

Whare Ra – 0=0.

Table of Contents

- Meditation of the 0=0 Grade
- Plan of the Temple for 0=0 Ceremony
- Ritual of the 0=0 Ceremony
- Allocution on 0=0 Ceremony
- Lecture on 0=0 Ceremony

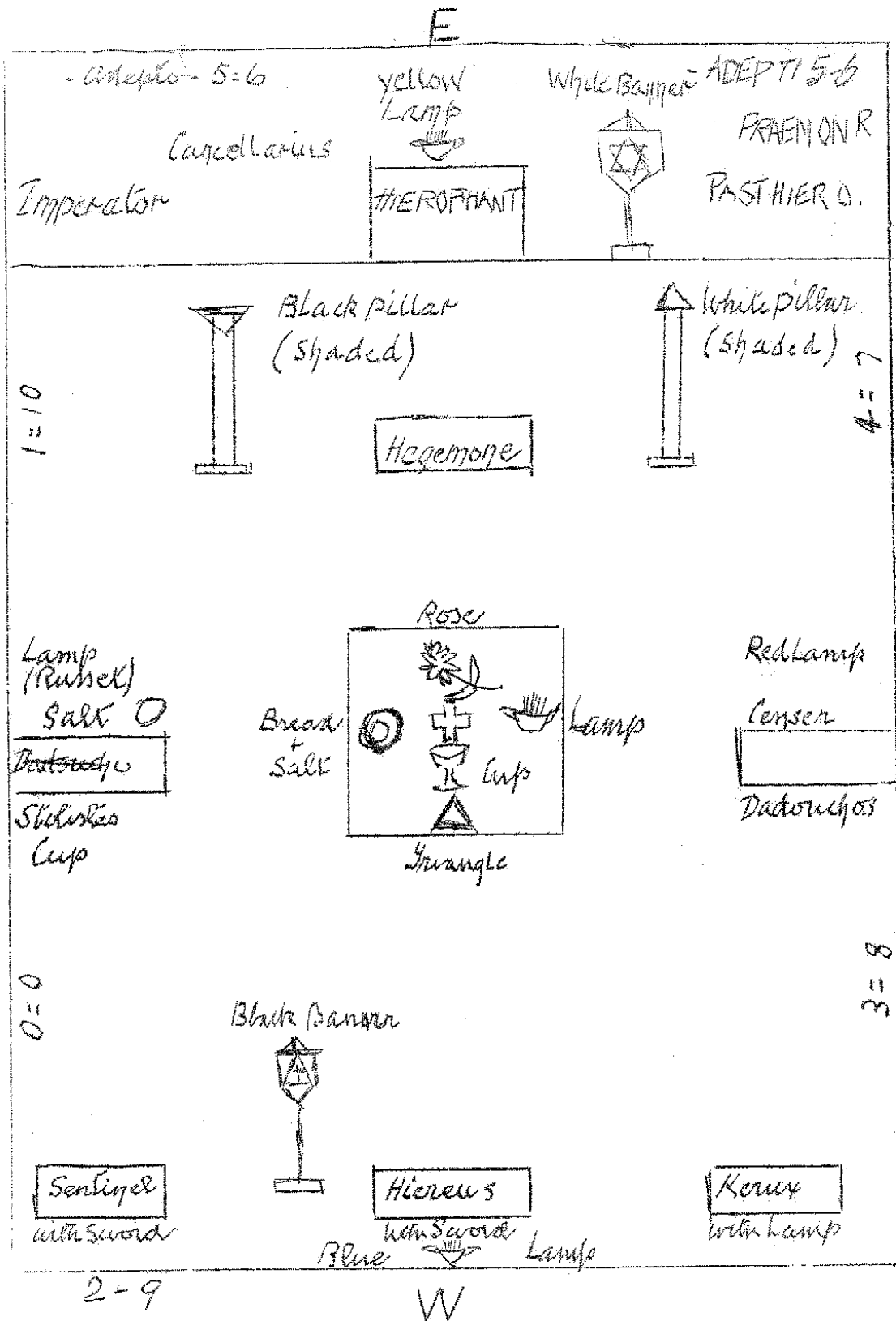
Meditation

Let the neophyte practice meditation daily. Endeavour to render his mind a blank for a period beginning with five minutes and gradually increasing to 15 or to 20 minutes.

During this time his body should be relaxed and his breathing regular and placid. His heart should be filled with peace and loving kindness.

Let him now consider a point as defined in Mathematics, having position but not magnitude, and let him note the ideas to which this gives rise, concentrating his faculties on this as a focus.

Let him endeavour to realise the Immanence of the Divine throughout nature in all her aspects.



0=0 Grade of the First Order of the Stella Matutina

Officers

Imperator	Praemonstrator,	Cancellarius.
Hiereus,	Red robe, lamen, crown-headed sceptre.	
Hiereus ,	Black robe, lamen, sword.	
Hegemon,	White robe, lamen, sword.	
Stolistes,	Lamen, cup of lustral water.	
Kerux,	Lamen, lamp, wand.	
Sentinel	(without portal) sword	

Requirements

For Altar	red rose, cross, triangle, chalice, patten, salt, bread, lamp.
For pillars	red lamp, white lamp.
Portals.	
For candidate	hoodwink, robe, sample sash.
Roll of membership.	
Chemical change.	
Book of Minutes.	

Opening

When Members are assembled and clothed, all officers except the Hierophant rise.

Hierophant gives one knock.

Kerux (Kerukaine) goes to right of Hierophant, faces West elevates his wand and says:

Ker: Hekas, Hekas, Este Bibeloi.

(Kerux returns to his place by South & West giving the Grade Sign as he passes the Throne of the East.)

(Note: In all movements of Officers and Members, the course of the Sun (a clockwise direction) must be followed, except in the reverse Circumambulation, though it may not invariably be necessary to pass immediately in front of the Hierophant; but when this latter is done the Grade Salute must be given, as also when well within the Portal on entering or leaving the Hall. The Grade sign must be made in the direction of movement (clockwise), except when entering or leaving the Hall; when it is made towards the Hierophant.)

Hiero: Fraters et Sorores of the Order of the Stella Matutina assist me to open the Hall of the Neophytes.

(All rise.)

Frater Kerux, see that the Hall is properly guarded.

(Kerux ascertains that the Hall is properly guarded by giving one knock, (or he unlocks the door, looks out, and recloses and relocks the door. Sentinel replies by giving one knock with the hilt of his Sword. (This applies also to closing.) (If Sentinel is not present, Kerux gives knock in reply to himself.)

Ker: Very Honoured Hierophant, the Hall is properly guarded.

Hiero: Honoured Hiereus, guard the hither side of the Portal and assure yourself that all present have beheld the Morning Star.

(Hiereus passes to the door, stands in front of it with Sword, Kerux at his right hand with lamp and wand.)

Hs: Fraters et Sorores of the Order of the Stella Matutina, give the Signs of the Neophyte. (Done)

(Hiereus gives Signs.)

Very Honoured Hierophant, all present have been so honoured.

(Hiereus returns to his place. Hierophant repeats the Signs.)

Hiero: Let the number of Officers of the Grade and the nature of their Offices be proclaimed once again, that the powers whose Images they are may be re-awakened in the spheres of those now present and in the sphere of this Order, for by Names and Images are all powers awakened and re-awakened.

(Gives Sign of Silence.)

Honoured Hiereus, how many Chief Officers are there in this Grade?

Hs: There are three Chief Officers: the Hierophant, Hiereus and Hegemon (*Hierephantia, Hiereia, and Hegemone*)

Hiero: Is there any peculiarity in these Names?

Hs: They all commence with the letter 'H.'

Hiero: And of what is this Letter the symbol?

Hs: Of Life, because the letter 'H' is our mode of representing the ancient Greek aspirate or breathing, and Breath is evidence of Life.

Hiero: How many lesser Officers are there?

Hs: There are three besides the Sentinel: Kerux (*Kerukaina*), Stolistes (*Stolistria*), and Dadouchos (*Dadouche*). The Sentinel is without the Hall and has a sword in his hand to keep out intruders. It is his duty to prepare the Candidate.

Hiero: Frater Dadouchos, your station and duties?

Dad: My station is in the South to symbolise Heat and Dryness, and my duty is to see that the Lamp and Fires of the Temple are ready at the Opening, and to watch over the Censer and Incense, and to consecrate the Hall and the Fraters and Sorores and the Candidate with Fire.

Hiero: Frater Stolistes, your station and duties?

Sto: My station is in the North, to symbolise Cold and Moisture, and my duties are to see that the Robes and Collars and Insignia of the Officers are ready at the Opening, and to watch over the Cup of Lustral Water and to purify the Hall and the Fraters .and Sorores and the Candidate with Water.

Hiero: Frater Kerux, your station and duties?

Ker: My place is within the Portal; my duties are to see that the furniture of the Hall is properly arranged at the Opening, and to guard the inner side of the Portal, to admit Fraters and Sorores, and to watch over the reception of the Candidate, and to lead all mystic Circumambulations, carry the Lamp of my Office, and to make all reports and announcements. My Lamp is the symbol of the Hidden Knowledge and my Wand is the symbol of its directing power.

Hiero: Honoured Hegemon, your station and duties?

Heg: My station is between the Two Pillars of Hermes and of Solomon, and my face is towards the Cubical Altar of the Universe. My duty is to watch over the Gateway of the Hidden Knowledge, for I am the Reconciler between Light and Darkness. I watch over the reception of the Candidate and assist in his preparation, and I lead him in the Pathway that conducts from Darkness to Light. The white colour of my robe is the colour of Purity, my ensign of Office is a Mitre-headed Sceptre, to symbolise religion which guides and regulates Life, and my Office symbolises those higher Aspirations of the Soul which should guide its action.

