



MATHERS'
LAST
SECRET
revised





By the SAME AUTHOR

Making Talismans, Llewellyn Publications, St Paul, MN. US.

Magical Pathworking, Llewellyn Publications, St Paul, MN. US.

The Druidical Order of Pendragon (with Colin Robertson), Thoth Publications, Loughborough, UK.

Gathering the Magic, Creating 21st Century Esoteric Groups, Immanion Press, Stafford, UK.

Magic on the Edge, (anthology of Experimental Magic), Immanion Press, Stafford, UK.

The Book of the Tomb (Ebook).

Egyptian Shaman Mandrake Press, Oxford

Novels

When a Tree Falls (a Watcher Novel) Immanion Press, Stafford, UK.

Work in Progress

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King over the Water

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Samuel Mathers



MATHERS'
LAST
SECRET
revised

being
The Rituals
and Teachings
of the
Alpha et Omega



NICK FARRELL

Edited by Darcy Künz

ROSIKRUCIAN ORDER
OF THE GOLDEN DAWN

2011

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Additional Artwork by Nick Farrell and Percy Wilkinson

First Edition 2011

ISBN 978-0-9823521-6-8

Revised First Edition 2011

ISBN 978-0-9846753-0-2

Rosicrucian Order of the Golden Dawn

Web address: www.rogd.org



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*To PAOLA FARRELL,
without whom **NOTHING** would be done
and
Percy WILKINSON,
the much unsung
MAGUS of *Whare Ra*
and the
ORDER of the **TABLE ROUND***



ACKNOWLEDGMENTS



THIS BOOK has been a project which has united many of the different parts of the Golden Dawn Tradition. There have been many people who have helped make it happen, including some who did not want to be identified. I would like to thank Samuel Scarborough, Martin Thibeault, Tommy Westlund, Clive Harper, Dennis Delorme, Fran Keegan, Dean Wilson, Tony DeLuce, and Darcy Küntz who helped with the manuscript. Thanks also to Melissa Seims who found the Nisi documents, which were the rituals and teachings of the Berridge Temple, in a Craft Museum and recognised that there might be something interesting there. Thanks also to Pat Zalewski who encouraged me to get this book out.

Thanks also to Igino Marini for his brilliant Open Source IM Fonts which can be found at

<http://iginomarini.com/fell/the-revival-fonts/>
which enabled me to have fun with the layout.

FOREWORD

I first met Nick Farrell in the mid 1980s and was instrumental in introducing him to the *Order of the Table Round (OTR)* a chivalric order, which was appended to *Whare Ra* Temple. It was here that Nick met many of the ex-*Whare Ra* adepti that both helped me in the Golden Dawn techniques.

For many people the *A.O.* Order and its teachings under Mathers was a mystery. The assumption was that Mathers continued a pure strain of the Golden Dawn unsoiled by the *Stella Matutina*, its Golden Dawn rival, and which took the bulk of the Golden Dawn membership with it after the break in 1900. The contrast between what the Golden Dawn originally taught and *Alpha et Omega*, via the rituals, has never seen the light of day until Nick decided to write this book.

What Nick has uncovered about the *A.O.* rituals will be a disappointment for Golden Dawn fans, as the later papers and ritual changes by Mathers appeared to be going backwards, rather than forwards. Nick lays all this out plainly for the readers with *A.O.* ritual examples to contrast with the original Golden Dawn rituals. This has been an area that has cried out for more research and Nick has provided an excellent opportunity for us to gaze through the window of the later operations of the *Alpha et Omega*.

This book is something that should be on the shelf of all Golden Dawn students. In many respects it compliments my *GOLDEN DAWN RITUALS AND COMMENTARIES* book which can be studied alongside this work to show how the different directions the Golden Dawn streams have developed.

Pat Zalewski

MATHERS' LAST SECRET

PREFACE

The Golden Dawn Tradition is experiencing a period of rapid growth and development. For over 100 years the rituals of the *Rosicrucian Order of Alpha et Omega* (R.O.A.O.) have been locked away in private collections and unavailable for many occultists to study and compare.

The publication of these rituals are particularly interesting as they demonstrate the direction Mathers moved after he was expelled from the original *Order of the Golden Dawn*. As Nick Farrell clearly demonstrates in this book, Mathers moved to a Masonic style of operation in marked contrast to the Stella Matutina which developed in a Magical direction.

As the news of the imminent publication of these Rituals broke, accusations of oath breaking were levelled by some that believed themselves to be the exclusive owner of this intellectual property and claimed to be the historical R.O.A.O. Personally I believe that the rituals of a living Order have no place in print but clearly the R.O.A.O. has ceased to exist for many years and any organization or persons using such rituals have no more right to them than anyone else. Just because someone happens to be privy to a particular collection, or have found them in a library, does not provide them with any sort of exclusivity. And the publication of these rituals, at this time, ensures that all students of the Golden Dawn Tradition have the opportunity to study and compare them to other versions of Golden Dawn rituals.

Initiates of Paul Foster Case's *Builders of the Adytum* will find these rituals of particular interest as the B.O.T.A. Chapter rituals are based on the First Order Rituals of the R.O.A.O. almost "word for word" though Paul introduced a variety of elements to isolate the egregore of B.O.T.A. from anyone using the R.O.A.O. rituals.

Initiates of Working Chapters of B.O.T.A. will be surprised to find that many of the innovations found in the rituals of

Working Chapters were not those of Paul Case. The Antiphony, alterations in the specific wording of Officers' speeches, etc. are almost entirely the work of Mathers. Paul introduced a number of Esoteric Masonic constructs into the Neophyte ritual, re-translated the Zelator Prayer of the Elements, changed Officer sceptres, the color of First Order robes, colored many of the First Order Diagrams, and substituted Elemental Tablets derived from Crowley's 777 in the Grade rituals. Probably the most significant changes involved the modification of the Neophyte and Theoricus rituals to bring them more in line with his extensive research into the Cube of Space (graphical depiction of the spacial directions given in the *Sepher Yetzirah*). But the remainder of the B.O.T.A. Chapter ritual is almost entirely the work of Mathers. It appears that the *Builders of the Adytum* and its various offshoots are the last living Lineage of the R.O.A.O. in operation today.

Nick Farrell has made every effort to keep the rituals and diagrams true to the original Nisi material even when the discrepancies were likely incorrect. This is valuable for those who want to examine the material as close to the original manuscripts as possible. I sincerely believe that Nick Farrell's *Mathers' Last Secret* will be discussed many years from now right along with Pat Zalewski's *Golden Dawn Rituals and Commentaries* and Israel Regardie's *The Golden Dawn*.

Tony DeLuce
Laguna Niguel, CA
1/11



INTRODUCTION



IN MY FIRST BOOK dealing with Samuel Mathers and the *A.O.* Order¹, I looked at the history of the Order in terms of the wider Golden Dawn history. The book, titled *King over the Water*, asked the question “Who was the genius behind the Golden Dawn?” There I proved that it was neither of its founders Westcott or Mathers, but rather the tradition itself.

This book looks at the magical approach of the early *A.O.* using ritual material from the Berridge Temple in London. I will attempt to make a comparison between this and the *Stella Matutina* tradition, which most people are familiar with, at least in a bastardised form, through the works of Israel Regardie.

There have been no other attempts to publish *A.O.* material in any co-ordinated manner. When *King over the Water* was announced a group whose leader claimed “direct descent” from the original *A.O.* said they owned the rights to the *A.O.* material in the book and it should be considered secret.

Setting aside the questionable validity of such a claim, or that secrecy applies to documents which can be found in public libraries, this group was using later *A.O.* rituals from the 1920s, so the much earlier Berridge Temple material which was being published in *King over the Water* would not harm them. Later this group made a public announcement that it had extensively re-written the rituals with the help of the Order’s Secret Chief and even the 1920s versions were not being used any more.

¹ Rosicrucian Order of *Alpha et Omega* was rarely referred to by its full name. The *Alpha et Omega* part of the name was always abbreviated to *A.O.* and was named letter by letter in English. Throughout this book we have referred to the order as *A.O.* and have left the full name *Alpha et Omega* for when it is specifically mentioned in full in the rituals.

The purpose of this book is two-fold. Firstly, it enables people who are interested in the Golden Dawn tradition and rituals to study them and their flow into different traditions. It is possible that the seed that was planted within the original Golden Dawn may have flowed in different directions in its successors. This is important for those who are building new Golden Dawn groups that will carry the tradition into the 21st century.

But it also takes material out of the hands of those who sit like kings upon piles of photocopies dishing them out in return for favours, grades or still more papers. This gives a false power to those who should not have it. For example, one person spent years collecting documents. If you approached him he would say he could not give them to you because that would break an oath. Of course he could never have made any oath to a Golden Dawn or *A.O.* Temple. However, he used the photocopies to get recognition from other orders about how advanced he was. In a debate on something important, he could trump it because he had a document that covered the subject. It was not knowledge or experience, just a good filing system. He suckered one group into making him a chief without having to do a stroke of meditation. Last I heard, he had died without ever turning up to one of the group's meetings.

In the Golden Dawn there are two types of knowledge. The first is the written knowledge which appears in papers, most of which have been published. If you were to take the published material and attempt to use it to become a magician you would fail. In fact I doubt there is a single magical order anywhere that can rely on the written material to produce adepts.

Secondly there was oral instruction. This explains the teaching and places it in context. If you were to record this teaching it would fill many tapes and pages and pages of transcripts. Even then you would miss important points.

I learnt magic sitting and listening to my teacher. I read his writings, but I learnt a lot more from listening. It was from these talks I got the Golden Thread which connected me to teachings and understand what they tried to do. This is magic. If you wrote notes about the same thing it would be knowledge or experience.

The Golden Dawn did things differently. Knowledge was kept secret to such an extreme that the tradition suffered. In 1992 I

went to New Zealand ran a workshop in Hawkes Bay and several of the old group of *Whare Ra*[•] members attended. At that point I was not a member of the Golden Dawn and just talked about the *British Western Mystery* tradition. I was told later they had not heard that sort of material spoken since *Whare Ra* closed and realised how much they had missed being taught. But the secrecy worked against the flow of information and, although they were all high level *Whare Ra* people, they had to find their own source of teaching.

Eventually Golden Dawn material found its way into the public which was presented in a format which could be superficially used. The first volume of a four volume set was issued in 1937 with the publication of *THE GOLDEN DAWN* by Israel Regardie.

This information is now so completely 'outed' that it can no longer be considered secret. Everyone can buy the book and read it. Theoretically it would give you the same *information* as someone who was a ⑤=⑥ in the *Stella Matutina*.

Material which is sitting in a library or collection can also be considered public. Anyone visiting Dublin can sit down and read all of Yeats' Golden Dawn material, effectively having access to the same material as a ⑦=④ in the *Stella Matutina*.

Equally the Slater collection gives someone the same information at hand as a ⑦=④ in the later *Alpha et Omega*.

But it is rubbish to think that having the information is equal to Magical ability. The Golden Dawn is a spiritual and magical system and *NOT* an intellectual exercise. Just because you are given a small amount of intellectual information it is not enough to actually *USE* it practically. Each part of the Golden Dawn teaching requires deep thought and reflection to unlock its mysteries. The documents are therefore the tip of the Golden Dawn iceberg.

None of the original *Golden Dawn*, *Alpha et Omega*, *Whare Ra*, or *Stella Matutina* documents can be considered part of the oath of secrecy. They are owned by the tradition and represent the bare minimum

[•] *Whare Ra*, which was initially part of Felkin's *Stella Matutina* Order, was the New Zealand branch of the Order, based in Havelock North, in the North Island. Later it became the *Smaragdum Thalasses* Order. It survived the death of Dr. and Mrs. Felkin and was ably run by their daughter. It only closed its doors in 1978. It is referred to in this book as *Whare Ra* rather than *Smaragdum Thalasses*.

that all Orders, which choose to follow that tradition, need. I prefer that *ALL* this traditional material would be published on a single website and groups could use the material in their own way. Armed with this information every group could grow and adapt.

I say this from experience. I was trained in two *A.O.* offshoots - *Builders of the Adytum* and the *Servants of the Light*. I also received a lot of teaching directly and indirectly from the old adepts of *Whare Ra* and was involved with Chic and Tabatha Cicero's *Hermetic Order of the Golden Dawn* for nearly 12 years. Yet, when I came to look at the *SAME MATERIAL* for my own group, *The Magical Order Of The Aurora Aurea*, it became something unique. While no-one could find anything unorthodox in the Golden Dawn formula we use, the mechanics of magic born from our interpretation of the Golden Dawn system created a unique flavour without changing a word in the established text. Pat Zalewski has found something similar in his presentation of the Golden Dawn material in his book *Golden Dawn Rituals and Commentaries*, as did Chic and Tabatha Cicero when they created their *Hermetic Order Of The Golden Dawn*.

It would be impossible to do this without absorbing the magic symbolism of the Golden Dawn. This is the essence of lineage. You do not have lineage because someone laid hands on you, or signed a certificate declaring that you have the right to initiate. The Golden Dawn itself may have been created without that particular lineage. Spiritual lineage comes from working within the tradition over a number of years and making contact with the energies behind it.

These contacts define the tradition and those working within it. These are not Secret Chiefs sitting on the astral plane waiting for another group of luckless people to be their "students." Nor are they guardians of an immutable fundamental *TRUTH* which some students seem to crave. These are *LIVING* spiritual principles that work for the transmutation of creation and are given masks by the psychic perceptions of those who are lucky enough to observe them. Their work within the Golden Dawn tradition has been to transform it in every generation to make it more relevant.

Oddly, there has been little on the surface that has changed with the Golden Dawn since it was founded over 122 years ago. However, under the bonnet, things are completely different.

It is this transformation which can be seen within the *A.O.* in the different teachings and rituals of the Berridge Temple and that of the later *Alpha et Omega*. The difference can be seen by the magical instructions that are given in each paper. Some of it was overseen by Samuel Mathers himself as his Order slid into a more magical new generation.

In *King over the Water* I made some statements about Mathers and Westcott which some found alarming. The first was that neither of them were initiates of the Golden Dawn. True, they initiated people into it and even wrote the rituals, but the truth was that neither of them went through the system they had created. There are two recorded instances of them carrying out a Golden Dawn ritual on themselves. The first is when Mathers was bound to the *Cross of Suffering* to take the oath on behalf of the Second Order. The experience frightened him so much that he ordered Westcott to take on the duty, permanently. After doing it once, Westcott swore he would not do it either and delegated it to another adept.

If you want to be considered an Initiate of a system, it would seem obvious that you have to be Initiated into that system. Mathers and Westcott were more than happy to keep their “honorary” ⑦=④ grades without experiencing the rites. The result was that under their direct rule the Order was not *MAGICAL*. It was only later when students had been through the entire Order system and meditated on its symbols that the magical current started to influence the Golden Dawn and awaken it. The initiates included A.E. Waite, the Felkins and Dr. Brodie-Innes. This makes Mina Mathers a Golden Dawn initiate, but not her husband. This is something that even Dion Fortune, who did not get on with Mina, had to recognise.

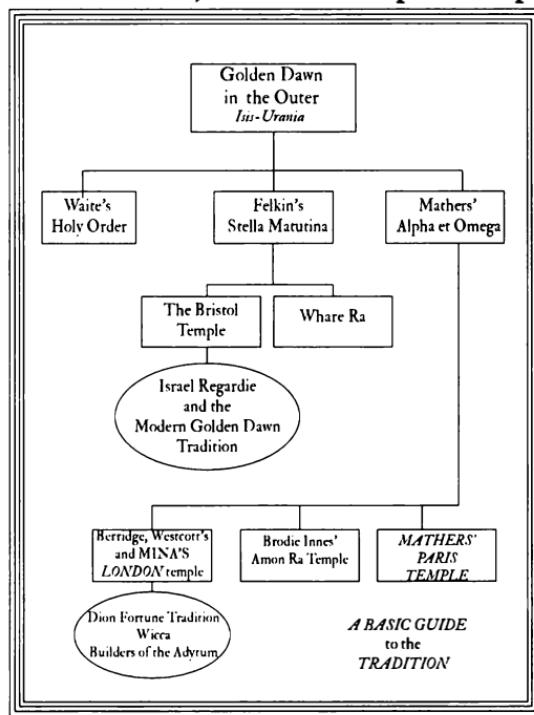
It was the Initiates who made their own contacts who took the Order along with them. Pat Zalewski’s *Golden Dawn Rituals and Commentaries* shows the latest development of Felkin’s system.

This book aims to discuss the magic that was behind the *A.O.* rituals. In many cases it was inferior to Felkin’s own efforts, but one can argue that it was the AO current that created the *British Magical Tradition*, through the likes of Dion Fortune and Wicca.

The second point I made in *King over the Water* was that the

Golden Dawn revolt did not include Wynn Westcott. He joined Berridge's London Temple and appears to have taken up the role of *Cancellarius*. His name appears on the ritual documents connected with Berridge's Temple for the rest of his time in London. He never resigned, at least during the reign of Mathers. While the so-called rebels may have wanted Westcott for his knowledge, it would imply that whatever forces were behind their version of the Order did not have a place for him. Westcott's support lends credence to those who felt the authority of the Golden Dawn, such as it was, passed onto the *A.O.* rather than the *Stella Matutina*. However, as we will see later, this was more of a handicap than an assistance.

In this book, I have attempted to provide commentary and a



a name for yourself without adding anything for the reader. Looking at these rituals, I am interested in the *MAGIC* behind the ideas. I am less interested in the history as opposed to looking at the evolution of magical techniques and differences between this material and the *Stella Matutina*.

The reference material I am using is from the Berridge Temple which was the earliest A.O. temple set up outside Paris. This ritual material was given a cursory examination in *King over the Water*.

The material was kept by a member of Berridge's Temple until his death in the 1950s. His name was Henry D. Kelf, a pharmaceutical chemist dispenser, who lived in Camberwell, London. His magical motto was 'Nisi Dominus Frustra'. The pile of documents was given to Gerald Gardner who used it as the magical basis for his Witchcraft re-enactment.

Various historians, quoting the *Sword of Wisdom* by Ithell Colquhoun, believe that there were three *A.O.* temples one after the other in London. The first was set up by Berridge, the second by Maiya Tranchell-Hayes and the third by Mina Mathers, after her husband's death. This appears to be based on a mis-reading of Dion Fortune, who said that her London temple, which had been under the control of the Scottish branch of the *A.O.* under Brodie-Innes, became part of Mina's. Brodie-Innes was the Chief Adept of the entire Order, at least on paper. Mina had come over from Paris and ruled his London temple. There is no evidence that Berridge's Temple ever closed and it would seem that Mina's Temple, was the same group. Colquhoun is not the most reliable of sources, but her belief that there were three London AO temples is a supposition that has been absorbed into the Golden Dawn myth.

While the Berridge rituals are complete, the teaching material is not. I have included some of the teaching material so that people studying the Golden Dawn can use it. The material included Berridge's own messy diagrams, some of which we re-drew. We have left some diagrams in their original state.

I have followed the layout and spelling of the original documents where possible and resisted the temptation to correct the Hebrew. I suspect that if V.H. Fr. N.D.F. knew that he was destined to be providing the only copy of the early *A.O.* material to the world he would have been a bit more careful!

The purpose of this book is not to bury the *Alpha et Omega*, but rather to encourage its development. There is material here which needs to evolve. By looking at it, meditating on it, and *TRYING IT OUT* the right people can make their own contacts and bring the Order to life in a meaningful way. It might draw some readers into those groups who are already using their own interpretations of the *A.O.* material.

* Throughout this book we have referred to these documents as the Nisi documents. More properly they should be dubbed the NDF documents.

This is all for the good. Equally, it could be the inspiration for other groups to start using Mathers' Last Secrets.

Rather than using the system used in the Bristol Temple of the *Stella Matutina*, as set out in Regardie's *Golden Dawn*, the A.O. gives new groups a "new" flavour and approach. The aim of this book is to provide a basis for such a group to take its place alongside the Regardie-style Golden Dawn groups and those, such as the *Magical Order of the Aurora Aurea*, which are inspired by *Whare Ra*.

NICK FARRELL
Rome 2011



WHEN
is the
GOLDEN DAWN
MAGICAL?

“What makes magical ritual hard is the thing that most people forget. They forget to visualise the God-forms and the Inner Temple and then the whole thing degenerates into a badly scripted costume drama with only psychological value to the candidate”

- Paola Piacentini

BEFORE LOOKING at the ritual material it is important to understand some basics of ritual magic. Although humanity has grown up with the idea that magicians get what they want by pointing a wand and shouting a magical word, the reality is more complex. Ritual magic was developed in the ancient temples where the dramas of the Gods were acted out. Humans would take on the role of Gods in the various myths. These were not amateur dramatics but an expression of worship. In some rites, such as the worship of Mardok in Babylonia, the ruler of the country was given the starring role.

When we look at most of the serious forms of magic we see this reflected. The magician uses “God-forms” to help them see themselves having the same powers. The best magicians are those who can get into their part so deeply that for the duration of the ritual they really believe that they are God, but at the same time snap out of it afterwards.

Fused with this idea was a concept borrowed from the Memory

systems of Ancient Times. The Ancient Greek and Romans believed it was possible to remember anything which was visualised in an imaginary realm. When you realise how important memory was to the Platonic philosophers, you can see how the idea of locus, or place, entered into magic.

The idea of an intense magical ritual is that the magician adopts an appropriate God-form, while at the same time imagining the magic taking place at an ideal symbolic location. Cabballistically this use of Yetziratic formula bridged the world of Spirit and the world of matter and allowed energy to cross between them.

Today we call this creative visualisation in which you imagine something so intensely as taking place in your current environment that it becomes real. This is not daydreaming. The better you get at it, the more the imagined world takes on a life of its own. The imagined world becomes less "created" and more "seen".

In the much later Dion Fortune Tradition each ritual would start with a path working, or inner journey, to a temple. In Dion Fortune's *Society of Inner Light* it involved a trip by camel across the desert to a temple where the ritual was to be conducted. Once the details of this inner location, complete with the appropriate God-forms, were fixed in the mind's eye the Officers and members would open their eyes and project what they had seen onto the physical environment.

This is a magical approach that can be contrasted to the Masonic method, which is working a ritual very well and allowing the physical temple, symbols and psychological impact of the ritual to affect the candidate.

When the Golden Dawn started it only used the Masonic method. The ritual reads like it came from a Masonic Side-Order and many of its "traditions" come from what is called "Fringe Masonry." However the Golden Dawn soon changed when Mathers wrote the Second Order ritual and three documents called Z.1, Z.2, and Z.3, in 1892. These provided an inner key to magical operations and initiations conducted in the Outer Order. What he did was base the $\textcircled{O}=\textcircled{O}$ ritual on a mock Egyptian poem which was called the *Formula of the Enterer*.

It is not clear where Mathers' got this idea from as it had not really been recorded as being part of any tradition. The poem can be broken down so that it can be used in any ritual. It was applied

to the ①=① ritual, but it can be fitted into the other rites as well. The poem runs:

The General Exordium

The Speech in the Silence:

The Words against the Son of Night:

The Voice of Thoth before the Universe in the presence of the eternal Gods:

The Formulas of Knowledge:

The Wisdom of Breath: The Radix of Vibration;

The Shaking of the Invisible:

The Rolling Asunder of the Darkness: The Becoming Visible of Matter:

The Piercing of the Coils of the Stooping Dragon:

The Breaking forth of the Light: All these are in the Knowledge of Tho-oth.

The Particular Exordium

At the Ending of the Night: At the Limits of the Light:

Tho-oth stood before the Unborn Ones of Time!

Then was formulated the Universe:

Then came forth the Gods thereof: The Aeons of the Bornless Beyond: Then was the Voice vibrated:

Then was the Name declared.

At the Threshold of the Entrance,

Between the Universe and the Infinite,

In the Sign of the Enterer, stood Tho-oth,

As before him were the Aeons proclaimed.

In Breath did he vibrate them:

In Symbols did he record them:

For betwixt the Light and the Darkness did he stand.

If a practical magician were to build a ritual using this formula he would take it line by line and include something that reflected both the poem and his intention.

The Z documents give another dimension to the rituals. When a Temple was opened, the Hierophant, backed by the visualization and magical skills of any Second Order members who were present would visualise Egyptian gods around the Temple. These God-forms were made from astral material and were "lifeless" until they were empowered during the rite. Sometimes these God-forms overshadowed some Officers, other times they remained still, but their function was to reflect different aspects of the divine light into the ritual. These God-forms could be felt by those psychically sensitive and would act as tools to bring about changes in the candidate.

The Temple would be raised to a *locus*, which was the Temple of Maat or the Hall of Judgement from the *Ancient Egyptian Book of the Dead*. The officers were instructed what God-forms to use and what symbols they were supposed to imagine.

You would think that the working of a ritual in this way would have been fascinating for the early Golden Dawn members, but there is some evidence that not everyone liked the magical approach to ritual.

Indeed, after Mathers was removed from the Golden Dawn, one of the Adepts involved in the coup said it meant that they could finally abandon the Z documents. There was a successful move within the Order to abandon magic. The Adeptus Minor grade was just going to be a traditional Masonic meeting where a paper was presented and people talked about doing things. Later under A.E. Waite this fragment added a few more ceremonies before evolving into something more Masonic. It was the lack of this magical approach that led Felkin to start his *Stella Matutina*. This "masonic approach" within the Golden Dawn can be summed up as: initiations without magical techniques, an obsession with a perceived tradition, emphasis on grades, a need for titles, being the head of a Temple made up of large numbers rather than good quality magicians and progression based on time served rather than magical ability.

This war between Masonic and Magical sides within the Golden

Dawn continues today. Usually the masonic people are more expert at discrete knifing and power-plays while the Magical types are usually too obsessed with the work to notice until it is too late.

Groups with long histories often have cycles. Magical temples decay into Masonic operations, while some Masonic groups flower into magical systems. However, at the turn of the 20th century the Golden Dawn was supposed to be a magical Order. It can be seen at various stages, the *A.O.* first followed the Masonic line and then gradually became more magical. Under the control of Mathers, it appears that the *A.O.* was swinging towards a Masonic approach.



