Heavens dropped: the clouds also dropped water

Curse ye Merow, said the angel of the Lord, curse ye
but truly, the inhabitants thereof, because they came not
to the help of the Lord, to the help of the Lord against the
Mighty!

The River Kishon swept them away: that ancient Nile,
the river Kishon!

Oh, my soul, thou hast trodden down strength!

He bowed the Heavens also & came down, and Darkness
was under his feet: at the brightness that was before him
the thick clouds passed: hailstones & flashings of fire!
The Lord thundered through the Heavens at the King's great
forth his voice; hailstones & flashings of fire!

He sent out his arrows, & scattered them: He hurled
forth his lightnings & destroyed them!
Then & Charanis of old & Wato's were seen: and the Foun-
tains of the Wild were discovered.
At thy Rebuke, O Lord! All the Beast of the Forest
& they it worketh!
The Voice of thy Thunder was in the Heavens; the lightning
lightened the world: the Earth trembled & shook!

Thy Way is in the Sea! And Thy Path is in the
Great Waters! And Thy Footsteps are in the
Unknown Hg. & again go round. Hg then moves
his throne, & rises with red lamp.

Hg. Oh Lord! I have heard Thy Speech, & was afraid!
The Voice of the Lord is upon the Waters!
The God of Glory, thundereth
The Lord is upon many Waters!
The Voice of the Lord is powerful!
The Voice of the Lord is full of Majesty!
The Voice of the Lord breaketh the Cedars!
Yea! the Lord breaketh the Cedars of Lebanon!
The Voice of the Lord divideth the flames of fire!
The Voice of the Lord shaketh the wilderness
Yea! the Lord shaketh the wilderness of Kadesh!
Hg. put a in a seat in W. of Altar, facing E.
takes Calvary & returns to his seat.

H. Elbal came out of Temani of Edom:
And the Holy One from Mount Paran:
His glory covered the Heavens, and the Earth
was full of his praise; and his brightness was
as the Light: He had Harman in his
Hands; and there was the Hiding of his Power.
Before him went the Precedence, and Flaming Fire
went forth of his feet. He stood: and measured the
Earth: He beheld & drove under the Nations.
And the Everlasting Mountains were scattered; the
Perpetual Hills did Bow!
He, Waygail Everlasting!

I saw the tents of Cushan in affliction; and the
Carnais of the Land of Midian did trouble.
Was the Lord displeased against the Rivers?
Was there anger kindled against the Rivers?
Was the wrath kindled against the Sea?
That they didst ride upon thy Horses at thy
Chariots of Salvation?

Thou didst cleave asunder the Earth with the
Rivers.
The Mountains saw thee & they trembled. The
Deluge of Water rolled by: the Deep uttered his
voice: and lifted up the hands on high.
The Sun at the Noon stood still in their habitations
At the light of thine arrows they went, at the
shining of thy glittering Spear!
Thou didst march through the Land in indignation:
Thou didst thresh the Heathen in thine anger
Thou didst march through the Sea with thy Horses:
Through the Depth of the Might of Waters!

Hg leads P. to H. gives H the Calvary & lights
up the temple.
The Calvary of 10 squares refers to the 10 Sephiroth in
balanced disposition: before which the Formless he that
rolled back. It is also the opened out form of the double cube
of the Altar of Incense. Put 1 & away, the 27th
path of the Sephiroth, which answereth unto the
letter Pe, is called the Exacting Intelligence; because
by it is created the intellect of all Orders of Beings,
under the highest Heavens, & the excitement, or action
of them. It is the reflection of the Sphere of Time & the
Redeemed Path connecting Nefesh with Hg, rising
into Splendour. It is the ladder of the 3 resplendent
paths. H. Hg & P came to the 27th path of the
Before 4 or in the Altar in the 16th Hg, & the

Tarot, which symbolically resumes these ideas. It represents a Tower struck by a lightning-Flash, proceeding from a rayed circle, & terminating in a Δ . It is the Tower of Babel struck by the Fire from Heaven. It is to be noted that the Δ at the end of the Flash issuing from the circle, forms exactly the astro-nomical symbol of Mars. It is the Power of the Triad rushing down & destroying the Columns of Darkness. Three Rules are sent in the walls representing the Establishment of the Triad therein, and the Crown at the summit of the Tower is falling: as the Crown of the Kings of Edom fell: who are also represented by the men falling headlong. On the right-hand side of the Tower is light, & the representation of the Tree of Life by 10 circles. On the left is Darkness, & Eleven Circles, symbolizing the Qliphoth. H. Hg. & P. pass round Temple to E.

This represents the Alchemical symbol of $\frac{4}{2}$ on the Tree of Life. It does not touch the 4 lower Sephiroth. The Cross terminates in Tiphareth whereby, as it were, the Sepiaval Triangle is to be grasped: and Tiphareth is the Purified $\frac{4}{2}$. The meaning of the Alchemical Symbol of $\frac{4}{2}$ was explained in a previous grade. The Symbol of Salt embraces all the Sephiroth but Malkuth & is, as it were, the reconciler between the $\frac{4}{2}$ & the $\frac{4}{2}$. The Horizontal line dividing implies the precept of Hermes: As above, so below. H. Hg. & P.

Hg. leads P. round to W.

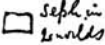
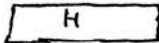
Hs. This tablet represents the Trinity standing above, the 6 Sephiroth, & reflected downwards

in the 4 triangles of the Elements on the Tree of Life. Note that A is reflected from Kether through Tiphareth to Yesod; Water from Binah through Chesed to Hod, & Fire from Chokmah through Geburah to Netzach, while Malkuth is Earth the receptacle of the 3. On this tablet is the image of the Vis-ion of Nichodemus, whose head was gold, breast & arms silver, belly & thighs of brass, legs of iron, the feet, feet-iron & feet-clog. In his hands are represented the first & second-naturals. Hg. leads P. to S.

Hg. There are the 7 Gnostic Palaces and among the 10 Sephiroth each Palace contains 6 letters from the Divine Name of 42 letters, which is taken from the 42 first letters of the Histrut of the Creation, as far as the B in the word Bohem: by various transmutations which are described at length in the Sepher Pardes. Leads P. to N. There are the Qliphoth with their 12 Princes, who are the heads of the evil of the 12 months of the year. In the center Square are placed the names Sammael & Asmodai. At the S.E. are the Evil Adam & the Serpent, & the Elder Tithi, the wife of Sammael. At the N.E. angle are the Ox & the Lion, & the daughter of Michael. At the N.W. angle are the Ass & the Lion, the hummerable One: and Michael; at the S.E. are the lion & the horse & the young children, the wife of Asmodai.

H. I have now much pleasure in conferring above you the Title of Lord of the 27th path. You will now quit the Temple for a short time, as you return the ceremony of your admission & your Reception into the 4th grade of Philosophers will take place.

Exit Practicum, profoundly impressed.


$$4^\circ = 7^\circ$$


Ritual of $4^{\circ} = 7^{\circ}$

H. H. Hegemon: instructs the Practicus in the proper manner
present him with the necessary admission. Judge admit
him Done: Hq. gives P. his laurels. & then alone.
In the N. W. are the postscript of the 20th & 28th parts; by
which you have 57, undoubtedly, entered the grade from the 6/10
degree of Relator at the 2:1 of Theorists: while in fact
is the point of the 20th part, by which you are graduated
from the Degree of Practicus. Hq. leads P. to Hs.

His. By what sign dost thou seek to enter herein?

Hg. By the peculiar emblem of the Hegemon; the Calvary cross of 4 squares within a circle.

Hs. *His* Cross-chances as you will see, Tibbels, Netzel, Hod.
& Spred, & vents upon Malbuth. A lsd the Calvary
Cross of 6 squares forms. The cube unfolded & is then
referred to the Six Sepulchre of 11 microscopos, which
are Cleeth, Gehual, Tibbels, Netzel, Hod. & Spred
coming in W. of Red on H. & remains this seat. This
is the H. of 100. 6. Hs.

H. coming in W. of Red on a 49° bearing has seat. This is the symbolic representation of the Fall: for the great 9 oldies who is the 3 = 8 degree, who supporting the Columns of the Sephiroth in the form of the ribbons sign being tempted by the Fruit of the Tree of Knowledge (some branches indeed tend upwards to the Inner Sephiroth but also tend down to the Kingdom of the Sells) revolved down to the Qliphoth: immediately the Columns were unsupported, & the Sephirothic system was shattered, & with it fell Adam the 1st inorganic man. Then arose the Great Dragon with the Seven Heads & the Ten Horns; & the Garden was made desolate, & Nothk was cast upon the Sephiroth by his intercast mycels, & linked to the Kingdom of the Sells. And the Seven Groove Sephiroth were cut from the 35 splendours in Death, at the Feet of the Atmic Elohim. On the Heads of the Dragon, are the Names & Crowns of the Light Elohimic Kings: & upon the Horns are the Names of the Ethern Dukes of Ethern.

and because in Death was the utmost rise of the Great Serpent of Evil; keep in there is, as it were, another Sephiroth, making 8 heads according to the number of the 8 Kings. And for the infernal & woe Sephiroth 11 instead of 10: according to the number of the 11 dukes of Edom. And hence were the rivers of Eden descended, from the mouth of the Dragon washed forth the infernal Cities in Death. And this is Leviathan, the Piercing Serpent. even Leviathan, the crooked serpent. But between the threatened garden & the Sepheral Eden, Tetragrammaton to him placed lie the letters of the Holy Name: and also the flaming sword, that he affixed to the Tree of Life might not be involved in the Fall of Adam.

And hence it was necessary that the second Adam should come to restore all things: and that as the first Adam had been extended on the Cross of the Celestial Rivas: even so the Second Adam should be crucified on the Cross of the infernal Rivers of Death. Yet to do this, he must descend into the lowest first: even unto Malchuth, & be born of her.

The 4=7 degree of Philosophy is referred to the Sephiroth Netzach, & the 27th 28th & 29th paths of the Sephiroth Yod in. The sign of this grade is given thus: - This representeth the Element of Fire to which this grade is attributed & also the Spirit which moved on the waters of Creation. The Grasp is that of the first Order: the grand word is a word of universal

ויהי ערב ויהי בקר: The Lord of Annies. The magical number is 28: from it is formed the Password of the Grade, which is TT Pover. It should be let to be separately given. To this grade & to the Sephiroth Netzach the Seventh Path of the Sephiroth Yod in is referred. It is called the Record into Intelligence, because it is the first Regular and Splendor of all the intellectual virtues; which are perceived by the Eyes of the Mind, & by the contemplation of Faith. The history, which badge of this grade is the path of a Practitioner, with a bright green cross along the Violet Cross, & the numbers 4 & 7: and below, the numbers 27, 28, 29 between narrow parallel lines, in bright green. This grade is especially referred to the Element of Fire, & hence the great watch-tower of the South, or terrestrial tablet, forms one of its chief Emblems. They go to it. It is known the fourth & great southern Quadrangle or Tablet of fire: & it is one of the Four Great Tablets delivered unto Enoch by the angel Huel. From it are drawn the Three Holy Secret Names of God OIP TEAA PEDOCE which are upon the banners of the South: long numberless the Divine & Angelic Names which are placed upon the Element of Fire. The meaning of the tablet should have been already explained. They return to altar. The A surrounding the + in the altar shows the rise of the Spirit surrounding the Cross of Life & the waters of Eden. It is the alchemical Emblem of Sulphur. The red lamp of the angles of the rising is reflected the fire of the form of fire - the portals in the E. of the God to the higher: the other one those of the paths

you have already traversed. This grade is also related to the Planet ♀. The Kamea or Magic Square is formed of 49 squares containing the numbers from 1 to 49 arranged so as to start the same sum each way. The Magic Number is 7, 49, 175, & 1225. Sigils. This tablet shows the mystical Numbers & sigils drawn from the Kamea of ♀. The seals are formed by lines drawn to certain numbers in the square. The name answering to 7 is Aha: to 49, Hapiel (the Intelligence of Venus): to 175, Qedanel (the Spirit of ♀): to 1225 $\square \cdot \text{פ} \cdot \text{ק} \cdot \text{ד} \cdot \text{נ} \cdot \text{ל}$ He Intelligence of Venus. ♀ a tree. The symbol of ♀ on the tree of life embraces all the Sephiroth & is therefore the fitting symbol of the basis of Nature. Hence also, its symbol is larger than that of ♂. H. sits. Hg leads P. to Hs. They go W.

Hs. On this tablet is shown the paths arranged with Daith added to the Sephiroth. It differs from the usual one, & is not so correct for Daith is not, properly speaking, a Sephirah. Shows 400 Sephiroth. Here is the arrangement of the Sephiroth in the 4 worlds, each Sephirah with its own 10 inscribed therein, so that the total number of the Sephiroth is 400. The number of 57 the last letter of the Hebrew Alphabet. Hs. sits. Hg leads P. to H. Hg. This is the symbolism of the Path of

Must Offering which King Solomon built. It was formed of a Tri-fold cube: 20 cubits square & shape. Then are the principal parts, which you here see described above: as under the Sephiroth, & forming the 2 of Fire about it. Hg leads P. to N. This is the symbolism of the Broy or Sea which King Solomon built. It was 10 cubits in diameter answering to the Sephiroth: 5 cubits high, as the letter 57: 30 cubits in circumference: the 10 cubits multiplied by the terrary. Beneath the rim were 300 Knops: the number of the holy letters Selim & of the name Ruach Elohim, & it stood upon the 12 oxen, answering to the 12 stars of the Crown of Thine, the Supreme Mother. It is the symbolism of Binah containing the letters of Creation. Hg. puts P. in seat in W. facing H.