Hiero: Honoured Hiereus, your station and duties?

Hs: My station is on the Throne of the West and is a symbol of increase of Darkness and decrease of Light, and I am the Master of Darkness. I keep the Gateway of the West and watch over the reception of the Candidate and over lesser Officers in the doing of their work. My black robe is an image of the Darkness that was upon the face of the Waters. I carry the Sword of Judgment and the Banner of the Evening Twilight, which is the Banner of the West, and I am called Fortitude by the Unhappy.

Hiero: My station is on the Throne of the East in the place where the Sun rises, and I am Master of the Hall, governing it according to the Laws of the Order, as He whose image I am is the Master of all who work for the Hidden Knowledge. My robe is red because of Uncreated Fire and Created Fire, and I hold the Sceptre of Power and the Banner of the Morning Light, which is the Banner of the East. I am called Power and Mercy and Light and Abundance, and I am the Expounder of the Mysteries.

Frater Stolistes, I command you to purify the Hall and Members with Water.

(Stolistes goes to the East and faces Hierophant, salutes and makes a cross with Cup and sprinkles thrice with the first and second fingers and the thumb of right hand. Passes to the South, West, and North, facing each point as he repeats cross and sprinkling, completes circle by returning to East where he faces East and says:)

Sto: I purify with Water.

(Salutes the Throne and returns to his place by South and West.)

Hiero: Frater Dadouchos, I command you to consecrate the Hall and Members with Fire.

(Dadouchos passes to East by West and North, faces Hierophant, salutes, holds Thurible chain short and makes a cross then lengthens the chain and censes with three forward swings. Passes South, West and North, facing each point, making (a cross) and three swings, completes circle by returning East, faces Hierophant and raises the Thurible on high sayings)

Dad: I consecrate with Fire.

(Salutes the Throne and returns to his place direct.)

(Kerux leaves his seat and goes to North, near Stolistes, facing East.)

Hiero: Let the Mystic Circumambulation take place in the Pathway of Light.

(In the following order: Hegemon, Hiereus, Members, Stolistes, Dadouchos and last Kerux passes to North, halts; Hegemon passes by South and West where he is joined by Hiereus carrying the Banner of the West in his left hand and Sword in his right and they pass on. (Hegemon in front of the Hiereus) and take their places behind Kerux, Dadouchos follows Hegemon from South and then Hiereus to step between them, the other members, if not too numerous forming up behind Hiereus, as the procession passes them: if many present or if the room is small it is that the officers only should go round. And so pass to North where Stolistes, takes his place on the left hand of Dadouchos, Kerux, Hegemon, Hiereus, Stolistes and Dadouchos pass round the Hall with As each passes Banner of East, he salutes with the O=O Sign in the direction of progress.

Hiereus passes Hierophant once, Hegemon twice, and the rest three times, and after salute return to places with Sun.

Hierophant stands holding the Banner of the East in his left hand and his Sceptre in his right.)

Hiero: The Mystical Circumambulation, symbolical of the rise of Light is accomplished.

Let us adore the Lord of the Universe and Spaces.

(All turn East and Salute, repeating the salute at each adoration, then give the Sign of Silence.)

Hiero: Holy are Thou, Lord of the Universe! *(Salute)*
Holy are Thou, Whom Nature hath not formed! *(Salute)*
Holy are Thou, the Vast and the Mighty One! *(Salute and remain bent)*
Lord of the Light and of the Darkness! *(Sign of Silence)*

(Hierophant, Hiereus, Hegemon and Kerux raise Banners, Sceptres, Sword and Wand on high then sink them in salutation.)

Hiero: Frater Kerux, in the name of the Lord of the Universe, who works in Silence and Whom naught by Silence can express. I command you to declare that I have opened the Hall of the Neophytes.

(Kerux passes Northeast in front of Hierophant's Throne, going by North, faces West, and raises his wand)

Ker: In the name of the Lord of the Universe, Who works in Silence and Whom naught but Silence can express, I declare that the Day Star has arisen and the Shadows flee away.

(Kerux lowers his wand)

Hiero: *(knocks)* Khabs

Hs: *(knocks)* Am

Heg: *(knocks)* Pekht

Hs: *(knocks)* Konx

Heg: *(knocks)* Om

Hiero: *(knocks)* Pax

Heg: *(knocks)* Light

Hiero: *(knocks)* In

Hs: *(knocks)* Extension

(All make Signs and resume seats. Kerux removes Rose, Lamp, Chalice, and Patten from Altar.)

Minutes of the last meeting read and confirmed, work of the Grade gone through, and resolutions passed, etc.)

Ceremony of Admission

(The Candidate is not to be told the name of the Order till his admission.)

Hiero: Fraters et Sorores of the Order of the Stella Matutina, I have received a Dispensation from the Greatly Honoured Chiefs of the Second Order, to admit _____ to the 0=0 Grade of Neophyte. Honoured Hegemon, bid the Candidate prepare for the Ceremony of his admission, and superintend his preparation.

(Hegemon rises, removes chair from between the Pillars, and going without the Portal sees that the Sentinel hoodwinks the Candidate and binds a rope three times round his waist. Hegemon takes Candidate by his right hand with his own left and causes him to knock).

Ker: The Candidate seeks for entrance. *(He turns down lights)*

Hiero: I give permission to admit _____ who now loses his name and will be henceforth known among us as _____. Let the Stolistes and the Dadouchos assist the Kerux in his reception.

(Candidate being now inside the Portal.)

Heg: Inheritor of a Dying World (or, Child of Earth, or Ye Earth Born Folk), arise and enter the Darkness.

Sto: The Mother of Darkness hath blinded him with her Hair.

Dad: The Father of darkness hath hidden him from under His Wings.

Hiero: His limbs are still weary from the wars which were in Heaven.

Ker: Unconsecrated and Unpurified, thou canst not enter our Sacred Hall.

(Stolistes marks forehead with a Cross and sprinkles thrice.)

Sto: I purify thee with Water.

(Dadouchos makes a Cross and censes thrice.)

Dad: I consecrate thee with Fire.

(Should there be more than one Candidate, Stolistes and Dadouchos must consecrate each alternately, so as to complete one before going to the next. Stolistes and Dadouchos resume places, going clockwise but remaining standing.)

Hiero: Conduct the Candidate to the foot of the Altar.

Inheritor of a Dying World why seekest thou to enter our Sacred Hall? Why seekest thou admission to our Order?

Heg: *(for Candidate)* My Soul wanders in Darkness and seeks the Light of the Hidden Knowledge, and I believe that in this Order, the Knowledge of that ancient Light may be obtained.

Hiero: We hold your written pledge to keep secret everything that relates to this Order. To confirm it, I now ask you – Are you willing to take a solemn obligation in the presence of this Assembly, to keep the secrets and mysteries of our Order inviolate?

There is nothing incompatible with your civil, moral, or religious duties in this obligation, for although the magical virtues can indeed awaken in to momentary life in foolish or wicked hearts, they cannot reign in any heart that has not the natural virtues to be their throne. He Who is the Fountain of the Spirit of Men and of Things, came not to break, but to fulfil the Law. Are you ready to take this Oath?

Cand: I am ready

*(Hiereus, Hierophant and Hegemon take their places in triangular.
Hierophant, East of the Altar, with Sceptre, advancing between the Pillars.
Hiereus, North west of Altar with Sword*

Hegemon, Southwest of Altar with Sceptre

Candidate, West of Altar and close to it.

Other officers as in diagram.

Members of all grades rise and remain standing throughout the obligation).

Hiero: Kneel on both your knees.

(Candidate is assisted)

Give me your right hand which I place upon this Holy Symbol. Place your left hand in mine, bow your head, repeat your full name whereby you are known on earth, and say after me: I _____ in the Presence of the Lord of the Universe, Who works in Silence and Whom naught but Silence can express, and in this Hall of the Neophytes of the Order of the Stella Matutina, regularly assembled under warrant from the Greatly Honoured Chiefs of the Second Order, do of my own freewill, hereby and hereon, most solemnly promise to keep secret this Order, its Name, the Names of its Members and the proceedings which take place at its meetings, from every person in the world who had not been initiated into it, nor will I discuss them with any member who has not the password for the time being, or who has resigned, demitted or been expelled.

I undertake to maintain a kindly and benevolent relation with all the Fraters and Sorores of this Order.

I solemnly promise to keep secret any information I may have gathered concerning this Order before taking this Oath.

I solemnly promise that any ritual or lecture placed in my care and cover containing them, shall bear the official label of this Order.

I will neither copy nor allow to be copied any manuscript, until I have obtained a written permission of the Second Order, lest our secret knowledge be revealed through my neglect.

I solemnly promise not to suffer myself to be placed in such a state of passivity, that any uninitiated person or power may cause me to lose control of my words or actions.

I solemnly promise to persevere with courage and determination in the labours of the Divine Science, even as I shall persevere with courage and determination through this Ceremony that is their Image; and will not debase my mystical knowledge in the labour of evil magic at any time or under any temptation.

I swear upon this Holy Symbol to observe all these things without evasion, equivocation, or mental reservation, under the penalty of being expelled from this Order for my perjury and my offense, and furthermore submitting myself by my own consent to a deadly Stream of Power, set in action by the Divine Guardians of this Order, Living the Light of their Perfect Justice, who can, as tradition and experience affirm, strike the breaker of this magical obligation with death or palsy, or overwhelm him with misfortune. They journey as upon the winds, they strike where no man strikes, they slay where no man slays.

(Hiereus places Sword on Candidate's neck)

And as I bow my neck under the Sword of the Hiereus, so do I commit myself unto their hands for vengeance or reward. So help me my Mighty and Secret Soul, and the Father of my Soul, Who works in Silence and Whom naught but

Silence can express.