The RITUALS of
EDMUND BERRIDGE'S
LONDON TEMPLE



***ROSI CRUCIAN
GRADE
of the A.:O.:
Ritual of the ①=①
Grade of Neophyte****

Grade of Neophyte

ONE OF THE THREE Chiefs of the Temple must at least be present at each ceremony, either personally or by his officially appointed deputy, and the robes of those absent should be placed on their thrones to symbolise[†] their presence[‡].

OFFICERS

Hierophant or Hierophantria (⑤=⑥): Red Robe,[§] Coronated Sceptre, Lamen of Red Calvary cross on a green background.

^{*}The original text for the Rituals of the ①=① Grade consisted of a Title page, a Table of Contents and 81 pages of text, all hand-written. Two colors of ink were used: Red ink for penning the Ritual directions and instruction. Black ink was used for the speeches of the Officers. An effort has been made to retain the original flavor of the text, including capitalisation and abridgments. Some minor editing of punctuation was made to maintain the flow of the dialogue. For example the text contains no question marks.

[†]This transcription retains the spelling of English words found in the original text. These include words like symbolise, sceptre, centre, modelled, honoured, coloured, etc.

[‡]This preliminary instruction up to the Invocation was originally located after the closing portion of the Ritual.

[§]Notice the use of the word “robe” - this is a departure from the “Gown or Cloak” of the early Golden Dawn and *Stella Matutina*. It suggests that Mathers had replaced the over-cloak with a simple coloured robe. We do not have a Z document from the Berridge Temple to confirm this.

*DIAGRAM of the TEMPLE
of the ①=0 grade of NEOPHYTE*

*ADEPTI**ADEPTI**ADEPTI**ADEPTI**ADEPTI*

IMPERATOR

CANCELLARIUS

HIEROPHANT

BANNER
of the
EASTPAST-
HIEROPHANT

PRAEMONSTRATOR

*EAST**PHILOSOPHI**NORTH**NEOPHYTES*

HEGEMON



STOLISTES

DADOUCHOS

*SOUTH**PRACTICI**PRACTICI*

HIEREUS

KERUX

WEST

SENTINEL

THEORICI

Hiereus or Hiereia (4=7): Black Robe, Sword, Lamen of the White Triangle on the black background.

Hegemon or Hegemone (3=8): White Robe, Mitre-headed sceptre, Lamen [of] black Calvary Cross on a white background.

Kerux or Kerukaina (2=9): Black Robe, Lamen of Caduceus, Wand, Red Lamp.

Stolistes or Stolistria (1=10): Black Robe, Cup of Water, Lamen of Cup.

Dadouchos or Dadouche' (1=10): Black Robe, Fire, Lamen of Hermetic Cross.

Sentinel: Black Robe, Sword, Cord Four Yards Long, Hoodwinks.

IMPLEMENTS

Black Cubical Altar on which is a hallowed white triangle surmounted by a calvary cross, of six squares pointing to the east. At the corresponding cardinal points are the elemental symbols, Rose, Fire, Cup, Salt and Bread. The cup being in the west point of the cross and the triangle.

Two pillars with triangular or tetrahedral summits, lamp burning on them. On the white pillar, which is in the south, the triangle points eastwards, and on the black pillar it points westwards.

The banner of the East, a hexagram of red and blue surmounting a Golden Calvary cross, with a white Tau in the midst. The whole on a white ground.

The Banner of the West, A white triangle surrounding a red Calvary Cross, on a white ground.

The Two liquids for the Transmutation are:

The ♀ fluid = 10% solution of Perchloride of Iron[†].

^{*}The use of the word "wand" here to describe the "staff" found in other Orders is interesting. The Kerux's staff was a stick (sometimes with a point) painted blue, yellow and red. It was about 160 cm so hardly a wand. It could be that there was a move to shorten it. It was not a caduceus as this was an invention of some modern Golden Dawn orders.

[†] Both versions of the Nisi ①=① rituals attribute the Mars fluid to Potassium sulpho-cyanide solution. It would make more sense that this was attributed to Perchloride of Iron. Iron is the metal of Mars and the Potassium sulpho-cyanide is an indicator which turns the solution blood red in the presence of iron and is thus more appropriate to represent Venus. From the ritual's point of

The ♂ fluid = 1% solution of Potas[ium] Sulphocyanide

STATIONS of THE MEMBERS

(Note omission of Zelator section in diagram)

STATIONS of MEMBERS

Adepts in East on Dais

Hierophant in front in centre

Cancellarius and Imperator on his right

Immediate Past Hierophant and Praemonstrator on his left

Philosophi in East, but not on Dais, but N or S thereof

Practici in the South

Theorici in the West

Zelatores in North East of Stolistes

Neophytes in North West of Stolistes

Hierophant in the East

Hiereus in the West

Hegemon between the Pillars

Kerux in West, South of Hiereus

Dadouchos in South

Stolistes in North

Sentinel outside Portal - properly in West

The Alarm of the Grade is (1).

INVOCATION

To be used before the opening in any grade in case whereof necessity the Throne of the Hierophant is not placed in the actual East.

Hidden forces of the Universe acting through Matter unto whom have been assigned according to your nature the Cardinal

view, since both fluids are clear, it is impossible to tell which is Mars and which is Venus so such speculation is ultimately pointless. In modern times, orders use different chemicals.

Divisions of Space. Invoke ye by the All Powerful Name of your Creation to seal in just orientation the Inner Limits of this Temple. Let the Throne of the Hierophant mark the radiant East, though its direction accord not therewith; and let the South, West and North send their secret currents towards the points established in their correspondence by our Rites.

Or the following Oration which has been in use since 1888 AD.

ORATION

*Creator of the Universe, Lord of the Visible World
Who hast by thy Supreme Power set limits to its magnitude
and hast given special attributes unto the bounds and
terminations thereof:*

*we invoke thee to grant that whatever mystic and Occult
virtue doth reside in the Radiant East - the day spring
of Light and the origin of Life - may in answer to this
our prayer be conferred this day upon the throne of the
Hierophant of this Temple who is the emblem of that
dawning light which shall illumine the paths of the unknown
and shall guide us at length to the Attainment of the
Quintessence, the Stone of the Wise, Perfect Wisdom and
True Happiness.*

OPENING

Neophyte = Mathil ^(sic) מַחְיֵל*

*When the Members are assembled and clothed wearing their
respective insignia and in their places. Kerux goes to the*

* This Hebrew script should read מַחְיֵל. In vocalized Hebrew this would be written מַחְיֵל and means "Beginner". The Grade title is given in the Cypher Manuscripts. The writers 't' when written before an 'h' loops up and appears similar to an 'r' (e.g. see the words 'the', 'their', 'that', etc. in the text). The actual transliteration would be "MaThChYL" and is pronounced "Mat-Chil" with a guttural Cheth.

Hierophant's right front, faces West and raises his wand perpendicularly:

Kerux: Hekkas: Hekkas: Esty: Bebbæloy!^{*}

Hierophant (rises.): (1). All rise.

Hierophant: Initiates of that section of the Mysteries of Egypt which is called the Rosicrucian Order of the A.:O.:[†] assist me to open the Hall of the Neophytes. Frater Kerux (Soror Kerukiana), see that the Hall is properly guarded.

Kerux goes to the door (1). answered by the Sentinel (1).

Kerux: Very Honoured Hierophant (or Hierophantria) the Hall is properly guarded.

Hierophant: Honoured Hiereus (Hiereia) assure yourself that all present have beheld the Rising of the Mystic Dawn.

Hiereus: Fratres and Sorores of the Rosicrucian Order of the A.:O.: give the Signs of the Neophyte. (*Done.*) Very Honoured Hierophant, (*Saluting with Signs*) all present have been so honoured.

Hierophant (Returning the Signs): Whence is the title A.:O.: and its signification?

Hiereus: Pronounced as a single word «*A.O.*» it is the Ancient Egyptian root of the Greek names for the dawn. < Heh-os, Ews Ah-os, Aws, Ay-oys, Hws> And the signification is the Rising Light or Splendour of Dawn[‡].

^{*} Normal spelling of this is Hekas, Hekas, Este Bebeloi. The form given is apparently a phonetic rendition rather than a transliteration. Note the written form given in the Closing.

[†] This phrase would make sense if Mathers was considering placing the Order under a larger Organisation, which would include his Isis Rite that was doing well in Paris at the time.

[‡] The « » or < > placed around text are known as guillemets and were used as a form of quotation marks or “angle quotes” in French writing. When Mathers rewrote the Neophyte Ritual, he had resided in Paris for a number of years and was exposed to French culture and language. Their usage has largely been superseded by quotation marks in modern French literature. Subsequent Rituals, which were written in England prior to Mathers’ residence in Paris, do

Hierophant: Alpha.

Hiereus: Omega.

Hierophant: First.

Hiereus: Last.

Hierophant: Beginning.

Hiereus: Ending.

Hegemon: (1). And the path of the Word between.

Hierophant: Dawn.

Hiereus: Twilight.

Hierophant: ISIS.

Hiereus: NEPHTHYS.

Hierophant: Star of the Morn.

Hiereus: Star of the Even.

Hegemon: (1). And the path of the Light between.

Hierophant: Youth.

Hiereus: Age.

Hierophant: Increase.

Hiereus: Decrease.

Hierophant: Prometheus.

Hiereus: Epimetheus.

Forethought.

Afterthought.

Hegemon: (1). And the path of Man between.*

not use this.

* This last sequence came from the Equinox ritual of the Golden Dawn and seems to have been added by Mathers to change the flavour of the opening. Revealing it in *King over the Water* I got some funny comments from members of *Builders of the Adytum* who believed it had been invented by Paul Foster Case. I am told by people who have used it that, this Ritual segment is effective in actual practice. It is evident that the manifestations of the 'Word', 'Light', and 'Man' follow the same general sequence found in Chapter One of the Gospel of St. John. "In the beginning was the Word..." then Light and finally Man. This is paralleled in the Book of Genesis where God first speaks, creates the Light (in its several forms) and lastly creates humanity.

While the concept of "Alpha Omega" would have been familiar to Mathers from Biblical study it does not explain 'why' he selected this name when he renamed his Order. A likely 'Rosicrucian' source for this inspiration, as well as for the "Antiphony" as it later dubbed, was the *Secret Symbols of the Rosicrucians*. There, in a plate entitled "About God and Nature" the following occurs: A &Ω, Beginning - End, Eternal - Timely, First - Last, God - Man, Heaven - Hell, Tree of Life - Tree of Death.

There are other motifs in this plate concerning the Word, Light and Man that

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

Hiereus: Three Very Honoured Hierophant (Hierophantria) namely Hierophant (Hierophantria) Hiereus (Hiereia) and Hegemon (Hegemone').

Hierophant: Is there any peculiarity in these Names?

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

Hierophant: Of what is this Letter the symbol?

Hiereus: Of Life; because the Letter 'H' is our mode of representing the ancient Greek <<aspirate>> or <<breathing>>, and Breath is the evidence of Life.

*STATIONS and DUTIES of OFFICERS, etc. **

Hierophant: How many Assistant Officers are there in this Grade?

Hiereus: Three, besides the Phulax (Phulaxi)[†] or Sentinel: namely the Kerux (Kerukaina), Stolistes (Stolistria) and the Dadouchos (Dadouche').

(The Sentinel may answer these two following interrogations).

Hierophant: The Situation of the Phulax or Sentinel?

Hiereus: At or without the Portal of the Hall.

Hierophant: His duty?

Hiereus: Armed with a lethal weapon to keep out intruders and to prepare the Candidate.

appear relevant too.

* This sequence is same as the early Golden Dawn manuscripts. The speeches were later drawn together by the later Golden Dawn and *Stella Matutina* so that it was less call and response. The method used here is closer to Craft Masonry.

[†] Phulax is a Greek word for, "a guard, keeper or Sentinel"

Hierophant: Frater Dadouchos (Sr Dadouche³), your station?

Dadouchos: In the South, Very Honoured Hierophant (Hierophantria), to symbolise Heat and Dryness.

Hierophant: Your Duty?

Dadouchos: I attend to the Censer and the Incense and I assist in the consecration and purification by Fire, of the Hall, of the Members and of the Candidate.

Hierophant: Frater Stolistes (Soror Stolistria), your station?

Stolistes: In the North, Very Honoured Hierophant, to symbolise Cold and Moisture.

Hierophant: Your Duty?

Stolistes: I see that the Robes and collars and Insignia of the Officers are ready at the Opening. I attend the Cup of Lustral Water and to assist in the purification and consecration by water, of the Hall, of the Members and of the Candidate.

Hierophant: Frater Kerux (Soror Kerukaina), your station?

Kerux: Within the Portal, Very Honoured Hierophant.

Hierophant: Your duties?

Kerux: I see that all the Furniture of the Hall is properly arranged before the Opening. I guard the inner side of the Portal. I admit Fratres and Sorores of this Order. I assist in the reception of the Candidate. I attend to the Lamp of mine Office. I lead all Mystic Circumambulations and Processions; I make all Announcements and Reports.

Hierophant: What do your Lamp and Wand symbolise?

Kerux: The Light of Occult Science and Directing Power.

Hierophant: Honoured Hegemon (Hegemone³), your station?

Hegemon: Between the Two Pillars of Hermes and Solomon and my face is towards the cubical Altar of the Universe, Very Honoured

Hierophant.

Hierophant: Your Duties?

Hegemon: I preside over the Symbolical Gateway of Occult Science: I am the Reconciler between the Light and the Darkness. I immediately follow the Kerux in the Mystic Circumambulation. I superintend the Preparation of the wand lead him through the Paths of Darkness into Light and assist in his Reception and I aid the other Chief Officers in the execution of their duties.

Hierophant: What does the Whiteness of your Mantle represent?

Hegemon: Purity.

Hierophant: Your peculiar ensign of office?^{*}

Hegemon: The Mitre-headed sceptre.

Hierophant: What does it Symbolise?

Hegemon: Religion to guide and regulate life.

Hierophant: And what of your Office?

Hegemon: Those higher aspirations of the soul which should guide its action.

Hierophant: Honoured Hiereus (Hiereia), your station?

Hiereus: On the Throne of the West, Very Honoured Hierophant (Hierophantria).

Hierophant: What does the Throne of the West symbolise?

Hiereus: The increase of Darkness and decrease of Light.

Hierophant: Your duty?

^{*} In modern English the word “peculiar” has come to mean “odd” or “strange”, but at the time it meant “distinctive” or “special” or “unique.” For example, in Masonic ritual, Freemasonry is described as a “peculiar system of morality”. These days a person with “a peculiar system of morality” might be the sort of person who will murder fishermen to save the lives of earthworms.

Hiereus: I preside over the Twilight and the Darkness which encompasses us in the absence of the Sun of Life and Light. I guard the Gate of the West. I assist in the Reception of the Candidate, and I superintend the Inferior Officers in the execution of their duties.

Hierophant: What does the black colour of your mantle represent?

Hiereus: Darkness.

Hierophant: Your peculiar Insignia of office?

Hiereus: The Sword and the Banner of the West.

Hierophant: What does the Banner of the West symbolise?

Hiereus: Twilight.

Hierophant: What the sword?

Hiereus: Severity and Judgement.

Hierophant: And what your office?

Hiereus: Fortitude.

Hierophant: My station is on the Throne of the East which symbolises the rising of the Sun of Light and Life, my duty is to rule and govern the hall according to the laws of the Order. The Red colour of my robe symbolises Light*. My insignia are the Sceptre and the Banner of the East which symbolises power and light, mercy and wisdom and mine office is that of Expounder of Mysteries.

Hierophant: Frater Stolistes (Soror Stolistria) I command you to purify the Hall and the Members by Water.

* The rest of the Golden Dawn knew of the Red Robe as being “for the created fire and the uncreated fire.” It is not clear why a robe symbolising Light would be Red as a more obvious symbolic colour would be white. Zr does note: “The Robe of scarlet represents the flaming energy of the Divine Light, shining forth into infinite Worlds.”

*The purification and consecration are performed in either of these ways:**

a. a. The Stolistes or Dadouchos advances to the East of the pillars before the Hierophant's throne and salutes. He sprinkles water or censes to the East, passes to the South of the temple, faces and sprinkles or censes towards south; then goes to the west and north doing same and returns to the East again, or

b. He advances East of the Altar and purifies the cardinal points round Altar only. Stolistes makes a circuit of the temple or the altar only. She sprinkles with a soupcon,[†] or with her right forefinger, or two forefingers and a thumb. She says at each cardinal point, or facing East "I purify with water."

Dadouchos: (Censes, etc.) I consecrate with Fire.

Hierophant rises with the Banner of the East upright in his left hand and sceptre in his right.[‡]

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

Procession forms in North. Kerux leads with Lamp and Wand: Hegemon next: Hiereus follows Banner in left hand, sword in right - then members by grade and seniority. Stolistes and Dadouchos last with cup and censer (Or Chiefs and Second Order members between Hegemon and Hiereus). Hierophant remains standing in his place with Sceptre raised. Procession circumambulates thrice with Sun. All salute and Officers sink Insignia as they pass the Hierophant's Throne.[§] After the first circumambulation, the Hiereus returns to

* See the commentary at the end of this ritual.

† This can mean two things. Firstly a soupcon is a word meaning "a slight but appreciable amount". A Goupcon is a small brush like implement used in the Roman Church to sprinkle Holy Water on objects or people to be blessed. (The writer's capital 'G' could be mistaken for a capital 'S').

[‡] In the modern Golden Dawn the Hierophant stands in the position of Osiris Slain, which would be similar to what is being described here.

[§] Note that the officers do not make the signs and that everyone is joining in the

place. After the second, Hegemon returns to place. After the third, the rest. All remain standing.

Hierophant: The Mystical Circumambulation is accomplished, it is symbolic of the rising of light. Let us adore the Lord of the Universe.

*The ADORATION**

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!

During adoration all salute, and Officers lower their insignia.

Hierophant: Frater Kerux, in the Name of the Lord of the Universe, I command you to declare that I have opened the Hall of the Neophytes. 1.

Hiereus: 1.

Hegemon: 1.

Kerux: (*Advances to the Hierophant's right front raises his Wand.*) In the Name of the Lord of the Universe I declare that the Sun hath arisen and that the Light shineth in the Darkness.

Kerux returns to place.

Hierophant: 1 *KHABS*

Hiereus: 1 *AM*

Hegemon: 1 *PEKHT*

Hiereus: 1 *KONX (Koy)†*

circumambulation.

* Normally you would do the Sign of the Enterer at the end of each line and finish with the Sign of Silence. It is possible that Mathers changed this.

† This should be: *Koyξ*.

Hegemon: 1 OM (Ωμ)

Hierophant: 1 PAX (Παξ)

Hegemon: 1 LIGHT

Hierophant: 1 IN

Hiereus: 1 EXTENSION

All gives signs and resume their seat. *

ORDER and PROCEDURE in the TEMPLE

The temple is opened.

The work of the grade is gone through.

The minutes of the last meeting are read.

Resolutions, if any, are considered.

Before closing the Hierophant rises giving one stroke thrice. To inquire if anyone has anything to propose for the good of the order in general and of this temple in particular.

Any visiting members are formally welcomed and formally respond “with good wishes from ...Temple” at third rising. Closing.[†]

If time be of some importance, some abridgement of the working is possible.[‡]

Opening (stations of officers) and (circumambulation) may be passed over and that latter in the Equinox and the Closing

* Notice that it is not just the officers that perform the signs at this point.

[†] The above section is taken entirely from Craft Masonry protocol. If it was adopted by the early Golden Dawn, there is no mention of it in surviving papers. This was not a feature of the *Stella Matutina* or *Whare Ra*. There are some modern Golden Dawn groups who like to use a Masonic format and do use this. All the groups I have been associated with prefer to do something a little more practical. Those who have not been Masons find the system shown here silly and incredibly anachronistic.

[‡] See the commentary at the end of this ritual.

also.

Admission ceremony, explanation of the symbols of the grade, address of the Hiericus and subjects of study, and perhaps the effects of the fluid at the end. The two first can be given to the candidate later, either as a lecture or in open temple. Also in the candidate's (passage to the Gates of the East and the West) he may be led around twice or once only, instead of thrice. Further, if actually necessary the temple may be declared open or closed by sceptre. In other words the Hierophant holding the wand by the grip and holding it aloft saying:

Hierophant: By the power vested in me by this sceptre, I declare this temple Open (or Closed) in the _____ grade of _____.

But this should not be done too often, especially in the other grades of the First Order. Also the mystical repast is a symbol of harmony within the Order.

It is advisable that some past Hierophant or some other member well skilled in the rite, be appointed a director of ceremonies (Mysteriophorus or Mystagogus).^{*} His duty is to move about in open temple and supervise the carrying out of the ritual. He may have assistants as and when necessary.

Except in the averse circumambulation, a member moving in open temple should move clockwise, with the sun. He should salute the Hierophant when addressing him as well as entering and quitting the open temple and should salute a chief officer also when passing his place. If the Chief or the officer leave their accustomed station, it may be at once occupied by the nearest member until his return there too so it may not remain vacant.[†] Also if a chief or officer should be vacant, a substitute should replace him.

TECHNICAL POSITIONS

^{*}The normal title would be Ceremonarius. Sometimes the function would be carried out by the Past Hierophant.

[†]This variation of musical chairs sounds particularly strange and I can only assume that it is part of a Masonic tradition. I can think of no magical reason. If the God-form of the Kerux is on the temple floor then the seat should be empty on all levels.

in the TEMPLE

Second Order - on the Dais.

Philosophus - East.

Practicus - South.

Theoricus - West.

Zelator - North-East of the Stolistes.

Neophyte - North- West of the Stolistes.*

Or modified thus:-

⑤=⑥ anywhere in the temple ④=⑦ same but not on the dais
 ③=⑧ South, West or North ②=⑨ West or North
 ①=⑩ North ①=⑩ North

CEREMONY of ADMISSION

The candidate duly approved for admission is in waiting. He is not told the name of the Order until it is explained to him in the Ceremony of Admission.

Hierophant: Fratres and Sorores of the Rosicrucian Order of the Alpha et Omega, I have received a Dispensation from the Greatly Honoured Chiefs of the Second Order to admit <<AB>> to the ①=① Degree of Neophyte. Honoured Hegemon (Hegemone'), instruct <<AB>> to hold himself in readiness for the Ceremony of his admission, and superintend his preparation.

Hegemon salutes and goes to Candidate. (Hegemon's seat is removed from between pillars.) Candidate prepared by being b[oo]dw[inke]d and having r[op]e, thrice round w[ais]t. The Hegemon, who may have assistants, especially if more than one Candidate, takes him by the right hand with his left and leads him to the Door of the Hall.

* Looking at the diagram it seems to indicate that the Order had a larger number of ④=⑦s and ③=⑧s than the lower grades as these seem to take up all the space. In most modern Golden Dawn groups it is the ①=① grade which takes up the most room followed by the ①=⑩. Mathers and Berridge Temples ended up with an odd demographic. Even if students passed through the grades quicker than modern groups, they would only stay in the ③=⑧ for a few months.

Hegemon: (Says then - or before in preparation-chamber.) Child of Earth. Arise and enter the Path of Darkness.

(Gives 1 without door.)

Kerux: (Answers 1 within.) Very Honoured Hierophant (Hierophantria) (Saluting) is it your pleasure that the Candidate be admitted?

Hierophant: It is. Admit «AB» in due form who will be hereafter known unto us by the Motto «XYZ». Fratres Stolistes and Dadouchos (or Sorores Stolistria and Dadouche²) assist the Kerux (or Kerukaina) in the reception.

Stolistes and Dadouchos join Kerux at door. This reception may take place with the Candidate halted either at door, on threshold or inside Hall. In any case the door is closed as soon as he enters.

First Consecration

*Kerux opens door wide and bars the candidate with wand held perpendicularly with both hands.**

Kerux: Child of Earth, unpurified and unconsecrated thou canst not enter our Sacred Hall.

Stolistes: (Dips right fingers in cup and signs candidate's forehead with crucifix or equal armed cross.) Child of Earth, I purify thee with water.

Dadouchos: (Advances and censes Candidate.) Child of Earth, I consecrate thee with Fire.

* I don't think Mathers thought this one through. The Kerux has a lamp in the other hand. The *A.O.* must have thought consecration was the same as immolation. The apparent practice in the American *A.O.* was to have the Stolistes hold the Kerux's Lamp during the barring. Perpendicular is "standing at right angles to the plane of the horizon or meeting another line at a right angle". A perpendicular object can be either horizontal or vertical depending on its usage in a sentence. In this case, the Wand is held perpendicular in relation to both the Candidate and the Kerux and is horizontal.

Hierophant: Conduct the Candidate to the foot of the altar.

Candidate is placed West of the altar.

Hierophant: Child of Earth, why hast thou come to request admission into this Order?

Hegemon first repeats the speech for the candidate and then makes him say it, prompting him.

Candidate: My soul is wandering in darkness seeking for the Light of Occult Knowledge, and I believe that in this Order the knowledge of that Light may be obtained.

Hierophant: <<AB>> I hold in my hand your signed pledge to keep secret all relating to this Order, but to confirm it I now ask you “Are you willing in the presence of this assembly to take a great and solemn obligation to keep inviolate the secrets and mysteries of our Order?” Let me however assure you that this obligation contains nothing incompatible with your civil, moral, or religious duties.

Candidate (prompted by Hegemon): I am.

Banners left at thrones, Hierophant moves between Pillars to Eastern side of Altar. Hiereus stands with sword in right hand to the North of the Altar on the candidates left front. The Hegemon to his right and south of the Altar.

Hierophant: Then you will be assisted to kneel on both knees, give me your hand, which I place on this symbol, sacred and sublime. (Places Candidate's hand on the centre of the triangle.) Put your left hand in mine. Bow your head, repeat your full name at length and say after me. 1 (All rise and it is usual to remain standing during the Obligation.)