H. I now congratulate you on having passed through the Ceremony of the 6-7 degree of Philosophy, & in recognizing me thereto. I confer on you the mystic title of Haros Illuminatus, which signifies the Illuminating tower of light & 12 is 4 on the Symbol of Ash. He who views Name of Fire, and as, having attained at length unto the highest grade of the First Order; & being, as it were, the connecting link with the 2nd Order; I put the cap on you the title of Respect of Haros of Thales. & give you the final symbol of Daith: or Elohimates the 4th river. 9 In the name of Tetragrammaton B'rach'th, I now proclaim that Master X.P.Z. has been duly advanced to the 2nd grade of Philosophy: which rank is denoted by 270° 2d & 270° Paths.

Hs. Honored Frater: as a member of this important degree you are eligible for the post of Hierarch, when a vacancy occurs. You are furthermore expected, as being in a high order, to aid to you upward the members of the 2nd order in the working of the Temple. To study thoroughly the attributes which have been shown you in your progress from the humble position of a High Priest. So that you may not be the merely superficial knowledge which marks the conceited & ignorant man: but that you may really & thoroughly understand what you profess to know: not to bring disgrace on that Order which has honored you thus far, by your ignorance of it. Your duty is also to supervise the studies of weaker & less advanced Brethren & to make yourself, as far as possible, an example alike to your Temple & to your order.

CLOSING.

H. 9 H. Fratres & Sorores: commit me to close this Temple in the 4=7 grade of Philosophers.

H. Hegemon, see that the Temple is properly guarded. H. goes to door 9, answered

Hg. V. H. H. the Temple is properly guarded.

H. Let us adore the Lord King of Fire! 9

All face E & salute A.
TETRAGRAMMATON OF HOSTS: Mighty
and terrible the Commander of the Ethereal
Armies art thou! All say A. amen. All salute

H. goes to tablet. All face S.

H. Let us release the prayers of the Salamanders:
the Spirits of the Fire 9

Immortal, Ineffable, Eternal & uncreated
Father of all, come upon the Christ of Worlds
which ever roll in ceaseless motion: hither over
the Ethereal Vestibule where the Throne of thy Power
is raised: from the Summit of which Pure Light
all, & thy pure & holy ears hear all!

Help us, thy children, whose throes hast built
since the birth of the ages of Time. Thy Majesty,
golden & vast & eternal, smit'st above the Heaven
of the Stars: above them art thou exalted, O
Thou Flashing Fire!

Thou hast illuminated all things with thine
insupportable glory, whence flow the ceaseless
dreams of splendour which nourish thine
Infinite Spirit. This Infinite Spirit nourisheth
all, and maketh that inestimable treasure
of Generation which ever encompasses thee.
replete with the numberless forms which
Thou hast filled it from the beginning. From
this Spirit arise those most holy things who
are around thy throne, & who compose thy
court.

O universal Father! One & alone!
Father like of Mortals & Immortals!
Thou hast especially created Powers similar



unto Thy thought Eternal! And unto Thy
Venerable Essence!

Thou hast established them above, the angels
who announce Thy will to the worlds!

Lastly, Thou hast created us as a third order
in our elemental empire.

There our continual exercise is to praise Thee!
And to adore Thy Desires!

There we ceaselessly burn with eternal spirits
unt Thee! O Father! O Mother of Mothers!

O archetype eternal of Maternity & Love! O
Son, the flower of all sons! Twin of all forms,
Soul, spirit, Harmony & Numerical of all things!

Amen!

H. makes something $\star$ saying:

Depart ye in peace unto your Abodes &
Habitations!

May the Blessing of God in the Name of Eblin
rest upon ye!

Let there be peace betwixt us & ye! & let us ever
ready to come when ye are called! H. returns, still
face as usual.

In the name of Tetragrammaton Tzabaoth, I
declare the Temple closed in the grade of 4 = 7.

999 999 9

Hs. 999 999 9

Hg. 999 999 9

"The popped sleep, the Dux of All!"

Officers Three, viz

Chief Adept "Merciful exempt Adept"
 Second Adept "Mighty Adeptus Major"
 Third Adept "Associate Adeptus Minor"

Members assembled, Robes, worn
 insignia of Adepti, and bearing Lotus
 Wands.

Chief Adept " all in

C A 1

S A 1

T A 1

C A 1

T A 1

G 1

C Ave! Fraters et Sorores

S Peace Rubens

T Et Amen Amen!

C Very honored Fraters and Sorores:
 assist me to open the Vault of the Adepti.
 Associate Adeptus Minor, are that the
 Portal of the Vault is closed and
 guarded.

T Does so, and salute Merciful Exempt
 Adept, the Portal is closed and
 guarded.

C Mighty Adeptus Major, by what
 sign hast thou opened the Portal?

S By the sign of the Pending Arms,
 of the Veil gives it

C Associate Adeptus Minor, by
 what sign hast thou closed it?

T By the Sign of the Closing of the

T Veil gives it.

S Pi

T Resh

S Kaph

T Thaw

S Paroketh

T The Veil of the Sanctum Sanctorum.

C Mighty Adeptus Major, what is the
 Mystic Number of this grade?

S Twenty One

C Associate Adeptus Minor, what
 is the Pass Word formed therefrom

T Aleph

C He

T Gosh

C He.

T Echeich

C Mighty Adeptus Major, what is
 the Vault of the Adepti?



S It is the Symbolic Burial Place of our
Infinite Foundation, Christian Potency,
which is made to represent the And
- rose.

Asan Universal

C Associate Asseptus Minor: in what
part of the vault was He buried?

T In the Center of the Heptagonal Sides
and beneath the Altar: His head
towards the East.

C Mighty Asseptus Major, why in the
Center?

S Because that is the Point of Perfect
Equilibrium.

C Associate Asseptus Minor, what does
the Mystic Name of our Founder
Signify?

T The Rose and Cross of Christ, the
Fadless Rose of Creation, the Immortal
Cross of Light!

Seven in the Height Above!
Seven in the depth beneath!



C Mighty Asseptus Major, what was
this Vault entitled by our mind-con-
-cent Fraters?

S The Tomb of Christ Annapolis, the
Justified One!

C Associate Asseptus Minor, of what
form is the Vault?

T It is that of an equilateral Hept-
-agon, or figure of seven equal sides.

C Mighty Asseptus Major, unto what
do these seven sides allude?

S Seven are the Seven Spherotropy,
Seven are the Palaces,
Seven are the Days of Creation, &c.
They are Seven beneath!

C Associate Asseptus Minor, where
is this Vault symbolically situated?

T In the Centre of the Earth, in the
Mountain of the Caucasus, &c.

Imptie Mountain of Abiegms!

C Mighty Adeptus Major, what is this
Imptie Mountain of Abiegms?

S It is the Mount of God in the Center
of the Universe; the Second Rosicru-
-ian Mountain of Initiation.

C Associate Adeptus Minor, what is
the meaning of the title Abiegms?

T It is Abiegms, Lamb of Godfather.
It is by metathesis Abiegms,
Born of the Father: Bia fms, ^{Abiegms}
Strength of our Race; and the
Power Word make the sentence

Abiegms Abiegms, ^{Abiegms} Bia fms, Abiegms.
The Mountain of the Lamb of the
Father, Born of the Father and
the Strength of our Race!

I. A. O. A-geshma - such
are the Words!

emblem

All salute with Sign.

C Mighty Adeptus Major, what is the
Key to this Vault?

S The Rose and Cross, which receive
the Life of Nature and the Power
hid Sen in the Word INRI.

C Associate Adeptus Minor, what is
the Sign which we bear in our
left hands?

T It is one form of the Rose and Cross,
The Ancient Cross Ansata, The
Egyptian Symbol of Life.

C Mighty Adeptus Major, its meaning

S It represents the Force of the Ten
Sephirah in Nature, divided into
a Hexad and a Tetrad. The Oral em-
-braces the First Six Sephirah
and the Tan Cross the Lower
Four, answering to the Four Elements.



C. Mighty Asptus Major, its meaning?

C Associate Asptus Minor, what is the Emblem
I bear upon my breast

T The Complete Symbol of the Rosendew.

S It is the Key of Signs and of Virtue,
and represents the force of The 22
Letters of the in Nature as divided
into a Triad, a Septenary and a
Dodecad. None and great are its
Mysteries.

C Associate Asptus Minor, what
is the wand which Thou bearest?

T A simple Wand, having the Colors
of the twelve Signs of the Zodiac be-
tween Light and Darkness, and
crowned by the Lotus Flower
of Isis. It symbolizes the Development
of Creation.

C Mighty Asptus Major, the Wand
and its meaning?

A Wand Terminating in the Symbol of the Akinak, and surmounted by a Tau Cross of Life, on the Head of the Phoenix sacred to Osiris. The Seven Colors of the Rainbow between Light and the Darkness are attributed to the Planets. It symbolizes Rebirth and Resurrection from Death.

My wand is surmounted by the Winged Globe, around which the Twin Serpents of Egypt twine. It symbolizes the equilibrated Forces of the Spirit and the Four Elements, beneath the Everlasting Wings of the Holy One.

Associate Aspectus Primus, what are the Wands inscribed upon the Door of the Vault, & how is it guarded?

Post Centum Viginti Annos Patet: "After One Hundred and Twenty years shall I open"; and the Door is guarded by the Elemental Tablets, and by the Hieratic Emblems;

The 120 years refer symbolically to the fine grade of the First Order and to the evolution of the Powers of the Pentagram, also to the fine preparatory examinations for this grade. It is written

His Days shall be 120 years, and 120 divided by five yields

24 the Number of the Hours of the Day and of the Thrones of the Elders in the Apocalypse, further 120 equals the Number of the Ten Sephiroth multiplied by three of the Zodiac, whose key is the

Three chiefs hold their hands aloft in their right hands to form a pyramid about the altar of the Great Invocation in their left hands.



Working of the Spirit and the Power
Elements typified by the words who
Mean . . .

All face East C.A. opens wide
The Door, enters, passes to East end
of Pastor faces West

S goes S of Altar

T goes S " "

Chiefs hold their wands together
& join Ankhs.

C. Let us analyze the Key Wands.

I

S N

T R

All I

C 405h

S 405h

T 405h

222 405h.

C
K
T

All

Vine, Isis Mighty Mother

Scorpio, Apophis Destroyer

Isis Osiris alchim and Risen

Isis Apophis Osiris

I A Ω

All Three separate wands or ankhsoaring

C, S, T The Sign of Osiris Slender

Chief as ept gives the Isis

sign with bowed head L the Sign

of the Mourning of Isis

S. with head out V the Sign of Typhon, Dis-

-troyer (H.A.T.)

Third head out the Sign of Osiris Risen

all L.V.X., Lux, the Light of

The Cross!

All quit Vault a return to, leaves

C. On the Grand Wands checkmate: by the

Key Wands INRI, and through the bowing

wands Lux, have opened the Vault of

The A.S.epts. All repeat Signs

FIRST POINT

The Vault remains as before but is
closed throughout, no one enters or
exits. The Chief A.S.ept may remain
inside the Vault or elsewhere, but
does not appear as Chief A.S.ept.

The Officers now are

1 Second A.S.ept

2 Third A.S.ept

3 Introducer, the V.H. Fara HoSoLamhin

Second A.S.ept. 7. Very Honored Frater and

Soror, our honored Frater (or Soror)

A.B. Lord of the Twenty Fourth, Twenty Fifth

and Twenty Sixth Paths in the Portal of

the Vault of the A.S.epts is on this oc-

-casion a candidate for admission to the

Second Order, and is now in waiting without



Very Honored Frater HODOS Lemelionis, pre-
-pare the Aspirant and act as Introducer,
Associate Adeptus Minor, Guard the Inner
Rite of the Portal, and admit them in
due form.

Introducing Adept sees that the Aspirant
is prepared by wearing crossed sashes,
& Banner of Hieros: bearing in his hand
a written recommendation from the
Chief ^{of the} Temple, and also an attestation that
he has passed the five examinations. He
further gives him a paper with the
Speech written out, which he is to study
as soon as he has entered the Portal.
He then leads him to the Door, and gives
an alarm of 7777 & clearly & loudly
Third Adept opens Door of Room
admits, closes Door & challenges
Whom bringest thou here?

Aspirant, Conduces
Hear ye all that I, the Honored
Frater John Crow, stand before ye,
being a member of the Four-Seven
Grade, the highest Grade of the First
Order of the F. O. in the Garden: a Philo-
-sophus, one qualified to fill the im-
-portant post of Hieros in a Temple
of the First Order: One who has passed
the Five Examinations prescribed before
the First and Second Orders, and who
hath been declared Lord of the Twenty-
-fourth, twenty-fifth and twenty-sixth
Paths in the Portal of the Vault of the
Adepts. I bear a written recommendation
from the Chief of my Temple, guaranteeing
my qualifications, honor and fidelity:
as also an attestation of my having
passed the Pentagonal Examination.

By virtue of these honours and Signities
I now come to demand my reception
as an Adeptus Minor of the Five Six
Grade of the Second Order.

5. Oh Aspirant! It is written
that he who exalteth himself shall
be abased: but he who humbleth him-
self shall be exalted: and that blessed
are the Poor in Spirit, for that theirs
is the Kingdom of Heaven.
It is not by the proclamation of
honours and Signities, great though they
be, that thou canst gain admission
to the Vault of the Adepts of the Rose
of Ruby and the Cross of Gold! - but
only by that humility and Purity of
Spirit which begetteth the Aspirant
unto higher things.