Hiero: Rise now Neophyte of the 0 = 0 Grade of the Order of the Stella Matutina.

(Hierophant resumes Throne.)

Honoured Hegemon will you now place the Neophyte in the Northern part of the Hall, the place of Forgetfulness, Dumbness, and Necessity, and of the greatest symbolical Darkness.

(Hegemon does so, facing Candidate to East.)

Hiero: The Voice of my Undying Soul and Secret Soul said unto me: "Let me enter the Path of Darkness and peradventure, there shall I find the Light. I am the only Being in an Abyss of Darkness. From an Abyss of Darkness came I forth ere my birth, from the Silence of a Primal Sleep. And the Voice of Ages said unto my Soul: "I am He who formulates in Darkness, the Light shineth in Darkness yet the Darkness comprehendeth it not."

Let the Mystic Circumambulation take place in the Path of Darkness which leads unto the Light, with the Lamp of the Hidden Knowledge to guide us.

(Dadouchos moves round by West to North and as soon as he has ranged himself on the right hand of the Stolistes, Kerux takes his place in front of Hegemon and Candidate, and Kerux, Hegemon with Neophyte, Stolistes and Dadouchos pass round the Hall once.

At their first passing of Hierophant, Hierophant gives one knock.

At their first passing, of Hiereus, Hiereus gives one knock.

At their second passing of Hierophant, Hierophant gives one knock.

After the second passing of Hierophant, as soon as they reach the South, Kerux turns and bars the way.)

Ker: Unpurified and Unconsecrated, thou cannot enter the Path of the West.

(Stolistes and Dadouchos come forward and Stolistes marks a cross on the forehead and sprinkles thrice.)

Sto: I purify thee with Water.

(Dadouchos waves Censer in the form of a cross and swings it thrice.)

Dad: I consecrate thee with Fire.

(Stolistes and Dadouchos fall back to their places in the rear.)

Heg: Child of Earth (or Mortal, born of Earth) twice purified and twice consecrated thou mayest approach the pathway of the West.

(Kerux leads procession to Throne of Hiereus, Hiereus threatens with Sword)

Hs: Thou canst not pass by me, saith the Guardian of the West, unless thou canst tell me my Name.

Heg: Darkness is thy Name, thou Great One of the Path of the Shades.

(Kerux lifts hoodwink from Neophytes for a moment.)

Hs: Thou hast known me now, so pass thou on. Fear is failure so be thou without fear, for he that trembles at the Flame and at the Flood and at the Shadows of the Air, hath no part in God.

(Kerux replaces hoodwink, procession passes on past Hierophant and Hiereus. Hierophant gives one knock, and past Hiereus, who knocks again. They arrive at North, Kerux bars the way, as before)

Ker: Unpurified and Unconsecrated, thou canst not enter the Pathway of the East.

(Stolistes and Dadouchos consecrate as before)

Sto: I purify thee with Water.

Dad: I consecrate thee with Fire.

Heg: Thrice purified and thrice consecrated thou mayest approach the Gateway of the East.

(Stolistes and Dadouchos retire to rear)

(Kerux leads forward towards Hierophant)

(Hierophant rises and menaces with Sceptre)

Hiero: Thou canst not pass me saith the Guardian of the East unless thou canst tell me my Name.

Heg: Light dawning in Darkness is thy Name, the Light of a Golden Day.

(Kerux lifts hoodwink for a moment.)

Hiero: Unbalanced Power is the ebbing away of Life. Unbalanced Mercy is weakness and the fading out of the Will. Unbalanced Severity is cruelty and the bareness of the mind. Thou hast known me now, so pass thou on to the cubical Altar of the Universe.

(Kerux replaces hoodwink and leads procession to Altar.)

(Hierophant leaves Throne and passes between Pillars with Sceptre in his right hand and the Banner of East in his left. He stops either between the Pillars or halfway between them and the Altar, or else to the east of the Altar saying, halting at each sentence.)

Hiero: I come in the Power of Light;
I come in the Light of Wisdom;
I come in the Mercy of the Light;
The Light has Healing in his Wings.

(Hiereus takes his place North West of the Altar; Hegemon South West and Neophyte West. Kerux directly behind Neophyte, halfway between him and the Throne of the West. Stolistes close to and due West of Hiereus and Dadouchos close to and due West of Hegemon. All Officers and Members kneel. Neophyte is assisted to kneel. Hierophant turns to the altar, saying)

Hiero: Lord of the Universe the Vast and Mighty One;
Ruler of the Light and of the Darkness;
We adore Thee and we invoke Thee;
Look with favour upon this Neophyte who kneeleth before Thee, and grant Thine aid unto the higher aspirations of his (her) Soul, so that he (she) may prove a true and faithful Frater (Soror) Neophyte among us to the glory of Thine Ineffable Name. Amen!

Alternate Invocation:

Oh Thou Whom nature hath not Formed;
Oh Thou Who didst in reason Constitute the things that are;
Oh Thou Whom nought but Silence can Express;
Look with favour upon this Neophyte; grant that he may labour in high things.
Accept the pure offering of his reason from heart and soul stretched up to Thee.
Let him become a faithful Frater (Soror) among us to Thy Glory and to the glory of Thy Hierarchies. Amen.

(All Officers rise and remain standing. Neophyte is assisted to rise.

Hierophant comes close to Altar and raises his Sceptre above Neophyte's head.

Hiereus raises his sword to touch Hierophant Sceptre.

Hegemon raises his Sceptre to others.

Neophyte's hood wink is finally removed by the Kerux. The Chief Officers holding their Wands over his head as he utters the word "Light".)

Hiero: Inheritor of a Dying World, we call thee to the Living Beauty.

Hs: Wanderer in Wild Darkness, we call thee to the Gentle Light.

(Sentinel turns up Lights.)

Hiero: Long has thou dwelt in Darkness. Quit the Night and seek the Day.

All: We receive thee into the Order of the Stella Matutina.

Hiero: *(knocks)* Khabs

Hs: *(knocks)* Am

Heg: *(knocks)* Pekht

Hs: *(knocks)* Konx

Heg: *(knocks)* Om

Hiero: *(knocks)* Pax

Heg: *(knocks)* Light

Hiero: *(knocks)* In

Hs: *(knocks)* Extension

*(The three Chief Officers remove Sceptres and Sword from head of Neophyte.
Kerux moves to a position Northeast, of the Altar and raising Lamp on high.)*

Hiero: *(points to Kerux)* In all thy wandering in Darkness, the Lamp of the Kerux went before thee, though it was not seen by thine eyes. It is a symbol of the Light of the Hidden Knowledge.
Let the Neophyte be led to the East of the Altar.

(Hegemon leads Neophyte to the North and East of Altar and places him between the two Pillars.)

Hiero: Honoured Hierews, give the Neophyte the Secret Sign, Token and Words, together with the present password of the 0=0 Grade of the Stella Matutina. Place him (her) between the Mystic Pillars and Superintend his (her) fourth and final Consecration.

(Hierews passes from his throne by North to Black Pillar and stands on East side of it, facing South West towards the Neophyte.

Hegemon leave Neophyte and takes up similar position to East of White Pillar, facing North West.

Hegemon having taken up position, Hierews crosses over to him, and gives him his

Sword and Banner. Hiereus then takes up position in front of and facing Neophyte (Neophyte facing East), passing between the Pillars to do so.)

Hs: Frater _____ I shall now instruct you in the secret Signs, grip and Words of the Grade. Firstly, advance thy left foot a pace as if entering a portal. This is the Step.

The Signs are two, the First answered by the Second. The first or Saluting Sign is given thus:- lean forward and stretch out both arms thus. It alludes to thy condition in a state of darkness, groping for Light. The second Sign is the Sign of Silence, and is given thus:- left forefinger upon lower lip. It is the position shown in many ancient statutes of Harpocrates and it alludes to the strict silence you have sworn to maintain concerning everything connected with this Order.

The Grip or Token is thus given:- advance your left foot touching mine, toe and heel, extend your right hand to grasp mine, fail, try again, and then succeed in touching the fingers only. It alludes to the seeking guidance in Darkness.

The Grand Word is Har-Par-Krat, and it is whispered in this position, mouth to ear and, only by syllables. It is the Egyptian name for the God of Silence, and should always remind you of the strict silence you have sworn to maintain.

The Password is _____. It is periodically changed each Equinox, so that a Member who has resigned, demitted or been expelled from the Order may be ignorant of the existing password.

I now place you between the two Pillars of Hermes and of Solomon in the symbolic gateway of Occult Wisdom.

(Hiereus takes Candidate by hands and draws him forward until he stands between the Columns. He then takes Sword and Banner from the Hegemon and returns to his position North of and close to the Black Pillar.)

Hs: Let the final Consecration take place.

(Kerux goes to the North and remains there until the procession is formed Stolistes and Dadouchos purify and consecrate the Hall etc as in the Opening, but instead of facing the Hierophant and raising the Cup and Censer on high, each salutes the Hierophant and then turns and consecrates the Candidate in the same manner as previously.)

Sto: I purify thee with Water.

Dad: I consecrate thee with Fire.

Hiero: Honoured Hegemon, I command you to remove the Rope, last remaining symbol of the Path of Darkness, and to invest our Frater (Soror) with the Badge of this Degree.

(Hegemon passed from behind the White Pillar, hands his Sceptre to Hierus, removes the rope and invests Candidate.)

Heg: By command of the Very Honoured Hierophant, I invest you with the Badge of this degree. It symbolises Light dawning in Darkness.

(Hegemon returns to White Pillar.)