*The OBLIGATION **

* This is laid out exactly as it was in the Nisi notebook. It was designed to make sure that the Hierophant paused at the right moments for the candidate to repeat it. If the Hierophant followed this, the candidate would get off lightly. Under the pressure of a ritual many people find it an ordeal to say the oath and will go to pieces if they repeat anything incorrectly. A Hierophant can use this to disorientate the candidate by forcing them to say longer chunks of speech

Hierophant: I «AB»,

in the presence of the Lord of the Universe
and that of an authorised representative of a (the) Very
Honoured Chief(Chiefs) of this Temple
Also that of this Hall of Neophyte - Initiates
Of that section of the Mysteries of Egypt
Which is called the *Rosicrucian Order of A.O.*^{*}

And under warrant of the Greatly Honoured Chiefs (Chief) of
the Second Order

Do of my own free will and accord

Hereby and hereon most solemnly pledge myself
To keep secret this Order

Its secret name

The name of its members

The proceedings at its assemblies

And, unless permitted to reveal them,
Its places of meeting also

From all and every person in the whole world

Who is outside the pale of the Order

And not even to discuss these with an initiate

Unless he or she is in possession of the password then recent.

Nor yet with any member who has resigned,
Demitted, Seceded (sic) or been expelled.

I will further more keep secret

Information relative to this Order

Which may have become known to me

Prior to the completion of my Admission

I also pledge myself to divulge nothing
whatsoever concerning this Order

to the outside world

in the event either of my resignation,
demission or expulsion from the Order

I will not originate or encourage strife

than they can manage. If candidates are asked to remember sentences in short chunks, as shown here, they would not be disorientated. Their minds would probably not see the oath as completed sentences.

* The Candidate was not told the name of the Order until it was explained to him in the Ceremony of Admission. In the early Golden Dawn the name of the Order was simply "G.D."

Schism mischief making
 Or opposition to the head of the Order
 But will maintain fraternal harmony and concord
 I will not employ for evil Occult Knowledge or Power
 I will faithfully observe the regulations
 Of the Order and the Temple
 As to the possession or circulation
 Of aught relating to either or both
 Whether printed
 Written
 Delineated
 Carved
 Or Modelled
 Whether badge, or ornament
 or Symbol picture or adjunct
 And will return the same to the Order
 On due demand
 Whether lent to me
 Or purchased[†] or Copied by me
 And in case of my death or incapacity
 Instructions will be left with my representative
 To return the same unexamined.
 Neither will I voluntarily permit myself
 To be placed in such a passive or trance state
 that any uninitiated person, power, or being
 may cause me to lose control of my thoughts, words or actions.
 Lest our secret knowledge be revealed
 And that through my neglect or error.
 I promise to undertake
 The serious study of Occult Knowledge
 And to persevere through ceremonies and tests
 All these points
 I generally and severally, upon this sacred and sublime symbol

[†] Notice how Mathers did not want a repeat of the coup that overthrew him in the Golden Dawn. He makes people swear not to oppose him.

[†] In some cases people could purchase copies of lectures which could have been printed or hand copied. Some Temples such as Amen-Ra in Edinburgh hired professional Scribes for this purpose. All the material that came from the Order was under the Oath and it had to be returned when a member left.

swear to observe without evasion,
 equivocation, or mental reservation of any kind
 whatsoever; under the no less penalty
 on the violation of any or either of them
 of being expelled from this Order, as perjurer and a liar
 not worthy of moral worth,
 and unfit for the society of all upright and true persons,
 and in addition
 under the awful and just penalty
 of being submitted
 to avenging and punitive occult current
 Set in motion by the Secret Chiefs of the Order
 by which I might even fall paralyzed or slain
 without visible weapon as if smitten by the lightning of heaven.

Hiereus suddenly lays the blade of his sword (either flat or back and guiding it carefully, with both hands if necessary, to prevent an accident) on the nape of the Candidate's neck and withdraws it again.

Hierophant: So help me the Lord of the Universe and my own higher soul.

Hierophant: Rise, newly obligated Neophyte of the ①=① grade of the Rosicrucian Order of A.O. Place the Candidate in the Northern part of the Hall, the place of the greatest symbolic darkness.

(Done. Candidate faced to East, Hierophant and Hierous return to their Thrones.)

*PASSING of the GATES**

*This links this part of the ritual with the Egyptian *Book of the Dead*. There is little doubt that Mathers envisioned the ①=① Neophyte ritual as a modern day recreation of portions of the Egyptian *Book of the Dead*. He even populated the Hall of Neophytes with the appropriate Egyptian god-forms. Prominent members such as Florence Farr and Marcus Worsley Blackden drew similar conclusions. The following excerpt from the Athor Minute Book illustrates the extent to which Mathers compared the two ceremonies (The italics are mine):
 4, rue de la Source, Paris XVIe. Tuesday. 1st June 1909. Present: La Comtesse MacGregor, Le Comte MacGregor, Madame D'Autremont. Madame t'Kint candidate. The candidate was received in the "Mikra" (*Mikra or Migra*

Hierophant: The voice of my higher soul said unto me, Let me enter 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 sleep, and the Voice of Ages answered unto my soul I am he that formulates in darkness. Child of Earth, the Light shineth in the darkness, but the darkness comprehendeth it not.

Let the mystic circumambulation take place in the path of darkness with the symbolic Light of Occult Wisdom to guide the way.

Kerux leads - with Lamp in left hand and Wand in right. Hegemon follows with Candidate; technically he should lead him by the right hand with his left, but in careful guiding, this may be at times impracticable. Stolistes and Dadouchous (sic) last with Cup and Censer. The Candidate moves round Hall thrice reckoning from West of Altar at end of O[bligatio]n.

First Circumambulation

Hierophant: (1) as they Pass.

Second Circumambulation

Hiereus: (1). and Hierophant: (1) as candidate goes by. Near the West the procession halts.

Second Consecration

Kerux: (bars further progress.) Child of Earth, unpurified and unconsecrated, thou canst not enter the path of the West.

(念诵), means "that which is read" and means the speeches of the various officers during the performance of a Ceremony rather than Initiation/Advancement by "lecture and explanation." The Gates (of the 4 Quarters during the Circumambulation). Endimion. (Endimion (or Endymion) and Birantha are all terms used in the "Egyptian Initiation" scheme of the Crata Repoa. Mathers was linking his ① = ① Ritual to the "Egyptian Mysteries"). A portion of the ceremony in the "Birantha" c S...ne et M...t d (Sign and Word (of a Neophyte)

Stolistes: (again signs a crucifix or an equal armed cross on Candidate's forehead.) Child of Earth, I purify thee with Water.

Dadouchos: (censes him.) Child of Earth, I consecrate thee with fire.

Hegemon: Child of Earth, twice consecrated, thou mayest approach the gate of the West.

They move towards the West, facing Throne. Hierous rising and facing South East with Banner in left hand, menaces Candidate with Sword.

*Hegemon raises h[ood]w[in]k either now or after his next speech.**

The Gate of the West

Hierous: Thou canst not pass by me, saith the Guardian of the West; unless thou canst tell me my name.

Hegemon: Darkness is thy name, the Great One of the Paths of the Shades.

Hierous: (Slowly sinking point of sword.) Fear is failure Child of Earth! Therefore be thou without Fear; for in the heart of the Coward, virtue abideth not. Thou hast known me. So pass thou on!

Third Circumambulation

The h[ood]w[in]k is replaced. The Hierous as they pass. Near East procession halts.

Third Consecration

Kerux bars the way holding the wand horizontally in his right and his lamp in his left as before.

Kerux: Child of Earth, unpurified and unconsecrated, thou canst not enter the Path of the East.

Stolistes: (signs as before.) Child of Earth, I purify thee with water.

*See the commentary at the end of this ritual.

Dadouchos: (signs as before.) Child of Earth, I consecrate thee with fire.

Hegemon: Child of Earth, thrice purified and thrice consecrated, thou mayest approach the gate of the East.

They move towards the East facing Throne. Hierophant rising and facing North West. Banner in left hand menaces Candidate with Sceptre. H[ood] w[in]k raised at this point or after Hegemon's next speech

The Gate of the East

Hierophant: Thou canst not pass by me saith the Guardian of the East unless thou canst tell me my name.

Hegemon: LIGHT dawning in darkness is thy name, the Light of the Golden Day.

Hierophant: (Slowly lowers Sceptre.) Child of Earth, remember that unbalanced force is evil, unbalanced mercy is but weakness, unbalanced severity is but oppression. Thou hast known me, so pass thou on unto the Cubical Altar of the Universe. (1)

*H[ood]w[in]k is restored. Candidate is taken to West of, and facing the Altar. Hierophant advances between the pillars and halting there, or at East of the Altar between these points, at any case he must be at the east side of the altar at the end of the prayer as shown. **

Hierophant

Hiereus

Hegemon

Candidate

Stolistes Kerux Dadouchos

* The way this is written, it implies that the Hierophant says the prayer as he comes from the East. Although this prayer exists in the *Stella Matutina*, the point where the Hierophant comes from the east is replaced by the iconic "I come in the power of the Light" speech. This prayer is then said afterwards.

*Hierophant must have his insignia as must the Hieratus, and the Hegemon. Assistant Hegemons, if any, are at the left and right of the candidate.**

Hierophant: (1). All rise.

Let the Candidate kneel. (*Done.*) Lord of the Universe, The Vast One, The Mighty One, Ruler of the Light and of the Darkness. Thee we adore. Thee we invoke. Look with favour upon this Neophyte who now 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) among us. Unto the Glory of Thy Ineffable Name. Amen.

Let the Candidate rise.

Hoodwink unfastened in readiness for instant removal by Hegemon or Assistant, who stands behind Candidate, retaining it in its place by holding ends.

RESTORATION to LIGHT and RECEPTION

Hierophant: Child of Earth, long hast thou dwelt in darkness. Quit the night and seek the day.

At this word (Day) the Hoodwin is suddenly and entirely removed and all clap hands together once, taking the time from the Director of Ceremonies. The Three Chief Officers placed as in preceding Diagram, join points of Sceptres and Sword above Candidate's head, and say either together or Hierophant alone:

Frater (Soror) XYZ (Motto) we receive thee into the Rosicrucian Order of A.O., The Dawn.

Hierophant: (if Necessary.) It was sometime known in English

* See the commentary at the end of this ritual. In these positions there is no way that the implements of the officers can be over the head of the candidate. Note how the lesser officers stand in a line behind the candidate and not in a triangle.

speaking countries as the Order of the Golden Dawn, or the Golden Dawn in the Outer. But as this name has been recently usurped by certain unscrupulous persons, to cover their malpractices, its use has been abandoned for a period.*

*The MANIFESTATION
of the NAME A.O.*

Hierophant: Alpha.

Hiereus: Omega.

Hierophant: First.

Hiereus: Last

Hierophant: Beginning.

Hiereus: Ending.

Hegemon: () And the path of the Word between.

Hierophant: Dawn.

Hiereus: Twilight.

Hierophant: ISIS.

Hiereus: NEPHTHYS.

Hierophant: Star of the Morning.

Hiereus: Star of the

Evening.

Hegemon: () And the path of the Light between.

Hierophant: Youth.

Hiereus: Age.

Hierophant: Increase.

Hiereus: Decrease.

Hierophant: Prometheus.

Hiereus: Epimetheus.

Forethought.

Afterthought.

Hegemon: () And the path of Man between.

Hierophant: \aleph *KHABS*

Hiereus: \aleph *AM*

Hegemon: \aleph *PEKHT*

Hiereus: \aleph *KONX* (*Koyξ*)

* Historically this line explained the loss of the Golden Dawn name. It apparently was not because of the Rebels, who certainly did not use it to "cover their malpractices" but because of the Horos scandal. This passage indicated that it was Mathers' intent to use it again. He never did, and neither did his successors, although the name keeps appearing in the rituals.

Hegemon: 1 OM (Ωμ)

Hierophant: 1 PAX (Παξ)

Hegemon: 1 LIGHT

Hierophant: 1 IN

Hiereus: 1 EXTENSION

Hierophant: Let the Kerux advance.

Kerux, with lamp, advances to the North East of the Altar and raises his lamp.

Hierophant: In all your wanderings through darkness the lamp of the Kerux went before you, though you saw it not. It is the symbol of the Light of Occult Wisdom that the profane see not, nor neither know. Let the Candidate be conducted to the East of the Altar.

Hegemon conducts candidates to Eastern side of altar.

Hierophant: Honoured Hiereus (Hiereia), I delegate to you the office of entrusting the Candidate with the Secret Signs, Grip and Passwords Grand and Present of the o=o Grade of the Rosicrucian Order of A.O., of placing him (her) between the Mystic Pillars and of superintending his (her) Fourth and Final Consecration.

Hierophant returns to Throne. Hegemon Conducts candidates to the East of the Altar facing Hiereus. The Hiereus moves East of the black pillar. Hegemon to the White, both face West, thus forming a triangle of chief officers.

*CONFERENCE
of the
SECRET SIGNS of the GRADE*

Hiereus: (Gives his Sword and Banner to Hegemon to hold, and advances between pillars towards candidate who copies each sign, etc. in turn.)

Frater (Soror) XYZ (Motto) I now proceed to instruct you in the Step, Secret Signs, Grip or Token, Grand Word and Pass-Word for the Present Time of this Grade.

Step: Firstly advance your l[eft] f[oot] about six inches, this is called the (Step) of this Grade.

Signs: The Signs are two-fold, the (S[alu]t[in]g Sign) and the Sign of (S[ilenc]e). The first should be answered by the second. The S[alu]t[in]g Sign is given by extending both [arms] horizontally forward the [palms] downwards as if g[ropin]g your way and [head] bowed. It alludes to your condition in a state of Darkness, unillumined by the Lamp of Occult Knowledge and g[ropin]g your way blindly onward in search of Truth. (The Sign of S[ilenc]e) is given by placing the l[eft] f[ore] f[inger] on the m[outh]. It alludes to the strict S[ilenc]e inculcated on by (sic) you by your O[bligatio]n regarding all proceedings of the Order.

Grip or Token: The (Grip or Token) is given in the following manner. Advance your l[eft] f[oot] about six inches touching mine side to side and t[oe] to h[eel]. Now extend your r[ight] h[and] as if to grasp mine, but miss it intentionally; again extend it and this time seize mine but by the f[ingers] only. It alludes to the seeking for guidance in darkness.

Grand Word: The Grand Word is H[AR]-P[AR]-K[RAT], it is given with the Grip and is whispered by alternate syllables or even letters m[outh] to e[ar] thus. It is the tittle (sic) of the E[gyptian] G[od] of S[ilence] and should ever recall the strict Silence you have sworn to maintain.

Pass-Word: This is the (Pass-Word) which will admit you into any Temple of the Order until the next Equinox, when another will be substituted for it. It is given with the Grip either as a whole word only, alternate syllables or letters. It is periodically changed at each Equinox, so that a member who has Resigned, has Demitted, or has been expelled from the Order may be in ignorance of the

existing Pass-Word.

I now place you between the Two Pillars alike of Seth, of Hermes and of Solomon, in the Symbolical Gateway of Occult Science.

Hiereus draws Candidate between Pillars and unclasp[s] hands. He takes back his Sword and Banner from Hegemon and returns to East of Black Pillar facing West as before.

FOURTH and FINAL CONSECRATION

Hiereus: Let the final consecration of the Candidate take place.

Kerux goes to the North and faces East.

Stolistes goes to the East and signs a Cross on Candidate's forehead, salutes Hierophant and sprinkles at the four cardinal points of the temple; or at East, then South Pillars, between candidate and Altar (West), North Pillars, and then returns to place.*

Stolistes: Frater XYZ, (Motto) I purify thee finally with Water.

Dadouchos: (Censes in the same manner.) Frater XYZ, (Motto) I consecrate thee finally with Fire.

INVESTITURE

Hierophant: Honoured Hegemon (Hegemone²) the fourth and final Consecration of the Candidate having been accomplish[ed], I command you to remove the r[ope] from his w[aist] last remaining Symbol of the Path of Darkness and to invest him with the distinguishing Badge of this Grade. (*Hegemon doing so*).

Hegemon: By the command of the Very Honoured Hierophant (Hierophantria), I invest you with the distinguishing badge of the grade of Neophyte. The white triangle on the black ground symbolising Light dawning in darkness.

Hierophant (rising): Let the mystic circumambulation take place in

² It is unclear why Mathers uses the plural form when speaking of the individual Pillars. It may be due to the multiple names given to the Pillars in the preceding speech.

the path of Light.

Investiture: The Sash or Scarf of the First Order is worn diagonally from right shoulder to left side, the white triangle on centre of chest. Circumambulation performed as in opening. Order of procession same, but Candidate between Hiericus and Hegemon. All salute on passing Hierophant. First round Hiericus returns to place, second Hegemon, third the rest. They sit down. Kerux conducts candidate to West of and facing Altar.

EXPLANATION of the SYMBOLS of the GRADE*

Hierophant: Frater (Soror) XYZ (Motto) I congratulate you on having passed with Fortitude through the Ceremony of your admission to the ①=① grade of the Rosicrucian Order of A.O. known in English-speaking countries as «The Order of the Golden Dawn in the Outer». These apparently different titles are however similar in meaning for A.O. pronounced as a single Word is the Ancient Egyptian root of certain Greek names for the Dawn and its signification is the «Rising Light or Splendour of Dawn». I now direct your attention to a brief explanation of the principal Symbols of this Grade.

The PREPARATION

Let me first premise that the H[ood-win]k placed over your eyes at your preparation represented the Darkness of Ignorance, while the r[ope] round your w[ait] showed those earthly inclinations which ever attempt to drag down and fetter the Soul.

* The movement of the Kerux guiding the candidate to the various points of the temple as they are explained is a nice touch. It has not been documented in the early Golden Dawn or its off-shoots but it explains part of the ritual where the Kerux suddenly gets up and wanders anti-clockwise to pick up the candidate to take him to experience the chemical change. The riddle was that he was standing by the Candidate all along, if Mathers' system is followed. Unfortunately it does mean that it is a bit difficult for the Kerux to put back the elements on the altar and this has now become a elaborate and important rite.

*The ALTAR
and the
SYMBOLS
upon it*

The central object of the hall, the cubical altar, is emblematical of the material universe which is described in the (סֵפֶר יִצְרָה (sic)) *Sepher Yetzirah* or the *Book of Formation* as being

- «An Abyss of Height and 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 depicted as black to show the darkness and obscurity of Nature in her workings. The white triangle is a symbol of the divine light and creative spirit which formed in the Universe in Darkness. It therefore represents light dawning in darkness.

The red cross which surmounts it symbolises life. At its East, South, West and North Angles are a Rose or roses, Fire, a Cup of Wine and Bread and Salt. These allude to the Four Elements, Air, Fire, Water, Earth.

The Mystical Words

The Mystic Words, Khabs: Am: Pekht, are Ancient Egyptian, and are the origin of the Greek Kouxs (sic): Om: Pax; which was repeated in the Eleusinian Mysteries. Their literal translation is «Light in Extension» and their import is “May Light be extended in abundance upon you”.

The Kerux conducts the Candidate east of the altar and to between the pillars.

* This should read: סֵפֶר יִצְרָה.

The PILLARS

East of the Cubical Altar of the Universe are the Pillars alike of Seth, of Hermes and of Solomon. They represent Eternal Equilibrium, severity and mercy, active and passive, fixed and volatile, and the phenomenon of the dual polarity of the magnet. The designs, traced in black upon the white pillar and white upon the black pillar, are taken from the 17th and the 125th Chapters of the Ancient Egyptian *Ritual of the Dead*. These refer to the path of the soul.

The twin lights which burn upon their summits show that though their light is partly veiled, yet through the knowledge of their equilibrium lies the pathway to occult science. Therefore I came between them, in your restoration to the Light, therefore you were placed between them to receive the secret signs of this grade and the final Consecration.

Two contending Forces and one which unites them. Two basal angles of the triangle and one which forms the apex. Such is the origin of all Creation, oh Neophyte, such is the triad of life.

Kerux conducts the candidate to the North, facing South, and indicates the stations with his wand as they are named.

The STATIONS

Hierophant: My Throne in the East represents the Rise of the Sun of Life and Light. The Throne of the Hiereus facing me in the West represents the increase of darkness and the decrease of light. The Throne of the Hegemon seated between the Columns is the synthesis of our equilibrium and the reconciler between light and darkness. These symbolical meanings are further enlarged by the colours of our robes and by our insignia.

The wand and lamp of the Kerux are the magic staff and light of occult science to guide us in the darkness. The Seat of the Stolistes at the Gate of the North represents the powers of Cold and Moisture and that of the Dadouchos at the Gate of the South represents those of heat and dryness.

I have much pleasure of instructing the Kerux to announce that you have been duly initiated a member of this ancient and

venerable order.

The PROCLAMATION

Hierophant: Frater Kerux you have my command to announce that the candidate has been duly admitted to participation of the secrets and mysteries of this grade.

Kerux leaves candidate in the North and advances to the right front of the Hierophant and faces the assembly and raises his wand and says:

In the Name of the Lord of the Universe and by the command of the Very Honoured Hierophant; Hear ye all. I proclaim that <A.B.> who will hereafter be known unto you by the Motto <XYZ> has been admitted in due form to the ①=① grade of the Rosicrucian Order of Alpha et Omega sometime known in English speaking countries as the “Golden Dawn in the Outer.”

All strike together hands once taking signal from Director of Ceremonies.

Kerux returns to the North and conducts the candidate to the west of the altar facing the Hiereus.

ADDRESS of the Hiereus

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

Hiereus: You have now passed through the ceremonies of your admission and I congratulate you on being admitted a member of this ancient and honourable Order, whose professed object and end is the practical study of Occult Science.

Let me therefore advise you to remember this day as a marked one in your existence and to adopt and cultivate a mental condition worthy of this Order.

To this end let me first earnestly recommend you never to forget due honour and reverence to the Lord of the Universe, for as the whole is greater than its parts, so is He far greater than we, who are but as sparks derived from that insupportable Light which is in Him.

It is written that the borders of his Garment of Flame sweep the ends of the Universe! That from Him proceed all things and that unto Him all return. Therefore do we adore Him, therefore do we invoke Him; therefore in adoration to Him sinks even the Banner of the East. (*At these words the Banner of the East may be raised, inclined forward in salute and replaced.*)

Secondly, let me advise you never to ridicule or cast obloquy upon the form of religion professed by another, for what right have you to desecrate what is sacred in his eyes?

Thirdly, never let the seal of secrecy regarding the Order be absent from your recollection, and beware that you betray it not by a casual or unthinking word.

Fourthly, study well that Great Arcanum, the proper equilibrium of mercy and severity, 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. Lastly, do not be daunted by the difficulties of Occult Study and remember the power of perseverance.

Kerux leads the candidate to the foot of the Hierophant's throne.

Hierophant: Before you can pass on to the next Higher Grade of this Order you will have to make yourself perfect in the following subjects:

- 1) The names and alchemical symbols of the four elements.
- 2) The names, astrological symbols and elemental attribution of the twelve signs of the Zodiac.
- 3) The names and astrological symbols of the seven planets, also their houses, exaltation and triplicity in the Zodiac.
- 4) The names, characters and numerical values of the twenty-two letters of the Hebrew alphabet.
- 5) The names and English meanings of the ten Qabalistic Sephiroth.

A lecture on these subjects of study may be obtained on demand. When you know these thoroughly you may apply in writing to a proper officer of the temple. Arrangement for your examination will then follow and if found perfect you will be eligible for

advancement to the next higher grade, should your application be approved.

Kerux conducts Candidate to table and gives him a solution and tells him to pour it into the prepared vessel.

Kerux: As this pure and limpid fluid is changed into the semblance of blood, so mayest thou perish if thou betrayest thine oath of secrecy to this Order by word or deed.

Hierophant knocks suddenly and sharply at the last word of this speech.

Hierophant: Resume your seat in the North as a Neophyte 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.

*CLOSING CEREMONY**

Kerux (as in the opening): HEKAS, HEKAS, ESTE BEBELOI![†]

Hierophant (1) (All rise[‡]): Initiates of that section of the Mysteries of Egypt which is called the Rosicrucian Order of A.: O.: assist me to close the Hall of the Neophytes.

Hiereus: (1).

Hegemon: (1).

Hierophant: Frater Kerux (Soror Kerukaina), see that the Hall is properly guarded.

Kerux moves to the entrance of the Temple and (1). knocks once. Sentinel replies with one knock (1).

* In the original copies the Closing Ritual follows that of the Equinox, presumably because it was used following both the regular ①=① and Equinox Ceremonies.

† The Kerux warning is spelt traditionally in the closing.

‡ There are two copies of this ritual in the Nisi collection. One omits this knock, but it occurs in copy #2. It must happen for the Hiereus and Hegemon to reply.

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

Hierophant: Honoured Hiereus, assure yourself that all present have beheld the Rising of the Mystic Dawn.

Hiereus: Fratres and Sorores of the *Rosicrucian Order of A.O.*, give the signs of a Neophyte. (*Done.*)

Hiereus: Very Honoured Hierophant, all present have been so honoured (*salutes with signs*).

Hierophant: Frater Stolistes, I command you to purify the Hall and the members with water.

Stolistes: (*As in Opening.*) I purify with water.

Hierophant: Frater Dadouchos, I command you to consecrate the Hall and the members with fire.

Dadouchos: (*As in Opening.*) I consecrate with fire.

Hierophant (rises with sceptre and banner): Let the Mystic Reverse circumambulation take place in the Path of Light.

Done as in the opening, save that the procession forms in the south and circumambulates anti-clockwise.

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

All turn East.

Stolistes: Directs Neophyte to rise and face East.

Hierophant: Faces East.

All together say saluting.

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! (Salute.)*

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

Kerux sees that the fires are still burning on the altar. Hierophant goes to the West of the altar without his insignia. Faces east and gives signs.

Hierophant: I invite you to inhale with me the perfume of this Rose, as a symbol of air. *Waives roses and inhales perfume.* To feel with me the warmth of this sacred Fire. *Moves hands through flame.* To eat with me this Bread and Salt as types of Earth. *Does so after elevating the platter.* And finally to drink with me this Wine, the consecrated emblem of Elemental Water. *Does so elevating Cup.*

Only if the rose is not practical use Incense. All receive in turn singularly from predecessor who goes to the east of the altar and ministers to them in place.

Hierophant, then second order, then Hiereus, Hegemon, Stolistes, Dadouchos, members and then Kerux last. He finishes the wine and then inverts the cup.

Kerux: It is finished.

Hierophant: (1). TETELESTAI!

Hiereus: (1)

Hegemon: (1)

Hierophant: (1). KHABS.

Hiereus: (1). AM.

Hegemon: (1). PEKHT.