Associate Adepts Minor, bring unto me the Recommendation and attestation wh he becometh: and test their knowledge ere he be rejected, for the Sins of Presumption and Spiritual Pride!

Third Adept Solo Mio, Salutes S. A. S. & returns to Aspirant, & asks him and addresses him, saying:—

Thou knowest the arrangement of the Sephiroth on the Tree of Life; now what Symbolic Weapon & other natural succession form?

Aspirant must answer unprepared. What Symbolic Creature is traced by the Natural Succession of the Paths? Asp must again answer him unprepared. T returns to his seat S. & h Aspirant! Let this be a sign unto Thee! for the Flaming Sword

and the Serpent of Wisdom shall form the Symbol that shall procure Thee Admission! Retire Then, and direct Thyself of Those ornaments; They are not humble enough to entitle Thee to be received!

Very Honored Frater WOS or Camelinus clothe him in the Black Robe of Mourning; Let his hands be bound behind his back, symbolic of the binding power of his obligations; and put a chain about his neck, the Emblem of Repentance and Humility! Introduce Knight Adepts Major! it shall be said! Salutes and retires unto Aspirant, & directs him of his Encignia, & investing him with Black Robe & chain, & ties his hands o, Introducing Carries Sword & Serpent Symbol



He gives one knock, &
 Third Asdept, opening door, & as yet
 By means of what symbol & gesture admission
 Introduced by The Flaming Sword & Serpent of Isis
 T. A. receives symbol & admits them
 Closes Portal & returns to his
 place

Second Asdept Whom bringest thou here
 Introduced mightiest adeptus major!
 bring with me one who hath passed the
 Trial of Humiliation, and who hum-
 -bly & secretly admission into the
 Vault of the Mystic Mountain
 Second Asdept Let the Aspirant be
 assisted to kneel.

Aspirant is brought in front
 of The Curtained Door of Vault
 between Adepts. All kneel.
 Second Asdept. From Thy Identities, Oh

Lord, cometh All Good! From Thy
 Hands flow down all Grace and
 Blessing!

The Characters of Nature with Thy
 fingers hast thou traced, but none
 can read them, unless he hath been
 taught in Thy School! Therefore, e-
 -ven so servants look unto the
 hands of their Masters, and hand-
 -maid unto the hands of their Mis-
 -tresses: even so our eyes look up
 unto Thee! For Thou Alone Art our
 Help! Oh Lord our God!

O Who should not adore Thee?
 Who should not praise Thee? Oh
 Lord of the Universe! All is
 from Thee; All belongeth unto
 Thee! Rotten Thy Love or
 Thine Anger, All must a-

I cannot read myself without help.

gain re-enter. Nothing canst thou
lose, for all must tend unto thy
honor & majesty! Thou art Lord
alone, and there is none beside Thee!
Thou dost what thou wilt with thy
mighty arm, and none can escape
from Thee! Thou alone helpest
in their necessity the humble, the
meek-hearted and the poor, who sub-
mit themselves unto Thee: and whosoever
humbleth himself in dust and ashes be-
fore Thee, to such an one art thou pro-
pitious!

Who shouldst not praise Thee then, King
of the Universe! Who shouldst not
extol Thee! Unto whom there is
none like, whose dwelling is in
heaven, and in the virtuous and
God-fearing heart!

O God! The Vast One! Thou art in
All Things!

Oh Nature! Thou Self From No-
thing! - For what else can I
call Thee! In myself I am nothing,
in Thee, I am Self; and exist in
Thy Selfhood from nothing.

Lead thou in me and bring me
unto that self which is in
Thee! Amen

Script's arise

Second Aspt Let the hands of our feeble unborn
Doms Aspirant remain kneeling.

Third Aspt Think not, Oh Aspirant! - that
the Trial of humility thro' wh. thou hast
just passed, was ordained but to part with
thy feelings: far from us be any such design!
But it was intended to point out to Thee
that the Truly wise man is but little

in his own eyes, however great his attainments
may appear unto the ignorant: and that even
the highest intellectual achievements avail but
as nothing in the sight of the Lord of the Uni-
verse, For He looketh at the heart. It is
written "When I consider Thy heavens, the
work of Thy fingers: The Moon and the Stars
which Thou hast ordained: What is man
that Thou art mindful of him? Or the
Son of man, that Thou visitest him?"
And, couldst thou even attain unto the
height of a God upon this Earth - yet
how small and insignificant wouldest
thou be, in the Presence of God The Vast
One.

Rise then, Oh Aspirant of the
Rose of Purple and the Cross of Gold:
rise, glorified by suffering, rise, pur-

-ified by humility.

Aspirant rises.

Deepen not Sadness, Hate not Suffering
for they are the Initiators of the Heart
and the Black Robe of Mourning which
Thou wearst is at once the Symbol of
Sorrow and of Strength.

Boast not Thyself alone Thy Brother, if
he have fallen: for how knowest Thou, if
Thou couldst have withstood the same
temptation. Slender not, revile not: if Thou
canst not praise, do not condemn, and when
Thou seest another in trouble and humiliation,
even tho' he be Thine Enemy, remember
Thou the time of Thine own humiliation,
when Thou didst kneel before the Door
of the Vault, clothed in the Robe of
Mourning, with the Choir of Angels
-town about Thy neck - and receive

not at his fall. And in Thine intercourse
with the Members of our Order, let the
hand given unto another be a sincere and
genuine pledge of Fraternity: respect
his feelings and secrets, as Thou wouldst
respect Thine own: hear with one an-
-other, forgive one another: even as
the Master hath said.

Very honored Frater H O S O Camel-
-ions, what is the symbolic age of
the Aspirant?

Introduce His Days are one hundred and
twenty years.

Second Septet is written: "The Spirit shall
not always strive with man, see-
-ing that he also is flesh, yet his
Days shall be one hundred and
twenty years.

Associate Adeptus Minor, unto what do those
hundred and twenty years of the Aspirant's
symbolic age allude?

T. To the five grades of the First Order
Thou which it is necessary for the Aspirant
to have passed before he can enter the
Vault of the Magic Mountain. For the
Three Months interval between the Grades
of Practicus and Philosophus are the
Regimen of the Elements, and the Seven
Months interval between the First and
Second Orders are the Regimen of the
Planets, while the Elements and the Planets
both to work in the Zodiac, so that
three and seven, multiplied by twelve
yieldeth the Number One Hundred
and Twenty.

S. O Aspirant! ere Thou comest en-
-ter the Vault of the Adept of the

(S or Senior member may administer)

5. Let the Aspirant be bound unto the Cross of Suffering (Done)

X Sheweth Bk + 40 from Altar to Asp
The Symbol of Suffering is the symbol of Victory. Wherefore, bound as thou art strive to raise this with thine hands for he that will not strive shall be left in outer darkness. (Done)

5. I invoke Thee, the great avenging angel HVA in the divine Name I A O that thou mayest invisibly place thine hand on the head of this Aspirant, in attestation of his Obedience (Lowers his hands)

Repeat aloud your vows to me:

~~Enth. More an addition by~~
~~Ac in his hand 1/1/1/~~

Rose of Ruby, and the Cross of Gold, it is necessary to take a great and solemn Obligation of Secrecy, Fidelity, Fraternity and Justice; but, as in all the previous Obligations there is nothing contained therein contrary to the civil, moral, or religious duties. Art thou, then, willing to take such a Pledge?

I am.

[The Obligation is then administered by the Second Degree or a member deputized by him or laid down in the Book of the Oath and the aspirant signs his name in the proper order after the read it.]

[Addition a list of pages by AC - probably taken from the Book of the Oath. 1-17]

I, Christian Rosenkreutz: a Member of the Body of Christ

Do this Day spiritually bind myself, even as I am now bound physically unto the Cross of Suffering

1. That I will to the utmost end endeavour to lead a pure and unselfish life, and will prove myself a faithful and devoted Servant of the Order.

2. That I will keep secret all things connected with this Order, and its Secret Knowledge from the whole world; especially from him who is a member of the First Order of the Q. B. as from an uninitiated person; and that I will maintain the veil between the First and Second Orders.

3. That I will uphold to the utmost, the Authority of the Chiefs of the Order



and that I will not initiate or advance any person in The First Order, either secretly or in open Temple, without due authorization and permission. That I will neither recommend a candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great a confidence and honour: nor unduly press any person to become a candidate. That I will superintend any examinations of members of lower grades without fear or favour in any way, so that our high standard of knowledge may not be lowered by any instrumentality: and I further undertake to see that the necessary interval in time between the grades of Practitioners and Philosophers, and

between the latter grade and the Second Order be properly maintained

Furthermore that I will perform all practical work connected with this Order in a place concealed and set apart from the gaze of the Outer and Uninitiated World: and that I will not display our magical implements nor reveal the use of the same; but that I will keep secret this Inner Rosicrucian knowledge; even as the same hath been kept secret through the Ages.

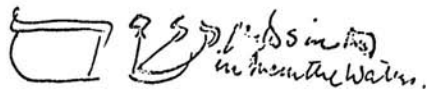
That I will not make any Symbol or Talisman in the Flashing Colours for an uninitiated person, without a Special Permission from the Chiefs of The Order.

That I will only perform any

Practical Magic before the initiated which is of a simple and already well known nature: and that I will shew them no secret mode of working whatever, keeping strictly concealed from them our modes of Tarot and other Divinations; of Clairvoyance, of Actual Projection, of the Consecration of Talismans and Symbols: of the Rituals of The Pentagram and Hexagram etc, and most especially of the Use and Attribution of The Flashing Colours, and of the videlicet - only modes of pronouncing the Divine Names.

I further solemnly promise and swear that with the Divine Permission I will from this day forward apply myself to the

In the hand of Martin Goring.



In the house of Helen Brewster 1841?
 5 p. pp. notes on Massachusetts in house
 of Brewster crossing. It was found
 additions in her house as well

RITUAL OF 87 gods

5 = 6

575 575



PERDURABO

$$\prod_i \epsilon p \delta r_{p2B} \omega$$

5. 4. 2008

The following were
 not by the same shall order the same to be
 as the same as the same as the same as the same

if being Segregated in rank to that
of a Lord of the Portal of the Vault
only.

Mark. Finally if in my Travels I should
meet a Stranger, who professes
to be a member of the Rosicrucian
Order, I will examine him with
care before acknowledging him to
be so. See

Such are the words of This my
Obligation ^{as an Aspirant} ~~whereunto~~ I pledge
myself, in the Presence of The
Divine One, and of the Great
Avenging Angel HUA

And if I fail herein may my
Rose be disintegrated, and my
Power in Magic cease.

Second Adept takes up Dagger,
signs its point in the Consecrated

This my Oath, I invoke The Avenging
Angel, that the evil and material
may react upon me.

3rd. I further promise always to support
the admission of both sexes to our
Order on a perfect equality, and
that I will always display brotherly
love and forbearance towards the
members of the whole Order, neither
slandering, nor evil speaking, nor
repeating nor tale bearing, from
one member to another whereby
strife and ill feeling may be en-
-gaged upon.

4th. I also undertake to work magick
at the subjects prescribed for ~~it~~
in the various practical grades
from 2nd to 5th Adeptus Minor.
I sign in extra minor on

line, and presses it against the forehead
of The Aspirant, saying

There are Three Who bear Witness in
Heaven: The Father, The Word and The
Spirit. These Three are One

Dagger to feet of aspirant, saying
There are Three That bear Witness up-
- on Earth: The Spirit, The Water, and
The Blood. * / word 3 copied in O. 1. 1.

Dagger upon Right hand palm, saying
Except a man be born of Water
and of The Spirit, he cannot inherit
eternal Life

Dagger to Left hand palm, saying
If ye be Crucified with Christ
ye shall also reign with him.

Second adept finally presses point
of Dagger over Aspirant's heart in sign
S.A. Associate Adeptus Minor release



The Aspirant from the Cross of Suffering
Done, and Aspirant signs the Roll
of the Obligation

It is written that he who humbles him-
self shall be exalted. Very, Honored Frater
Hobos Camelionis, remove from the Aspirant
The Chain of Humility, and the Rope of
Mourning, and reinvest him with the
crossed sashes of Four Eran and Five
- Six.

Done. All are seated

Thir. Know then, O Aspirant, that The
Order of the Rose and Cross hath existed
from time immemorial, and that
its mystic rites were practised, and
its hidden knowledge communicated in
the Initiations of the various races
of Antiquity. Egypt, Greece and
Samos Thracia: Persia, Chaldea and

India alike cherished its mysteries, and thus
handed down to posterity The Secret
Wisdom of The Ancient Ages.

Many were its Temples, and among
many Nations were they established,
but in process of time some lost the purity
of their Primal Knowledge. Howbeit,
the manner of its introduction into
Medieval Europe was thus.

Birth of C.R.C. In Thirteen hundred and seventy-eight
A.D. 1378, was born The Originator and Chief
of our Fraternity in Europe. He was of
noble German family, but poor, and
in the fifth year of His age was placed
in a cloister, where He learned both
Greek and Latin. While yet a youth
He accompanied a certain Brother,
P.A.L., in a Pilgrimage to The Holy
Land; but, the latter dying at Cyprus

He Himself went on unto Damascus.