Hiero: Let the Mystic Circumambulation take place in the Pathway of Light.

(Hierophant stands as in Opening, Hegemon leading Neophyte takes up his position behind the Kerux. Hierus follows and takes his place behind the Neophyte, in front of the Stolistes and Dadouchos. (Stolistes and Dadouchos behind members.) As soon as they are ready Kerux leads forward with Lamp and Wand. They pass the Hierophant once and Salute. The Hierus drops out as the procession reaches his throne. Hegemon passed twice, the rest thrice, then drop out as they reach their respective places. When they reach the spot North West of the station of Stolistes, the Kerux and Candidate halt.)

Hiero: Take your station North West of the Stolistes.

(Kerux motions Neophyte to seat, and then passes on to his place passing between Pillars and the Altar. Stolistes falls out at his place. Hegemon replaces chair between the Pillars and sits down. Kerux replaces Rose, cup, lamp and patten on the Altar and, returning to his place passing clockwise. All are seated.)

Hiero: The threefold cord bound about your waist was the image of the threefold bondage of mortality, which among the uninitiated is termed Earthly or Material inclination, that has bound into a narrow place the once far-reaching Soul, and the hoodwink was an image of the Darkness, of Ignorance, of Mortality that has blinded men to the beauty and happiness their eyes once looked upon.

The Double Cubical Altar in, the centre of the Hall is an emblem of visible nature or the, Material Universe, concealing within herself the mysteries of all dimensions, while revealing her surface to the exterior senses. It is a double cube because, as the Emerald Tablet has said "The things that are below are a reflection of the things that are above." The world of men and women created to unhappiness is a reflection of the World of Divine Beings created to Happiness. It is described in the *Sepher Yetsirah* or Book of Formation, as 'An Abyss of Height' and as 'An Abyss of Depth,' 'An Abyss of the East,' and 'An Abyss of the, West,'

'An Abyss of the North,' and 'An Abyss of the South'. The Altar is black because, unlike Divine Beings who unfold in the Element of Light, the Fires of Created Beings arise from Darkness and Obscurity.

On the Altar is a White Triangle, to be in the Image of the Immortal Light, that Triune Light, which moved in Darkness and formed the World out of Darkness. There are Two contending Forces and One always uniting them, and these Three have their Image in the Three-fold Flame of our Being and in the Three-fold wave of the sensual world.

(Hierophant stands in the form of a cross, holding Banner of East.)

Glory be to Thee, Father of the undying for Thy Glory flows out rejoicing to the ends of the Earth.

(Hierophant Reseats himself.)

The Red Cross above the Triangle is an image of Him Who was unfolded in the Light, and it symbolises Life. At its East, South, West and North angles are a Rose, Fire, Cup of Wine and Bread and Salt. These allude to the Four Elements, Air, Fire, Water and Earth.

The Mystical Words, Khabs, Am, Pekht, are ancient Egyptian, and are the origin of the Greek Knox, Om, Pax, which was uttered at the Eleusinian Mysteries. A literal translation would be "Light Rushing Out in One Ray" and they signify the same form of Light as that symbolised by the Staff of the Kerux.

East of the Double Cubical Altar of created things, are the Pillars of Hermes and of Solomon. On them are painted certain hieroglyphics from the 17th on the 125th Chapter of the Ritual of the Dead. They are the doorposts of the Gateway of the Hidden Wisdom. They are the symbol of the twin powers of Day and Night, Love and Hate, Work and Rest. The subtle forces of the lodestone and the Eternal out-pouring and in-pouring of the heart of God.

The Lamps that burn, though but with a veiled light, upon their summits show that the Pathway to Hidden Knowledge, unlike the Pathway of Nature which is a continual undulation – the coiling hither and thither of the Serpent – is the straight and narrow way between them. It was because of this that I passed between them when you came to the Light, and it was because of this that you were placed between them to receive the final Consecration.

Two contending Forces and One which unites them eternally. Two basal angles of the triangle and One which forms the apex. Such is the origin of Creation – it is the Triad of Life.

My Throne at the Gate of the East is the place of the Guardian of the Dawning Sun. The Throne of Hieres at the Gate of the West is the place of the Guardian

against the Multitudes that sleep through the Light and awaken in the Twilight. The Throne of the Hegemon, seated between the Columns is the Place of Balanced Power, between the Ultimate Light and the Ultimate darkness.

These meanings are shown in detail by our insignia and by the colour of our robes.

The Wand of the Kerux is the beam of Light from the Hidden Wisdom and his Lamp is the emblem of the ever-burning Lamp of the Guardian of the Mysteries.

The Seat of the Stolistes at the Gate of the North is the Place of the Guardian of the Cauldron and the Well of Water, of Cold and Moisture.

The Seat of the Dadouchos at the Gate of the South is the Place of the Guardian of the Lake of Fire and the Burning Bush.

Frater Kerux, I command you to declare that the Neophyte has been initiated into the Mysteries of the 0 = 0 Grade.

(Kerux advances to right front of Hierophant, raises wand)

Ker: In the Name of the Lord of the Universe Who Works in Silence and Whom naught but Silence can express, and by the command of the Very Honoured Hierophant hear ye all that I proclaim that _____ who will hereafter be known to you by the motto _____ has been duly admitted to the 0=0 degree as a Neophyte of the Order of the Stella Matutina.

(Kerux returns to place, saluting Hierophant as he passes.)

Hiero: Honoured Hiereus, I delegate to you the duty of pronouncing a short address to our Frater on his admission.

Hs: Frater _____, it is my duty to deliver this exhortation to you. Remember your obligation in this Order to secrecy. For Strength is in Silence, and the Seed of Wisdom is sown in Silence and grows in Darkness and Mystery. Remember that you hold all religions in reverence, for there is none but contains a Ray from the Ineffable Light that you are seeking. Remember the penalty that awaits the breaker of His Oath.

Remember the Mystery that you have received, and that the Secret of Wisdom can be discerned only from the place of balanced Powers.

Study well the Great Arcanum of the proper equilibrium of Severity and Mercy, for either unbalanced is not good. Unbalanced Severity is cruelty and oppression; unbalanced Mercy is but weakness and would permit evil to exist unchecked, thus making itself: as it were; the accomplice of that evil.

Remember that things Divine are not attained by mortals who understand the

body alone, for only those who are lightly armed can attain the summit.

Remember that GOD alone is our Light and the Bestower of Perfect Wisdom and that no mortal power can do so more than bring you to the Pathway to that Wisdom, which he could, if it so pleased him, put into the heart of a child. For as the whole is greater than the part, so are we but sparks from the Insupportable Light which is in Him. The ends of the Earth are swept by the borders of his Garment of Flame. From him proceed all things, and into Him all things return. Therefore, we invoke Him. Therefore even the Banner of the East falls in adoration before Him.

Hiero: Before you can ask to pass to a higher Grade, you will have to commit certain rudiments of Occult Knowledge to memory. A manuscript lecture on these subjects will be supplied you by the Chief in whose charge they are. When you are sure you can pass a written examination in this elementary Qabalistic Knowledge, you can write to the Cancellarius who will arrange for you to be seen by a senior member for this purpose. If you are found perfect, you will then apply for admission to the next Degree. Remember, that without a Dispensation from the Second Order, no person can be admitted or advanced to a Grade of the First Order.

(Kerux conducts Candidate to his table [not going by Sun], gives him a solution, telling him to pour a few drops on the plate before him.)

Ker: Nature is harmonious in all her workings, and that which is above is as that which is below. Thus also, the truths which by material science we investigate, are but special examples of the all-pervading Laws of the Universe. So within this pure and limpid fluid, lie hidden and unperceived of mortal eyes, the elements bearing the semblance of blood, even as within the mind and brain of the Initiate lie concealed the Divine Secrets of the Hidden Knowledge.

Yet if the Oath be forgotten, and solemn pledge be broken, then that which is secret shall be revealed, even as this pure fluid be changed to the semblance of blood.

(Kerux pours liquid into plate.)

Let this remind thee forever, O Neophyte, how easily by a careless or unthinking word, thou mayest betray that which thou hast sworn to keep secret and mayest reveal the Hidden Knowledge imparted to thee, and implanted in thy brain and in thy mind. And let the hue of blood remind thee that if thou shalt fail in this thy oath of secrecy, thy blood may be poured out and thy body broken, for heavy is the penalty exacted by the Guardians of the Hidden Knowledge from those who wilfully betray their trust.

Hiero: Resume your seat, and remember that your admission to this Order gives you no right to initiate any other person without Dispensation from the Greatly Honoured Chiefs of the Second Order.

Subjects for Examination for the 1=10 Grade

1. The names and alchemical symbols of the Four Elements.
2. The names, astrological symbols, the elemental attributions of the Signs of the Zodiac.
3. The names and astrological symbols of the Seven Planets, also their Houses, Exaltations, Triplicities in the Zodiac.
4. The names, characters, and numerical values of the 22 letters of the Hebrew Alphabet.
5. The names and English meanings of the ten Qabalistic Sephiroth.

Closing

(Hierophant or any other member by his command, rises to inquire if anyone has anything to propose for the good of the Order for the first, second and third time. Then may Hierophant address the Candidate.)

(Kerux passes to Northwest of the Hierophant's throne and raising wand)

Ker: Hekas, Hekas, Este Bibeloi.

(Kerux then returns to place by East (saluting) South & West.)

Hiero: Fraters et Sorores of the Smaragdum Thallasses Temple of the Order of the Stella Matutina, assist me to close the Hall of the Neophytes.

Frater Kerux, see that the Hall is properly guarded.

(All rise)

Hs: *(knocks)*

Heg: *(knocks)*

Ker: *(knocks)*

Sentinel: *(knocks)*

Hiero: Frater Kerux see that the Hall is properly guarded.