* In the first Copy the Nisi ①=①, there are no further 'Knock' symbols 1 found from this point to the end of the Closing, though spaces had been provided for them. Presumably the copyist failed to go back and insert them. Copy #2 has the 1 symbol following the officer titles of Hiereus and Hegemon (this copy has a blank line), but not following that of Hierophant or with any of the Mystic Words. These have been reinserted into the text.

<i>Hiereus:</i>	(1). KONX.
<i>Hegemon:</i>	(1). OM.
<i>Hierophant:</i>	(1). PAX.
<i>Hegemon:</i>	(1). LIGHT.
<i>Hierophant:</i>	(1). IN.
<i>Hiereus:</i>	(1). EXTENSION.

Hierophant: May this Symbolic Sacrament sustain us in our search for the Quintessence, the Stone of the Wise, Happiness, Wisdom. The Summum Bonum.



COMMENTARY on the ①=①



“Someone who invents something rarely sees the bigger picture and develops the idea nearly enough. They become too fixed in their views. It is often only the people who come after them who really understand what the original vision was all about”

- *Pat Zalewski*

DOUGLAS ENGELBART at the Stanford Research Institute invented the first computer mouse prototype in 1963. He never received any money for it and his patent ran out before it became widely used. Engelbart was a genius but was convinced that people would use the mouse by holding it in one hand and typing on a keyboard with the other. No one was interested until Xerox and Apple modified the design and made it work properly.

Mathers wrote the Golden Dawn manuscripts and created the Z Documents which made them magical. Yet, this ritual shows that he

never understood his own creation. Like Dr. Frankenstein, Mathers found that his monster was more powerful and complex than he could have imagined and he no longer understood it.

This ritual from the Berridge Temple shows what the Golden Dawn were doing at the time of the revolt and Mathers' own ideas about how the ritual should go. Dated 1901 they were written soon after the revolt. It would be tempting to think that these would be the rituals that Mathers had wanted to have, but for a variety of reasons had been stopped by the Golden Dawn system. But this is unlikely. In the old Golden Dawn he could have introduced changes without any problem, had he been so minded. Wynn Westcott did not block Mathers' potential changes, nor would he have had any problems with the differences between these and the old Golden Dawn rite.

Westcott was a Mathers loyalist, at least in this respect. He never joined the rebels and after the coup, he swiftly aligned himself with the A.O. and held a senior post in Berridge's temple. If there had been anything radically wrong with Mathers' changes, Westcott would have left.

Mathers would have seen the need for some changes to the tradition. Magically, it makes sense not to have exactly the same rite as those with whom you are in direct conflict. The maxim *that which is built by thought and symbol can be destroyed by thought and symbol* was known to Mathers. He was paranoid enough to assume that the rebels were attacking him, so making changes to the rite was a way of preventing it being used as an attack vector.

It would appear that in writing the new rituals, Mathers chose to ignore certain aspects of the Cipher manuscripts and added some padding. But some of the changes performed here knock the entire structure of the tradition out of whack. Many of the worst of these changes were made with the goal of speeding up the ①=① ritual or to maximise the numbers of people who could be initiated at once.

Mathers' guidelines enable more than a third of the ritual to be removed. To Mathers, this must have meant that those things were not as important as the parts that remained. However, if all Mathers' short cuts were taken we would be left mostly with just the oath as the ritual's major magical moment. This meant that everything Mathers wrote in his Z documents about the

transformation of the candidate and the effects of the ritual on the candidate's sphere of sensation was meaningless.

Mathers believed that a large number of people could be initiated at once by the simple expedient of roping them together. Magically this is impossible, but in Masonic rituals it is done all the time at the expense of the candidates. Once initiated it seems that people would be rapidly progressed through the grades. The seating plan also supports this. Thus we see that more ③=8s and ④=7s have seats, while there are few ①=10s and ①=10s. In orders where progress through the Outer Order is slower there are usually a large number of ①=10s and ①=10s who stay at that grade because of the workload required. If candidates are pushed through, and the magical effects of the ritual are ignored, then it is possible to get more into the higher grades.

Mathers describes his new Order as being "*that section of the Mysteries of Egypt which is called the Rosicrucian Order of the A...O...*" He could be claiming that the Rosicrucian Order was part of the Mysteries of Egypt which was a popular theory at the time. But it is also possible to speculate that he was giving the order a connection with his own Isis rite, which was doing quite well and making him money in Paris. This would draw his *A.O.* under the umbrella of something called the Mysteries of Egypt, perhaps acting as a Hermetic magical order. This is speculation, but with the changes he made it appears that he was hoping to turn his Isis ritual into a recruiting ground for the *A.O.* and draw in large numbers of people. The Isis workings were never attempted in London, so the theory is weak. They fell out of fashion in Paris quickly too, but the framework for Mathers' idea could be here.

The purification and consecration of the temple is described in two different ways, neither of which was used by modern Golden Dawn temples or *Whare Ra*. The first had the Dadouchos and the Stolistes standing together and standing in the quarter and sprinkling water or cense at the same time before moving onto the next quarter. The other had them both doing the same thing facing the altar. This is shown in what is called A and B. The ritual includes words to be used for doing it the old Golden Dawn way with the Stolistes going first and then the Dadouchos. It looks like Mathers felt that the old way took far too long and was looking for a short cut. It was never formalised. Magically purifying and

censing the altar is not the same thing as doing the entire temple and with both the Dadouchos and Stolistes doing it at the same time the process would look silly.

In modern Golden Dawn groups, and the *Stella Matutina*, the Dadouchos draws a fire triangle while the Stolistes a water triangle. Both also draw a cross. The idea is that they are sealing the temple with a Banner of the East. One draws the active side of the banner, while the other draws the passive. It does not appear that this teaching was a feature of either the AO or the early Golden Dawn. If the two officers were standing side by side they could not be drawing a completed banner. These notes prove that neither draws a cross before or afterwards.

In the section 'Order and Procedure in the temple', the overwhelming masonic influence is clear. It follows classical meeting procedure with the minutes of the last meeting being read and approved followed by resolutions. After a formal public meeting there was something that craft masonry dubs "risings". The Worshipful Master says "Brethren, I rise for the (first, second, or third) time to enquire if any Brother has aught to propose for the good of Freemasonry in general or this the (full name and number of the lodge) in particular." All questions and statements are put to the Worshipful Master. These are for visitors to stand up and give formal greetings from their Lodge. Typically this takes some time and has no basis in magic at all. It is like being stuck in a council meeting where most of the members just want to stand up and say "hi!."

Then we come to the omissions that we described earlier and we will highlight the impact of what they mean magically.

"Opening (stations of officers) and (circumambulation) may be passed over".

This means that while the God-forms are placed over the officers by the Hierophant, they are not linked to the officers' sphere of sensation. Normally this section of the opening allows the Hierophant to fuse the God-form to the officer holding the role. While this is not critical, you would need to be a good Hierophant to carry on the rest of the ritual. It hints that God-forms were not being used or, if they were, they were not being used effectively.

The lack of a circumambulation here is nuts. It means that light is not being drawn into the Temple and the Hall is not being elevated. A truly wonderful Hierophant would have to extend his own Sphere of Sensation to the four points and do the circumambulation on his own body while drawing in light from the East. This is not easy and you would need proper instructions to do it.

The lack of a circumambulation needs to be emphasised. In the Z.1 document the writer devoted several pages to its importance. For example:

"Is formed in the North, beginning from the Station of the Stolistes, the symbol of the Waters of Creation attracting the divine Spirit and therefore alluding to the creation of the world by the spirit and the Waters, The Mystic Reverse Circumambulation forms its procession from the South, from the Station of the Dadouchos, as symbolic of the Ending and Judgement of the World by Fire. But also the Mystic Circumambulation commences by the Paths of Shin and Resh, as though bring into action the Solar Fire, while the reverse Circumambulation commences by the Paths of Qoph and Tzaddi as though bringing the Watery Reflux into action... The mystic circumambulation is called SYMBOLIC OF THE RISE OF THE LIGHT... the object is to attract and make a connection between the Divine Light Above and the Temple."

To the writer of the Z documents, if the circumambulations are not done, then the Temple is NOT connected to the Divine Light. Magically, if the temple is not connected to the Divine Light there is no ritual. It is a Masonic style drama. Yet it is this pivotal point of the opening that Mathers believes can be dropped for the sake of convenience.

To even suggest it, it implies that the ritual's magical intent has been removed and replaced with a masonic approach of only doing the ritual on the earth plane. If you are conducting a ritual without the magical elements of the Z documents you are not doing Golden Dawn magic and the speed at which Mathers was prepared to ignore the Z documents should be a cause for alarm

for those who claim that Mathers was the genius of the Golden Dawn. Those who defend him might suggest that these shortcuts were more likely to have just been in Berridge's London temple. Under Mathers' own iron rule in Paris, things would have been much different, they could claim. But the changes in the oath indicate that Mathers was ruling Berridge's temple closely.

So soon after the revolt of the Isis temple, he would not want to repeat his mistake of losing control again. Even before the revolt in the old Golden Dawn changes to the ritual were closely monitored. If Berridge became lax, there was no way he was going to get away with it, particularly if he was dumb enough to stick such short cuts in writing.

“and that latter in the Equinox and the Closing also”.

Given the Equinox is all about the circulation of energy during the solar year the lack of a circumambulation defeats the entire alignment of the ritual to the sun. You might as well be at home reading a nice book. Not having a circumambulation during the closing will fail to earth the ritual to Malkuth and will make it difficult for the rite to have an effect on the material plane.

*“Admission ceremony (explanation of the symbols of the grade),
(Address of the Hierous and subjects of study)”*

This means that Mathers did not see the diagrams and symbols as having anything more than an intellectual value. *Where Ra* considered that this part of the ritual is supposed to impress diagrams and symbols onto the candidate's sphere of sensation and had an important function in the orientation of the candidate's magical life. It seems that Mathers agreed with the Bristol Temple of the *Stella Matutina* and that they could be skipped.

“...and perhaps the effects of the fluid at the end”.

The loss of the effects of the fluid part of the ritual removes symbolic alchemy from $\textcircled{O}=\textcircled{O}$. It is a powerful part of the ritual which links transformation with the oath. Dumping this would be insane from the magical point of view.

“Also in the candidate's (passage to the Gates of the East and the

West) he may be led around twice or once only, instead of thrice."

This would save 30 seconds and would mean that the candidate was going straight from the Hiereus to the Hierophant. The energies of Geburah and fear represented by the Hiereus would not have time to integrate in the candidate's sphere of sensation. It would become psychologically associated with the light represented by the East. At worst, the candidate would suffer from confusion between Light and Darkness.

"Further, if actually necessary the temple may be declared open or closed by sceptre. In other words the Hierophant holding the wand by the grip and holding it aloft saying: By the power vested in me by this sceptre I declare this temple Open (or Closed) in the grade of"

Mathers says that this should not be done too often "especially in the other grades of the first order". The technique appears to have always been in the Golden Dawn and was used in the *Stella Matutina* too. It is really an emergency situation where someone drops down dead, or a fire breaks out. However the statement that it should not be "done too often" implies that it was an over used short-cut.

"Also the mystical repast is a symbol of harmony within the Order."

In other words if you drop this from the ritual everyone will end up at each other's throats. I tend to agree with this.

When it comes time for the candidate to be brought into the temple it is clear that the ritual allows for more than one. In fact if there were too many then the Hegemon was given assistants to cope with the workload. While this was done in masonry, magically it is about as acceptable as a heart surgeon conducting two or three operations at the same time. There can only be one reason for "roping together" candidates and that is to get the maximum number through the system in the shortest possible time.

The Order cannot possibly be interested and focused on an individual, but is instead treating its lower order members like cattle. Magically, the ritual is designed for one individual. The

elements on the altar represent his or her body. If you rope up several people together then the elements have to represent all of them. If the Hegemon is guiding a candidate around the temple, then they can only take one by the hand. This means that the others are variously removed from that guiding principle. Symbolically they will be dependant on leaders. Magically, there are moments in the outer order grade rituals where it is theoretically possible to rope together people. When the candidates enter into the grade and are explained the mysteries of that grade, it could be “safe” to bring them all in at once. As the diagrams have become more ritually significant to my initiation methods, and the magical work on the candidate’s sphere of sensation more intense, I have stopped the practice. It is better to do one candidate well, rather than lots of riff-raff badly.

What is shown by Mathers tends to happen in an Order that is obsessed with the status that results from having large numbers of people. If you are concentrating on the work and the processes required by the Order, large numbers of people are a hindrance. If a leader is lacking in self-confidence they feel secure if they have a large number of people looking up to them. It does not matter if candidates are so badly adjusted by the rite that they end up in the hospital, or don’t know which way up a pentagram is done; if they see you as a leader of a big group, you can at least feel good about yourself.

The Oath is a departure from the original Golden Dawn oath and in parts it is more reasonable and in others reflects Mathers’ own hurt about the revolt against him.

Firstly there is the requirement that the ritual is being carried out by an “authorised representative of a (the) Very Honoured Chief (Chiefs) of *this* Temple”. It is not clear how many people in the *A.O.* were ever initiated by someone who was not an authorised representative but it seems to have been considered a potential problem. From a modern Golden Dawn perspective, this means that those who claim “lineage” from the *A.O.* would have to be able to show that their line of initiatory descent was authorised by the Chiefs of a working *A.O.* temple. A paper lineage, even by a chief, or someone holding a ⑦-4 issued after a temple closed would not only be invalid, it would be in breach of the Oath.

Besides the usual request to keep the name, members and

proceedings of the order secret you are given a huge get out clause. “*Unless permitted to reveal them*”. This meant that the Chiefs of the Temple, and Mathers himself, could carry out actions that broke their oath of secrecy because they could give themselves permission. Mathers could give a list of names and addresses of anyone who is a member of the Order to the local paper if they wished, but a lesser being could not. The great unwashed would have to request permission from Mathers before they could reveal information. This makes the reason for secrecy more ambiguous. Either the information is so toxic to ordinary people or the order or there is no real reason for the secrecy in the first place. The idea of secrecy in magical orders comes from the medieval craft guilds. If a Master had a radical technique for doing something he would lose his income if he shared it. He would swear his apprentice to secrecy so that the technique for making money was not lost and they would keep it secret too. This ended up in the Alchemical tradition, which was essentially a craft guild, and Freemasonry.

Mathers has added that a person will not originate or encourage “*strife, schism, mischief making or opposition to the head of the Order*”. Mathers does not say the head of the Temple, which means that while he was protected by oath, Berridge was on his own. Berridge would be hoping that the promise to “*Maintain fraternal harmony and concord*” would cover him. However the fact that Mathers felt the need for special protection by the oath, meant he felt that clause was not enough.

The next part of the oath was a straight insult of those who had not followed Mathers into the new Order. He warns that anyone who breaks their oath is “*expelled from this Order, as perjurer and a liar, not worthy of moral worth, and unfit for the society of all upright and true persons*”. Given that Mathers’ best friend in London at the time was Edmund Berridge and his second best chum was Aleister Crowley, both of whom had an abusive relationship with the truth, one has to wonder if his insult was worthy.

There is the usual threat that the breaker of their oath “*might even fall paralyzed or slain without visible weapon*” to which Mathers added “*as if smitten by the lightning of heaven*”. None of the rebels suffered from being struck by lightning either divine or literal.

It seems Mathers felt in the position of wielding electrical power when required (which is always handy if the fuses blow).

The passing of the gates has one of those strange things that is optional. After the candidate has been barred and has survived the challenge from the officer, the hoodwink is supposed to be raised for a second so he or she can see. This means that challenges often provide circumstances to see divinity or to learn. For some reason, Mathers thought this important point “optional”. Now it is tricky to engineer during the ritual, particularly if you are carrying scripts, but not that difficult. It is hard to see why Mathers did not think it important.

The reception to the light has been shortened and lost a lot of dramatic effect. In the *Golden Dawn*, *Stella Matutina*, and *Whare Ra* all three chief officers have something to say before the hoodwink is removed. Here, only the Hierophant gives a much briefer sentence. In our view this is one of the more dramatic parts of the rite and Mathers has made a pig’s ear of it. The instructions say that the three officers are around the altar at the time of this which makes it impossible for the triangle of wands to be above the candidate’s head unless they stand back.

Instead of performing the *Khabs om Pax* invocation over the candidate, Mathers uses his *The Manifestation of the Name A.O* formula before hand. In the *Golden Dawn* and other off-shoots this is the point when the White Triangle of the Order is burned in the candidate’s Sphere of Sensation. But the White Triangle actually means the Supernal light and its connection to the Order is secondary. What is important is the *Khabs om Pax* formula that connects the candidate to the light. But that the Manifestation of the *A.O.* formula is *NOT* the same thing, as you can see in the beginning of the ritual it is focused on representing the Order. The name *Alpha et Omega* is seen as the Rising Light or the *Golden Dawn*, or the Order, whereas the *Khabs om Pax* formula is connected to the divine extended light i.e., “may the light be extended in abundance upon you”.

True, the Order is a vehicle for the light, but it is *NOT* the Light itself. Mathers seems to believe that the light of the *ORDER*, or the rising light, should be placed, in priority, before the Light in Extension. In Christian terms it is like putting the Church and its Pope before Christ. One can’t help wonder if Mathers, as the

Head of the Order, is placing himself before the candidate's own Light.

SUMMARY

Many of the changes in this ritual are made either as a response to the Horos Scandal or the rebellion. There is more effort spent protecting Mathers' position than any serious magical intention. This ritual is a backwards step from the more magical Golden Dawn and towards its Masonic roots. Mathers may have done this in the hope of attracting more Masonic members, who were well educated and wealthy, although he did not backtrack on the admission of women.

This rite is streamlined for those who wanted to mass produce initiates rather than a complex system of interlocking magic. The short cuts indicate that Mathers either did not consider the magical information in his own Z documents as important, or that it was less important than getting bums on seats. It would be ideal for those who wanted a big order and collect members' fees.





CEREMONY OF THE EQUINOX



Throne of East taken by Suitable Officer, D[irector of] C[eremonies] presents New Officers. They are duly invested but with Robes and Lamens only. The old Officers retain Places and Insignia till the latter are resigned formally at Altar in course of ceremony.

Hierophant: Fratres and Sorores of the *Rosicrucian Order of A.O.*, let us celebrate the Festival of the Vernal (Autumnal) Equinox.

(All rise.)*

Frater Kerux (Soror Kerukaina) proclaim the fact and announce the Abrogation of the Previous Pass-Word.

(Kerux goes to Hierophant's right front as usual.)

Kerux: In the Name of the Lord of the Universe and by command of the Very Honoured Hierophant (Hierophantria) I proclaim the Vernal (Autumnal) Equinox and declare that the Pass-Word (XXXX) is abrogated.

Hierophant: Let us according to the Ancient Tradition consecrate the return of the Vernal (Autumnal) Equinox.

Hierophant: Light.

Hiereus: Darkness.

* There are no 'Knocks' found throughout either copy of the *Nisi Equinox* Ritual. As these are clearly present in the *Equinox* as well as in the early Golden Dawn versions, they have been reinserted.

Hierophant: East.

Hiereus: West.

Hierophant: Air.

Hiereus: Water.

Hegemon: (V). I am the Reconciler between them. (*All with Sign*).

Dadouchos: Heat.

Stolistes: Cold.

Dadouchos: South.

Stolistes: North.

Dadouchos: Fire.

Stolistes: Earth.

Hegemon: (V). I am the Reconciler between them. (*All make Signs towards the Altar,*)

Hierophant: One Creator.

Dadouchos: One Preserver.

Hiereus: One Destroyer.

Stolistes: One Redeemer.

Hegemon: (V). One Reconciler between them. (*All make Signs towards the Altar,*)

The old officers in turn quit posts by left side and go with Sun to Altar. Each lays thereon his Insignium, Sceptre, Sword, Censer, etc. saying:

In the Name (outgoing Pass-Word) I resign my (Sceptre, etc.)
Hierophant takes Rose.

Hiereus takes Cup of Wine.

Kerux takes nothing.

Hegemon waits at Altar and takes his Lamp.

Stolistes takes Bread and Salt.

Dadouchos takes Fire or Red Lamp - return to places.

Hierophant, Hierous, Hegemon, Stolistes, Dadouchos remaining fixed, remainder form in North led by Kerux, proceed to East, form line and halt. All face East, Hierophant included.

Hierophant: Let us adore the Lord of the Universe. Holy art Thou, Lord of the AIR, Who hast created the Firmament.

Hierophant makes a Cross in the Air in the East with the Rose. All give sign. They go to the south led by the Kerux and form a line facing the Dadouchos. All face South.

Dadouchos: Let us adore the Lord of the Universe. Holy art Thou, Lord of FIRE, wherein Thou hast shown forth the Throne of Thy Glory.

Dadouchos makes a Cross in the Air in the south with the lamp. All give sign. They go to the West led by the Kerux and form a line facing the Hierous. All face West.

Hierous: Let us adore the Lord of the Universe. Holy art Thou, Lord of the WATERS, whereon Thy Spirit moved at the Beginning.

Hierous makes a Cross in the Air in the west with the cup. All give sign.

They go to the North led by the Kerux and form a line facing the Stolistes. All face North.

Stolistes: Let us adore the Lord of the Universe. Holy art Thou, Lord of the EARTH, which Thou hast made for Thy Footstool!

Stolistes makes a Cross with the bread and salt. All salute. Kerux passes round the Temple to his place. All resume their normal

positions and face the usual way.

Hegemon: Let us adore the Lord of the Universe. Holy art Thou, Who art in all things, in Whom are all things. If I climb up to Heaven, Thou art there and if I go down to Hell Thou art there also! If I take the Wings of the Morning and remain in the uttermost parts of the Sea, Even there shall Thy hand lead me and Thy right hand shall hold me. If I say, Peradventure the Darkness shall cover me, even the Night shall be Light unto Thee! Thine is the AIR with its Movement! Thine is the FIRE with its Flashing Flame! Thine is the WATER with its Ebb and Flow! Thine is the EARTH with its enduring Stability!

(Hegemon makes a Calvary Cross in the air with the red Lamp. All salute.)

Hierophant: By the Power and Authority vested in me, I confer the new Pass-word. It is *(XYZ)*. *Repeats name three times.*

Hierophant, Hierous, Hegemon, Dadouchos and Stolistes in turn return elements to the altar.

The new officers take in turn from the altar their insignia saying:

By, and in the name (password) I claim my (insignia).

They then take their posts, the previous holders then retiring.

Hierophant: Frater Stolistes, I command you to purify the Hall and members with Water.

Stolistes: (as in the Opening.) I purify with Water.

Hierophant: Frater Dadouchos, I command you to consecrate the Hall and members with Fire.

Dadouchos (as in the Opening.): I consecrate with Fire.

Hierophant rises with banner and sceptre.

Hierophant: Let the mystic circumambulation take place in the pathway of Light.

This is done as in the opening, but the members pronounce the new password as they pass the Hierophant.

Hierophant: Let us invoke the Lord of the Universe.

Be thy name blessed Oh Lord of the Universe unto the Eternal Ages.

Unto the members of this Order, be thou propitious. And grant them at last the Summum Bonum. For the gift of perfect wisdom, the gift of the sacred stone, are with thee In Eternal Light. By the power of the Sacred Name, amen. *All salute.*

Frater Kerux, in the name of the Lord of the Universe I command that you declare the Vernal (Autumn) Equinox has returned and that (XYZ) will be the new password for the next six months.

(Kerux goes to Hierophant's right front as usual.)

Kerux: In the Name of the Lord of the Universe, and by command of the Very Honoured Hierophant, I proclaim that the Sun has entered Aries (Libra) the sign of the Vernal (Autumnal) Equinox is here and that the new Pass-word for the half year will be (XYZ).

Hierophant: 1 KHABS

Hiereus: 1 AM

Hegemon: 1 PEKHT

Hiereus: 1 KONX

Hegemon: 1 OM

Hierophant: 1 PAX

Hegemon: 1 LIGHT

Hierophant: 1 IN

Hiereus: 1 EXTENSION



COMMENTARY
on the
EQUINOX



MATHERS' EQUINOX RITUAL is simple in comparison to what was developed by *Whare Ra* or the *Stella Matutina*.

In those rituals, it was the method by which the Outer Order was connected to the Second Order and, by association, those energies behind the Order. The Hierophant had to retire to meet with the Chiefs of the Second Order and return with his or her authority renewed. It is like the Eastern Orthodox priest who goes into the vault of his church and has a torch burst into flame, which he then hands to the faithful. In the *Stella Matutina* the Hierophant is appointed by the Second Order and is required to say his Oath to them.

In Mathers' version of the ritual there is none of this. If the Hierophant did approach the Second Order it was done during a different, unrecorded, ritual. Although the Hierophant is required to set aside his sceptre, there is no indication that a new person replaces him.

Much of the ritual is focused on the magical use of the Password of the Aeon as a Name of Power. This technique is not used much now, even if it is still part of the Golden Dawn tradition. It is often used for security as beings who do not know it are not permitted into any Inner or Outer Order workings.

The Password of the Aeon taps into the link between the temple and the Egregore of the Order. It is the key to an energetic reservoir which powers the Order for the entire solar cycle. We see in this rite the officers picking up their weapons in the name of the password. They are empowered for that solar cycle.

Mathers' version of this ritual, however cut down and simplified

it may be, reveals this important tradition as a magical operation.

It answers many questions about why there were no consecration rituals for officers' weapons. Without the consecration using the Password of the Aeon they were simply dead wood.

While the use of the password is done to death in this ritual, it is lacking in more important symbols that should be part of any Equinox rite. These rituals should emphasise solar cycles, and the change of tides, and other Golden Dawn rituals do this much better. Mathers appears less interested in going into any symbolic depths.

Mathers' ritual only appears to apply to the Vernal Equinox and there were no other equinox rituals in the Nisi collection. It is possible that Berridge's temple only celebrated the Vernal Equinox, but this is unlikely. Either there is a missing rite or the Vernal Equinox was the same with the words Autumn in the place of Spring.

SUMMARY

This rite is a lot shorter and less impressive than what had gone before and what was being used by the rebels. For a ritual to do with solar cycles there is little sunshine to see here. It is password obsessed and this seems to fit into the idea that Mathers wanted a more masonic approach for his Order.