There was then in Arabia a certain
Temple of our Order, which was
called by The Hebrew Name of Dancon,
that is to say, The Blood of The Lamb. Here
He was duly initiated, and took the mystic
of C.R.C: Christian Rosencroft, or
Christian Rose-Cross.

He then so far improved His knowledge
of The Arabian Tongue that in the follow-
ing year He translated the Book M into
Latin; which He afterwards brought
back with Him to Europe.

Our Father C.R.C. After Three years He went on
forth unto Egypt into Egypt, where was another
in A.D. 1397, Temple of our Order. There He
remained for a time, still studying The
Mysteries of Nature.

1398. He travelled. After this He travelled unto unto the City of Fez. The City of Fez, or Fez, where

He was made welcome at the Temple of our Order which was there established, and He there obtained the knowledge and acquaintance of the Dwellers in the Elements, who revealed unto Him many of Their Secrets. Of the Fraternity at Fez He confessed that They had not retained our knowledge in its primal Purity, and that Their Qabalah was to a certain extent altered to suit Their Religion: yet nevertheless He learned much there.

He returneth. After a stay of two years unto Europe He came back into Spain, Anno Domini 1400. where He endeavored to reform the Errors of the Learned according to the Pure Knowledge He had

received. But it was to them but a laughing matter, and they reviled and rejected Him, even as the Prophets of Old were rejected. Thus also was He treated by those of His own and other Nations, when He is rejectedly showed them the errors in the falsely learned Their Religion which had Anno Domini 1402. crept in.

So, after five years residence in Germany, He initiated three of His former Brethren, In 1408 He Frater G.V. I.A. and I.O., who initiated certain had more knowledge than many of his Brethren others at that time: and by these four was made the Foundation of the Fraternity in Europe.

These worked and studied at the writings and other knowledge which C.R.C. had brought with Him, and by Them was some of the Magical Language there

scribed (the language is that of The Elemental Tablets). And a Dictionary thereof was made, and the Rituals and part of the Book M were transcribed. For the true Order of the Rosy-Cross descended into the Depths and ascended even unto the Throne of God Himself, and included Archangels, Angels and Spirits.

The Four Fraters The Four Fraters erected a Building a great edifice to serve for the Temple & College. A.D. 1409 Headquarters of their Order: and they called it Collegium et Spirituum Sanctum, the College of the Holy Ghost.

This being now finished, and the work of establishing the Order extremely heavy and because they devoted much time to the healing of the sick and possessed, who resorted unto them, they then

Initiated four others, namely Frater R.C. and Initiated certain the Son of The Deceased Father's other four in 1410 Brother of C.R.C: B: a skillful Artist: G.G: and P.D. who was to be Cancellarius; all being Germans, except I. A. and now light in number.

The light Brethren Their Agreement was:— agree to certain Rules. I. That none of Them should profess any other thing but to cure the rich, and that gratis.

II. That they should not be constrained to wear any particular distinctive Dress, but therein to follow the custom of the Country.

III. That every year on the Day Consecrated to Christ They should meet at the College of The Holy Ghost: on write cause of absence.

IV That each one should look for some worthy person of either sex, who after his Decease might succeed him.

V. The Word R.C. to be their Mark, Seal, and Character.

VI. The Fraternity to remain secret for One Hundred Years.

Five of The Brethren were to travel in different Countries, and two were to remain with Christian Rosencreutz.

Second Adept. Frater I. O. was the first to Die, and That in England, where he had wrought many wonderful cures. He was an expert Cabalist, as his Book called H witnesseth. His Death had been previously foretold him by Frater C.

But Those who were later admitted, and were of The First Order, knew not when Frater C. R.C Died, and saw

Our Father C.R.C what They learned from Frater D afterwards to his home A, the successor of Frater D

in 1484, but the of The Second Order: and from later Members was Their Library, after His Death wrought of This. knew but little of the earlier and Higher Members and of Their Founders; nor yet whether those of The Second Order were admitted to the Wisdom of The Highest of the Members.

In what Manner The Discovering, then, of the was the Vault of the Vault of The Adepts: wherein Adepts discovered by That Highly Illuminated the later Members. Man of 1405, our Father Christian Rosencreutz was buried; occurred as follows.

After Fra: A Died in Frater A had Died in Gallia Narbonensis, 1600 Gallia Narbonensis, there succeeded to his Place Frater NN: he, while repairing a part of The College Fra: NN repaired of The Holy Ghost, in The College of the S.S. - Deceased to remove



a brass Memorial Tablet, which bore the Names of certain Brethren, and some other matters. In this Tablet was the head of a long and strong nail or bolt: so that when the Tablet was forcibly wrenched away, it pulled with it a large Stone. He discovereth a which thus partially uncovers certain Secret Door or Secret Door, this is done, upon which was inscribed in large letters which beareth in "POST CXX ANNO PATE- Inscription, etc. - 20 "After one hundred and Twenty Years shall I open;" with the Year of our Lord 1484 underneath it. This was in 1604. Frater N.N. and three with him cleared away the rest of the brickwork but let it remain that night unopened. Frater N.N. consults the Dots, as they wished first to consult the Roter.

Chief Adept. You will now quit the

Portal of the Vault for a short time and on your return the Ceremony of Opening the Vault will be proceeded with. Take with you this Wand and Cross Amulet which will insure your re-admission. Aspirant takes the Wand and Cross Amulet of the Chief Adept, and retires.

END OF THE FIRST POINT.

Chief Adept lies in bed for upon his back, full explication: complete symbol (if etc.) on his breast hung by the mid rib. Arms crossed on breast not hiding symbol: hands near scapulae, crook, when then he took T led of feet closed & all four hands over his chest. 2nd & 3rd Adept and outside the Vault. Elemental Tablets and Rosary Tablets hang outside the door of the Vault.

SECOND POINT.

Vault closed. Chief Adept in full regalia in Parlor, R.C. on breast, Arms crossed, holding Crook and Scepter. Between them the Dook T

Second Adept, Associate Adeptes Minor: etc. The Aspirant is re-admitted.

Third Adept admits the Wand-carryer-master of the Chief Adept bearing Aspirant and in front of the Door of the Vault of the Adept places him. He retreats himself.

Second Adept. Before the Door of the Vault, as Symbolic Guardians of the Threshold of Entrance are the Elemental Tablets and Chamber Emblems: even as before the Mystic Gate of Eden stood the watchful Cherubim with the Sword of Flame.

These Cherubic Emblems are the Powers of



the Angels of the Tablets. Observe that the Circle represents the Four Angels bound together in each Tablet Through the operation of the All-pervading Spirit, while the Cross within poses with its Arms the Wheel of Ezechiel's Vision, and therefore in each instance are the Cross and the Circle represented White, in allusion to the Immaculate Purity of the Divine Spirit, and inasmuch as we see not the Elements un-mixed but each bound together with each so that in the Air we recognise not only, that which is subtle and tenuous; but also the qualities of heat, moisture and Sageness bound together in that allwandering Element - and further also that in fire, water and earth we observe the same admixture of Natures. Therefore unto each Kerubic Emblem are bound the Four Elements yet counterchanged with the colors of the

Elements wherein they operate: even as in the Vision of Ezechiel each Kerubic had four faces and four Wings. Forget not therefore that the Tablets and Kerubim are the Guardians of the Vault of the Adepts. Let Thy tongue keep silent on our Mysteries, and restrain even the Thoughts of Thy Heart, lest a Bird of the Air should carry the matter.

This Adept upon more closely examining the Sides of the Vault, you will perceive, even as Sid also Father N.N. and his companions: That beneath the CXX in the Inscription were placed the Characters +XX, thus
 POST CXX ANNO PATEBO.
 +XX
 being equivalent to Post Crisis Lux Anno patebo." at the end of year I, the Light of his Cross will disclose myself. For the Letters LVX are made from the Six-numbered and conjoined angles of a

Cross, and CXX is the ^{product} quotient of the Numbers from I to X multiplied by each other in regular progression: which number X is symbolized in the Cross, which hath four extremities, and one central point.

Second Adept. On the morning following Father N.N. and his companions forced open the Fra: N.N. opened the Secret Door, when there appeared of the Vault he had found. to their right (Vault is opened) a Vault of seven sides and seven corners, every side five feet broad and eight feet high, even as the same is here faithfully represented before you.

Second Adept enters Vault, and passes to the head of the Pastor: turns, and passes the entrance Adeptant is placed at the North Side and Third Adept on right of the Pastor.

Second Adept. Although in this Vault the Sun shineth not, yet is it illuminated



by the Rays from the Symbolic Rose of our
Order, situated in the center of the flat Heptagonal
Ceiling. In the midst of the Vault at and set
a circular Altar with Three Sevens and
Inscriptions. A.G.R.C. Ad Gloriam Rosae
Crucis on A.C.R.G. Ad Crucis Rosae Gloriam
Hoc Universi Compendium Unius Mihi
Sepulchrum Feci: Unto the glory of the
Rose Cross I have constructed this sepulchre
for myself as a compendium of the Un-
-iversal Unity.

Within the next circle is written "Yeheshua
Mihi Omnia" Jesus is all to me. In the
center are the four figures of the Kerubim
enclosed within circles surrounded by
the following four inscriptions, and each
distinguished by one of the four letters of
Tetragrammaton:

The Lion, Yodh, and the inscription "In quoniam

quoniam Vacuum, Nowhere a Void"

The Eagle, He, and "Libertas Evangelii, Liberty
of the Gospel"

The Man, Van, and "Dei Gloria Intacta" Incalculable
glory of God: and

The Ox, Hi final, with the inscription "Legis
Jugum" Yoke of the Law."

And in the midst of all there is W, the great
Letter of the Spirit, which forms the Divine
Name Yeheshua from Tetragrammaton.
This is all brilliant and flashing, as are
the seven ridges of the Vault and the
heptagonal ceiling and floor.

Therefore by God's Grace, having come
so far, let us all kneel down together
and say: (Kneeling.)

Unto Thee, Sole Wise, Sole Mighty
and Sole Eternal One be praise

and glory for ever! Who hast per-
-mitted this Aspirant who now kneeleth
before Thee, to penetrate thus far into the
Sanctuary of Thy Mysteries. Not unto
us, but unto Thy Name be the glory. Let
the Influence of Thy Divine Ones descend
upon his head; and teach unto him the
value of self-sacrifice: so that he shrink
not in the Hour of Trial: but that his
Name may be written upon High, and
that his Genius may stand in the pre-
-sence of The Holy One: in that hour
when The Son of Man is invoked before
The Lord of Spirits, and his Name in
the Presence of the Ancient of Days.
As yet we. Aspirant remains kneeling.
It is written: "If any man come after
me, let him deny himself, and take
up his Cross and follow me."



Takes dagger from Chief Adept, places it on the cup (of consecrated wine) & makes the aspirant as at the obligation on forehead, instep & palms & finally places dagger on head.

Third Adept takes from Aspirant the Wand and Auker of the Chief Adept, which he lays on the head of the Pastor: and he hands Aspirant the Chain from off the Altar.

Second Adept. Take therefore this Chain, O Aspirant! And place it about thy neck and say "I accept the bonds of suffering and self-sacrifice."

This is done, Aspirant repeating words Rise then, Frater, in the symbol of self-remuneration, and extend thine arms in the form of a cross.

Aspirant rises in the Sign of the Cross.

Associate Adepts Minor, take from the Altar the Dagger of Penance, and the Cup of Tribulation, that I may confirm ~~upon~~ the Vow of the Aspirant for ever, by measuring him across with the Stigmata of the Cross.

Second Adept, continuing. For it is written, If ye be Crucified with Christ, ye shall also reign with him.

Third Adept returns to Aspirant the Wand and Auker of the Chief Adept. Altar is removed off Pickets, and Third Adept opens upper half of Pastor, saying: Third Adept And the Light shineth in the Darkness, but the Darkness comprehended it not.

Second. Touch with the Wand, Oh Aspirant, the Pass and Cross upon the breast of the form before thee and say "Out of the Darkness let the Light arise."

Aspirant does this, repeating the words. Chief Adept Buries with that Light in a mystical Death: Rising again in a mystical Resurrection: Cleaned and purified like Him Our Master, Oh

Done; Third Adept replacing the Dagger and cup on the Altar, offers to The Aspirant the Rose Cross from off the Altar.

Second Adept, continuing. Take that symbol in both your hands, and raise it above thy head and say: "Thus will I uphold the Sign of Suffering and Strength."

Aspirant does this, repeating the words.

Second. And I heard the Voice of The King of Earth cry aloud and say: "He that aideth me in my suffering, the same shall be partaker with me in my Rising."

Replace then, O Aspirant! that Cross upon the Altar, and say: "In and by that Sign I demand that the Pastor of our Founder be opened: for my Victory is in the Cross of the Rose!"

Aspirant does this, with words.



lectivist which in Equilibrium the Universe
Defends other Three Forces whose Reconciliation
is the Key of Life: whose separation
is Evil and Death.