Ker: *(knocks as in opening)*

Ker: The Hall is properly guarded Very Honoured Hierophant.

Hiero: Honoured Hiereus, assure yourself that all present have beheld the Stella Matutina.

Hs: Fraters et Sorores, give the Signs.

(Done.)

Very Honoured Hierophant, all present have been so honoured.

Hiero: Let the Hall be purified by Water and Fire.

Sto: I purify by Water. *(purifies as in Opening)*

Dad: I consecrate with Fire. *(consecrates as in Opening)*

Hiero: Let the Mystical Reverse Circumambulation take place in the Pathway of Light.

*(Kerux passes by West to South.
Hegemon by North to West and South.
Hiereus direct to South.
New Members.
Stolistes by West to South.
Dadouchos takes his place on the right hand of the Stolistes.
As soon as they are formed up, Kerux leads by the East and they all Salute.
Hiereus falls out when he pass his Throne.

Hegemon falls out as soon as the procession is well past the Hierophant's throne
the second time. The rest pass and salute once more and drop out as they reach
their places.)*

Hiero: The Mystical Reverse Circumambulation is accomplished. It is the symbol of the Fading Light. Let us adore the Lord of the Universe.

*(All turn East, giving the Sign, and remain so facing till the Adoration is over.
Hierophant also turns East.)*

Hiero: Holy art Thou, Lord of the Universe!
Holy are Thou, Whom nature hath not formed!
Holy art Thou, the Vast and the Mighty One!
Lord of the Light, and of the Darkness!

(All turn to centre and salute as in Opening.)

Alternative Adoration:

Holy art Thou, Father of Beings and of Spaces. Holy art Thou, Who didst in reason constitute the things that are. Holy art Thou, Whom nature hath not Formed. Holy art Thou, Who workest in Silence and Whom nought but Silence can express.

(Repeat salute at each adoration)

Hiero: Nothing now remains but to partake together in silence, of the Mystic Repast, composed of the symbols of the Four Elements, and to repeat our pledge of secrecy.

(Kerux proceeds to the Altar, and lights lamp placed at the Southern angle of the Cross upon the Altar.)

(Hierophant quits his Throne without either Sceptre or Banner, goes West of the Altar, facing East and gives Saluting Sign.)

Hiero: I invite you to inhale with me the perfume of this Rose, as a symbol of Air. (smells Rose.)
To feel the warmth of this sacred Fire *(spreads hands over it)*.
To eat with me this Bread and as types of Earth *(break a bit of bread and dips it in Salt and eats it)*.
And finally to drink with me this Wine, the consecrated emblem of Elemental Water *(drinks from Cup after making a Sign of the Cross with it)*.
(All who drink after him make Sign of Cross with Cup before drinking.)

Hierophant passes to East of Altar (with Sun) and administers Repast to Senior Chief, raising and handling Elements. The saluting Sign – first part –, is to be made by each one towards the Altar on coming forward, the Celebrant replying with the Sign of Silence. The Chiefs in their order partake first, then the Officers (except Kerux), from Hieres to Dadouchos. Sentinel comes within the Portal and communicates after the Dadouchos)

Hiero: Let all Members below the grade of Portal be seated.

(All 5 = 6 Members then communicate in the order in which they happen to be placed in the hall, commencing with the one nearest to the left of the Hierophant and working round South, West, and East to the one nearest his right.)
Each lifts and hands the Elements to the one who comes after him, each returning to his place round the Altar (sunwise), and then sits down. When the last 5 = 6 members have partaken and the last standing East of the Altar:)

Hiero: Let all Members of the 4 = 7 degree now rise. *(They rise and partake as before)*
Let all Members of the 3 = 8 degree now rise. *(They rise and partake as before)*

Let all Members of the 2 = 9 degree now rise. *(They rise and partake as before)*
Let all Members of the 1 = 10 degree now rise. *(They rise and partake as before)*
Let the Neophytes now rise.

(They rise and partake as before; when the last Neophyte is at the Altar the Kerux steps up without insignia and partakes. When the Chalice is handed to him, he finishes the wine and, holding the Cup on high, turns it upside down, crying with a loud voice:)

Ker: It is finished.

(Kerux returns the Cup to the Altar and returns to his place.)

(All rise.)

Hiero: Tetelestai.

(pause)

Hiero: *(knocks)*

Hs: *(knocks)*

Heg: *(knocks)*

Hiero: *(knocks)* Khabs

Hs: *(knocks)* Am

Heg: *(knocks)* Pekht

Hs: *(knocks)* Konx

Heg: *(knocks)* Om

Hiero: *(knocks)* Pax

Heg: *(knocks)* Light

Hiero: *(knocks)* In

Hs: *(knocks)* Extension

(All make signs towards Altar.)

Hiero: May what we have partaken of sustain us in our search for the Quintessence, the Stone of the Philosophers. True Vision, Perfect Happiness, the Summum Bonum.
(All disrobe and disperse.)

(N.B. If the Hall is not reserved exclusively for Temple purposes, it should be purified by the Lesser Ritual of the Pentagram being performed by the Hierophant with his Sceptre as soon as the Members are assembled)

(In case of the Hall not being duly oriented, the following prayer should be said by the Hierophant before the formal Opening and after rehearsal of the Lesser Ritual of the Pentagram.

The Hierophant shall stand facing true East and between that point and the Altar says:)

Creator of the Universe, Lord of the Visible World, who hast by Thy Supreme Power set limits to its magnitude and conferred special attributes on its boundaries, we invoke Thee to grant that whatever Hidden and Mystic Virtue doth reside in the radiant East – the Dayspring of Light – the origin of Life – may in answer to this our prayer be this day conferred upon the Throne of the Hierophant of this Temple, who is the emblem of the Dawning of that Golden Light which shall illuminate the Path of the Unknown and shall guide us at length to the attainment of the Quintessence, the Stone of the Wise, True Wisdom and Perfect Happiness.

Allocution in the 0=0 Grade of Neophyte

Fratres et Sorores, holding all grades of the Order, by power to me transmitted by the Wardens of this Temple, I invite you to hear with recollected hearts the Allocution belonging to the Grade of Neophyte. And you, our Brother, who have been this day received among us, to you we address more especially these few words which, we trust will abide in your memory and will perform their office within you to your own and to our advantage. We have invoked upon you the Morning Redness, Gold of Morning, even the Extended Light, and we feel that within the peaceful abode of this Order you may find not only an abode of spiritual contemplation apart from the outer world of our daily solicitude, but a sanctuary where the symbols of the secret knowledge may bring you some radiance or reflection of the direct light which shines in the Temple of the Light – that Temple which is not entered with earthly feet or seen with the veiled eyes of this body of on our mortality. We trust also that the Order may become to you one of those hearths and homes around which the love of brotherhood is gathered – that love which does not fail us in the hour of inward need. In this respect we are pledged to you whom we have admitted, as you are pledged to us: we ask you to remember this, as we also remember, and among the last things which we can offer to you at this time is the maxim in chief of "**FRATERNITY FOUNDED ON CONSANGUINITY OF SPIRIT**".

Brother, the keys of all the greater mysteries are committed to the hands of love.

And now as regards the experience through which you have just passed, we have no occasion to remind you that in the physical order we come forth from darkness into light, and that in the intellectual order most comparisons between light and darkness are an economy of our real meaning. The progress of the Candidate from the one to the other state in the Grade of Neophyte is understood among us in a particular sense, which at the same time has a certain natural analogy with the more usual meaning. The birth of the soul in our consciousness is like birth into physical life. As the life of the Candidate ante-ceded his reception into the Order, so the soul which is within us ante-cedes that moment when it issues, as it were, from its concealment within us and begins to manifest by its operation. This is the beginning of the supernatural life, of the life of grace, and hereof is the whole Grade a Symbol. When the desire of the House of the Lord awakens within us our passage from darkness has already begun: we have been called to the living Beauty: that which is termed among us the Lamp of the Hidden Knowledge has been uplifted and proceeds before us on the way. It is the experience of those who are our precursors in the ascent of the Holy Mountain. Through the keen air of high aspiration, as in the uplifted reign of the mind, may we pass into that world of flame, wherein are the sons and daughters of desire. When desire and aspiration have attained their term in us, may there be communicated at length that bread and even that salt which are types of the earth no longer but the food of souls. May we drink of that Wine reserved for those who are athirst in the Kingdom of our Father. The lustrations are many, and the consecrations also are many, looking for that time when GOD shall cleanse us from our sins with living water, pouring through the chambers of the mind, and our hearts with that Fire which being enkindled on earth shall in the end carry us to heaven.

We are dealing, Brethren, and shall continue to deal henceforward, not alone with the question of religion, but with its heart and centre behind all external differences of systems and churches and sects. The Grades of the Order of the Smaragdum Thallasses Temple of the Order of the Stella Matutina are the grades of our progression in GOD, and in these – as in those which we take in that

other and not less symbolical progression of daily life – it rests with us whether they shall remain symbolism, or whether we shall pass in them, and they shall pass in us, into the actual region of experience. It is because of that infinite realm which lies behind the woven circle of official religion that you are counselled in this Grade to respect the forms thereof. The external churches are doors which open for many if not indeed for you, and there is perchance one of them which for you also may open, into the places of peace – into the light which in fine will enlighten every man who comes into this world. Looking unto which region and remembering the term of our desire, let us pray that we all who are inheritors of a dying world may enter into another heritage in the world without end.