RITUAL

of ①=10

Grade of
ZELATOR

Grade of Zelator

תַּלְמִיד

OR Disciple*

Implements

Altar, Pillars, Banners as in Grade of Neophyte.

In 1st Point

Altar is surmounted by Red Calvary + [cross][†] as in ①=① but placed within the white triangle. A red lamp at summit of triangle drawing of Kerubim and Flaming Sword to hang on West side of Altar. Tablet of Earth and Lamp and platter of Salt before it. (Also in 2nd point.) Portals of פ, נ, ר. (Also used in 2nd Point.)

2nd Point

Triangle on altar has פ at Eastern angle, נ at South and ר at North, referring to the three Mother letters. Red lamp and + as before. Diagrams of shewbread referring to the [12] simple letters.

*In vocalised Hebrew תלמיד translates as, “student, scholar, disciple”, usually of a Rabbinical Teacher.

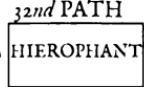
[†] Throughout the text the symbols for a cross + and △ are usually found in place of the written words.

Diagrams of 7 branched candlestick referring to the 7 double letters.

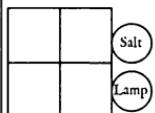
Alarm of the Grade: (1111 111 111*).

*DIAGRAM of the TEMPLE arranged for ①=10
OPENING and FIRST POINT*

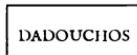
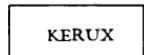
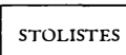
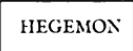
EAST



NORTH



SOUTH



WEST

* This underlining of some of the 'Knock' symbols occurs in the Yeats' and Reverend Ayton papers. If underlined they are given quicker, and slower if they are not.

OPENING

Fratres and Sorores, assembled and clothed.

Hierophant: (1). Fratres and Sorores of the Order of the G.D. in the Outer, assist me to open the Temple in the ①=10* Grade of Zelator.

Frater Kerux, see that the Temple is properly guarded. (*Done.*)

Kerux: (1). Very Honoured Hierophant, the Temple is properly guarded.

Hierophant: Honoured Hiereus, see that none below the Grade of Zelator are present.

Hiereus: Fratres and Sorores give the signs (*sic*) of ①=10. (*Done.*)
Very Honoured Hierophant, all present have attained the grade of Zelator. (*Giving Sign.*)

Hierophant (with sign): Purify and consecrate the Temple with Water and with Fire.

Kerux advances between the Pillars, Stolistes and Dadouchos on either side of them to centre of Hall. All salute Hierophant with Sign. Stolistes and Dadouchos sprinkle water and cense towards East only saying:-

Stolistes: I purify with Water.

Dadouchos: I consecrate with Fire.

Kerux: The temple is cleansed.

Hierophant: Honoured Hegemon, to what particular element is this Grade attributed?

Hegemon: To the Element of Earth.

Hierophant: (1). (*All face East.*) Let us adore the Lord and King of Earth.

* In the Nisi Zelator Ritual there is consistent enclosing of the Grade numbers within the Circle and Square respectively, a technique not employed within the ①=① Ritual. We have made it uniform throughout the book.

ADORATION

Hierophant: Adonai, Ha Aretz, Adonai Melekh. Unto thee be the Kingdom, the Strength and the Splendour (making cross in the Air with Sceptre) Malkuth, Geburah & Gedulah, the Rose of Sharon and the Lily of the Valley (making with sceptre an \cup in the Air) forever. Amen.*

All give sign. Kerux goes to the North, faces North, in front of the Great Tablet of Earth, holds the Salt on high, sprinkles a little towards the North and says:-

Let the Earth Adore Adonai!

All the officers quit their stations and go to the North, where they form thus in front of the Tablet of Earth:-

Hierophant immediately in front, Hiereus on his right & a little behind him, Hegemon on his left & a little behind him Kerux behind Hierophant, Stolistes behind Hiereus; Dadouchos behind Hegemon the other Members remain in their places & face North.

Hierophant Making the Invoking Pentagram of Earth with his Sceptre[†] in the Air, in front of the Tablet.

Hierophant: And Elohim said, let us make Adam in our Image, after our likeness and let them have dominion over the fish of the Sea, and over the fowl of the Air and over the cattle, and over all the Earth, and over every creeping thing that creepeth upon the Earth. And the Elohim created Eth Ha-Adam in their Own Image, in the Image of the Elohim created they them. Male and Female created they them. In the name of Adonai Melekh and of the Bride and Queen of the Kingdom, Spirits of Earth, adore Adonai.

Taking sword from Hiereus & making therewith the Sign \odot in

* The circle indicates that it should be drawn clockwise, starting at the top.

[†] The *Stella Matutina* and *Whare Ra* felt it was inappropriate to use a First Order Wand to draw a Second Order symbol. This indicates that Mathers did not consider this to be true and that they must have invented this rule.

the air before the Tablet.

Hierophant: In the Name of Auriel, the Great Archangel of Earth, and in the Sign of the Head of the Ox - Spirits of Earth, adore Adonai!

Taking mitred sceptre from Hegemon & making cross in the Air before the Tablet

In the Names and letters of the Great Northern Quadrangle, revealed unto Enoch by the Angel AVE. Spirits of Earth, adore Adonai.

Taking cup from Stolistes, & sprinkling towards North.

In the Three Great Secret Names of God, born (sic) upon the Banners of the North, *EMOR, DIAL, HECTEGA*. Spirits of Earth, adore Adonai!

Taking Censer from Dadouchos & censing towards North.

Hierophant: In the name of *IC-ZOD-HEH-CA* (sic), * Great King of the North, Spirits of Earth adore Adonai!

(All return to their places.)

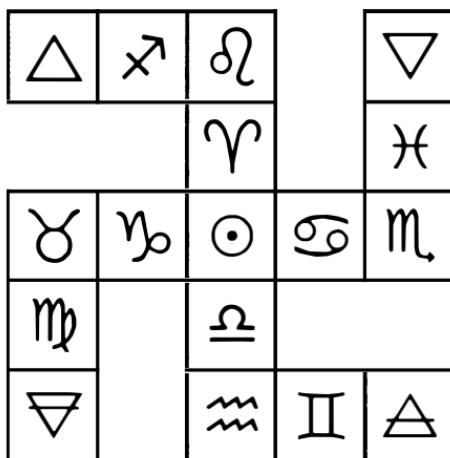
Hierophant: In the name of *ADONAI-HA-ARETZ*, I declare the Temple opened in the 1 = 10 Zelator

Hierophant: (111 111 111).

Hiereus: Repeats.

Hegemon: Repeats.

* This should be spelled *IC-ZOD-HEH-CHAL* in the Golden Dawn Tradition. The original Enochian is *ICZHIHAL* (on the reformed Great Table) or *ICZHHCAL* (on the original Great Table). The Golden Dawn uses the reformed Great Table for everything else. This is one of those times when the Golden Dawn messed up badly with Enochian.

*Hermetic Cross*

CEREMONY of ADVANCEMENT

First Point

Hierophant: 1 Fratres and Sorores, Our Frater (Soror) (XYZ) having made such progress in the Paths of Occult Science as has enabled him to pass the Examination in the requisite knowledge, is now eligible for advancement to this Grade, and I have duly received a Dispensation from the Greatly Honoured Chiefs of the Second Order to advance him in due form. Honoured Hegemon, superintend the preparation of the Neophyte and give the customary alarm.

Hegemon rises, salutes Hierophant, quits Temple & sees that the Neophyte is prepared as follows:- Wearing Sash of ①=①, hoodwinked & with a Cross Fylfot marked as in annexed sketch, in right hand. He then takes the Neophyte by the left hand & gives an alarm of (1111 111 111).

Hegemon: Let me enter the Portal of Wisdom.

Kerux: Opens the door & admits them.

Hierophant: Except Adonai build the House, their labour is but

lost that build it; except Adonai keep the City, the Watchman waketh but in vain:- Frater (or Soror) by what aid dost thou seek advancement to the ①=⑩ of Zelator?

Neophyte (prompted by Hegemon): By the guidance of Adonai, by the possession of the requisite Occult Knowledge; by the Dispensation from the Greatly Honoured Chiefs of the Second Order; by the Secret Signs & Tokens of the ①=① of Neophyte & by the Symbol of the Hermetic Cross.

Holds up right hand with [Fylfot Cross]. Kerux takes it from Neophyte.

Hierophant: Give me the Step and Signs of the ①=① of Neophyte. (*Done.*)

Frater Kerux, receive from the Neophyte the Grip, Grand and Pass words of the ①=①. (*Done.*)

Kerux: Very Honoured Hierophant (*saluting*), I have received them in due form.

Hierophant: Conduct the Neophyte to the West and place him between the Mystic Pillars. (*Done. Neophyte facing towards the East.*)

Hierophant: Frater (XYZ) do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of this Grade which you have already sworn to maintain respecting those of the ①=①-never to reveal them to the Outside World; and not even to impart them to a Neophyte of this Order without due dispensation from the Higher Powers.

Neophyte: I do.

Hierophant: Then you will kneel upon both knees, place your right hand upon the ground, and say "I swear by the Earth whereon I kneel." (*Done. Neophyte repeating words.*)

Hierophant: Let the hoodwink be removed.

Hegemon does so and returns to his proper place leaving Neophyte

kneeling between the Pillars.

Hierophant: Take with your left hand a few grains from the Salt now presented to you by the Kerux and scatter them towards the North saying:- Let the Powers of Earth witness my pledge.

Kerux hands Neophyte the salt which he takes from before the Tablet of Earth and indicates the direction of the North. When Neophyte has done as commanded by the Hierophant, the Kerux replaces the Salt & returns to assume the direction of the Neophyte.

Hierophant Let the Neophyte rise. (*Done.*) Fratres Stolistes and Dadouchos (or Soror) purify and consecrate the neophyte with Water and Fire in confirmation of his pledge.

Stolistes (comes in front of Pillars and signs a + on forehead saying):- Frater, I purify thee with Water.

Dadouchos: (censing Neophyte.) Frater, I consecrate thee with Fire.

Hierophant: Frater, I congratulate you on your perseverance in the acquirement of Occult Knowledge, and on your having passed successfully through your Examination for promotion to the ①=⑩ of Zelator. Let me therefore point out to you that the ①=① of Neophyte is merely preparatory to the other Degrees which succeed it, being as it were the Threshold and Entrance to the rest, and that its Symbolism is intended to show the Hidden Light of Occult Science Dawning in the Darkness of the Material World. You having now made sufficient progress, are to endeavour to begin to analyse and comprehend the Nature of that Light. Therefore you now stand between the mystic Pillars where the Secrets of the ①=① were communicated to you. Prepare to enter the Immeasurable region.

And Tetragrammaton Elohim planted a Garden in Eden towards the East. And out of the ground made Tetragrammaton to grow every tree that is pleasant unto the sight and good for food; the Tree of Life also in the midst of the Garden, and the Tree of the Knowledge of Good and of Evil. This is the Tree which hath two

Paths, and it is the Tenth Sephirah, Malkuth, and it hath about it the seven Columns, and the Four Splendours whirl around it, as in the fourfold Vision of the Chariot of Ezekiel; from Gedulah or Chesed it deriveth an influx of Mercy, and from Geburah an influx of Severity, and the Tree of the Knowledge of Good and Evil shall it be till it is united unto the Supernal Daath. But the Good which is under it is called the Angel Metraton^{*}, and the Evil the Angel Samael, and between them lieth the straight and narrow way which is kept by the Angel Sandalphon. And above it the Souls and the Angels have place; and beneath it the Qlippoth[†] or Demons abide. Let the Neophyte enter the Path of Evil.

Kerux leads Neophyte by the North towards the seat of the Hiericus and halts.

Hiericus: (rising and threatening Neophyte with Sword.) Whence comest thou?

Neophyte (prompted by Kerux): I come from between the two Pillars and I seek the Hidden Knowledge in the Name of Adonai.

Hiericus: And the Angel Samael answered, and said:- I am the Prince of Darkness and evil. The wicked and rebellious man gazeth on the face of Nature and findeth therein naught but Terror and obscurity, unto him it is but Darkness of Darkness, and he is as a drunken man groping in Darkness! Return, for thou canst not pass by.

Neophyte conducted back to Pillars.

Hierophant: Let the Neophyte enter the Path of Good.

Kerux leads Neophyte by the South towards the seat of the Hegemon and halts.

^{*}This alternate spelling of Metatron is used throughout the Zelator and subsequent rituals. This usage can also be found in Mathers' *Kabbalah Unveiled*.

[†]This is generally transliterated as Qlippoth and in Hebrew usually written with a dagesh in the letter Peh, which doubles its sound. Here and elsewhere Mathers renders this as Qliphoth without the dagesh. 'Qliphoth' is used throughout this and subsequent texts.

Hegemon: (Rising and threatening Neophyte with Sceptre.) Whence comest thou?

Neophyte (prompted by Kerux): I come from between the two Pillars, and I seek the Hidden Knowledge in the Name of Adonai.

Hegemon: The Great Angel Metraton answered, and said:- I am the Angel of the Presence Divine. The wise man gazeth upon the Material Universe and he beholdeth therein the Luminous Image of its Creator. Not as yet canst thou bear the fullness of that light! Return, for thou canst not pass thou by.

Neophyte conducted back to Pillars as before.

Hierophant: Let the Neophyte advance by the straight and narrow way, which declineth neither to the Right hand nor to the Left.

Hierophant comes in front of the Altar facing West. Kerux leads Neophyte up the centre of the Temple towards the Altar. Hiereus & Hegemon both come forward and threaten Neophyte as before, one on his right front and one on his left front.

Hiereus and Hegemon together: Whence comest thou?

Neophyte (answers as before).

*Hierophant comes forward and extends his sceptre towards Neophyte's forehead as if interposing between him and Hiereus and Hegemon, the latter cross points of Sword and Sceptre above Hierophant's sceptre.**

Hierophant: But the Great Angel Sandalphon spake and said:- I am the Reconciler for Earth, and the Soul of the Celestial therein. Equally is form invisible in thick Darkness or in blinding Light. I am the left hand Kerub of the Ark and the Feminine Power; as Metraton is the right hand Kerub and the Masculine; and I am the Preparer of the Pathway unto the Light Divine.

* Sandalphon does not knock aside the Sword and the Sceptre of the Hegemon and the Hiereus. Their weapons remain above the crown of the candidate while the Hierophant's wand remains level with the candidate's forehead. See the commentary at the end of this ritual.

Hiereus and Hegemon step back, the one in the North and the other on the South side of Altar and face West. Hierophant Taking Neophyte by the right hand with his left and pointing towards the Altar and the Diagram of the Kerubim & Flaming Sword thereon.

And Tetragrammaton placed at the East of the Garden of Eden, Kerubim and a Flaming Sword which turned every way to keep the way of the Tree of Life:- I have much pleasure in now conferring upon you the Secret Signs and Tokens of the ①=IO of Zelator. They consist of a Step a Sign, a Grip or Token, a Grand Word, a Mystic Number and a Pass Word formed therefrom.

The step is thus given [six by six showing that you have passed the threshold].* [The sign of the grade] is given by raising the right hand to an angle of 45 degrees]. This refers to my position when I interposed between you and the Guardians of the Paths; it is the Sign of the Grade.

The Grip or Token is given thus:- [Grasp fingers, the thumb touching thumb to form a triangle]. This is the distinguishing Grip of the First Order and refers to the 10 Sephiroth.

The Grand Word is a word of 8 letters and means Lord of the Earth אֱלֹהִים הָאָרֶץ [Adonai Ha Aretz] to which Element this Grade is particularly referred.

The Mystic Number is 55, and from it the Pass Word of the Grade is derived which is Nun Heh - נ ה meaning “Ornament.” It is to be lettered separately when given.

The distinguishing Badge of this Grade, which you will henceforth be entitled to wear is the Sash of the Neophyte, with a narrow white border, a red + within the triangle and the numbers 1 and 10 within a Circle and a Square respectively, left and right of the Apex of the triangle.

The Three Portals facing you in the East, are the Gates of the Paths

* Sentences in squared brackets are not in the original manuscript but have been added by me. It assumes that the passwords and grips etc. were the same.

which conduct to the Inner, leading to the three other Grades, which with the ①=□ of Zelator and the ②=○ of Neophyte form the First and lowest Order of our Fraternity. Furthermore, they represent the Paths which connect the Tenth Sephira Malkuth with other Sephiroth. The letters Tau: ט, Qoph: ק and Shin: ש by which they are distinguished make the word Qesheth קשׁת the Bow, the Rainbow of Promise stretched above the Earth.

The drawing of the Flaming Sword of the Kerubim, is the representation of the Guardians of the Gates of Eden, as the Hierus and Hegemon symbolize the Two Paths of the Tree of Knowledge of Good and Evil. You will observe that in this grade the + is placed within the White Triangle on the Altar, and that it is thus the same symbol as that on the Banner of the West. The Triangle refers to the Three Paths connecting Malkuth with the other Sephiroth; while the Cross is the Hidden Knowledge of the Divine Nature which is to be obtained through their aid; and the + and Triangle together represent Life in Light.

This Grade is especially referred, as I before observed, to the element of Earth, and therefore the Great Watch Tower, or Terrestrial Tablet of the North forms one of its principle emblems (*Indicating Tablet of Earth*). It is known as the Third or Great Northern Quadrangle or Tablet of Earth, and it is one of the four Great Tablets delivered unto Enoch by the Great Angel *AVE*. It is divided within itself into Four Lesser Angles. The Mystic letters upon it represent various Divine and Angelic Names in the Secret Language of the Angels. From it are drawn the Three Holy Secret Names of God *EMOR*, *DIAL*, *HECTEGA*, which are borne upon the Banners of the North, and numberless Names of Archangels, Angels, and Spirits of all kinds which belong to the Element of Earth.

Kerux hands the [Fylfot cross symbol] to the Hierophant.

Hierophant: You will observe that the Hermetic Cross, which is also known by the names of the Cross Fylfot, the Hammer of Thor, the Swastika Cross, and the Talisman of the Jains is formed of 17 Squares taken from a square of 25 Squares. Then 17 fitly represent

the ☽, the Four Elements, and the 12 Signs of the Zodiac.

In this Grade, the lights on the Pillars are unshaded, showing that you have quitted the Darkness of the Outer. You will now quit the Temple for a short time, to meditate on what you have already learned; on your return, the Ceremony of your Reception in the Second Point of the Grade will be proceeded with.

*DIAGRAM of the TEMPLE
arranged for ①=10 2nd POINT*

EAST



STOLISTES

NORTH



Table of SHEW-BREAD with LAMP on Table

DADOUCHOS

SOUTH



HEGEMON

*SEVEN
BRANCHED
CANDLESTICK,
with LAMP on Table*



HIEREUS



WEST

Second Point

*Temple arranged as in annexed Diagram.**

Hierophant: Frater Kerux, you have my commands to admit the Neophyte on his giving the proper alarm. Fratres Stolistes and Dadouchos, assist the Kerux in the reception.

*Kerux goes to Neophyte and instructs him to give an alarm of (1111
111 111). On his doing so he admits him. Stolistes and Dadouchos
join the Kerux at the door.*

Hierophant: Frater (XYZ) as in the ①=① of Neophyte you came from the Outer World unto the Porchway or Entrance to the World of Occult Science; so now the progress you have made admits you to a further Knowledge. The ①=① of Neophyte represents the Portal of the Temple and the ①=⑩ of Zelator admits you into the Holy Place. Without the Door of the Tabernacle, or the Entrance into the Holy Place, stood the Altar of Burnt Offering, whereon were offered the sacrifices of animals, which symbolized the Qlippoth or Evil Demons which inhabit the Plane contiguous to that of the Material Universe.

Dadouchos comes forward and censes the Neophyte in silence and then returns to his place.

[*Hierophant:* Between the Altar of Burnt Offering and the Entrance to the Holy Place stood the Laver of Brass, wherein the Priest washed before entering the Tabernacle. It was a Symbol of the Waters of Creation.]

Stolistes comes forward and signs a + on forehead of the Neophyte in silence, and then returns to his place.][†]

* This arrangement is different from that used by the Bristol *Stella Matutina* temple which was published by Regardie in his *The Golden Dawn* book. The black and white pillars are almost against the Western Wall, making it harder to pass through. The *Seven-branched Candlestick* and *Table of Showbread* are in the Western half of the Temple rather than the East. This *A.O.* diagram is closer to what was used in *Whare Ra* and the early *Golden Dawn*.

[†] This section was missing from the Nisi documents, but could have just been an oversight as it was included in the early *Golden Dawn* and later *A.O.* rituals.

Hierophant: Having passed the Altar of Burnt Offering and the Laver of Brass, the Priest then entered the Holy Place.

Kerux then conducts the Neophyte to the West of the Pillars, Hiericus removes his chair from between them and stands facing Neophyte.

Hiericus: Thou canst not pass between the Pillars, without giving the Signs and the Grip of a Neophyte.

Neophyte gives them and passes between Pillars. Hiericus resumes his seat.

Hegemon: (Rising and challenging Neophyte.) Thou canst not enter the Holy Place, without the Sign and Grip of Zelator.

Neophyte gives them. Kerux resumes his place. Hegemon leads Candidate to North.

Hegemon: On the Northern side of the Holy Place, stood the Table of Shew Bread. The Symbolic Drawing before you represents its occult meaning. The twelve circles show the Twelve Signs of the Zodiac while the Lamp in the centre is symbolic of the Sun, which is the source of Heat and Light.

The four Triangles whose twelve angles each touch one of the twelve circles, are those of Fire, Earth, Air, and Water, and allude to the four Triplicities of the Zodiacal Signs. The Triangle inscribed within each of the twelve circles alludes to the three Decanates or Phases of ten degrees of each sign. On one side of each triangle is the Permutation of the Divine Name יְהֹוָה* which is referred to that particular sign; while on the opposite side is the name of one of the 12 Tribes which is also attributed to it.

The Hebrew Alphabet with which you are now well acquainted is divided into three Mother or fundamental Letters: נ, מ, פ*. Seven Duplicated or Double Letters ב, ג, ד, כ, פ, ר, ת, and Twelve Simple Letters ה, י, נ, ט, ו, ל, ת, ס, ע, צ, פ, which the

* Strictly speaking these letters and those which follow should be written right to left, e.g.: פ מ נ.

latter are each referred to as one of the Signs of the Zodiac, these are the single Hebrew Letters placed at the Bases of the small Triangles. The four smaller circles in the inner Circle, contains the Names of the Four Angels, Michael, Gabriel, Uriel, and Raphael and the Kerubic Emblems of the Lion, Man, Bull, Eagle.

The Pentagram in the centre is the representation of the Letter Heh - ַ, which is the symbol of the Bride of the Qabalistic Microposopus and of the Alchemical Queen. The whole figure represents the Rose of Creation, it is a synthesis of the Visible Universe. Furthermore the twelve circles represent the twelve foundations of the Holy City of the Apocalypse while in Christian Symbolism, the Sun and the twelve Signs are referred to Christ and the twelve apostles.

Hegemon resumes his place. Hiericus comes forward and conducts the candidate to the South.

Hiericus: On the Southern side of the Holy Place stood the Seven Branched Candlestick. The symbolic drawing before you represents its Occult meaning. The Seven Circles, which surround the Heptagram represent the 7 Planets and the Seven Qabalistic* Palaces of Assiah, the Material world, which answer to the 7 Apocalyptic Churches which are in Asia or Assiah†, as these again allude to the 7 Lamps of Fire before the Throne on a higher Plane. Within each circle is a triangle to represent the three fold idea operating in all things. On the right side of each is the Hebrew Name of the Archangel which governs the planet; on the left side is the Hebrew Name of the Sphere of the Planet itself. While the Hebrew Letter beneath the base is one of the Seven Duplicated letters of the Hebrew Alphabet which are referred to the 7 Planets.

The Heptagram itself refers to the Seven Days of the Week and

* Frater Nisi spelled this as "Quabalistic". He spelt it correctly throughout the rest of the documents we can guess that there was no nod towards Franz Bardon's spelling in the *Alpha et Omega*.

†The Hebrew word אַסְיָה is usually transliterated as 'Assiah' in the Golden Dawn. It is possibly transcribed here and in the next instance as 'Asia' to emphasize its relation with 'Asia'. However, it also randomly appears as 'Assiah' in subsequent texts. Assiah is normally seen as a better rendering from the Hebrew in the Golden Dawn.

shows how their Order is derived from that of the seven Planets when placed at the Angles of a Heptagram. The lamp within the centre represents the Astral Light of the Universe, concentrated and formed into a focus by the planets. And as the Seven Golden Candlesticks of the Qabalistic Apocalypse answer to the Seven Planetary Spheres, so do the Seven Stars of the same vision represent the Seven Archangels who rule them, for the Seven Stars are the Angels of the Seven Churches, and the Seven Candlesticks which thou sawest are the Seven Churches.

Hiereus returns to his seat. Hierophant comes forward and conducts the Neophyte to the Altar.

Hierophant: (Taking censor from Dadouchos and swinging it before the Altar.) Within the Mystic Veil, which separated the Holy of Holies from the Holy Place, stood the Ark of the Covenant. Before the Vail (sic) stood the Altar of Incense, of which the Altar now before you is the symbolical representation. It was of the form of a double Cube, thus representing Material form as the reflection and duplication of that which is Spiritual. The sides of the Altar, together with the top and bottom, will consist of Ten Squares, thus symbolizing the Ten Sephiroth, of which the basal one will be Malkuth, the realisation of the rest upon the Material Plane and behind which the others are concealed. For were this double Cube raised in the Air immediately above your head, you would see but the Single Square forming the lowest side, the others from their position being concealed from you. Just so, behind the Material Universe, lies the concealed form of the:

MAJESTY OF GOD

The Altar of Incense was overlaid with Gold to represent the highest degree of purity, but the Altar before you is Black to represent the Terrestrial (sic) Earth. Learn then, to separate the pure from the impure, the refined and Spiritual Gold of the Alchemists from the Black Dragon of Putrefaction and Evil.

Upon the Cubical Altar were three things - Fire, Water and Incense, which are symbolised by the three circles at the angles of the Triangle bearing the Hebrew Names and Alchemical Symbols

of the Three Elements of Fire, Water, and Air to which the three Mother Letters of the Hebrew Alphabet נ, מ, ו; are respectively referred*. The meaning of the + within the Triangle was explained to you in the 1st Point.