Therefore art Thou inexorable, who count
Thou art, who judge another: for in
that Thou judge another, Thou condemnest
Thyself. Be Thou therefore merciful,
even as Thy Father, ^{who is} in Heaven is
merciful. Remember the tremendous
obligations of Self-Sacrifice and
rectitude which Thou hast voluntarily
taken upon Thyself, and tremble there-
at: and let the humble prayer of
Thine heart be this "O God be merciful
unto me a sinner, and keep me ever
in the Path of Truth"

Thine Adept, Thus then did Fra N.N.
and his companions, having moved

575 = 17 1A0

23 x 25

494 = 17 1A0

462 = 12 HUA

231 = 2

21 x 22

arise the Circular Altar, and raised the Bra-
zen Plate on top of the Pedestal, discover the
Body of our Founder: with all the ornaments
Of the manner in which and insignia as
our Father C. R. C. was here shown before you,
found to be buried in the Upper His breast was
Vault of the Mytic Mount, the Book I, a scroll
explaining in full the Mytic Tarot; at
the end of which was written a brief para-
graph concerning our Founder Christian
Rosencreutz, beneath which the earlier
Fraters had subscribed their Names. Follow-
-ing this came the Names of three of
the Highest Chiefs of the Order, namely
together with a scroll Frater Hugo Albrecht
containing the Names the Division, in the
of Three Most Mighty Five hundred and
Chiefs, Lords of the Order. Seventy-fifth year
of His Age.

Brother of the Cross and Rose!

Like unto Him, O Adept of all Ages
have ye toiled: like unto Him have ye
suffered! Poverty, tribulation and death
have ye passed through, and they have
been but the Purification of the Gold.
In the Alembic of Thine Heart; thro
the Athanon of Affliction—seek Thou
the True Stone of the Wise!
Aspirant is directed to pierce the wound
and Anath of Chief Adept upon
His breast, and to take from him the
Crown and Scepter of the Order.
Chief Adept. Quit Thou this Vault then,
O Aspirant: with Thine arms crossed
upon Thy breast: bearing in Thy right
hand the Crown of Mercy, and in Thy
left the Scepter of Severity:—the
Emblems of those Eternal Forces



of The Vault, and set their Seals Thereon.
All quit The Vault came only The Chief Adept
Aspirant carrying Crook and S course,
Aspirant quits the Portal; and The Chief
Adept is released from the Portal.

THE END OF THE SECOND POINT.

THIRD POINT.

Door of Vault ajar. In SE and NE corners
stand the Diagrams of Gyroes, and the Diagram
Minitum Mundum. On the Altar are the
Rose and Cross as before; and also the
Gourd and Serpent admission badge.
Part of Altar stands the Chief Adept
entrance the Door of The Vault stands
The Portal, with the lid beside it.
Seconds and Third Adept sitting at
The head and foot of the Portal, and
facing it.

The Candidate is brought to the Door
of the Portal Room, with his Arms
crossed upon his breast, holding
in his right hand the Crook,
and in his left hand the S course
of the Osiris.

The Center Door of the Portal.

Frater Franciscus de Bay, the Gaul, in the
Four hundred and ninth year of
His age, and Frater Elmen Zata, the
Avala in The Four hundred and sixth
Third year of His age.

Last of all These was written

EX DEO NASCIMUR

IN JESU MORIMUR

PER SPIRITVM SANCTVM REVIVISCIMVS.

"From God we come
In Jesus so we die
Through The Holy Spirit we rise again!"
Third Adept closes Portal and replaces
Altar thereon.

Seconds Adept. So therefore our Frater
N.N. and his companions released the
Portals for a time: set again the Altar
Frater N.N. closes The Vault, upon it's chute
and settles upon the Door himself also the Door

- Door is opened by the Associate Adept
Minor (Third Adept), and The Candidate
is admitted by him. Third Adept leads
Aspirant to the side of the empty
Portal: where, at the head, he discovers
the Seconds Adept seated. The Third
Adept seats himself in his place at
the foot of the Portal. The Seconds Adept
speaks.

Seconds Adept: And lo! Two Angels
in White Apparel: sitting. The
One at the Head, and The Other
at The Foot, where The Body
of The Master had lain.
Who said: why seek ye The
Living amongst The Dead?

Chief Adept is heard speaking from
within the Vault, as follows.

I am The Resurrection and

The Life: he That believeth
on Me, Though he were
Dead, yet shall he live
again: and whosoever
liveth and believeth on
Me, shall never die!

S. A. Pointing to the lower half of I.S. Beholds
The Image of The Justified One, cruci-
fied upon The Cross of The Infernal
Rivers of Death, and thus reversing
Malkuth from the Folds of The
Red Dragon.

This Adept And being turned (he points
out upper half) I saw Seven Golden
Light-bearers; and in The midst
of The Seven Light-bearers, One
like unto Ben Adam, clothed with
a garment down to The Feet

and girt with a Golden Girdle.
His Head and His Hair were White
as Snow; and His Eyes as Flaming
Fire. His Feet were like unto
Fine Brass, as if They burned in
a Furnace; and His Voice was
as The Sound of Many Waters.
And He had in His Right Hand
Seven Stars: and out of
His Mouth went The Sword
of Flame; and His Counten-
-ance was as The Sun in
His Strength.

Chief Adept's voice from the Vault,
saying I am The First and The Last
I am He That Liveth, but
was Dead: and Lo! I am
Alive for Evermore: AMN!

And hold The Keys
Of Hell and of Death

S. A. He that hath an ear to hear, let
him hear what The Spirit saith
unto The Churches.

Second and Third Adepts conduct
The Aspirant to the Door of The
Vault, which they open wide, dis-
-covering the Chief Adept standing
in the Sign of The Cross and Light.
They enter, and kneel with the
Aspirant at the West of The
Altar, thus.

T A S.

Aspirant still arms crossed, and
bearing the Crook and Scurge



All kneel save Chief Asépt, who remains
standing in the Sign of The Cross,
He, The Osiris Glorified, he saith:

For I know That my
Redeemer Liveth; and that
He shall stand at The
Latter Day upon The
Earth.

I am The Way, The
Truth, and The Life:
No man cometh unto
The Father, but by
Me! I am Purified:
I have passed thro'
The Gates of Darkness
unto Light!

I have fought upon
Earth for Good:

I have finished My Work
I have entered into The
Invisible! I am
The Sun in His Rising:
I have passed Through
The Hour of Cloud
and of Night! I am
Arise, The Concealed
One: The Opener of
Day am I! I am
Osiris Onophris,
The Justified One:
I am The Lord of
Life. Triumphant
over Death: There
is no Part of Me
That is not of The
Gods!
I am the Preparer

of The Pathway,
The Resener unto The Light

Second and Third Asépts bow their heads
and shield their eyes with their hands,
prompting Aspirant to do likewise:
presently they all withdraw their
hands, saying,

C.A. Out of The Darkness let The Light arise
and. Before I was blind: now I see!

The God saith:-

I am The Reconciler
With The Unfeeling:
I am The Dweller of
The Invisible!

Let the White Brilliance of the Divine
Spirit Descend!

All bow their heads in Adoration.



Wands joined still above his head
Chief AS Sept Be Thy Mines opened unto
The Higher

Chief touches Aspirants between Shoulders with
Records left breast
Third right breast

Second. Be Thy Heart the center
of Light
AS Septs with crosses touch Aspirants,
Third. Be Thy Body The Temple
of The Rosy Cross.

Wands over Aspirants head removed
Aspirant is faced East, and is instructed
to place Cross & candles on Altar,
right & left of The Diagram of the Cross.
Ch. AS The Magic Number of his Grade
is 21: the left and multiplied by
The Triad; and from it is derived
The Pass Word of this Grade, which

Thine	Alpha	
	H ⁵	(K ⁵)
	god	(ch - A)
	th ⁵	(A ⁵)

is Khazich, and which is to be letters
separately, when given, thus Alpha,
H⁵ K⁵ O⁵ H⁵.

The Key Word is INRI, which is as
you see, inscribed with its correspond-
-ences on this complete Symbol of The
Rose and Cross which I wear upon
my breast. These letters have occasion-
-ally been used as the initials of the
following sentences.-

I leave Nagarennu Rex Indorum
Whence it signifies The grand word of
his Grade, which is
I⁵ R⁵ I⁵ N⁵ R⁵

Jehorimah, or the Hebrew name of
Jesus formed of The Holy letter Shin
placed within the center of the Name
Tetragrammaton:

Igne Natura Renovatur Integra.

Chief AS Sept to Aspirant Arise now an
AS Septs Minnow of The Rose of Ruby,
and The Cross of Gold, in the Sign
of Cairis slain!

All rise. AS Septs assist Aspirant, and
extend his arms in the Sign of Light;
he then receives them upon his breast
and is faced West, his back being between
towards the Chief AS Sept, & AS Sept
being on his right hand & Third AS Sept
on his right. The three AS Septs join
Wands and Arches above the Aspirant's
head, and the Chief AS Sept says
We receive thee as an AS Septs
Minnow in that Sign of Rectitude
and Self Sacrifice.

Chief AS Sept with Arches touches
base of Aspirant's skull, Second his
left temple, Third his right temple.

Igne Natura Renovando Intergrat
 Igne Notum Roris Invenitur.
 Intra Nitrum Reginum Dicit
 As well as several others.

Let us analyze further this Key word.
 Chief, Second, & Third Aspects join words
 over head of Aspirant and proceed
 as an opening. Chief Aspect says
 Repeat with me the following: ^{Hand} Ch I See, N R I
 Ch God See In The Rest All Good
 Ch Viro See See In The Sol All In, Applied.
 All separate Wands and crosses
 and give the Sign of the Cross
 All The Symbols of Order claim
 Chief L The Sign of the Morning of Isis
 Sec V The Sign of Typhon, Destroyer
 Third X The Sign of Osiris Risen
 Aspects separate the Wands: all

give the Sign of the Cross and say
 All.. L, V, X, Lux, The Light of the
 Cross.

Pause.

Chief Aspect indicates unto the Aspirant
 The Diagram of the Immortal Immortal

Chief Aspect. Behold The Diagram
 He explaineth The of the Immortal Immortal
 Diagram of the Five Fundamental Colors
 Immortal Immortal. The on all this case, or
 the Foundation of Color. Treasure it in the
 heart and mark it well, seeing that
 therein is the Key of Nature. It is as thou
 seest, The Diagram of the Sephiroth and
 Pathos with the Colours appropriately at-
 tributed thereto. See that thou reveal
 it not unto the Profane, for many and
 great are its mysteries.

Kether is the highest of all; and therein seen
 Of Kether - tillates the Divine White Brilliance,
 concerning which it is not fitting that
 I should speak more fully.

Of Chokmah Chokmah is grey, the mixture
 of the colours

Of Binah Binah is Sarcness, the ab-
 sorption of colours, and thus is the
 Supernal Triad completed.

Re Six Ance In Kether is the Root of the
 Golden Glory, and thence is the yellow
 Ziphareth colour reflected into Tiphareth
 In Chokmah is the root of Blue, and
 thence is the blue reflected into Chesed
 In Gemah is the Root of Red, and thus
 is reflected unto Geburah; and thus
 is the first reflected Triad completed.
 The Dreams of Chesed and Tiphareth
 meet in Netzach and produce—



Green.

The Dreams of Geburah and Tiphareth meet in Hod and yield a tawny orange.

The Dreams of Chesed and Geburah fall in Gados, and yield Purple; and thus is the Third Triad completed and from the Rays of the Third Triad are these three colours shown in Malchuth together with a fourth which is their synthesis. For from the orange tawny of Hod and the greenish tawny of Netzach, is reflected a certain greenish citrine; - Citrine.

From the Orange mixed with the Purple of Gados proceedeth a Red Rinsed Brown; - Russet and from the Green and the Purple cometh a certain other

Sarkening Green; - Olive. And the synthesis of all these is blackness, and bondeth on the Delipsoth.

But the Colors of the Two and Twenty Paths are derived from, and find their roots in those of the First Reflected Triad of the Sephiroth. The Three Supernals not otherwise entering into their composition, and thus are their Positive Colors formed;

♂ unto the Air of Aleph is ascribed the yellow colour of Tiphareth.

♂ unto the Water of Binah is ascribed the blue color of Chesed.

♂ unto the Fire of Shin is ascribed the Red color of Geburah.

The colors of Earth are to be found

in Malchuth.

Those of the Planets are to be found in the Rainbow, thus

♄	Saturn	Brown
♃	Jupiter	Violet
♂	Mars	Scarlet
☼	Sun	Orange
☿	Mercury	Yellow
♀	Venus	Green
♁	Luna	Blue

Unto the signs of the Zodiac are ascribed the following:-

♈	Aries	Scarlet
♉	Taurus	Orange Red
♊	Gemini	Orange
♋	Cancer	Amber
♌	Leo	Greenish Yellow
♍	Virgo	Yellow Green
♎	Libra	Emerald.

Scorpio Greenish Blue
 Sagittarius Blue
 Capricornus Indigo
 Aquarius Violet
 Pisces Crimson.

Further thou wilt discern that the Colours of the Paths and of the Sephiroth form a mutual Balance and Harmony in the Tree.

For Colours are Forces and the Signator of Forces; and the Child of the Children of the Forces art thou.

And therefore about the Throne of the Mighty One is a Rainbow of Glory and at His Feet is the Crystal Sea. But there are many other attributes of Colours also, seeing that the res-

-pective Rays meet and Blend with each other; and therefore so I greet thee with the Title of Frater Hoor Camelionis, the Path of the Chameleon, the Path of the Changing Colours and I give thee the Symbol of Hiddiqil the Third River, which floweth toward the East of Ashura.

He returns with Aspirant to Altar. Second adept takes Crook and Sconce, and, laying them across the Altar, crosses says:-

Second Adept. The Colours of the Crook & Sconce are taken from those of the Minutium Mundum Diagram whose explanation you have just heard, and they thus represent the just equilibrium between

Mercury and Sincerity in the Tree of Life. The Crook, therefore, is divided into the colours symbolic of Kether, Air, Chokmah, Taurus, Chessed, Leo, Aries, Tiphareth, Capricorn & Hod.