Lecture on the Ceremony of the 0=0 Grade

As I have told you before, the 0=0 Ceremony is one of the most important of our Order, and you will see, I think, the reason of that in a moment, if you consider what it is that we are associated for. We are met here, a group of people drawn together from all conditions and if you take the whole Order, including the English, French and Eastern Temples, it is still more noticeably the case. People of every grade of Society, of every grade of opinion upon politics, religion, upon all subjects whereon people differ most, people who – if they were not members of this Order – would probably be flying at each other's throats, meet in perfect harmony and absolute trust, because they are all in search of the same thing, approaching it, however, from all sorts of different points.

Men of science hoping to find the realities which lie behind their subtlest investigations. Politicians, men and women who are anxious in some way or other, to benefit humanity, in the hope that they will learn the secrets and the reasons of some of the misfortunes which beset humanity, and how these misfortunes may be lifted. Physicians, in the hope that therein they may find the key to some of the deepest mysteries of human life, and human suffering, disease and death. And so, from every point of view, men and women are drawn to the Order, in the hope that they may find the key to some of the mysteries which puzzle them most. And every one of them finds something which is to a certain extent repugnant. Some who come to us are trained with a contempt, it may be, or a distrust, at any rate, for all symbol and ceremony and ritual observance. Others with a great liking for these things: others again with a great distaste for the learning of symbols, Hebrew letters, and the apparently meaningless objects or Archaic study: and some with a great delight in all archaic and mystic studies. But within this Order everyone is treated in exactly the same manner.

If he or she wishes to progress, he must attend the ceremonies, must understand the ceremonies, the ritual, the symbology: must learn the lecture and the archaic knowledge, must go through the discipline, because that very point which to each is repugnant, shows the point where he is out of key with the Brotherhood: shows an angle which must necessarily be rubbed off, before he or she can be at all fitted for the building of the Temple.

Now, the ceremonies you are, as it were, shown and put through in actual physical practice, and in the visible form, are the path and the Ceremonies which you will have to go through mentally, psychically, and spiritually in your future training and in your future occult life. And, therefore the most important is the first entry into it.

And the Ritual of the 0=0 Grade is, as I have often said, full of symbology: and the symbology is that of the first emergence of the Soul and the Consciousness from the material, and its entry into the widest spiritual perception. It is somewhat in this way, as though a teacher beginning to train a class upon a vast subject should, partly by showing them a diagram upon a blackboard, it may be, or on a sheet of paper, of the whole course of study that they were to pass through, mapping out the line for them. Now this, in such a subject as ours, cannot wholly be done by diagram. There is so much of change, of growth, of progress, which has to be indicated, that it would take an infinite number of diagrams on paper to indicate what we can show by our Ritual and Ceremony within an hour. And every point of that Ritual and Ceremony has its correspondence in the future mental development of the Neophyte. And therefore every point should be carefully considered, since by

it the Neophyte may know whether he is on the right line or not in his future progress. It would be impossible for me now to tell you the whole of the symbology and the mysteries contained in the Ceremony of the 0=0 Grade: because even when you get into the second Order, and when you attain to the rank of Minor Adeptship even, you have to wait for a considerable time before the full mysteries of the 0=0 Ceremony and its full symbology are explained to you. Even if I were allowed to expound it more fully now, the words would be to all of you as idle echoes: they would convey no meaning. But a certain amount I can tell you, and a certain amount you can understand, and that amount will be quite enough to give you a great deal to think about.

Consider then, when you first enter the Temple in the 0=0 Grade, you are, as a Neophyte, blindfolded, but afterwards the hoodwinks are removed and you see. Now consider what is the arrangement of the Temple when you come into it. The first thing that will strike you is the Altar in the centre: that Altar signifies the Universe. The first thing that you have to learn is, that upon first entering upon Occultism your minds must realise that there is a great deal beyond the Material Universe. And by the Material Universe I mean the entire Universe, not only as far as the eye can reach, to the farthest star, out as far as you can conceive. The whole of that is symbolised by the Cubical Altar, the double cube, which stands in the centre of the room: and such must be the place that the material Universe must occupy in your thoughts as you are thinking upon the subject of occultism. Hitherto it has bulked supreme in your minds probably. Why a double cube I shall come to later.

But you know that the Universe is subject to fixed laws.

As far as ever you can trace by Science or by induction the Universe is subject to fixed laws, some of which you can formulate, and from that formulation you can deduce others, showing that in all your science and in all your undertaking you postulate fixed laws. Now these fixed laws are outside of and beyond the Universe, therefore upon the Universe as operated upon by fixed laws do you fix your thoughts.

Now you see upon either side of the Altar two seats, occupied by Stolistes (in the North) and one occupied by the Dadouchos (in the South) the Stolistes bearing the Cup, and the Dadouchos bearing the Censer. These are the powers of Water and Fire, the powers of Cold and Heat, the receptive and the energising, the negative and the positive, the female and the male. And between them lies the Universe. That is the first lesson that you have to learn. Then you see at the East the Throne of the Hierophant, and at the West the Throne of the Hiereus, one, the Hiereus in a black robe, bearing the sword, the other the Hierophant, in a red robe, bearing the crown-headed sceptre. The Powers of Light and Darkness, again the same conception of the positive or energising and the negative or receptive.

Darkness absorbs all things, Light manifests and reveals all things. Between the Darkness and the Light vibrates the Veil of Colours of the Earth. These again are operating upon the Cubical Altar, and so you have, as it were, four strenuous streams of force directed upon the Universe: and that is the first thought that must occupy the mind of the Student just emerging from the outside world, from the condition of material darkness, into the study or Occultism. Not only that, from his study of the Universe he finds certain laws prevailing, and therefore assumes that these laws operate more and more widely still, reasoning from the smaller to the greater: but by taking, as it were, the sight of the Eye of God, and seeing the Universe as a small speck operated upon by the four Powers – who

present themselves to the thought of the Student as four Angels, or as four Gods, according to the earlier system. The Angels of the Egyptian, Gnostic, and Christian systems are all personifications of the Four Forces operating upon the Universe, which you see personified by the principal officers in the Hall of the Neophyte, Raphael, Gabriel, Michael, Auriel. Then just beyond the Altar you see the Two Pillars. These two pillars represent the same idea in another form. They are the Pillars of Light and of Darkness, the Pillars of Fire and Cloud of the Israelites wandering in the Wilderness: the Pillars of Jachin and Boaz of the Temple of Solomon. And between them is another chief officer, the Hegemon, with the white robe and the mitre-headed Sceptre: the white robe signifying also the synthesis of all colour, I told you that between the blinding light and absolute darkness vibrates the veil of colour and the synthesis, the combination, of all colours is white. The robe of the Hierophant is flame red, because the blinding light which issues from the radiant East, is that which no eye of man can gaze upon unharmed, and therefore a symbolic colour is chosen. Now, fixing the attention for a moment upon the Hegemon, you see that the Hegemon represents the synthesis and the equilibrium of all the forces that act upon the Universe. And therefore the Hegemon sits between the two Pillars, representing the perfect equilibrium, between them is the Universe. And carrying the thought beyond the Universe to the point of equilibrium, you see the two pillars to the point of equilibrium, you see the two pillars forming, as it were, a Gateway: and between them the Hegemon, who is to receive the student of occultism. Such, then, must be the mental pose of the student, once the student sees the diagram, once he is taken through it at his initiation. And the intention is that ever afterwards that Ceremony and the plan of the whole shall dwell upon his mind, and be always present to his mind, in order that he may attain the proper pose of mind to pass on to learn the secret of the Universe. At the very opening of the next Grade, passing from 0=0 as Neophyte to the 1=10 the first words the Neophyte hears are: *"prepare to enter the immeasurable regions"* Now remember, the Cubical Altar is the measurable. You desire to learn the secrets, and the meaning of the forces that operate upon the Universe therefore you must enter the immeasurable regions. You will never learn them as long as you are within bounds and measures. But, mentally elevate the thoughts above and beyond the region which is measurable, and you will begin to see the forces which form infinity, act upon the finite Universe.

Now, go a little more into particulars: this Altar is a double cube, i.e. it has ten squares which are visible if you walk round it and examine it all over. But, if you are standing upon the earth and looking at the Universe, as the man of science stands upon the earth and contemplates the Universe, as the materialist of any sort contemplates the Universe, the Cubical Altar is, as it were raised immediately above the head, so that he can only see the bottom square on which it stands. Hidden from him by the bottom square are nine other squares. Now the bottom square of the Cubical Altar represents all that can possibly be learned by logic and deduction, or by the five senses, by any scientific instrument, by any scientific discovery. A minute and perfect acquaintance with the bottom square of the Cubical Altar is the whole that can be gained. Therefore the Neophyte has first of all to learn to put things in their proper places. In this Order, no scientific attainment and no scientific discovery is despised or undervalued: on the contrary it is most highly valued and most highly esteemed. The Neophyte, however, desiring to enter the path of Occult Science has to remember that the whole of the Universe is represented by the Cubical Altar in the centre, and that the whole of scientific investigation is represented by one tenth of that cubical Altar. And note also that the Altar stands upon its bottom square: the bottom square is therefore out of sight in the Ceremonies of the Order. Why? Not because we undervalue the bottom square: on the contrary

we recognise that it is the foundation, it is the basis upon which our Altar stands. But in the studies, and in the Ceremonies of this Order it is other things which we investigate and consider. Our Altar must have its basis, and must stand firm upon that basis. That is the position not only of science, but of everything which can be attained by discovery, by the five senses of the logical brain.