I now congratulate you on having attained to the ①=10 of Zelator, and in recognition thereof, I confer upon you the Mystic Title of *Periclinos de Faustis*[†] which signifies that you are still far from the Goal which has been reached by the Complete Initiates and I give you the Symbol of *Aretz*, which is the Hebrew Name for Earth.

The word Zelator is said to be derived from the Egyptian, *Zal-Athor*, signifying “Searcher of Nature”; but others assign to it the meaning of the zealous student whose first duty is to blow the fire beneath the Alchemists Crucible.

Hierophant returns to his throne and the newly admitted Zelator is conducted to a seat in the North East by the Kerux.

Hierophant: (1). Frater Kerux, you have my command to declare that the Neophyte has been duly advanced to the ①=10 of Zelator.

Kerux (coming to Hierophant's right as usual): In the name of Adonai, and by command of the Very Honoured Hierophant, Hear ye all that I proclaim that Frater XYL having made sufficient progress in the study of Occult Science, has been duly advanced to the ①=10 of Zelator, and that he has received the Mystic Title of *Periclinos de Faustis* and the symbol of *Aretz*.

Hierophant: In the ①=10 of Zelator the Mystic Symbolism of the Tenth Sephira Malkuth is especially shown, with which this Grade is especially connected, as well as the Tenth Path of the Sepher Yetzirah.

Among other Mystic Titles, Malkuth has that of “Shaar” שער.

*There is a red ‘x’ indicating a footnote at the bottom that reads, “x See page for diagram.” This is in reference to the Altar Diagram of the three Mother Letters.

[†] It should be *Periclinus de Faustis*.

the Gate, 'which by Metathesis makes Ashar' עשה which is the [Hebrew name for the] number Ten. Also, it is called in Chaldaic "Throa" חרא (sic)[†], the Gate, which has the same number as the Great Name Adonai fully written by its letters: אלף דלת זין יוד ^{sic} דלה זין יוד אַלְפָ דָלָת זִין יוֹד אַלְפָ דָלָת זִין יוֹד which both equal 671 in total numeration. It is also called:

The Gates of Death,
The Gates of the Shadow of Death,
The Gates of Tears,
The Gates of Justice,

The Gates of Prayer and The Gate of the Daughter of the Mighty One. It is also the Gate of the Garden of Eden and the Inferior Mother, and in Christian symbolism it is connected with the Three Holy Women at the foot of the Cross.

The Tenth Path of the *Sepher Yetzirah* which answereth unto Malkuth is called The Resplendent Intelligence, because it is exalted above every head and sitteth upon the Throne of Binah. It illuminateth the Splendour of all the Lights, (the Zohar of the Mareth[‡]) and causeth the current of the Divine Influx to descend from the Prince of Countenances (the Great Angel Metraton).

Hierophant: Frater (XYZ) before you are eligible for advancement to the next higher Grade of the Order, you must make yourself perfect in the following subjects:-

1. The Names and Alchemical Symbols of the three Principles of Nature.
2. The metals attributed in alchemy to the seven planets.
3. The names of the alchemical particular principles, the Sun and Moon of the Philosophers, the Green Lion, the Kings, the Queen.
4. The names and Astrological values of the Twelve Houses of Heaven.

^{*}This is pronounced Eh-ser.

[†]This should be חרא.

[‡]The complete name should be אלף דלה זין יוד

[§]This should read (the Zohar MeOuroth or MeAuroth) or קאורה in Hebrew. קאורה is more correct as Light is 'AVR' and the plural is VTh for 'Lights' In the second form the Vav is written defectively, but this is only important for Gematria purposes.

5. The names and Astrological symbols and values of the aspects of the planets.
6. The meaning of Querent and Quesited.
7. The four great classes of astrology.
8. The arrangement of the ten Sephiroth, Hebrew and English, on the Tree of Life. This is especially important.
9. The three pillars of the same.
10. The names of the four Orders of Elemental Spirits.
11. The names, etc. and descriptions of the Kerubim.
12. The meaning of the Laver and Great Altar of Burnt Offering, of the Sacrifices and of the Qliphoth, or Shells.
13. The names of the ten Heavens of Assiah, in Hebrew and English.
14. The names of the 4 Qabalistic Worlds, Hebrew and English.
15. The names of the twenty two Tarot Trumps and the 4 Suits.

When you are thoroughly and genuinely perfect, you must signify the same by letter to the Scribe as in the preceding degree.

The proper seat of a Zelator is in the Northern part of the Hall, East of the Stolistes.

Closing

Hierophant: (1). Assist me to close the Temple in the ①=□ of Zelator. (All rise.)

Frater Kerux, see that the Temple is properly guarded. (*Done.*)

Kerux (1): Very Honoured Hierophant, the Temple is properly guarded.

Hierophant: (1). Let us adore the Lord and King of Earth. (All face East.)*

Adoration

Adonai - Ha -Aretz, Adonai Melekh, Blessed be Thy Name, unto the countless ages! Amen.

* In the text the word 'East' was crossed out and 'Earth' written beneath it.

All salute. All the officers go to the North and form there as in opening all the other members face North.

Let us rehearse the prayer of the Gnomes or Earth Spirits. (1).

The Prayer of the Gnomes

O, Invisible King of all things. Thou who has taken the Earth for thy footstool and who has excavated abysses therein to fill them with Thine Almighty Powers. Thou Whose Name maketh the Vaults of the Universe to tremble. Thou who cause the Seven Metals to flow in the veins of Stone; Monarch of the Seven Lights, Remunerator of the subterranean Workers, lead us we pray thee, into the desireable Air, and unto the Kingdom of Light.

We watch and labour without relaxation, we seek and we hope for thee, by the twelve stones of the Holy City, by the Talismans which are concealed therein, and by the Axis of the Loadstone which traverseth the Centre of the Earth. O Lord, O Lord, O Lord, have pity upon those who suffer, widen our chests, disengage and elevate our heads, enlarge our forms, O thou who art the Equilibrium of Stability and of movement, O Day, enveloped in Night, O Darkness veiled in Brilliance, O thou our Master, who never keepest back unto thyself the wages of thy workmen, O Silver Whiteness - O Golden Glory! O Crown of Living and Harmonious Diamonds! O Thou who wearest the Heavens on Thy Finger like a ring of Sapphire, Thou Who hidest beneath the Earth in the Kingdom of stone, the marvellous Seed of the Stars; Live, Reign and Be the Eternal Dispenser of the Riches of which Thou has made us the Guardians!

Hierophant Making with his Sceptre the Banishing Pentagram of Earth in the Air in front of the Tablet.

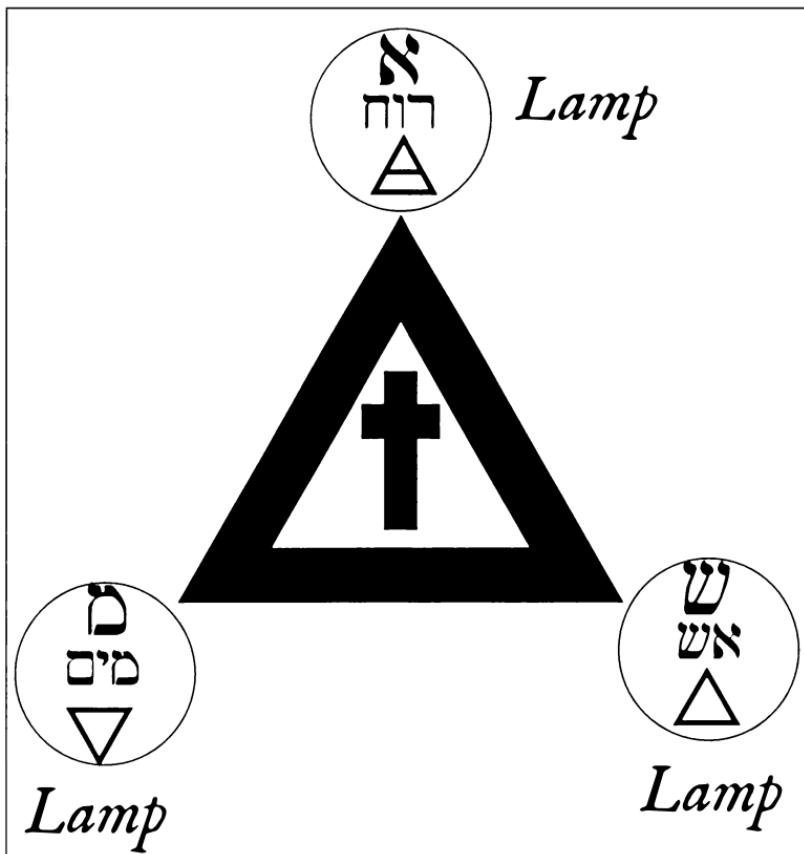
Depart ye in peace unto your habitations. May the blessing of Adonai rest with you, be there peace between us and you, and be ye ready to come when ye are called. (1).

All return to their places.

Hierophant In the name of Adonai - Ha - Aretz, I declare the Temple closed in the ①=10 of Zelator.

Hierophant: (וְיֻנוּ וְיֻנוּ וְיֻנוּ). Hiereus: Repeats. Hegemon: Repeats.

(All disrobe and disperse.)



This altar diagram was inserted at the back of the ①=10 ritual. It appears in the Cipher documents, but not in Regardie's The Golden Dawn book. It would appear that the Hebrew letters would be painted onto disks and have red lamps placed beside them. The Cross and the Triangle is the Zelator configuration placed on the altar. A similar diagram for the layout of the altar appeared in Whare Ra and the ritual notes that it was used during the second part of the Zelator ritual. However few modern Golden Dawn temples use it, probably because it was not in Regardie.



COMMENTARY on the ①=10



THE ①=10 WAS THE RITUAL where the candidate became formally part of the Order. The ①=① was a precursor to it and to many is a far more interesting ritual. If the ①=10 is done with the minimum of magical input, just by reading the script, it is somewhat of an anti-climax. But the rite was supposed to work with the material aspect of the personality and evolve it towards the Light.

In the late 1890s Mathers attempted to write some Z Notes on the ①=10 ritual while he was still in the Golden Dawn. These were printed by Pat Zalewski in his *Inner Order Teachings of the Golden Dawn* and might have been part of an attempt to do something similar for all the elemental grade rituals. However, the difference between the Z.i documents for the ①=① and these papers is huge. You would be excused for thinking that they had been written by two different people. The genius behind the Z documents seems to have gone out to lunch while his clever, but somewhat unimaginative brother trotted out a rather pedestrian explanation of the ①=10.

Zalewski points out that the paper was handed out at the *ThAM* grade of the *Alpha et Omega*. It was eventually boosted to ⑥=5 in the *A.O.* (because it was considered “too powerful” for the *ThAM*) when the material it contained was given out by Brodie-Innes to the *Amen-Ra Temple* in 1895.*

Following Mathers’ formula there is little, other than a Spartan number of God-forms, used for this ritual. Most of the God-forms are the ones you would expect. Sandalphon (Hierophant), Metatron (Hegemon), Samael (Hiereus) are the new ones and they are apparently used for the whole ritual. The other god-forms are the same as the ①=①. Mathers says that the God-form

* The ①=10 paper was printed by Zalewski in *The Golden Dawn Rituals and Commentaries* on page 167.

of *ADONAI HA ARETZ* stands in the East, while in front of the Tablet of Earth is *ICZOD HE CHAL* (looking like an old vigorous man, wearing a gold cross, black robe over his left shoulder and a golden sceptre in his right hand). Opposite him is *MALKAH* the bride. These three invisible god-forms form a triad which work through the visible officers. Confusingly, Mathers says that if the Officer is of the correct grade, he should use these as god-forms, apparently forgetting that they are also supposed to be Sandalphon, Metatron and Samael. While you are required to shed the different god-forms at different parts of the ritual, say starting with the Invisible ones, moving to the angels and then back again, it is not a good idea to hold two at once. There are problems with linking two different symbols at the same time. In this case you would be making an association between *ICZOD HE CHAL* and Samael. This is only remotely fair if you think that the Earth is a place of darkness, evil, death and destruction. Sandalphon is fine as the Archangel that responds to *ADONAI HA ARETZ*, but Metatron, as the Angel of Kether, is the opposite of *MALKAH*.

We do not know if this paper was being used by Berridge and the *Alpha et Omega*. It has come down to us from *Whare Ra* where it was used, although the God-forms were not. The paper has not appeared in the NISI documents, but there is reason to suspect that it was not part of the *A.O.* corpus.

The biggest magical change in this ritual comes in the pivotal moment in the ritual when the Hierophant interposes between the Hegemon and the Hiereus. In the *Stella Matutina* you learn that this is so that you can tell the difference between extremes, for by going the middle way you can overcome all blockages in your life and sphere of sensation. This is managed by the Hierophant thundering down the middle pillar and dramatically knocking aside the blocks placed on the candidate by both the Angels Samael and Metatron. These blocks are caused by going to extremes in life. Many people have reported “a Mars energy” which seems to come from the ground to knock aside something inside them and open the way and provide clarity.

Mathers is suggesting something else. In this ritual he has clearly described it as an interposing between the two forces. The Hierophant’s wand, rather than crashing through the barriers

which fly away, stops at the crown. It stays around the level of the candidate's brow centre, or third eye. Theoretically this would cause the third eye, or ajna centre, to become active and create a sympathetic opening of the sacral centre. This sounds reasonable, as the path between the base centre and the sacral has to be clear for the next level of working. Any imbalances are shifted upwards towards the Crown centre where they can be safely undone. The Hierophant then is mediating the forces of Samael and Metatron.

There are few problems with this. Firstly, the function of the ①=⑩ ritual should be mostly connected to the base centre and not the sacral. Secondly, leaving the Hiereus's sword and the Hegemon's Sceptre above that of the Hierophant's is a bad symbol. It implies that an ideal place for the Light represented by the Hierophant's wand is below that of the side pillars of the tree. In this position extremes control the central column.

This movement cannot be done with your arm straight. This is important when you consider that the ①=⑩ grade sign is based on it. Until now all depictions of this grade sign have been similar to the Nazi salute, but with the arm straight and the hand turned thumb upwards. The angle of the arm is 45 degrees but it would be impossible to stop at the brow centre, unless the Hierophant was a dwarf and the candidate was a giant. The only way to do it the way Mathers' describes is if the Hierophant's arm is bent at the elbow at 45 degrees. This is exactly what we see in drawings of the grade sign which appear in the later *A.O.* documents. It would appear that Mathers had changed the grade sign for the Earth Grade so that it fitted into the Cipher documents and ritual's description but was *different* from the early Golden Dawn.

It seems sad that Mathers' one magical contribution to this ritual does not pan out. It may not be magical at all. Mathers may have just changed it with the sole purpose of having a different grade sign to the rebels.

The *Banner of the West* seems to have a life of its own wandering away from its owner. Normally we see the *Banner of the West* attached to the Hiereus, other than when we are at a point in the ritual where we enter a Sphere on the Tree of Life. Like its name suggests, it spends a lot of time in the Western quarter.

But in the opening of the ①=⑩ we see the *Banner of the West* in the East flanking the Hierophant. If we use Mathers' paper as a

reference, the logic for this can only be that the candidate spends all of his time in Malkuth and therefore the banner must be in the same positions that it is in for the final points of the ②=⑨, ③=⑧ and ④=⑦.

But again Mathers has missed what the *Banner of the West* represents. It is a form of protection against those forces which come from the West. It prevents lower energy flooding into the temple. Malkuth is a holy sphere, but as the ritual opens, the temple has not been elevated to that spiritual state.

By putting the *Banner of the West* in the East during the *first point* of the ritual, when the temple has not been lifted further into the Immeasurable Region, you are symbolically allowing the forces of the West control of the temple. You are asking the Hiericus to defend it without his main symbol of protection. Mathers has done little to stop the lower aspects of Malkuth expressing themselves in the ritual. He could have placed some protection on the portal which forms between the pillars. However the ritual does not mention anything about this. The officer whose job it is to keep the dog-faced demons at bay is huddled behind the black pillar and well away from any problems that might come growling and snuffling from the West.

The other traditional use of the *Banner of the West* was to shut off access to a path. By placing it next to the Hierophant throughout the first part of the ritual you are blocking off access to the paths on the left (as you look to the East) and allowing access to the right hand path. The effect of this would be to allow the lunar path of Qoph to dominate the ritual. Add these two factors together, shifting the *Banner of the West* means you are flooding the temple with unbalanced, astral, lunar energy, while at the same time letting anything you like to come from the place of greatest darkness to enter the Temple of Solomon.

Magically this would be suicide, but it works if you are using a rational masonic approach to symbols and rituals. If there is a “rule” that when a ritual enters into a sphere on the Tree of Life, the banners are bought together, the rule becomes more important than magical considerations such as psychic self defence. The rule and the tradition will provide a meaning of its own. But the Golden Dawn is so layered that sometimes those rules don’t work or are less important than magical considerations. Unless of course you

have dumped the magic, which Mathers appears to have done.

During the opening we find something that Pat Zalewski mentions in his *Golden Dawn Rituals Commentaries*. In the early *Golden Dawn* and *Whare Ra*, the Hierophant orders the temple to be consecrated with fire before being purified with water, yet the reverse is done and the temple is purified and then consecrated. In Mathers' ritual this is tidied up so that it is done correctly.

*"In only two rituals in the Golden Dawn are the Water and Fire Consecrations reversed: the ①=10 ceremony and the consecration of the Vault. I believe they are both in error... the firm rule of thumb given to all those in the Inner Order was that when consecrating inanimate object use water and then fire. When [purifying and] consecrating a person in Earth the reverse occurs and this should be the only exception. In the Golden Dawn Cipher Manuscripts Fire and Water are given in [purifying and] consecrating the candidate. Mathers suggested the consecration of the Temple should follow the same pattern."**

What the Berridge Temple Zelator ritual shows is that Mathers seems to have reached the same conclusion as Zalewski by the time he had formed the *A.O.* and has decided to slip back to the conventional purification and consecration. This did not apply to the reversal of the consecration and purification of the candidate. Zalewski points out that this has an important meaning since the candidate is:

"... at a level where Fire and Salt are analogous to each other and that the next alchemical step is dissolution to water again."†

The Berridge temple papers do not include any diagrams. However, the others are listed as being there and it seems that the owner never felt the need to copy them. These are the *Table of Sherubread* and the *Seven Branched Candlestick*. These have been published many times and do not need to be repeated here.

It is unclear why Mathers moved these diagrams from the North

* See p154 of *The Golden Dawn Rituals and Commentaries*.

† See p154 of *The Golden Dawn Rituals and Commentaries*.

and South East to the North and South West. If the sphere of Malkuth were placed on the floor they would still be in the same segments of Fire and Water of Earth. It limits movement in the Western end of the Temple.

SUMMARY

It seems that the genius who came up with the Z documents lost his skills when it came to compiling a rite for his own Order, along with any idea of what constitutes a secure ritual. While he made some common sense changes to the purification and consecration part of the ritual, he left the back door of the temple open. The only magical changes to this ①=10 are badly thought out from a symbolic view point and did not add anything to the ritual.





*RITUAL
of ②=9
Grade of
THEORICUS*



*Grade of Theoricus
בעל ה דעת *
Bel-ha-Daath*
or Lord of Knowledge*

OFFICERS

As in the Grade of Zelator, except that there is neither Stolistes or Dadouchos. Theorici should be seated in the West.

Implements

Altar, pillars, and banners as in preceding grade.

Tablets of Earth and Air in north and east respectively.

Lamp and patten (*sic*) of salt before Earth Tablet.

Lamp and pentacle[†] before the air tablet.

^{*} This would transliterate better as “Ba’al haDa’ath”.

[†] In the temple Floor Diagram there appears a typical circular Pentacle with the symbol of a Hexagram painted upon it. For details and illustration see the Commentary on the Portal Ritual in Volume III of the *Golden Dawn Rituals and Commentaries*, by Pat Zalewski. Also, *Yeats, the Tarot and the Golden Dawn* by Kathleen Raine.

For Path 32 and in Opening

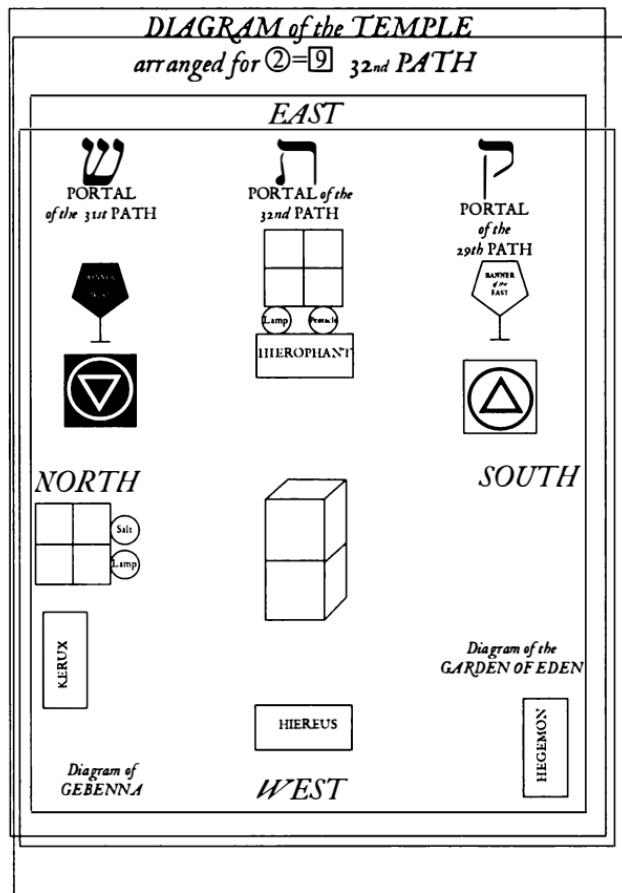
Altar has thereon the 21st Key of Tarot also a fan (for air) at the East, a cup of water (for water), at the West, a platter of salt (for earth) at North and red lamp (for fire) at South. Cubical Cross of 22 squares, ad[mission] badge, 21st Key of Tarot (*The Universe*). Diagram Garden of Eden. Diagram of Gehenna. [Portals of the װ, װ, װ as in the diagram]

FOR THE ②=9 GRADE

Altar has thereon the white triangle, pointing downwards and the red Calvary cross within it. Also the cup of water in the N[orth] side and red lamp in the S[outh]. Diagram of the Serpent on the Paths to hang on the banner of the West. Pest* (*sic*) of Altar are Portals of ՚, ՚, ՚, and West is ՚[†], Caduceus of Hermes, Admission Badge, Kamea of Luna to hang on the banner pole of the East. Diagram of a Luna on the Tree of Life, mystical seals and names drawn from the Kamea of the moon. Alch[emical] Sephiroth (two forms) Geometrical lineal figure attached to planets. 16 figures of geomancy with their attributions, diagram of Kerubim and flaming sword (hang) in front of the altar).

*This should be 'East'.

[†]The symbol for the Portal of Tav is West of the Altar as in the Diagram for the Second Point...



Opening

Temple arranged for the 32nd Path. Members assembled and clothed.

Hierophant: (1). Fratres and Sorores of the Order of the G.D. in the Outer, assist me to open the Temple in the ②=⑨ grade of Theoricus.

(All rise.)

Frater Kerux, see that the Temple is properly guarded. (Done.)

Kerux: (1). Very Honoured Hierophant, the Temple is properly guarded.

Hierophant: Honoured Hiereus, see that none below the Grade of Theoricus are present.

Hiereus: Fratres and Sorores give the signs of the ②=⑨. (*Done.*) Very Honoured Hierophant, all present have attained the Grade of Theoricus.

Hierophant: Honoured Hegemon, to what particular element is this Grade attributed?

Hegemon: To the Element of Air.

Hierophant: Honoured Hiereus, to what Planet does this Grade especially refer?

Hegemon (sic): To the Moon.

Hierophant: What Path is attributed to this Grade, Honoured Hegemon?

Hegemon: The 32nd Path of Tau.

Hierophant: Honoured Hiereus, to what does it allude?

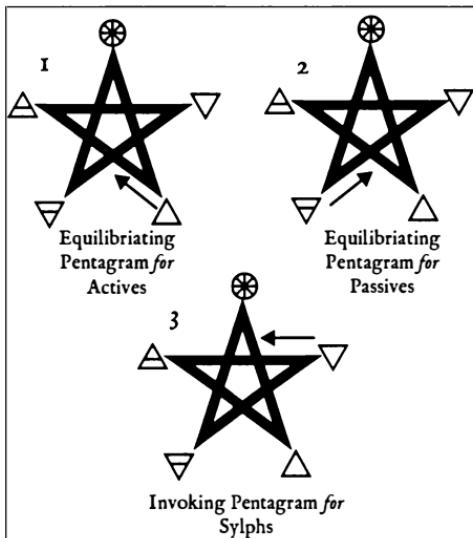
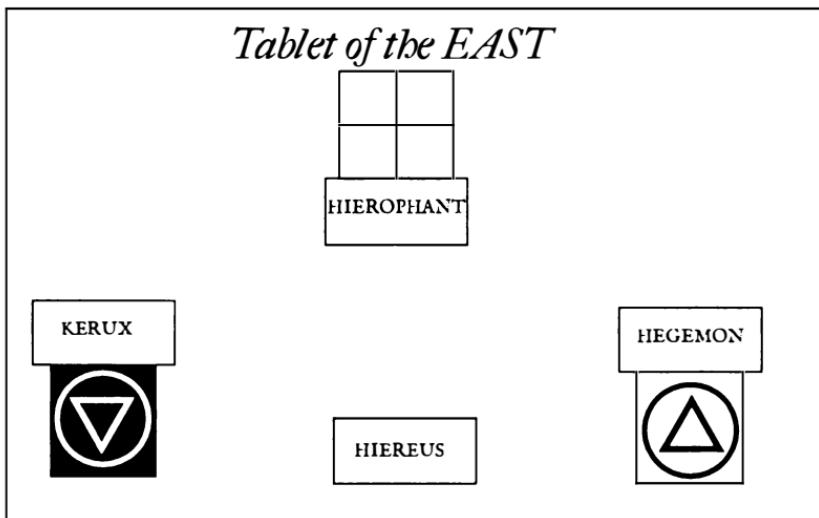
Hiereus: To the Universe as composed of the Four Elements, to the Kerubim, to the Qliphoth,[†] the Astral Plane and the reflection of the sphere of Saturn.