And the Sconce into those Colours symbolizing Netzach, Scorpio, Tiphareth, Gemini, Binah, Cancer, Geburah and Water.

Third Adept (taking up Admission Badge of Sword & Serpent) The Colours of Minutium Mundum are also the Key to those of which this Admission Badge of the Sword and Serpent is composed, and thus by their aid it may be better examined and comprehended. The one is Descending the other is ascending: the one is the Fixed, the other is the Volatile: the one unites the Sephiroth, the



other, the Pathos. Furthermore in the Esoteric serpent of Wisdom is shown the ascending spiral; & in the sword, the rush of the descending White Brilliance from beyond Kether, differentiated into various shades & colours darkening more and more as they near Malkuth.

Chief Adept. (showing the Diagram of the M.M. of A.)

This is the Symbolic Mountain of God in the Center of the Universe; the Sacred Rosicrucian Mountain of Initiation; the Mystic Mountain of the Canons: even the Mountain of Abergynno.

Below and around it are Darkness and silence; yet it is Crowned with light Ineffable.

At its Base is the Wall of Ends
- sure

and Secrecy, whose sole gateway, invisible to the profane, is formed by the two Pillars of Hermes.

The Ascent of the Mountain is by the Spiral Path of the Serpent of Wisdom.

Stumbling in between the Pillars is a blindfolded figure, representing the Neophyte; whose ignorance & worthlessness whilst only in that grade is shown by O-O, the symbol of Nothingness & emptiness, & whose sole claim to notice & recognition by the Order, is the fact of his having entered the Pouchway to the other Grades. The other figures represent & elucidate the Mystic titles of the various grades in succession.

The outer wall has a row of 22 pillars inscribed within a isosceles reflected form...

I now proceed to instruct you in the Mystic Equilibrium of the Vault itself.

Let the Altar be moved aside.

(Second & Third Adept. remove the Drapery & illumine the Floor of the Vault)

It consists of three principal Parts or Divisions, to wit: the uppermost Portion or Ceiling which is of a brilliant Whiteness, the heptagonal Wall of the seven Rain-bow colours; and the ground or Floor whose prevailing hue is black; thus Colours of the Influences of the Heptad, betwixt the Light and the Darkness. The ceiling consists of a Triangle enclosing a Rose of 22 Colours, and surrounded with a Heptangle, formed of a Heptagonum reflected from the 7 angles of the Wall. On the Triangle are the 3 supernal Spheres, &

in the Heptagram are inscribed the lower 7. The Rose represents the attribution of the 22 Paths, divided into a ^{Triads} Heptad, and a Do Decad.

The floor is Black, having upon it also the symbol of a Triangle enveloped within a Heptagram, both bearing the titles of the Averse & Evil Sephiroth of the Qliphoth, as shown by the great Red Dragon with 7 heads, and by the inverted and evil Triangle.

And thus in the Vault of the Secrets do we crush & tread down, the Evil Forces of the Dragon of Evil: See well that thou rootest out also the evil forces of thine own Nature.

And therefore traced in the Midst of the Triangle is the Rescuing Symbol of the Golden Cross, united

with the Red Rose of Seven times Seven, or Forty-Nine Petals. As it is written: "He descended into Hell."

But the Whiteness which is Above, shineth but the Brighter for the Darkness which is beneath; and thus maigest thou at length comprehend that even the Evil helpeth forward the good. (Drapery explained) And between that Light, and that Darkness, vibrate the 7 colours of the Rainbow; whose crowns & reflected Rays, under the Planetary Presidency, are shown forth in these seven walls. Note well that thus the Side of the Planet ♀ thou hast entered: that one Planet whose symbol unites &

includes the whole of the Ten Sephiroth of the Tree of Life.

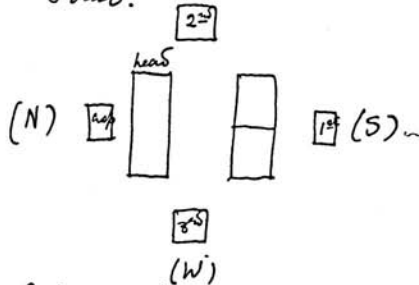
Each wall of the Vault is mysteriously said to be in breadth 5 feet, & in height 8 feet: thus yielding 40 squares; of which 10 are marked & vacant, representing the 10 Sephiroth in the form of the Tree of Life, acting thus the Planet. The Remaining squares represent the Kerubim & the Eternal Spirit; the 3 Alchemical Principles, the 3 Elements of the 7 Planets & the 12 signs: all operating in, & differentiating the Rays of each Planet. Note that in all, the Central Upper Square alone remains white & unchanged, representing the changelessness of the ^{Divine} ~~Universal~~ Spirit, thus ^{spring} ~~emerging~~

all from the One: through the Many,
and the Many under the governance
of the One.

The Columns of the varying squares
may either be represented by the
column of the Planet & the column
of the Force acting therein being
mixed together; or by these columns
being placed in juxtaposition,
or in any other convenient manner,
but the foundation of them all is
the Minuteman Mundum Diagram.
The Symbolism of the Altar was
briefly explained to you in the
Second point. Upon it stands
a black Calvary Cross for
(on the 1st) changed with a Rose
of 5 times 5 or 25 Petals, re-
presenting the counterchanges

action of the Spirit and the
Four Elements.

Chief leads Aspirant out of the V: the
other Adepts replace the Altar,
quit the Vault, & resume places
as at the beginning of the 2nd
Point. (E)



Chief continues. The Drawings on the
lid of the Pastor have also been
explained; - the Head is White,
changed with a Golden Greek Cross

and red rose of 40 petals.
The Foot is Black, with a white
Calvary Cross and circle upon a
Pedestal on Dais of 3 steps.
On the sides are depicted the 22
Columns of the paths, between Light
and Darkness.

I now greet you with the Grip
of this Grade, wh. is given by clasping
both R & L w — at once; the
two R. h — o above the 2 L o.
thus crossing each other.

The signs ^{with hands} Passwords you have
already received.

The L is replaced on the Pastor, the
Chief goes to its head, the 2nd to the
Right, the 3rd to his left.

The new Adept joins the other Adepts.

E n d of the IIIrd Point.

Closing.

(Pastor is replaced in Vault, & the Altar is returned. ^{The} A Septs remain in their places. The Door of the V. is left open.)

Chief 1 (all rise)

Chief 1 Second 1 Third 1

Chief 1 Third 1 Second 1

Chief Vale, fratres et sorores

Second Rosa Rubra

Third. et Aurora Crucis.

Chief. Very honored Fratres & sorores, assist me to close the Vault of the A Septs.

Associate Adeptus Minor, how many Princes did Darwin set over his Kingdom?

Third. It is written in the Book of

Daniel that they were an Hundred and Twenty.

Chief. Mighty Adeptus Major, how is that Number Formed.

Second. By the Continued Multiplication together of the first 5 numbers of the Decimal Scale.

Chief. Post centum & viginti annos patet. Thus have I closed the Vault of the A Septs, in the Mystic Mountain of Abiegmo.

Third. Ex Deo nascimur

Second. In Jesumate morimur

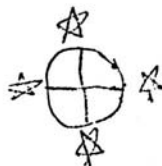
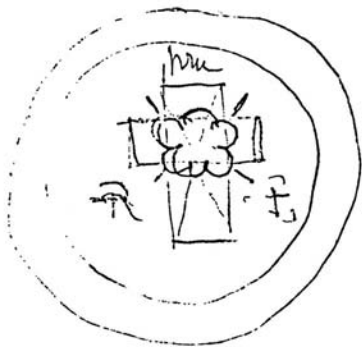
Chief. Per Sanctum Spiritum vivimus.

All together give the L V X signs in Silence.

It is finished.



Went 1:30 AM. Die ~~1~~ April 28th 1900
 GARDEN: sing H D H



Particular vibrations. Beneath Δ $\frac{1}{2}$ and $\frac{1}{4}$ and $\frac{1}{8}$ + 1A0 + L.V.X.
 Round 4 cardinal points. Stand in centre; face E. Tel. image
 before you. Formulate before you the Δ $\frac{1}{2}$ $\frac{1}{4}$ $\frac{1}{8}$ $\frac{1}{16}$ $\frac{1}{32}$ $\frac{1}{64}$ $\frac{1}{128}$ $\frac{1}{256}$ $\frac{1}{512}$ $\frac{1}{1024}$ $\frac{1}{2048}$ $\frac{1}{4096}$ $\frac{1}{8192}$ $\frac{1}{16384}$ $\frac{1}{32768}$ $\frac{1}{65536}$ $\frac{1}{131072}$ $\frac{1}{262144}$ $\frac{1}{524288}$ $\frac{1}{1048576}$ $\frac{1}{2097152}$ $\frac{1}{4194304}$ $\frac{1}{8388608}$ $\frac{1}{16777216}$ $\frac{1}{33554432}$ $\frac{1}{67108864}$ $\frac{1}{134217728}$ $\frac{1}{268435456}$ $\frac{1}{536870912}$ $\frac{1}{1073741824}$ $\frac{1}{2147483648}$ $\frac{1}{4294967296}$ $\frac{1}{8589934592}$ $\frac{1}{17179869184}$ $\frac{1}{34359738368}$ $\frac{1}{68719476736}$ $\frac{1}{137438953472}$ $\frac{1}{274877906944}$ $\frac{1}{549755813888}$ $\frac{1}{1099511627776}$ $\frac{1}{2199023255552}$ $\frac{1}{4398046511104}$ $\frac{1}{8796093022208}$ $\frac{1}{17592186044416}$ $\frac{1}{35184372088832}$ $\frac{1}{70368744177664}$ 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of the Divine & above it. L.W. must rise from his
 throne to acknowledge H.W. So to some only in sleep
 doth H.W. manifest. Iechidai is highest of man above
 & is lower Gemini & Divine consciousness. Higher G.
 is great angel beyond him as archangelic & divine.
 In clearest of 6-6 of L.W. lower Will must aspire.

E.P. Below the Qliphoth are useful Forms

Task of 2.A.M. Expel Q from Nephesh. Balance

Sephiroth of Ruach & Nephesh. Keep N from full.

& let N obey H.W. Unite H & L. W. Let H.W.

descend into N that the H.G. descend to D

Then Nephesh of man becomes as Gemini of E.P.

light unto Qliphoth. "Typhon brother of Osiris"

R. equilibrated in E.P. as a tamed animal
 whereas a man may ride.

S.C. sets beyond S.F.S. Project Thought into Sphere

of H.W., guide of Reason, illumination of H.W.

Select & balance symbol. Thought-ray through

appropriate part of your S.F.S. Receive Macrocosmic

reflection from that point, concentrating consciousness there

Travelling. Thought-ray is an arrow to place. From

sphere of Astral light (here from Nephesh & form

in atmosphere. Reflect & immerse in travelling into it

Project united consciousness into it, but guard your

communication. On again, form sphere at home as

before & project that.

Animals. Luminated sphere of sensation. Governed by

stellars, stam, not l.y. Sephiroth. Pith (2, pithis

Opening.

[Members assembled, clothed, shod.]

Enter the Hierphant. [all rise and salute him. The ceremony of Recognition followeth. But all or one shall show on entering the Temple the Mark ⊗ of the Beast lest the Guardians of the Temple be hasty with them.]

all words and numbers affirmed,
crieth the Hierphant or Mage:-

ABRAHADABRA.

Hail unto Thee, Heru-Ra-Hu,
Ra-Hoor, Abrahadabra, Lord
of the Day!

The Disk of the Sun is sunk in the
Vaters of Ammutet. Let there be,

a gathering of the Lords of Silence!

''' ''' [He knocketh

He riseth, and giveth the 3 signs
of K P & T. Taking the
weapon with which he means to
work throughout, or, if he be assisted
by a child, the appropriate weapon,
he advanceth to the centre
& crieth:

I am armed! I am armed!

I am strong! I am strong!

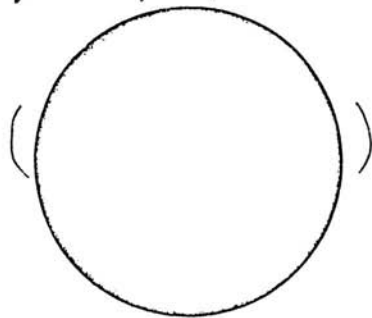
[Goes to the East where dwell
the Undeils.

With my wand I drive back the
Knellers of Water.

[To S. where are Salamanders
Let the dwellers of Fire come, &c.]

Ritual CXX

called
of Passing through the Tuet.



the Fire of my Sword!

[In the North, the home of the Sylphs.

Let the Winds draw back at the waving of my Spear!

[In the W, among the Gnomes

I have imprisoned the inhabitants of earth. Let them keep silence before me!

[Returns to centre
I am armed! I am strong!

Let them bow, adoring the splendour of Re - Hor - A - Hu!

[Next, he performs the 4 adorations as taught unto the outer world.

Followeth the Mystical Dance as taught in secret: or,

Let the Magus trace 11 circles around the room, travelling against the

course of the Sun, for that it is in effect He that is still, the earth revolving.

Let the hymn be sung, or the Mantra recited. But ere he end, let him sing:

"Above, the Gemmed Hyacinth is
----- x
-----"

Then he cometh to the E. of the Throne of Ra & crieth:

Unity uttermost shewed

--- --

--- -- fall me!

prostrating himself to the W.