Now the same ideas are resumed in the implements and ornaments that lie upon the Altar. At the East end of the Altar there lies a rose, or two roses: at the North there is the paten with the bread and salt: at the South there is the Lamp of Fire, and at the West there is the Cup. There are also the coloured Cross and the white Triangle. These resume the same ideas, showing how the forces which, according to our teaching, and according to the idea which I want every student to grasp, and to hold in his mind, as operating from the Four Angels outside of the Universe, are reflected in the Universe itself. And therefore we can trace the operations of these Angels, who are outside of the phenomena which we can observe in the Material Universe. Now, when the Neophyte is brought into the Hall, all these things are arranged round him, but he sees them not. He is brought in blindfolded and with a rope round his Waist, and this is also the mental condition in which the Neophyte must continue his Occult study. He must not imagine that he will mentally see what it all means. Not until he has been inside for some time will he see.

Immediately he begins the path of Occult study he will become aware of things of which he knows the meaning, certain strange thoughts, strange ideas, and strange questionings as to whether there may not be something or other discoverable behind the veil of Matter, which hitherto he has regarded as impenetrable, but they will be but vague voices, vague sounds, vague hints, just as when he comes blindfolded into the Temple he hears vague sounds and hears voices some of them perhaps familiar voices, some of them not, moving of feet and so forth: he is led in a path he knows not. But why does he go forward? Because he has a certain amount of faith: because he believes that somehow or other, something will be shown to him by and by, and that the hoodwink will be taken from his eyes. Now he must learn from that not to be impatient, because at the beginning of occult study he is unable to see what it all means, or unable to see what any of it means or whither it is tending. Mentally he is hoodwinked, mentally he is bound by the finite conditions out of which he has just emerged. And therefore his mental pose must be not to be impatient with the blindfolding and the rope and with the conditions of finite limitations, which he is still under, but to believe that he is under the charge of someone who knows, and that by and by those limitations will be removed.

Now, in the full Temple Ceremony, there should be a Sentinel outside the door armed with a sword. Practically in most of our ceremonies the Sentinel is dispensed with, but the Sentinel, nevertheless, has an important symbology. Because, you will notice, that one of the Chief Officers goes out from the Temple to bring in the Neophyte. Such Chief Officer is known to the Sentinel, and the Sentinel allows the Neophyte, blindfolded, to pass in, in company of the initiate, who is known to him. Otherwise the Sentinel is armed with a lethal weapon to strike any rash intruder who attempts to enter the Portals. Now, that is an absolutely true symbology of those who attempt, themselves, without initiation to force a way into the Occult Mysteries. It is a well known fact, which I think every physician will testify to, that all who have tried to do so, have either failed miserably, being driven back by the Sentinel, or have paid the penalty in the madhouse or in the grave. The Initiation comes from within: the message is sent from within to bring the Neophyte into the Temple, where he may be taught: and the Sentinel's weapon is lowered and he is allowed to pass.

Translating that into the material language of everyday life everyone knows the miserable end to which would be mediums and students of spiritualistic phenomena usually come if they attain any amount of psychic development without proper training.

Whereas, in our Order, everyone has before him the example of others who have trodden the same path, and who are to testify, not only with their voices, but to show by their example, thus the path is safe. But, for all of you, as it happens I stand as the most advanced among you, as the only one who has passed into the Second Order, and I can assure you therefore, by my word and by my example that the path is absolutely safe to brain and body. And to me where I stand there are others far in advance of me who are able to give me the same assurance of the perfect safety of the path, and who are able to instruct me, as I am able to instruct you, on every step or the road. So the Neophyte is brought past the sentinel, whose weapon is so deadly to those who strive to force their way in. Then within the doors stands the Kerux, carrying the Wand and the Lamp. Immediately the student really enters mentally the path of Occult Wisdom there is a Lamp that always goes before him. But at first he sees it not, at first he appears to himself to be wandering in darkness. I want really to emphasize this point strongly, because it is an experience of every student who enters the Path of Occult Knowledge: in the first steps he appears to be wandering in darkness, and he appears to be going he knows not whither, by a devious road, without any guide. It is for that reason he is led in various circumambulations, which all have their meaning, but whose meaning is carefully concealed from the Neophyte. His mental attitude is precisely the same, and must remain the same for sometime to come.

Now, the Kerux leads him on the Path round and about the Temple, but observe – not to the point of equilibrium for a long time. First of all, he has to show his earnestness by pledging himself to the duties of the Order he is about to join, and to the diligent prosecution of Occult Science, to secrecy and to the Brotherhood. And this pledge is an absolute translation into words of the mental character he has to cultivate. Observe therefore that your mental pose must be that which you take up as a Neophyte in the Hall of the Neophytes in the Temple. The Neophyte is helped at various points by various officers: the Hiereus threatens him with the Sword of Darkness: the Hierophant menaces him with the Sceptre of Light. He has to know both extremes before he can know the equilibrium, again an absolute picture of the mental state. This state must vibrate, it must touch the extreme of Darkness, and it must face the blinding Light, but, being able to bear neither, find that there is no rest in either, before it can reach the point of equilibrium.

And, moreover, he must first undergo the purification by Fire, and the consecration by water, he must be consecrated by the Stolistes and Dadouchos. He must, that is, be purged of the influences both of the Negative and of the Positive, that the limitations and the evil beginnings to those two qualities may be rooted from his mind, and that his mind may attain an absolute equipoise. Thrice must this mystic consecration be repeated, and at last he may be deemed to be purified from the limitations and the evils relating to those two qualities of Water and Fire. Then at last he is brought up between the Mystical Pillars, into the Symbolic Gateway of Occult Science: and then the Hierophant advances from his Throne to meet him, and draws him between the Mystical pillars thus acknowledging that he has attained the equilibrium.

Now, that is the condition of mind that the student has first to attain to, coming in from wandering in the darkness, by his faith, passing round under the influence of all the Four Angels who operate

upon the Universe and whose operations produce all the phenomena that we know and see. At last faith changes to sight. He is brought up to and attains equilibrium of mind. That is only the first step, and it is a step which it will probably take the student a long time to attain. Therefore let the student examine his own mental state and mental pose from time to time, and try to see whereabouts he is mentally in the Initiation Ceremony.

The Lamp of the Kerux will always go before him: let him then understand that the Light is before him though he sees it not. He will see it by and by, and therefore let him understand that the mind, being set right, and earnestly desiring truth, and earnestly desiring absolute goodness, it is impossible for him to go wrong. Any step he takes is guided, though he knows it not. And if it be any help or any consolation to those who still find it difficult to realise this, I may say of my own knowledge that the time arrives when a certain advancement has been attained, when it is possible to See: and to every one of you this is possible.

Only advance far enough and the hoodwink will be removed off your eyes, and you will actually see and know the Divine Guidance of the Kerux of the Universe guiding the step, of every Neophyte, The Neophyte is hoodwinked and knows it not, but you will know it, you will see it, though you may not for the moment be able to tell him. Those of us who have advanced far enough can say of our own knowledge that for every student who is really striving in earnest in the Occult Science it is really absolute fact that the Lamp of the Kerux goes before him and not one single wrong step can be taken. Then you will notice as you go on to different ceremonies of the Order, that these Pillars are in different parts of the Hall, signifying for you your progress in the Order. The Gateway of Occult Science is behind you in some senses, before you in other senses, in one direction or in another direction according to your progress. Standing firm upon its fourfold basis, the black square, symbolic of the materiality on which we all stand, but bearing on its summit the triangle symbolic of Water, and the triangle symbolic of Fire. The two Triangles and the Lamp signifying the Divine Essence on the summit.

Observe now, there is the seat of the Stolistes, there is the Triangle of Fire, there is the platter of Salt, signifying the Earth. You are therefore not to conclude that all materiality comes from one direction, or all the spirituality from one direction. In every direction in the Hall you will find, if you study the symbols, all the Elements are united, but some are more prominent according as you fix your attention on one point or another. The position of the Great Angels ruling the Universe does not cause them to throw their influence immediately and solely upon that point of the Universe which is opposite to their feet, for that would produce discord and want of Equilibrium at once: and the influence of the Elements again, are counter-changed, and not even so in such regularity and absolute symmetry such as could be explained now, but according to a very complex method of counter-changing, the effect of which is to produce that exact equilibrium which is the keynote of the teaching of the Grade.

Now further, you are to understand that the signs of the Grade should be very carefully given. The Signs of the Grade are not conventional forms, not merely signs of groping although that is their first meaning. This is the Sign also of the giving out of Force. It is the sign of the entering of a portal, and further a sign of humility, and a bowing of the head to a greater light and a greater power. To give the signs properly, you should remember always to give the step of the left foot, which should be given firmly, and the hands should be raised above the head and lowered to the level of the eyes,

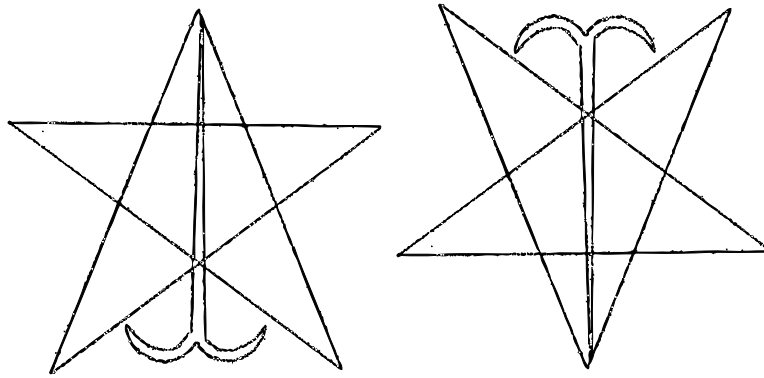
and the hands should be pointed straight. The vital force emanates from the **eyes** and the **hands** and these should be all in the same line, and the foot firmly planted upon the firm ground And that sign is not merely a sign of groping or of respect in passing the Throne of the Hierophant, but it is an Occult sign of great power, whose meaning you will learn hereafter when you enter upon the study of practical magic.