Hierophant: ①. (*All rise and face East.*) Let us adore the Lord and King of Air! Making circle with Sceptre towards East. (*Circle should be made with the course of the Sun.*) *SHADDAI EL CHAI* (שְׁדָאֵל חַיָּה). Almighty[y] and Everliving be Thy Name, ever magnified in the Life of All. Amen.

(*All Salute*)

* Nisi has the preceding question asked of the Hiereus, but answered by the Hegemon. This should be the Hiereus responding.

† There is a letter 'h' written above and between the letters 'p' and 'o' in the text.



Hierophant remains facing East. Hiereus advances to Altar and halts. Hegemon and Kerux move to East and stand on the right and left rear of the Hierophant respectively and outside the Pillars. All face East.

Hierophant making the equilibrating and Invoking pentagram with his

**This diagram was arranged so that the active Pentagram was underneath the Kerux, the Passive beneath the Hegemon, and the Invoking Pentagram for the Sylphs underneath the Hiereus and the Hierophant. It is unlikely that there was anything intended by this and the pattern was not repeated in the other Elemental grades.*

Sceptre in the Air in front of the Tablet of Air.

Hierophant: And Elohim said, Let us make Adam in our Image, after our likeness, and let them have dominion over the fowl of the Air. In the Name of *YOD HEH VAV HEH*, and in the Names of *SHADDAIEL CHAI*, Spirits of Air adore your Creator!

Taking Pentacle from before the Tablet, and making therewith the sign Aquarius in the air before it.

In the Name of Raphael the Great Archangel of Air and in the Sign (of the head) of the Man, Spirits of Air adore your Creator!

Make the Sign of the Cross with the Pentacle.

In the Names and letters of the Great Eastern Quadrangle revealed unto Enoch by the Angel Ave, Spirits of Air, adore your Creator.

Holding Pentacle on high.

In the three Great Secret names of God borne on the Banners of the East, *ORQIBAH A0ZPI* Spirits of Air, adore your Creator. In the Name of BATAIVAH, Great King of the East, Spirits of Air adore your Creator!

Replaces pentacle. All return to places.

Hierophant: In the Name of *SHADDAIEL CHAI*, I declare the Temple opened in the Grade of Theoricus.

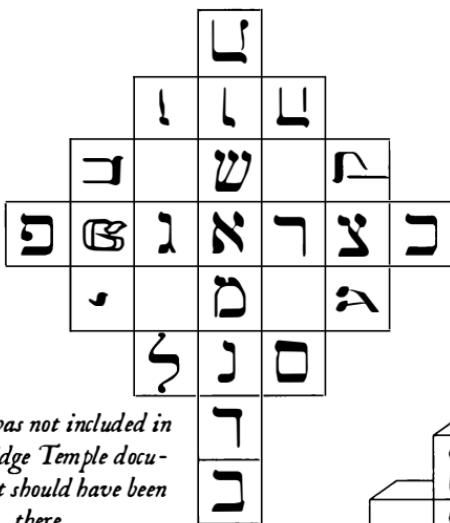
Hierophant: (III III III). *Hiereus:* Repeats. *Hegemon:* Repeats.

Ceremony of Advancement.

Temple arranged for ritual of the 32nd Path as in diagram.
Temple is darkened.

בְּדָשָׁלְעָמִיכְרָאָגְפָּקְחָוִת

ADMISSION BADGE:
Cubical Cross



Hierophant: (1). Fratres and Sorores, our Frater having made such progress in the paths of Occult Science as has enabled him to pass the examination in the requisite knowledge, is now eligible for advancement to the Grade of Theoricus, and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order to advance him in due form. Honoured Hegemon, superintend the preparation of the Zelator and give the customary alarm.

Kerux: Places fan to Hierophant, lamp to Hegemon, Cup to Hiereus, Salt

* In NISI the letter Teth is missing and Vav is given twice. The second Vav appears to be an incomplete Nun (with its base horizontal line missing.) In the diagram the Hebrew letters are not all vertical, but orient as they would if the Cubical Cross had actually been folded out flat. E.g. Tay, Daleth and Beth are reversed, others turned sideways, etc. Once the letters Teth and Nun are corrected the diagram is virtually identical, down to the orientation of the Hebrew letters, as that found in the Yeats' papers.

to Kerux, at the right hand of the Officers seats, facing the same:

Hegemon rises, salutes Hierophant, quits Temple, and sees that Zelator is prepared as follows: wearing the sash of ①=10, hoodwinked and with solid cubical Greek Cross as shown, formed of 22 squares with letters of Hebrew alphabet written thereon in right hand. Hegemon: Takes Zelator by left hand and gives an alarm of (III III III) saying:

Quit thou the material and seek the spiritual.

Kerux there upon opens the door and admits them.

Hierophant: Conduct the Zelator to the East.

Done and Zelator placed before the pillars. Kerux at Zelator's left, Hegemon at his right. Kerux takes the cubical cross from the Zelator.

Hierophant: (to Zelator.) Give me the Step, Sign, and Grip or Token, Grand Word, Mystic number and Password formed therefrom of the ①=10 Grade of Zelator.

Done. The Zelator is prompted by Hegemon if necessary.

Hierophant: Give me also the mystic title and symbol which you received in that grade. (Done.)

Hierophant: Frater Periclinos de Faustis do you solemnly pledge yourself to maintain that same strict secrecy, regarding the mysteries of the 32nd path of the ②=9 grade of Theoricus which you have already sworn to maintain respecting those of the preceding Grades?

Zelator: I do.

Kerux hands cubical cross to Candidate.

Hierophant: Then you will stretch your right hand holding the cubical cross towards Heaven and say I swear by the Firmament of Heaven.

* Original Footnote: "Note these symbols were previously on the altar."

Done with the Zelator repeating the words.

Hierophant: Let the hoodwink be removed.

Done when the Zelator discovers for the first time that the temple is in partial darkness. Hegemon returns to his place in the South, leaving Kerux in charge of the Zelator. Kerux places cubical cross again in the right-hand of the Zelator.

Hierophant: Stretch forth your right hand holding the cubical cross toward the East in the position of the Zelator sign, saying: Let the Powers of Air witness my pledge. (*Done.*)

PATH 32

Hierophant (to Zelator): ①. Facing you in the East are the Portals of the 31st, 32nd and 29th Paths, leading from the Grade of Zelator to the three other Grades which are beyond. The only Path open to you, however, is the 32nd which leads to the ②=⑨ Grade of Theoricus, and which you must traverse before arriving at that Degree. Take in your right hand the Cubical Cross, and in your left hand the Banner of Light (*Giving candidate the Banner of East*) and follow your guide, Anubis the Guardian, who leads you from the material to the Spiritual.

Kerux: Anubis the Guardian said unto the Aspirant, Let us enter the Presence of the Lords of Truth. Arise and follow me!

Leads Zelator between the columns, turns to the right and circumambulates the hall once.

Hiereus: (*As they are going around first time.*) The Sphinx of Egypt spake and said, I am the synthesis of the Elemental Waters*, I am also the symbol of Man, I am Life and I am Death, I am the Child of the Night of Time.

As Kerux and Zelator approach East, the Hierophant steps from between the Columns and bars the passage.

* This should be "forces."

Hierophant: (With the Banner of the West in left hand and the fan in his right.) The Priest with the mask of Osiris spake and said: Thou canst not pass the Gate of the Eastern heaven, unless thou canst tell me my Name.

Kerux (For Candidate): Thou art NU the Goddess of the Firmament of Air, Thou art HORMAKHU Lord of the Eastern Sun.

Hierophant: In what signs and symbols do ye come?

Kerux: In the letter Aleph, in the Banner of Light, and the symbol of Equated Forces.

Hierophant falling back and signing Aquarius before Zelator with fan.

Hierophant: In the Sign of the Man, Child of Air, thou art purified, pass thou on!

Hierophant gives Banner of West to Kerux, who hands it to the Hegemon as he passes him. Kerux and Zelator circumambulate temple a second time following the course of the sun.

Hiereus: (As they go round the second time.) I am Osiris the Soul in Twin aspect, united to the higher by purification; perfected in suffering; glorified through trial, I have come where the Great Gods are through the Power of the Mighty Name.

Hegemon: (Baring the way in the South with Red Lamp in his right hand and the Banner of the West in left.) The Priest with the Mask of the Lion spake and said: Thou canst not pass the Gate of the Southern Heaven unless thou canst tell me my Name.

Kerux: (For Candidate.) MAU, the Lion very powerful, Lord of Fire is thy name; thou art RA, the Sun in his strength.

Hegemon: In what signs and symbols do ye come?

Kerux: In the Letter Shin, in the Banner of the East, and the symbol of the Cubical Cross.

Hegemon: (falling back and signing Leo before Zelator with Lamp.) In the sign of the Lion, Child of Fire, thou art purified, pass thou on.

(Hegemon takes the place of Kerux, who returns to his seat in the North Hegemon leads Zelator around the Temple a third time giving the Banner of the West to the Hiericus as he passes.)

Hiericus: (As they go around third time.) I have passed through the Gates of the Firmament, give me your hands for I am made as ye. Hail unto ye, ye Lords of Truth, for ye are the formers of the Soul. *(Hiericus bars the way in the west with the Cup of water in right and the banner of the west in left.)*

The Priest with the Mask of the Eagle spake and said: Thou canst not pass the Gate of the Western heaven, unless thou canst tell me my Name.

Hegemon (For Candidate): HEKA, Mistress of HESAR, Ruler of Water is thy name; thou art TOUM, the setting Sun.

Hiericus: In what signs and symbols do ye come?

Hegemon: In the letter Mem, in the Banner of Light, and the symbol of the Twenty two letters.

Hiericus falling back and signing the Eagle Kerub before Zelator with cup of Water.

Hiericus: In the sign of the Eagle, Child of Water, thou art purified, pass thou on.

Giving Banner of West to Hegemon who leaves it with the Kerux as he passes him. Hegemon leads Candidate round the Temple for fourth time.

Hiericus: (As they go round fourth time.) O Lord of the Universe, Thou art above all things and Thy Name is in all things; and before Thee the Shadows of Night roll back and the Darkness hasteneth away.

Kerux: (Barring the North with the plate of salt in the right hand

and the banner of the West in the left.) The Priest with the mask of the Ox spake and said: Thou canst not pass the Gate of the Northern Heaven, unless thou canst tell me my Name.

Hegemon: (For Candidate.) SATEM as (*sic*)^{*} the abode of SHU, the Bull of Earth is thy name; thou art KHEPHRA, the Sun at Night.

Kerux: In what signs and symbols do ye come?

Hegemon: In the Letters Aleph, Mem and Shin; and in the symbols of the Banner and Cross.

Kerux: (falling back and signs the Ox before the Zelator with the plate of Salt.) In the Sign of the head of the Ox, Child of the elements, thou art purified, pass thou on.

Hegemon and Kerux conduct Candidate to the foot of the Pillars. Hierophant takes back the banners and places them on their bases. Hegemon and Kerux turn up the lights so as to make the Temple as light as usual, and return to their respective places. Fan, Lamp, Cup, and Salt are replaced by them on the Altar.

Hierophant: (Taking Cubical Cross from Candidate.) The Cubical Cross is a fitting emblem of the equilibrated and balanced forces of the Elements. It is composed of 22 squares externally thus referring to the 22 Hebrew letters which are placed thereon. Twenty-two are the letters of the Eternal Voice; in the Vault of Heaven, in the depth of the Earth, in the Abyss of Water, in the all-presence of Fire; Heaven cannot speak their fullness, Earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them through Water. He hath whirled them aloft in Fire; He hath sealed them in the air of Heaven; He hath distributed them through the Planets; He hath assigned unto them the 12 Constellations of the zodiac. (*Places Cubical Cross aside.*)

The Thirty-second Path of the *Sepher Yetzirah* which answereth unto the Letter Tau is called the Administrative Intelligence and it is so called because it directeth and associateth in all their operations the Seven Planets, even all of them in their own due courses. To it therefore, is attributed the due knowledge of the

^{*}This should read 'in'

Seven abodes of Assiah, the Material World, which are symbolized in the Apocalypse by the Seven Churches. It refers to the Universe as composed of the Four elements; to the Kerubim; to the Qlippoth, and to the Astral Plane. It is the Reflection of the Sphere of Saturn. It represents the connecting and binding link between the Material and Formative worlds, Assiah and Yetzirah, and necessarily passes through the Astral Plane, the abode of the elementals, the Qlippoth, and the Shells of the Dead. It is the rending of the Vail (*sic*) of the Tabernacle whereon the Kerubim and the Palm Trees were depicted; it is the passing of the Gate of Eden. (*Leads Zelator to the West of the Altar.*)

These ideas are symbolically resumed in the representation of the twenty-first Key of the Tarot before you. Within the oval formed of the 72 circles is a female figure, nude save for a scarf which floats around her. She is crowned with the lunar crescent of Isis, and holds in each hand a wand, her legs form a cross. She is the Bride of the Apocalypse, the Qabalistic Queen of the Canticles, the Egyptian Isis of Nature now shown partly unveiled, the Great Feminine Kerubic Angel Sandalphon on the left hand of the Mercy Seat of the Ark. The two wands are the directing forces of the Positive and Negative currents.

The Seven pointed Star or Heptagram alludes to the Seven Palaces of Assiah, the crossed legs to the Symbol of the Four Letters of the Name. The surmounting Crescent receive[s] the Influences alike of Geburah and of Gedulah. She is the synthesis of the 32nd Path uniting Malkuth with Yesod. The oval of 72 small circles is the Schem-hamphorasch, or the 72 fold Name of the Deity. The 12 larger circles form the Zodiac. At the angles are the four Kerubim, which are the vivified Powers of the Letters of the Name פָּנָנָה operating in the elements, through which you have just symbolically passed in the preceding ceremony.

The Fan, Lamp, Cup and Salt represent the four elements themselves, whose inhabitants are the Sylphs, Salamanders, Undines and Gnomes.

Be thou therefore prompt and active as the sylphs, but avoid frivolity and caprice; be energetic and strong like the salamanders but avoid irritability and ferocity; be flexible and attentive to images like the Undines, but avoid idleness and changeability;

be laborious and patient like the gnomes but avoid grossness and avarice. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the elements.

The Altar as in the preceding degrees represents the Material universe, and on its right is the Garden of Eden, symbolized by the Tablet of the Hegemon, and on its left is Gehenna the abode of the Shells symbolized by the Tablet of the Kerux. These Officers will now explain these drawings. *Hierophant returns to his place. Hegemon leads Candidate to his Tablet.*

Hegemon: The drawing before you shows in part the Occult symbolism of the Garden of Eden and the Holy City of the Apocalypse. The Outer circle is the enclosing Paradisiacal Wall guarded by the Kerubim and the Flame, and the Seven Squares are the Seven Mansions thereof, or the Seven Spheres, wherein Tetragrammaton Elohim planted every Tree which is pleasant and good for food symbolized by the Palm Trees wrought upon the Vail (*sic*) of the Tabernacle and the Door of the Holy of Holies in the Temple. But in the midst is the Tree of Life, the Throne of God, and the Lamb. Twelve are the foundations and twelve are the Gates, shown by the twelve entrances in the drawing. The four streams rising from one central fountain are the rivers of Eden, referring to the four elements proceeding from the Omnipresent Spirit.

Kerux: Leads Candidate to his Tablet.

Kerux: The drawing before you represents the Seven Infernal Mansions and the four Seas. The first circle represents the Waters of Tears; the second circle represents the Waters of Creation; the third circle represents the Waters of Ocean; and the fourth circle represents the False Sea. In the inner circles are on the right hand the seven Earths, which are:

- 1) Aretz זָרָן.
- 2) Adamah מַדְמָה.
- 3) Gia גִּיא.
- 4) Neschiah נְשִׁיחָה.
- 5) Tziah צִיָּה.

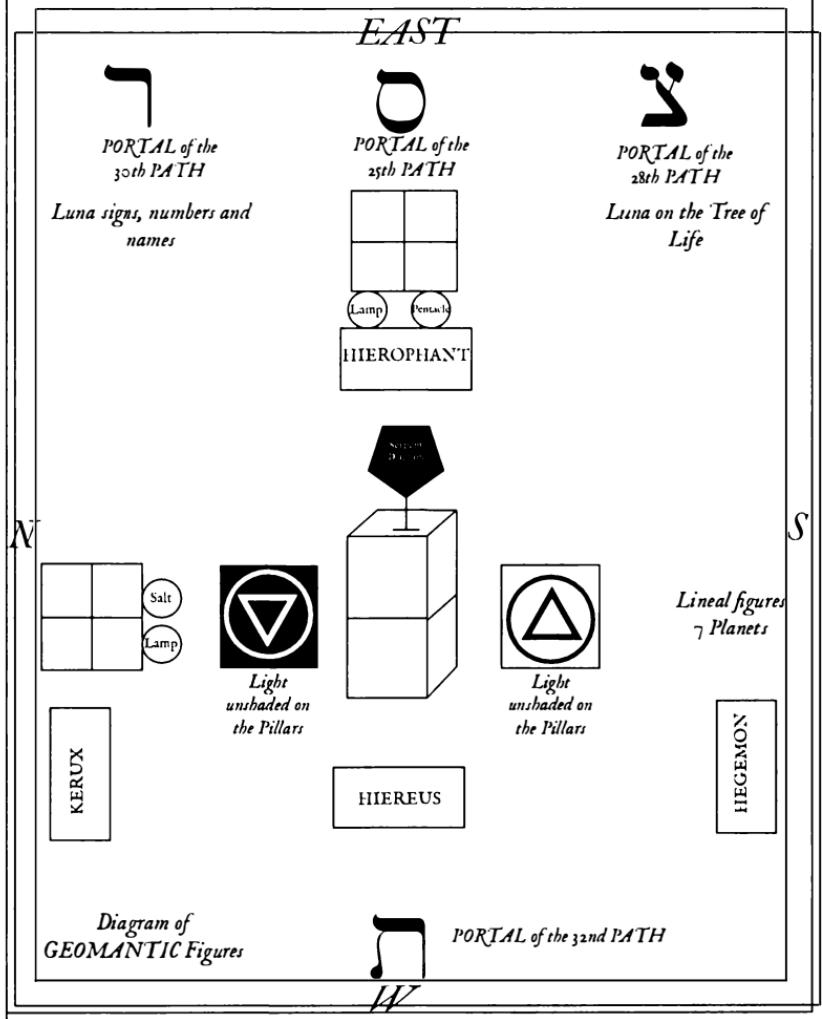
- 6) Areqa אַרְקָא, and
- 7) Thebel תְּבֵל, or Cheled חַלְד.

On the left hand are the seven Infernal Habitations which are:

- 1) Sheol שְׁאֹול.
- 2) Abaddon אַבְדּוֹן.
- 3) Titahion טִיתָה יְזֵן.
- 4) Bar Schacheth בַּאֲרֵ שְׁחָתָה.
- 5) Tzelmoth צְלָמֹות.
- 6) Shaari Moth שְׁעָרֵי-מָוֹת, and
- 7) Gehinnon גַּיהַנּוּם.

[*Hierophant:*] I have much pleasure in conferring upon you the title of Lord (Lady) of the 32nd Path. You will now quit the Temple for a short time, and on your return the ceremony of your reception in the Grade of Theoricus will be proceeded with.

*DIAGRAM of the TEMPLE
arranged for ②=9 GRADE of THEORICUS*



**CEREMONY of ②=9
Grade of THEORICUS**

Temple arranged as in Diagram.

Hierophant: Frater Kerux, you have my commands to instruct the Zelator in the proper alarm, and to present him with the necessary admission badge. Honoured Hegemon, guard the Portal and admit them on giving the proper alarm.

Kerux presents Zelator with Diagram of the Caduceus of Hermes and instructs him to give an alarm (||| ||| |||). Hegemon opens door and admits them.

Hierophant (To Zelator): Frater Periclinos de Faustis in the ①=10 there were given the symbolical representations of the Tree of Knowledge of Good and Evil, of the Garden of Eden and of the Holy Place; so in the ②=9 Grade of Theoricus the Sanctum Sanctorum with the Ark and Kerubim is shown, as well as the Garden of Eden with which it coincides, while in the 32nd Path leading hereunto, through which you have just now symbolically passed, the Kerubic Guardians are represented and the Palm Trees or Trees of Progression in the Garden of Eden. Honoured Hegemon, conduct the Zelator to the West, and place him thus before the Portal of the 32nd Path by which he has symbolically entered. (*Done. Zelator faces to the East. Kerux returns to his place.*)

Hiereus: By what symbol dost thou enter herein?

Hegemon (for Zelator): By the peculiar emblem of the Kerux, which is the Caduceus of Hermes. (*Gives it to the Hiericus.*)

Hiereus: The Tree of Life and the Three Mother Letters are the keys wherewith to unlock the meaning of the Caduceus of Hermes. The upper point of the Wand rests in Kether and the Wings stretch out unto Chokmah and Binah, the three Supernal Sephiroth. The lower seven are embraced by the Serpents, whose heads fall upon Chesed and Geburah. They are the twin Serpents of Egypt, and the currents of astral light. Furthermore, the wings and the top of the wand form the letter Shin , the symbol of fire. The heads and upper halves of the serpents form Aleph, , the symbol of Air, while their tails enclose Mem , the symbol of Water. The Fire Life above, the Waters of Creation below, and the Air symbol vibrating between them.

The Hierophant leaves his throne and comes to the West of Altar. Hegemon conducts the Zelator to him and then returns to his place in the south.

Hierophant: The symbols before you represent alike the Garden of Eden and the Holy of Holies. Before you stands the Tree of Life formed of the Sephiroth and their connecting Paths. Unto its complete symbolism it is impossible here to enter, for it is the key of all things, when rightly understood.

Upon each Sephirah are written in Hebrew letters its Name, the Divine names ruling it, and those of the Angels and Archangels attributed to it. The connecting Paths are twenty two in number, and are distinguished by the twenty two letters of the Hebrew alphabet, making with the Ten Sephiroth themselves, the thirty two Paths of Wisdom of the *Sepher Yetzirah*.

The course of the Hebrew letters as placed on the Paths forms, as you see, the symbol of the Serpent of Wisdom; while the natural succession of the Sephiroth forms the Flaming Sword, and the course of the Lightning Flash, as shown in the drawing below (*indicating it*).

The cross within the triangle, apex downwards placed upon the Altar at the base of the Tree of Life, refers to the Four Rivers of Paradise, while the angles* of the Triangle refer to the Three Sephiroth Netzach, Hod and Yesod. The two Pillars right and left of the Tree are the symbols of Active and Passive, Male and Female, Adam and Eve. They also allude to the Pillars of Fire and Cloud which guided the Israelites in the Wilderness, and the Hot and Moist natures are further marked by the Red Lamp and the Cup of Water.

The Pillars further represent the two Kerubim of the Ark; the right Metraton, Male; the left Sandalphon Female. Above them ever burn the lamps of their Spiritual Essence, the Higher Life of which they are partakers in the Eternal Uncreated One.

(*Giving Sign of ②=9.*) Glory be unto Thee, Lord of the Land of Life, for thy Splendour filleth the Universe.

The Grade of ②=9 is referred to Yesod, as the Grade of ①=10 is to Malkuth. The Path between them is assigned to the letter Tau, whose Portal you now see in the West and through which you have just symbolically passed.

To this Grade as to those preceding it certain Secret Signs, and Tokens are attributed. They consist of a sign, grip or token. Grand

* The word 'Angels' was crossed out as shown by another hand and 'Angles' written above.

Word, Mystic Number and Pass Word formed therefrom. The sign is thus given - Raise the arms level with the shoulders, bend the elbows, arms upwards and hands bent outwards, as if supporting a weight. It represents you in the Path of Yesod, supporting the Pillars of Mercy and Severity; it is the sign of the classical Atlas, supporting the Universe upon his shoulders, whom Hercules had to emulate. It is the Isis of Nature supporting the Heavens. The grip is the general grip of the First Order.

The Grand Word is a name of seven letters - SHADDAI EL CHAI שָׁדָאֵל חַי which means Almighty and Ever Living One. The mystic number is 45 and from it is formed the Pass Word which is **מַה**, Mah, the Secret Name of the World of Formation. It should be lettered separately when given. Unto this Grade and unto the Sephirah Yesod the ninth Path of the *Sepher Yetzirah* is referred. It is called the Pure or Clear Intelligence, and it is so called because it purifieth and maketh clear the Sephiroth, proveth and amendeth the forming of their representation and disposeth their Unities or Harmonies wherein they combine without mutilation or division. The distinguishing badge of the Grade which you will now be entitled to wear, is the sash of a Zelator with the addition of a white cross above the triangle and the numbers 2 and 9 within a circle and a square respectively left and right of its summit; and beneath the triangle the number 32 between two parallel narrow white lines. The meaning of the Tablet of Earth was explained to you in the preceding Grade.

Hierophant proceeds to East. Hegemon comes forward and guides Candidate to the East.

Hierophant: The three Portals facing you are the Gates of the Paths leading from this Grade. That on the right connects it with the Grade of ④=7, that on the left with the Grade of ③=8, while the central one leads to the higher. This Grade is especially referred to the element of Air, and therefore the great Watch Tower or Terrestrial Tablet of the East forms one of its principal emblems.

It is known as the first or Great Eastern Quadrangle or Tablet of Air, and it is one of the four great Tablets delivered into Enoch by the Great Angel Ave. From it are drawn the three Holy

* Should be 'unto'.

Secret Names of God *ORO IBAH AOZPI* which are borne upon the Banners of the East; and the numberless Divine and Angelic names which appertain unto the Element of Air.

To the Moon also is this Grade related. Its Kamea or Mystical square is formed of 81 squares containing the numbers from 1 to 81 arranged so as to show the same sum each way. Its ruling numbers are 9, 81, 369 and 3321.