Then he resumes his Throne, assuming the Right of the

God & Seil:

The Light is mine &c

I have made a secret thou

--- &c. Silence: then:—

ABRAHADABRA III IIIII III
[He knocketh.

Closing.

Abrahadabra!

Hail unto Thee, that art Ra
thy Resting! The Disk of
Khephra stealeth up from the waters
of Amemet: it is the Horn of the
Dispensal of the Lords of Silence.

III IIII III [He knocketh.

Rising, he doth the ceremony, precisely
as in the Opening unto the 2nd verse
of the Song called the Spell. But he greets
with the Sun, as alluring Nature to
resume her sway. At the E. of the
Throne of Ra he standeth & crieth:
It is the Hour of the Feast of Ra-Hoor-Khuit.

Lifting up the Cakes of the Holy One of
Light, the Priest shall recite

My life an hawk! I perch upon that
abode of the Aat on the festival of
the Mighty One of Light. Let us
live upon that which the Gods
give us, & the Khui; let us live
& get power by these cakes; let us
eat them before the Gods & the Khui;
let us get power by these cakes!
Let us eat thereof under the
shade of the leaves of the palm tree
of Khethoor, our Lady & our Holy
One of Heaven! Let the offering
of the sacrifice [He maketh such
and the offering of cakes] He lifteth them
and vessels of libation [He poureth it
he maketh in Ammet!

My head is like unto the Head of Ra,
and my limbs are strong as the limbs
of Tum. My tongue is the

tongue of Ptah & my tongue is the
tongue of our Lady Khethoor.

I utter the words of my Father Tum;
the handmaid of Seb is constrained,
and all are bowed in Tum before
me. They glorify me in their hymns.
divine Hair of Seb is the name wherein
they do invoke me to protect the earth,
who am its Lord and God. The
god Seb refreshing me maketh
his trust as mine own. The
dwellers in Ammet bow down their
heads unto me, for I am their Lord
& their Bull.

I am more powerful than the Lord of Time;
I shall enjoy the pleasures of life, and give
the blessing over millions of years.

The then resumed the Person of Ra,
in the Right of the God, saying

"The Light is mine &c

I have closed my secret door
unto Puigellon, O Ra! Thine, Tuu,
Puie, Kheperu; and Thine, Huathoor
— &c &c.

Rising he turned to the W. as
some say to the S., saying with the
gr &

Hathoor, Lady of Amentet, mighty dweller
The Funeral Mountain, eye of Ra,
dweller before Him, heartful of soul
The boat of Millions of Years, be thou
merciful unto us, & let Thy Light &
sanctity be with us Thy Lovers in the
house of Peace! Ahahadabra!
III IIII III [The Knockerth.

[This opening and closing of the Temple is
observable on all occasions. Any other
ceremony, such as Evocation, Invocation, Initiation,
and all Secret Rituals, should be performed
when the Temple is open. Also, in the case
of Initiates their Birth, Death, and Marriage,
(with such additional rituals as may be taught)
should take place actually in open temple.
Followeth the Ceremony of admitting a
Neophyte to the mysteries, which is to
be performed upon him before he is admitted
to any ordeal.]

The Ritual called
Passing through the Tuet.

The Officers are Three in Number.

Invincible are Ta-Nekh for Huat and
Resonant for Hadit. Hence cometh
forth Visible; the lowest point of the
Red Triangle of our Order, Akh-f-e-khaseu
in Ra-Hoor-Khuit. The Ceremony is

to join the Candidate, or Ego, with Him.

The Officer is also Tem, to open; Ra, to close;
Khephera, to admit; and Ahathoor, to Seal
the Grade. He is thus the Pentagram in himself,
Thou! the Hierophant. His dress is that of the
Magus described by Abramelin. The Wand is
in his hand; but the spear and sword are ready.
The Candidate, dressed as in his custom, fasts for
four and twenty hours. Before the admission
he eats a full meal. Then, the Officer,
approaching, saith:

Hail! Hail unto Thee, O Tem, who comest
forth from the abysses of water! Hail unto
Thee, who shinest with double splendour;
let thy words be spoken with might unto
those Khes that abide in the Hall, and
let ----- triumphant enter into their
assembly. ----- hath performed the
decees which hath been spoken to



the members of Ra at eventide; therefore
let him come forth as a living. ^{her} Khe-
in the Place of the Dead; let the
Gods rejoice, one and all, crying aloud:

Hail!! even as they cry: Hail, O
Ptah, that ariseth from the Holy Place
! The Ancient One that is in Annen!

[The Candidate then addresses; and is
led in the shroud of a corpse. His feet and
hands are wrapped closely, his mouth is
stuffed, and his eyes ^{are} blind-folded. He
is then placed in the Coffin. The Officer
approaches, now that the Coffin has been
carried into the darkened temple. He
steps with a napkin dipped in the consecrated
water the nostrils of the Candidate, much
distressing him.]

Hail, thou God Tamen, grant unto me
its sweet breath that dwelleth in

thy nostrils!

[The Officer mingles the nostrils of the
Candidate, and breathes from his nostrils
upon them.]

Honour to thee, O thou Lord of Brightness,
at the head of the Great House, prince of the
night and of thick darkness I am come forth
as a pure Khe- My two hands are behind me
and my lot is as that of my forefathers! O
grant thou me thy mouth that I may speak
therewith and guide thou to me mine heart
in the hour of cloud and darkness!

[The Officer removes the mouth-wrapping,
and kisses the Candidate upon the mouth.]
Honour to thee, O Ra, who in thy setting art Tarn-Ker-
Kheut, o thou divine One, o Thou who hast formulated
by Father and made fertile thy Mother! Thou prince of
Orb, whence all things arise!

When thou appearedst in the bosom of thy Bark thou
shoutest for joy at thee, thou maker of the Gods. Thou
didst stretch out the heaven wherein thy two eyes
might travel, thou didst make the earth to be a
rest chamber for thy Khe-ut, so that every man
might know his fellow. The Sekhet Boat is glad,

and the Matet Boat rejoiceth, and they
greet thee with exultation as thou journeyest
along. The God Nu is content and thy measures
are satisfied. The Uraeus hath overthrown
thine enemies and thou hast carried off the
legs of Apep!

[The Officer unbinds the legs of the Candidate.
Thou art beautiful, O Ra, each day; and thy
mother Nut embrace thee; thou settest in
beauty and thy heart is glad in the horizon
of Menne the mountain of the West; and the Holy
Goes thereof rejoice. The hearts of the Lords of the
Tent are glad when thou sendest forth thy
light in Amemet; their two eyes are directed
towards thee!

[The Officer removes the eye-bandage,
makes a flash of light, and gazes deeply
into the eyes of the Candidate], as he says:]
Thy press forward to see thee; their hearts rejoice
when they see thee at the end!

Thou hearkenest unto the cries of them that
are in the funeral chest: thou dost away
with their helplesness and distress!

the wild that are about them.

[The Officer unbinds and presses the hands of the Candidate.]

I am thy father that lifted thee up!

[He raises the Candidate.]

Thou givest breath to their nostrils, and they take hold of the bows of thy Bark in the horizon of Heaven. Thou art heart, what every day, O Ra! May thy mother Nuit embrace ----- victorious!

[The Officer looses and lets fall the shroud, and embraces the Candidate.]

[The Officer leaves the Candidate, and circumambulates the temple 11 times wilderness, chanting the song: "Even as the trader's breath" &c

He then approaches the Candidate and says:]

Repent after me: I who am nothing deny all that I was; I who am nothing affirm all that I shall be.

I swear that as Nuit is about me, is Hadit is within me, so am I

Ra-Hoor-Khuit! And Blessing and Washings be Best, the Prophet of the Lonely Star!

[The Officer, withholding the Brand 666 from the altar, marks the Candidate on brow, heart, and hand.]

[The Officer now circumambulates the temple 11 times, reciting:]
I am the girdle of the robe of the god Ma

[Here he robes Candidate in the propin robe] which shineth and sheddeth light upon that which belongeth to his breast, sending forth light into the darkness, bringing to peace the two gods that are at war in his heart.
Hine is the mighty spell that saith is up

him that was fallen
I have taken possession of the Lord of Darkness;
I have rescued the Eye of the Sun.

I have brought forth Thoth, and made even the scales of the Balance.

Hine is the Ureos crown; that is in my body; it shineth as of hyacinth and rock-crystal; my home is among the firs of Lepisi virginia.

I am he that sheddeth light in the darkness: the darkness is made light and bright by me.

I have given light in the darkness I have overthrown the devonness. I have sung praises to them that dwell in the darkness: I have raised up those that wept, that had hidden their faces and sunk down for sorrow; and they did do it then upon me.

Hail, for I am the whose voice is silence.

I have opened the way; I have made light the darkness; I am come, having made an end of the darkness, which hath become light indeed.

The lights are turned fully on. The Candidate is led from the temple to the

My arms are the arms of Heil!
 My spine is the spine of Sado!
 My [bustling] is the [bustling] of Asen!
 My [bustling] is the [bustling] of Asen!
 My reins are the reins of the leading Moralia!
 My chest is the chest of the mighty and terrible One!
 My belly and back are the belly and back of Sakhel!
 My buttocks are the buttocks of the eye of floor!
 My hips and legs are the hips and legs of Hail!
 My feet are the feet of Pith!
 My bones are the bones of the living Gods!
 There is no member of my body which is not the member of some God!

[The Officer, who has touched each part of the Candidate (as he has named it) with his wand, now raises him from the boat, and embraces him, kissing his brow. Then cries he with a loud voice:

Abrahamabra! I receive thee into the Order of

Θελημα! [He knows III IIII III]

[The boat has been removed. The Candidate kneels at the altar, while the Officer makes the great invocation from his throne. They then walk round the temple eleven times, widdlers times, the left arm of the Officer round the waist of the Candidate, and the Candidates' right arm around him. The Officer sayeth as They go:]
 I am a swabber! I am a swabber! I am the

Scorpion, the daughter of Ra.

Hail, ye gods whose seat is sweet! Hail, ye gods whose seat is sweet!
 Hail then Flame that cometh forth from the horizon!
 Hail, O Ra Lord of the city, stretch out thine hand unto me, let me advance with my riding, for my speech is of great gladness. Open the doors to me, and I will declare the things that I have seen!
 Houshest become the divine Prince of the Brute of the sun; unto him hath been given the Name of his father Osiris. Have stretched out my arms at the word of Osiris; I am entered in, I am justified, I come forth worthy at the gate. I am pure at the place of the Passage of Souls; I have destroyed the evil that clung to my members upon earth. Hail, ye twin hawks upon your pinnales, ye that guard the gate of the Abyes, for I am made as ye! I am the that cometh forth by day, I have passed through the hidden ways; yea -- I am He, the Boundless Spirit, having my lot in the feet; strong, & the immortal fire!
 I am He, the Truth!
 I am He, that hate that evil shall be wrought in the world!
 I am He that lighteth and humbly doth!
 I am He, from whom at the shore of the life of the world.
 I am He whose mouth ever floweth!

I am He, the begetter and manifestor unto the Light!
 I am He, the Grace of the World!
 The Heart-gift with a Serpent is my Name!
 [They go up to the throne
 buy seat, O my Throne, arise unto me! And - he Ye round about me! [He sets Candidate on his own Throne]
 I am ye Lord, O ye Gods, arise ye and take your places in my train!
 [The Officer prostrates himself before the Candidate, and worships him.]
 [The Officer rises and takes his spear from beside the Candidate. He touches with its point the brand 666 & says:
 As this brand is not to be effaced from thy body, so is this initiation not to be effaced from thy soul!
 [The Officer then leads him from the Thymble and biddeth him stand at the altar, while the Closing is performed. Afterward he may entertain him in the precincts of the Holy House to a banquet, and act friendly toward him.]

Egypt 1402

at No 23



1. The rituals orders & rules of the secret and public worship of Ra-Hoor-Khuit.
2. Graph Gnostic notes & comments on the Book of the Law. 1904
3. How the Scarlet Woman (his wife Rose) wrote the Hoor Khuit.
4. Some coincidences of the Gnostic.
5. Correct diagrams of the Tarot Trumps.
6. Rose starts for Egypt Oct. 1907

1904 - 1907.

at No 24

21107 1904

This is the ritual of passing through the waters: but the invocations are to be got from ancient Egyptian papyrus as taught. 1. Hoor, bear the message of this ceremony and magical act and ritual to the Beast, the prophet of the Hoor Khuit.

There are 13 parts: the key is the Hanged Man of the Tarot for D is the 13th letter.



1. Without a word of warning
the candidate is taken to
the Chamber of Initiation
and affixed to a great
cross in a position to cause
some pain. There is no support
for the head. He is left alone.

2. In Silence Hoor - pa - kraat
is invoked - as in old ritual
to defend him.

3. He is taken down & tried
as in Book of Dead.
But being found guilty

he is

4. stripped of all his
attributes - banishing of
all symbols (by a new
ritual to be revealed.) - & made
naked
after which he is

5. Scourged

6. It being now midday, the
adoration is made to the
exalted ~~Maat~~ ^{the Lion}
~~the Lion~~ ^{shephor}

7. He is left as dead

8. It being now midnight, the
adoration is made unto
Khephra the Beetle.



9. The Anklet is made upon him, she is raised to life, & clothed in the robe of rose & gold.
10. The wand of D. P. is given to him.
11. He is given the sword
12. The insight of Hono is given unto him in the power of Hono & his. He is Asar.
13. The magical force is aroused in him: he hath ecstasy
In that ecstasy he is left to

do what he will.