Now, one thing more with regard to this Grade, you are to remember that the Hall of the Neophyte, and in fact the whole Temple of the Order of the S. . . M. . . represents as it were, the Porch of the Temple. When your feet are well planted on the Porch you are well on your way to enter the Temple. You must therefore look upon it as though at this end of the Temple, and behind the Throne of the Hierophant there was a veil extended, separating the Outer from the Inner, and that through that Veil, as a priest emerging from the Temple, comes the Hierophant, to instruct and to initiate and to perform Ceremonies which really are of magical import. So in the same way you should look upon any other Adepti who are present. You in the Outer can know nothing about these or their grades, you merely know that they are members of the Second Order, and that they have obtained the Grade or 5=6. They may be Minor, Major, or higher still, but, passed within the Veil, they are lost to your sight: they come forth in the Temple Ceremonies veiled figures, whose advancement you in the Outer can know nothing of. That is the way in which mentally you should look at your own mental future.

Now when you have passed through the 0=0 Grade, you have a certain lecture, the first Knowledge Lecture, to study, and no doubt all of you who have had that first Knowledge Lecture will consider that it is a rather heterogeneous mass of archaic knowledge, of various kinds, none of which matters much, and most of which you were familiar with before. But there is really a good deal more in it than this. Of course, anyone who has studied mystic subjects at all is probably familiar with such things as the symbols of the Signs of the Zodiac, the Planets, and the Hebrew letters,. But these symbols are not chosen by chance, but because they are absolutely necessary to further advance. And I may mention here that it is especially desired by the greatly honoured Chiefs who guide us in the Second Order, that all students should be most exactly particular in the drawing of the symbols and in the form of the Hebrew letters. Of course there is a current Hebrew, which many of us write, and which is often badly written. That has nothing more to do with it than in writing an English word. But everyone should know the exact form of each symbol and of each letter, and be able on occasion to draw them clearly, beautifully, and with mathematical accuracy, because these symbols are not mere conventional symbols: everyone has a meaning. If you will take for instance the symbol of Fire \triangle , and the symbol of Water ∇ , these are as I have told you, the symbols of the Great Gods, and peculiarly appropriate symbols, because the aspiring of the Fire tending always upwards is well shown by the Triangle pointed upward, while the instability of Water, but its perfect horizontal surface, is well shown by the triangle with the point downwards.



And the bar across the \triangle and the bar across ∇ , give us the Hexagram, the Equilibrium of the Elements, the Atonement, and therefore give you, these elements as they are in the Universe. Hence earth and air are the mere material and physical representations of the same Forces as Fire and Water: and that the meaning of the bar across, which converts water into earth, and fire into air.



Then take the ordinary symbol of Υ . Perhaps you will say a very ordinary symbol of a Goat's head and horns. So it is. Now what was the symbology of "animal", according to the Egyptian and according to the Kabbalistic schemes? Animal signified the lower part of man's nature which was to be sacrificed. What then does the Ram signify? Sensuality, by all the schemes. Now this signifies also the pentagram, but the evil Pentagram, the Goat of Mendes.

How then should the Ram or Lamb be the Divine symbol? The Symbol of the Vernal Equinox, the Symbol of the Dawning Light? Because the Ram must be slain, the Ram's head inverted: the evil passions subdued and sacrificed, the sensuality cast out: the Lamb which was slain the symbol of the dawning Light of the Universe: the symbol of the Golden Dawn. As you see, there is a great deal in that symbol of Υ read properly. And so again, the symbol of ♄ the Bull: the symbol of Earth, unites for us the two great Lights. The greater Light that rules the day, and the lesser light that rules the night, symbolising for us the light and the darkness, yet both illuminated by the Divine rays, and therefore the equilibrium, which is the key of progress upon the earth plane. And so we might go through every symbol of the signs of the Zodiac if there were time: we might deduce a great many lessons from them, but the one lesson I want to enforce now, is that above all things the symbols must be accurately learned.

I think I told many of you before now, that the Planetary Symbols are formed from the Circle, the Crescent, and the Cross. The Cross signifying corrosion: the circle signifying the **red** and the crescent the **white** metals: giving you thus the metals of every planet, and giving you when you get far enough to understand it, the meaning and influence of every planet. Giving you also when you get further on still, a key to colour, a key to the symbology of that veil of colour which vibrates between the light and the darkness. It is not for nothing that the Iron, whose colour is greenish, in its corrosion becomes red, and that copper whose colour is red, in its corrosion becomes green. All these have a symbology. Every planet has its colour, every sign of the Zodiac has its colour. Every Element has its colour. Every symbol in the world has its appropriate colour, and every colour in the world has its meaning. And the meanings rightly interpreted, give the key to much of the physical and material science, which is absolutely dark at present because the meaning and the colour is not known.

Now, the grouping of the Planets, and of the Signs of the Zodiac, according to their Triplicities, and according to the signs they govern, is extremely important, because it gives one the key to the influences which are most strongly directed upon this part of the Universe, from the **FOUR GREAT ANGELS** in whom we have seen that the Forces operating upon the Material Universe are concentrated and summed up. The Ring of the Zodiac is round the world, and the world turns






round and presents a different face to each sign in turn. And from the different directions of that great Wheel are various forces constantly flowing in upon the world. Not in exact equilibrium, because the exact equilibrium for the world would mean the cessation of life. The present material and finite life of the worn depends upon a certain want of equilibrium. The progress of the student out of the finite into the Infinite Knowledge depends upon his knowledge of the forces flowing in upon the world, which indeed are all equal and all in exact harmony but which, not falling at precisely the same moment of time, are slightly out of equilibrium in each particular point: and therefore by that slight want of equilibrium, producing slight transient change. Therefore the influence, and the connection of Elements, Planets, and Signs is to be so carefully studied that it becomes absolutely a component part of oneself, and then when the correspondences are learned, further on, the mental, psychical, and spiritual results will be immediately perceived.


Now finally, in the First Knowledge Lecture, you get the study of the Hebrew Alphabet, and the formation of the Hebrew Letters is most essential. I can only give you a very slight idea of one or two small points indicating where the great importance comes in. If you take the Hebrew

Alphabet to be formed from the י (Yod) that is, the first Beginning, the first thought or the Alphabet. And if you look at it, I think it will occur to you that above all things it reminds you of a tongue of flame curling up from a fire – an escaped tongue of fire, not burning centrally as a lamp or candle, but flying off without any material to feed its flame. There are many other symbolisms connected with this "yod". Many much deeper, but that will do for the present, because it will give you the root idea of the י in easy simple form. Now, the י brought down to the earth plane (the י lies above the line in writing) as a fire burning upon the earth, or, a fire influencing the earth becomes the letter Vau ך .


Here then, we have two letters of the Great Fourfold Name of GOD יהוה and two of them indicate the Fire. Now passing from י to the first letter of the Hebrew Alphabet א it consists of three Yods: an elongated Yod, which is very much like Vau (i.e. it is a י brought down to earth), elongated so that it touches the line of the earth) between two other Yods – and there you have the Three in One: the three Fire Spirits, the three Energising Spirits from Whom proceed all things, i.e. the Great Unity.

Now, the next letter, the ב is the Binary, the Two. If I put a ב beside an archaic 2 you will see they are very near each other in shape, so near that it is tolerably certain that one was drawn from the other. The Binary is the great point which we have been considering so far, the two Forces, the positive and the Negative, the Severity and Mercy, which are united in the equilibrium. Therefore A.B. or A.B.B.A. represents the Father.

Another symbology in the Binary is that it is almost identically the figure of the Swan sailing on the water, the swan being symbolic of the Element of Air and Water, as the  is symbolic of the three Yods or Fire, Air and Water, therefore the elements which are the cause of Earth and the Three that are synthetised in earth. Also,  is a house: and is a representation of a loan to shed, against a wall in section. I give you this to show that the forms of the Hebrew letters are of very great importance. Then the , is the third letter, and is the Letter or Production or Emergence. A plane — , an emergence, or passing through , that was the Glyph of Horus. A Glyph of birth also, Now, in the Kabbalistic Scheme there was no feminine represented among the causes of the Universe. The first great Causa Causans Was the Father Mother, but Isis Was Nature. Osiris was male-female, therefore the spirit, which according to some schemes not so mystic as the Hebrew, was feminine, is represented masculine by the addition of the Yod . Now, there you have the First Glyph of the

The Aleph  the Three in One




The Beth  the Two, the House

The Gimel,  the Emergence or Birth.

And the Three together, representing the origin of the Alphabet, the origin or the Word, the origin of Things.

The  Daleth, the Square, or this wise  the Mason's Square. Or you may put it in this wise



you may put a Cross within a Diamond-shaped square, then you need only one line to represent a square. You have your Cross, which Signifies the World, and an indication of the quaternary or the Square beyond it . So, the  and the  are the same symbol.

I do not propose to go any further with the Hebrew Alphabet. I just indicated that to show you the enormous importance of being absolutely accurate with the forms. And remember above all things to – in making your Hebrew letters to make them square.

Avoid all cursiveness, that is in writing anything for inscription or mystic working of any kind. You will not yet be able to use the Hebrew letters for Magical ceremonies, or anything of that kind, but hereafter you will be, and you will find – and I talk as one who has tried and knows that if you have got a careless style of writing in Hebrew, and you do not fully understand the exact shape of every letter, that you will fail in your Ceremony, and you will fail as absolutely as if you made a chemical

combination with false weights or as if you had painted a picture with dirty muddy colours. Absolute accuracy is the only road to success. Every letter must be drawn with as perfect form and as perfect intention as if you were making a mathematical working drawing for an engineer to make a machine by. Get out of your head the notion that you are writing a current language when you are making Mystic words and Symbols.