The ritual of passing through the earth is simple: the candidate is in a quite dark chamber during 3 days & nights. A watcher, of whose presence he should be unaware, shall give him food during his sleep, stealthily sliding into the room & leaving it. The door is of course open: should he come out he is to be ~~beaten~~. ~~The earth is~~ rapidly conveyed far from the House.

The officers are always.

Ankh-f-na-Khonsu (m) = RHK

Bes-n-maut (m) = H

Ta-nekh (f) = N

B T

The red ∇

A

A. only. touches candidate.

B. & T. may be present or
not: They are the force behind A.

B. is the force of Matter in
Ether.

T. the Force of Generation & Light

Their union produces A.

The force of Magic Union
 Φ , Occult power = $\overline{F}$, m
the force of the Key of Δ , &
reflected Light, the Moon.

But for private work.

The Beast is Hachit

The Scarlet Woman Wait

& she is above him ever.

Let him never assume power!

Let him ever look to her!

Amen!

For this she wears the blue
& gold abbaï of Nu, & the
indigo nemyss.

He wears the scarlet & gold
abbaï, & the green nemyss.

They work mostly in Egyptian,
which they will be taught to
pronounce. He wears the
winged globe.

For open work he can wear
the Abamelin things
with the Ankhsukhous symbols.
Bes on want both the colors
& symbols thereof
so for Tanech.

Name-coincidences of Qabalah.

$\text{H} = 8$ = the sign I was born under
= $\text{H}'\text{H}$ = 418 = 2 a O sign.

418 = Abrahamabra = Ra-Hoor.
= Boleskine $\text{H}'\text{H}$ $\text{H}'\text{H}$

also 8 is the great symbol I adore.

So is O

O = H in The Book of Thoth.

H = 111 with all its great
meanings. O = 6

Now 666 = My name

= the number of the
stellé

= the number of the
Beast.

= the number of the O

Invocation of Horus

according
to the
Divine Vision

of
1519^x

the Seer

To be performed before an open window
to the E. or N. without incense. The
room filled with jewels, but only diamonds
to be worn. A sword, unconsecrated.
44 pearl beads, to be told. Stand.
Bright daylight at 12.30 noon.
- oak doors. White robes: bare feet.
Be very loud. Overt.

* Osanda = his wife etc.

Skeleton

1 Use the sign of Apephus & Typhon.

His wife then after; when

The preliminary libation was cancelled.

Confession.

Preliminary.
Bansh.
L.B.R. ★
to ★
Flamy Tuvil
Abrahalebra.

I woke
as before

I omit. R.

Unprepared and uninvoking Thee,
I, O' my, the R.R. & A.C. am here
in Thy Presence - for Thou art
Everywhere, O Lord Hous! -
to confess humbly before Thee
my neglect and scorn
of Thee.

How shall I humble myself
enough before Thee? Thou
art the mighty and unconquered
Lord of the Universe: I am

a spark of Thine unalterable
Radiance.

How should I approach Thee?
- but Thou art Everywhere.
But Thou hast graciously
designed to call me
unto Thee, to this Exorcism
of Art, that I may be
Thy Servant, Thine Adept.
O Bright One, O Son of
Eternity! Thou hast

called me - should I not
 then hasten to Thy Presence?
 With unwashed hands therefore
 I come unto Thee and I
 lament my wandering from
 Thee but Thou knowest!
 Yea! I have done evil!
 If we blasphemed Thee,
 why should I therefore
 forsake Thee? But Thou

art the Avenger; all is
 with Thee.

I bow my neck before
 Thee; and as once Thy
 Sword was upon it, so
 I am in Thy hands. Strike
 if Thou wilt: spare if
 Thou wilt: but accept me
 as I am.

My trust is in Thee: shall
 I be confounded?
 This Ritual of Art; this

Forty and Fourfold Invocation;
 this Sacrifice of Blood;
 these I do not comprehend.

It is enough if I obey
 Thy Decree; did Thy
 fiat go forth for my
 eternal misery, were it
 not my joy to execute
 Thy Sentence on myself?
 For why? For that
 All is in Thee and of

There; it is enough if I
 hum up in the intolérable
 glory of Thy presence.

Enough! I hum toward
 Thy Promise.

Doubtful are the Words:
 Dark are the Ways: but in
 Thy Words and Ways we are
 right. Thus then now as
 ever, I enter the Path of
 Darkness, if haply so I may
 attain the light. Hail!

For S II 7
 Mine is the Head of the Hawk
 Abrahadabra! Sgn.
 etc.

at every "Thee I invoke" give Sigm.

α I ρ

Strike, strike the master chord!
 Draw, draw the Flaming Sword!
 Crowned Child and Crying Lord
Horns, avenger!

; O Thou of the Head of the
 Hawk! Thee Thee I invoke.

A Thou only-begotten child of
 Osiris Thy Father, and Isis
 Thy mother. He that was
 slain; She that bore Thee
 in Her womb, flying from the
 Terror of the Water
 Thee, Thee, I invoke!



2. O Thou whose Apron c.
is of flashing White, whiter
than the Forehead of the
Morning
Thee Thee I invoke

B. O Thou who hast Formulated
Thy Father and made fertile
Thy Mother!
Thee Thee I invoke!

3. O Thou whose garment is
of golden glory, with the
azure bars of sky!
Thee Thee I invoke!

Thou who didst-avenge
the Horror of Death;
Thou, the slayer of
Typhon! Thou who didst
lift Thine arms, and the
Dryads of Death were as
dust; Thou who didst
smite Thine Head, and
the Crocodile of Nile
was chased before Thee!
Thee Thee I invoke.

4. O Thou whose Vennys
hideth the Universe with
night, the impermeable
Blue!
Thee Thee I invoke!

D. Thou who travellest in
the Boat of Ra, abiding
at the Helm of the After
hob of the Sektel Boat
Thee Thee I invoke!

5. Thou who bearest the
Wind of Double Power!

Three Three I invoke!

E. Then about whose presence
is shed the darkness
of Blue Light, the
unfathomable glory of
the utmost Ether, the
untravelled, the unthinkable
immensity of space. Then
who concentrest all the
Thirty Ethers in one
dancing sphere of Fire!
Three Three I invoke!

Remain in size to close of S IV &

6. O thou who bearest the
Rose and Cross of Life
and Light!
Three Three I invoke!

The Voice of the Five
The Voice of the Six
The Voice of the Eleven
E. and the V.S.
Abrahadabra!

3 $\frac{\omega}{11}$ 3

Strike, strike etc.

1. By thy name of Ra
I invoke Thee, Hawk
of the Sun, the glorious one!

2. By thy name Harmachis,
Godd of the Brilliant
Morning, I invoke Thee!

3. By thy name Man,
I invoke Thee, Lord of
the Midday Sun.

4. By thy name Tonn

Hawk of the Dawn, crimson
Splendor of the Sunset, I
invoke Thee!

5. By thy name Khep-Ra
I invoke Thee, O Beetle
of the hidden Mystery
of Midnight!

A. By thy name Hen-pa-
Kraet, Lord of Silence,
Beautiful Child that
standest on the Arrows

of the Deep,
I invoke Thee!

B. By thy name of Apollo,
I invoke Thee, O man
of Strength and Splendor,
O poet, O father!

C. By thy name of Phobos,
that drivest thy chariot
through the Heavens of
Zeus, I invoke Thee!



D. By Thy name of Odhin
I invoke Thee, O warrior
of the North, O Remover
of the Sages!

E. By Thy name of
Seshuma, O child
of the Flaming Star,
I invoke Thee

F. By Thine own, Thy secret
name Hoo-li,
Thee I invoke.

The Names are Five

The Names are Six

The Names are Eleven
Five the MS

Abrahadabra!

Behold I stand in the
midst. Mine is the
symbol of Osiris; to Thee
are mine eyes ever turned.

Unto the splendour of Geburah,
the magnificence of Chesed, the mystery of Daath
thither I lift up mine eyes.

Thus have I sought, and I
have sought the Unity:
hear Thou me!



ω
III

1. Mine is the Head of the
Man and my insight is
keen as the Hawk's!
By my head I invoke Thee!
- A. I am the only-begotten
child of my Father and
Mother. My Father is dead;
my Mother bore me with
labour and pain and fear.
By my body I invoke Thee.
2. About me shine the
Diamonds of Radiance
white and pure.
By ^{their brightness} ~~my crown~~ I invoke Thee

- B. Mine is the Red Triangle
Reversed, the Sign
given of none, save it
he ~~from~~ ^{of Thee}, O Lord!
By the Lamen I invoke Thee
3. Mine is the garment of
white sown with gold,
the fleshing abbai that
I wear. By my robe I invoke Thee
- C. Mine is the Sign of
Maphis and Typhsin!
By the sign I invoke Thee
4. Mine is the turban of

The pearl beads broke
on the ty: so I changed
the iron



gold
white and red, and mine
the blue vigour of the
intimate air!

By my crown I invoke Thee
D. My ^{magical} ~~fragile~~ ^{fragile} ~~travel~~ ^{travel} on
the Bank of the Akasa;
the Beads of Pearl:

So run I after Thee in

thy car of glory.

By the ~~pipelike~~ ^{pipelike} I invoke Thee
5. I hear the Word of
Double Power in the
Voice of the Master
Abrahadebra

By the Word I invoke Thee

E. Nine are the dark-blue
waves of music in the
Song that I made of
old to invoke Thee

Strike Strike

By the Song I invoke Thee
6. In my hand is thy

Sword of Revenge; let
it strike at Thy Bidding

By the sword I invoke Thee!
The Voice of the Five
The Voice of the Six
Eleven are the Voices
Abrahadebra!

8 IV T

Repeat 2 I & in the 1st

Person. Behold He is in Me and
(in Thine)
Remain in Sign of 8 IV T (6)

Therefore I say unto Thee: Come
Thou forth and dwell in me;
So that every my Spirit, whether
of the Firmament, or of the Ether,
or of the Earth or under the
Earth; or on dry land or in the
Water, of Whirling Air or of
mashing fire; and every spell
and Scream of God the

The dance
 6 Nūt - 6 Hādīt ! 6 Rā Hōv Kūit-
 Strong Queen ! So far Sheen ! 6 the light-unseen!

The Supreme ritual
 Nūt as 𐎎𐎐 Hādīt as 𐎎, being
 the result of 15,9 ^{overt} = Priest, 𐎎 as
 Rā - Hōv - Kūit. But this is as secret
 as it is dangerous.

Nūt
 Hādīt
 𐎎 R - H - K 𐎎 A - t - K 𐎎
 K Kether 2
 = Daath
 Chokmah & Binah.

The Mautnes.
 1. 6 𐎎
 2.

Vast The may be Three.

Abrahadabra.

The Adoration - inscription.

Close by hemstitching.



Peter-R. König (Hrsg.)

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Aus dem Inhalt: Aleister Crowley und die haitianischen Götter / Die Geschichte des OTOA (1921-1985) / Monastery of the Seven Rays - Gnosis des Feuers / Bemerkungen zur lokalen Geschichte des OTOA / "Ljubezen je zakon" oder "ljubav pod voljom"? / Auszüge aus der Korrespondenz Bertiaux-König / Administration des OTOA / Ein Gnostischer Computer / Fragen und Antworten zu den Sukzessionen Gnostischer Bischöfe / Die Zombie-Macher / Grad-System von OTOA und Memphis-Misraim / Das Sexualmagische System des OTOA / Ophitische Sexualmagie / Tempel der Methodologie / Shivas Messe / Das Jesus-Judas-Mysterium / Der Kelch der Ekstase und das Himmlische Brot / Meditation über den Göttlichen Phallus / XI°-Ritual*Luage Mysterium / Ritual des Schwarzen Sterns / Das Chöd-Ritual / Kommunikation mit LAM / Rivers of Babalon / Appendix: Theodor Reuss und Sex / Aleister Crowley: IX° Emblems and Mode of Use / Dokumentarische Anhänge I und II / "Caliphat" und Polizei //



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EIN LEBEN FÜR DIE ROSE (ARNOLDO KRUMM-HELLER)

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Hat der Autor bislang rein dokumentarische Werke vorgelegt, die die Historie des OTO-Phänomens abbildeten, so folgt hier nun eine große Gegenüberstellung der libertinistischen und asketischen Gnosis der OTO-Gruppen. Die hier vorgestellten Gruppen reichen vom OTO zur FRA, streifen Theosophie, Hermetic Brotherhood of Light, AMORC und AAORRAC und geben sogar dem verwandten Lectorium Rosicrucianum Gelegenheit, sich zu asketischer und libertinistischer Sexualmagie zu äußern. Allen gemeinsam ist, daß es heutige, im ethnologischen Untergrund wirkende Organisationen sind, die Erlösung in Wohnzimmer-Tempeln suchen.

Neben der sensationellen Biographie Krumm-Hellers handelt die vorliegende Studie von den Gnostischen Systemen der Pistis Sophia, dem OTO unter Theodor Reuß und unter Aleister Crowley, der Pansophia, der Frauenfeindlichkeit in der FRA, im OTO und in der Fraternitas Saturni. Wir begegnen außerdem: Carl Kellner, Clément de Saint-Marq, E.C.H. Peithmann, E.T. Kurtzahn, P.B. Ran-dolph, Oscar R. Schlag, Karl Germer, M.R. Motta, Heinrich Tränker, einem Protagonisten der Homöopathie: Herbert Fritsche, Baphomet und dem Logen-Eggregor GOTOS der Saturn-Logen.

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