This Tablet (*indicating it*) shows the mystical Seals and Names drawn from the Kamea of the Moon. The Seals are formed from lines drawn to and from certain numbers in the square. The name answering to 9 is Hod - הֹד meaning Glory; that answering to 81 is Elim. אֵלִים the plural of the Divine Name El, that answering to 369 is Chashinodai[†] (*sic*), חַשְׁמֹדָאֵי the Spiral[‡] (*sic*) of the Moon. The other names are those of the Intelligences and Spirits of the Moon.

On this Tablet (*indicating it*) are shown the meanings of the Lunar symbol when inscribed upon the Tree of Life. Thus its crescent in increase represents the side of Mercy; and its crescent in decrease the side of Severity; while at full it reflects the Sun of Tiphareth.

Hierophant resumes his seat. Hegemon conducts Zelator to Hiericus.

Hiericus: The Tablet before you shows the duplicated form of the alchemic Sephiroth. In the first the Metallic root is in Kether, Lead in Chokmah, Tin in Binah, Silver in Chesed, Gold in Geburah, Iron in Tiphareth, Netzach and Hod are the places of Hermaphroditical Brass, Yesod is Mercury and Malkuth is the Medicine of Metals. In the second form the Mercury, Sulphur and Salt are referred to the three Supernal Sephiroth, and the Metals to the seven lower but in a rather different order. For in all things as Supernal so Terrestrial, is the Tree of Life to be found, whether it be in animal, in vegetable or in mineral natures.

Hegemon leads Zelator to his own Tablet in South.

[†]Another hand wrote 'Elohim' above this word. Alim, however, is correct.

[‡]Chashmodai. Another hand wrote 'Hashmodai' above this name.

[‡]Another hand crossed out 'Spiral' and wrote 'Spirit' above it.

Hegemon: This Tablet shows you the Geometrical lineal Figures attributed to the Planets. They are thus referred: The Number 3 and the Triangle to Saturn. The Number 4 and the Square to Jupiter. The Number 5 and the Pentagram to Mars. The Number 6 and the Hexagram to the Sun. The Number 7 and the Heptagram to Venus. The Number 8 and the Octagram to Mercury. The Number 9 and the Enneagram to the Moon.

Of these the Heptagram and the Octagram can be traced in two modes and the Enneagram in three; the first in each case being most consonant to the nature of the Planet.

Hegemon resumes his seat. Kerux comes forward and conducts the Candidate to his Tablet in the North.

Kerux: Before you are represented the sixteen Figures of Geomancy, which are formed from all the combinations of single and double points in 4 lines which can possibly occur. Two are attributed to each of the seven Planets, and the remaining two to Caput and Cauda Draconis. Some of them are also attributed to Fire, others to Air, others to Earth and Water. They are also classed under the signs of the Zodiac.

Kerux conducts candidate to foot of Hierophant's throne.

Hierophant: I now congratulate you upon having attained to the ②=9 Grade of Theoricus, and in recognizance thereof I confer upon you the Mystic title of Poraios de Rejectis* which means Brought from among the Rejected Ones and I give you the symbol of Ruach which is the Hebrew name for Air.

1). Frater Kerux, you have my command to declare that the Zelator has been duly advanced to the ②=9 Grade of Theoricus.

Kerux (Coming to the Hierophant's right as usual): In the Name of SHADDAI EL CHAI, and by command of the Very Honoured Hierophant, hear ye all that I proclaim that our Frater (*Motto*) having made sufficient progress in the study of Occult sciences,

*This appears to say 'Braios de Rejectis' but we here give the scribe the benefit of the doubt.

has been duly advanced to the ②=⑨ Grade of Theoricus, Lord (Lady) of the 32nd Path and that he (she) has received the Mystic title of Poraios de Rejectis* (Poraia) and the symbol of Ruach. Take your seat in the West.

Hierophant: Frater (*Motto*) before you are eligible for advancement to the next higher Grade you must be perfect in certain subjects:

- 1) The alchemic Sephiroth.
- 2) The meaning of Curcurbite[†], alembic, athanar[‡], Balneum Mariæ, sand bath and Philosophical Egg.
- 3) The classification of the planets into Benefics and Malefics.
- 4) The nature and qualities of the seven planets.
- 5) The orbs of operation of the seven planets and the cusps of the houses.
- 6) The manner of forming the 12 houses of heaven.
- 7) The Yetziratic division and arrangement of the Hebrew alphabet.
- 8) The names of Deity attached to the Sephiroth.
- 9) The names of the Archangels attached to the sephiroth.
- 10) The meanings of the table of Shewbread, of the candlestick of the altar of incense.
- 11) The meanings of the terms intelligence and spirit, as opposed to each other.
- 12) The meaning of the terms astral, elemental and planetary spirits, angels and devils.
- 13) The lineal figures attributed to the planets.
- 14) The reference of the 10 cards of each suit of the tarot to the ten Sephiroth of the four suits to the letters of the name and to the four worlds of Cabbalah.
- 15) The meaning of the four honours in each suit.
- 16) The reference of the 17 squares of which the cross Fylfot is composed.
- 17) The reference of the caduceus to the three mother letters.

* Another hand penciled in, "Braios de Rejectis"

[†] Middle English form of 'Cucurbit'.

[‡] Read 'Athanor'.

- 18) The meaning of the caduceus on the tree of life.
- 19) The meaning of the Moon in Gedulah and Geburah on the tree of life.
- 20) The derivation of the order of the planets in the days of the week from the Heptagram.
- 21) The formation of the flaming sword on the tree of life.
- 22) The names and forms of the 16 figures of geomancy.

When you are perfect. You must signify the same by letter to the scribe as in the preceding degrees.

CLOSING

Hierophant: (1). Assist me to close the Temple in the ②=9 Grade of Theoricus. (*All Rise.*)

Frater Kerux, see that the Temple is properly guarded. (*Done.*)

Kerux: (1). Very Honoured Hierophant, the Temple is properly guarded.

.Hierophant: (1): Let us adore the Lord and King of Air.

All face East.

ADORATION

Shaddai El Chai, Almighty and Ever living, Blessed be Thy Name unto the Countless Ages. Amen.

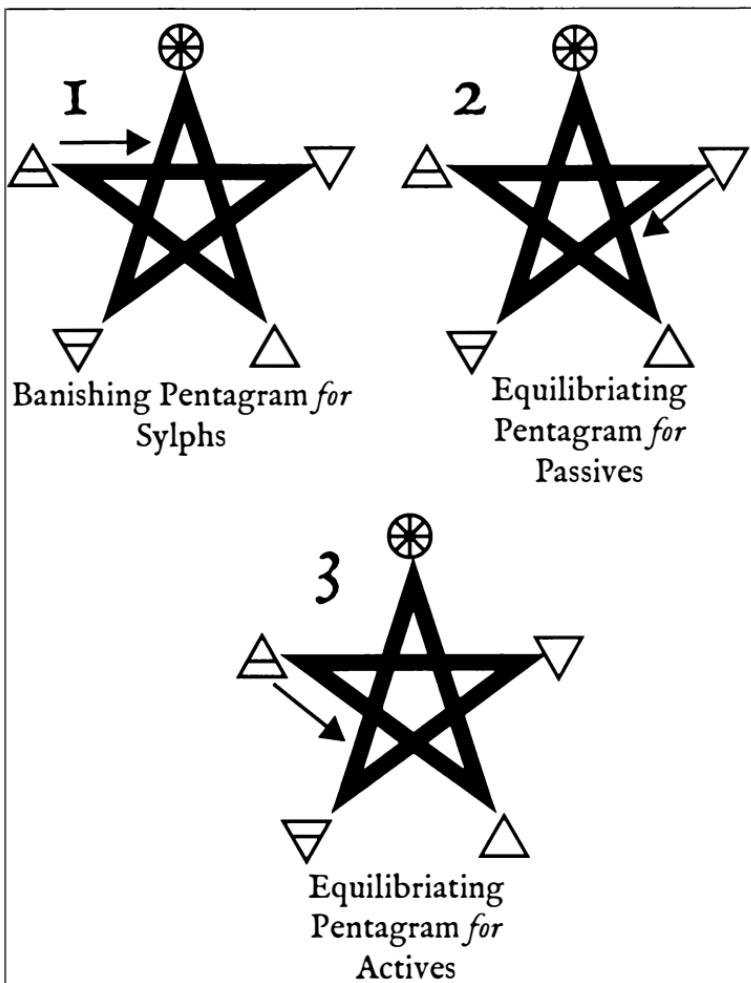
All salute. Officers form towards the East as in the opening

Hierophant: (1). Let us rehearse the Prayer of the Sylphs or Air Spirits.

The PRAYER of the SYLPHS

Spirit of Light, Spirit of wisdom, whose breath giveth forth and withholdeth the form of all living things. Thou, before whom the Life of Beings is but a shadow which changeth, and a vapour which passeth, Thou who mountest upon the clouds, and who

walkest upon the wings of the wind, Thou who breathest forth Thy Breath, and endless Space is peopled. Thou who drawest in Thy breath and all that cometh from Thee returneth unto Thee; ceaseless Movement in Eternal Stability. Be Thou eternally blessed. We praise Thee and we bless Thee in the changing Empire of created Light, of Shades, of reflections, and of Images and we aspire without cessation unto Thy immutable and imperishable brilliance. Let the Ray of Thine Intelligence and the warmth of Thy Love penetrate even unto us, then that which is volatile shall be fixed, the shadow shall be a body, the Spirit of Air shall be a soul, the dream shall be a thought. And no longer shall we be swept away by the Tempest, but we shall hold the bridles of the Winged Steeds of Dawn, and we shall direct the course of the Evening Breeze to fly before Thee. O Spirit of Spirits, O Eternal Soul of Souls, O imperishable breath of Life, O Creative Sigh, O mouth which breathest forth and withdrawest the Life of all Beings in the Flux and Reflux of Thine Eternal Word which is the Divine Ocean of Movement and of Truth. Amen.



Hierophant makes with his sceptre the banishing Pentagrams, in the air in front of the Tablets. (See diagram.)

Depart ye in peace unto your abodes and habitations. May the blessing of YOD HEH VAU HEH rest with you. Be there peace between us and you, and be ye ready to come when you are called.

All return to their places.

Hierophant: In the name of Shaddai El Chai, I declare this Temple closed in the ②=⑨ of Theoricus.

Hierophant: (111 111 111). *Hiereus:* Repeats. *Hegemon:* Repeats.



COMMENTARY on the ②=9



MATHERS' APPEARS TO HAVE LEFT the ②=9 ritual intact from its early Golden Dawn days. However since the Regardie Golden Dawn rituals were hacked, it is difficult to find a full Golden Dawn version of this rite, so there is much material in here which has not been seen before.

There are some curiosities. Firstly there is the use of a red lamp in the North before the Earth tablet. Normally I would think it was a mistake by the person making the copy, however the copyist has added the information which is different from the last diagram, one which simply talks about a lamp being in front of the Northern tablet. Saying it is red it would have required a jump in his mind to add the extra information.

Placing a candle before an active tablet was standard procedure in the Golden Dawn right through to *Whare Ra*. However in *Whare Ra* at least these were coloured, black for earth; blue, for water; red, for fire and Yellow for Air. This colour tradition was rolled into the *Order of the Table Round* where it is still used.

Quite why red lamps are being used seems odd. Red does not really fit into the symbolism of the Earth grade. By placing it there in the ②=9 grade you are implying that the fiery aspects of the Earth grade have carried you to this level, which is not true. Red lamps were part of Catholic worship* where it indicates the presence of God in the reserved sacrament and were quite easy to find. However in an age of candles white ones would have been easier to locate.

*I make this reference because there is a rumour put about by Ithell Colquhoun that Mathers converted to Roman Catholicism, perhaps under the influence of his Paris Temple. A paper *The Real and True Rosicrucian Order* appeared in the April 1917 issue of *Azoth Monthly*. In it Mathers states: "We have profound respect for Christianity and are in no sense hostile to the Roman Catholic Church...and we consider that the Roman Catholic Church has resolutely preserved in its ceremonies the August Symbols of the Divine Wisdom". (pp.210-212). This is hardly a conversion by any stretch of the imagination.

The instructions say there is a cup of water in the North side and red lamp in the South. This is clearly a substitute for the Stolisties and the Dadouchos who are not present in this ritual. It is most likely that the copyest was confused. Magically, there should be a lamp of some sort in front of that elemental tablet regardless of what colour it should be. This has the magical effect of passively lighting up that tablet of that element to work with the candidate as they go through the initiation.

One thing that is missed here is that the elements placed on the altar represent aspects of the candidate's sphere of sensation. These are dragged out to the quarters where they are arranged by the god-forms of the officers and then used to purify the candidate. They are then drawn together at the conclusion of this part of the ritual.

In the second part of the ritual there is a difference in the position of the pillars. In *Whare Ra* they were placed a little West of the altar meaning that the candidate had to step between them to approach the altar. In Mathers' ritual they are placed on either side of the altar at some distance away. Regardie appears to be between the two extremes.

Two pillars are always a portal. In the *Whare Ra* version you have to go through it just a little to experience the deeper mysteries of the ②=□. In Mathers version the *Mysteries ARE* the portal. When the candidate stands at that point something is supposed to happen and what is interesting in the difference between these two ideas is that they both lead you to different places, quite literally. Neither is wrong and neither is completely right.

Now we come to the reason why the *Banner of the East* and *West* are missing. Although not in the original diagram, the instructions for the ritual indicate that Mathers hung the diagram of the Serpent on the Paths on the *Banner of the West* and this is placed either on or close to the altar. *Whare Ra* placed the *Banner of the West* in the West for both parts of the ritual.

We have a problem here. Did Mathers' just put the diagram on the *Banner of the West* for convience, or did he do it deliberately? If it was the former then he was an idiot if it was the latter then there might have been a sinister purpose.

Placing the diagram on the *Banner of the West* is a serious piece of Magic. The attachment of an object to the *Banner of the West* stops

it from taking any action and neutralises it. Magically, Mathers is showing the candidate the symbol of the tree, which is a symbol of spiritual progress, but at the same time blocking its use completely. The purpose might be an attempt to prevent a person travelling up the tree "until they are ready". This diagram appears again in the ⑤=⑥ and it might be at this point that Mathers wanted people to travel up the path.

If this was the case he underestimated the power of the *Banner of the West*. Doing something like this in an initiation ritual to a candidate cuts them off from the powers of the East and risks stopping them making any progress beyond the ②=⑨.

One of the adepts of *Whare Ra* once taught me a technique which involved shutting down someone's psychic abilities permanently using the *Banner of the West*. It could only be carried out in certain circumstances, and under tough ritual conditions, but the primary symbol was attaching the person to the Banner.

Attaching the Serpent diagram to the *Banner of the West* would have a similar effect. The Serpent is a vision of a person's progresss in the Order. It is placing a map in their sphere of sensation. If you place this diagram on the *Banner of the West* it would mean that when a candidate rose to the spiritual state represented by the ②=⑨ and the the 21st Path they would be stopped from going any further. They may progress in the Order, but magically and spiritually they would be frozen.

The *Banner of the West* freezes whatever is behind it and in this case it is the Hierophant and the path of Samekh. This would appear fair enough, given that path is blocked for now. Indeed, if the Banner had been placed behind the Hierophant this would make sense. But by tying the *Banner of the West* to the Serpent diagram you are sending a strong magical message that the candidate may not ever progress up the path of Samekh. It is a symbol that they are cut off from the Higher Self who dwells in the Middle Pillar and is represented by the Hierophant in this ritual.

The question is why would Mathers do this? So far the ①=① and ①=⑩ appears to be a dumbing down of the system to something that is purely intellectual and Masonic. But this is a hidden magical change.

It is a deliberate blocking of spiritual progress and it means that any attempts by a person to rise beyond the First Order will be

stopped. It could have been incompetence on the part of Mathers. He might have believed that all he was doing was stopping the candidate going up the Middle Pillar without going into Hod and Netzach first. Or it could have been a deliberate attempt to keep his students at a level which would not threaten him again. This would make Mathers a paranoid megalomaniac of epic proportions who was desperate to prevent anyone getting the magical ability to challenge him ever again.

The *Banner of the East* is not mentioned in this ritual. It would be safe to assume that it was held by the Hierophant, although the other grade rituals suggest the Kameas might have been attached to the Banner. Although the *Banner of the East* was not used as a barrier, like the *Banner of the West*, it does not seem to be a good symbol upon which to hang Kamea diagrams. When you put one symbol on top of another you have to think “what will this do to the candidate.” Binding the source of light of a ritual to a blind planetary force is not sensible.

This ritual uses active and passive spirit pentagrams before performing the elemental pentagram. The modern Golden Dawn just use active spirit pentagrams for Air and Fire and Passive Spirit pentagrams for Water and Earth. *Whare Ra* tended towards using the Modern Golden Dawn System in personal workings, but I was told that they used the version described here for the elemental grades. I have not seen a reverse ritual written down when you use both spirit pentagrams.

SUMMARY

Mathers did little to this ritual. If you rule out that it was all part of a cunning plan to neuter the long term spiritual progress of his students, then it indicates Mathers had either forgotten the magical importance of some of the symbols of the ritual, or for the sake of convenience, was happy to get rid of them for the weakest of reasons.





RITUAL
of ③=8
Grade of
PRACTICUS

Grade of Practicus
*Bel-AMON**

OFFICERS

As in the Grade of Theoricus, except that there is no Kerux.
 Hierophant corresponds to Anikersos (*sic*)[†].
 Hiereus corresponds to Axiokersos.
 Hegemon corresponds to Aniokersos (*sic*)[‡].
 Practici should be seated in the South.

IMPLEMENTS

Altar, pillars, banners, as in the preceding grade, Tablets of Earth, Air, and Water in the North East and West. Lamp and Pentacle before the Tablet of Air. Lamp, and platten (*sic*) of salt before the Tablet of Earth. Lamp and cup of water before tablet of water.

IN THE PATH 31, and in OPENING

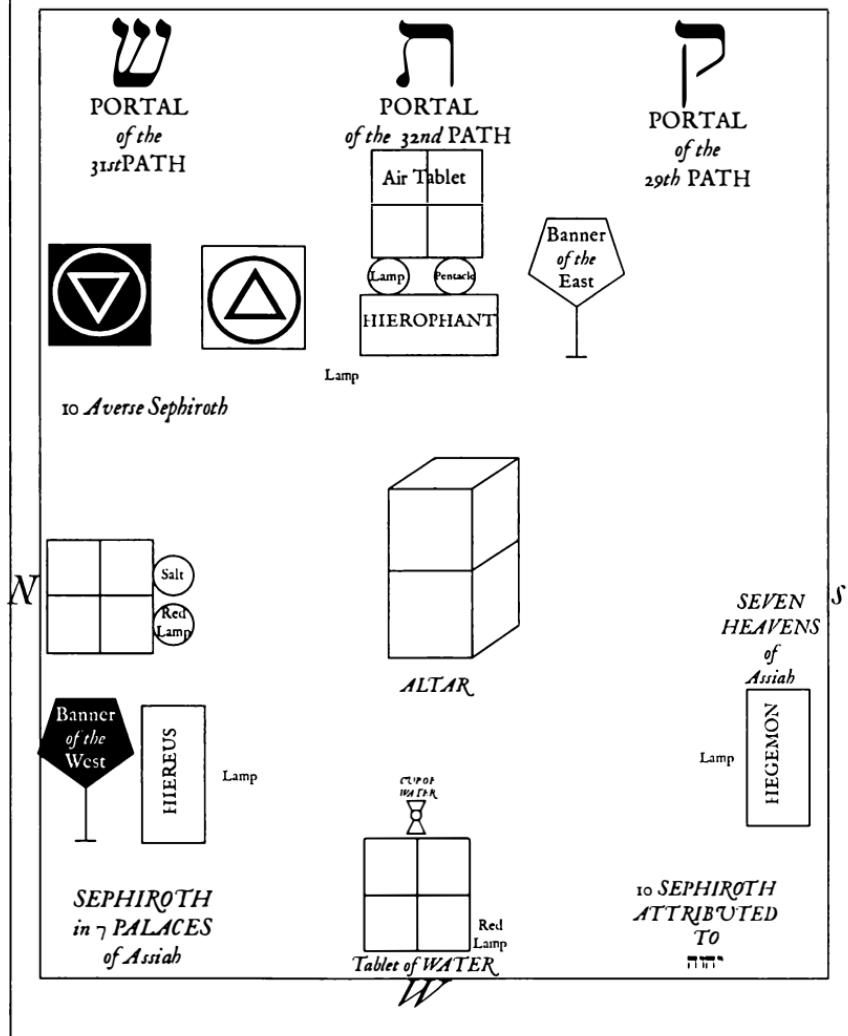
Altar with 20th Key of Tarot (Last Judgment). Portals of ♀, ♂, and ♀. Arrangement of 10 Sephiroth in the seven palaces of Assiah.

* This would transliterate better as Ba'al Oman which means Lord Artisan
 בָּעֵל-אָמֵן

[†] It should read Axieros.

[‡] It should read Axiokersa.

ADVANCEMENT

TEMPLE arranged for RITUAL of the 31st PATH
E

Through-out the NISI documents the altar is shown as being two cubes. It is unclear if this is deliberate. There is a myth, which has never been substantiated, that some Golden Dawn groups used a white cube on top of a black one and then draped a black cloth over it for the outer order rituals. They then turned it over and placed a white altar cloth over it for Portal. Note that the Banner of the West is in the North-West. There are no candle stands. The Hiereus and the Hegemon are facing each other, rather than standing with their backs to the Western Wall.

Attributions of the Sephiroth to the letters of פָּתָן. Diagram of the 10 Averse Sephiroth. Diagram of the Seven Heavens of Assiah. Solid Triangle Pyramid, for Admission Badge.

Opening

Arrange the Temple for the 31st Path. Members are assembled and clothed.

Hierophant: (1). Fratres and Sorores of the Order of the G [olden] D [awn] in the Outer, assist me to open this Temple in the Grade of the ③=8 Practicus. (All rise.)

Honoured Hegemon, see that the Temple is properly guarded. (Done.)

Hegemon: (1). Very Honoured Hierophant, the Temple is properly guarded.

Hierophant: Honoured Hiereus, see that none below the Grade of Practicus is present.

Hiereus: Fratres and Sorores give the Sign of Practicus. (Done.)

Hiereus: Very Honoured Hierophant, all present have attained the Grade. (Salutes.)

Hierophant: Honoured Hegemon, to what particular Element is this Grade attributed?

Hegemon: To the Element of Water.

Hierophant: Honoured Hiereus, to what Planet does this Grade especially refer?

Hiereus: To the Planet Mercury.

Hierophant: Honoured Hegemon, what Paths are attached to this Grade?

Hegemon: The 31st and 30th Paths of וָ[Shin] and רָ[Resh].

Hierophant: Honoured Hiereus to what does the 31st Path refer?

Hiereus: To the reflection of the Sphere of Fire.

Hierophant: Honoured Hegemon, to what does the 30th Path allude?

Hegemon: To the reflection of the Sphere of the Sun.

Hierophant gives one knock. All rise and face East.

Hierophant: Let us all adore the Lord and King of Water.

Adoration

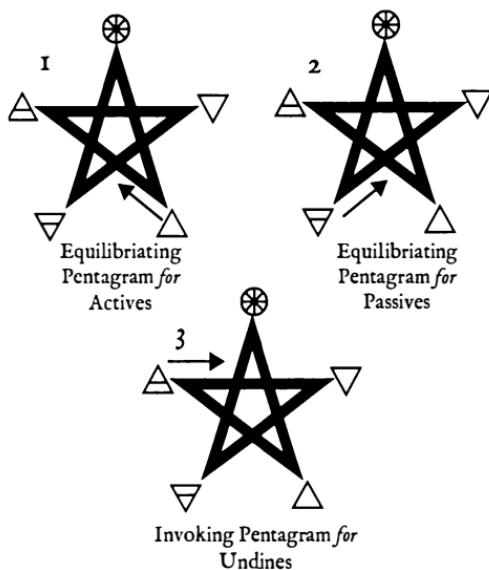
Elohim Zabaoth (אֱלֹהִים צְבָאוֹת)*, Elohim of Hosts, Glory be unto the Ruach Elohim who moved upon the face of the Waters of Creation. Amen!

All salute. Hierophant quits his throne and proceeds to the West. Hierous and Hegemon are all ready in the West thus again the triad is formed.

Hierophant: (1). (All face West.)

Hiereus: (1).

Hegemon: (1).



* Should be אֱלֹהִים צְבָאוֹת

Hierophant standing before the Tablet of Water, he makes with his Sceptre the invoking circle and Pentagrams before it in the Air.

Hierophant: And the Elohim said, Let us make Adam in our Image, after our Likeness, and let them have dominion over the Fish of the Sea. In the Name of EL הַנָּ, Strong and Powerful, and in the name of Elohim Zabaoth, Spirits of Water adore your Creator!

Taking the Cup of Water from before Tablet and making therewith the Sign of the Eagle in the Air before it.

Hierophant: In the Name of Gabriel, the Great Archangel of Water, and in the Sign of the Eagle,  Spirits of Water adore your Creator!

Making with Cup of Water the Cross.

In the Names and Letters of the Great Western Quadrangle revealed unto Enoch by the Angel AVE, Spirits of Water adore your Creator!

Holding Cup of Water on high.

In the three Great Secret Names of God, borne on the Banners of the West, Empeh Arsel Gaiol, Spirits of Water adore your Creator! In the Name of RA AGIOSEL Great King of the West, Spirits of Water adore your Creator.

Replaces Cup of Water and returns to place in East. All face as usual).

Hierophant: In the Name of Elohim Zabaoth I declare this Temple opened in the ③=⑧ Grade of Practicus.

Hierophant: (॥ ॥ ॥) *Hiereus:* (Repeats.) *Hegemon:* (Repeats.)

Advancement path 31

The Temple is darkened.

Hierophant: Fratres and Sorores our Frater..... having made such

progress in the Path of Occult Science as has enabled him to pass the Examinations in the requisite knowledge is now eligible for advancement to the Grade of Practicus, and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order, to advance him in due form. Honoured Hegemon, superintend the preparation of the Theoricus and give the customary alarm.

Hegemon rises, salutes the Hierophant, quits the Temple and sees the Theoricus is thus prepared. Wearing sash of ②=9, hoodwink and with the solid triangular pyramid formed of four triangles in right hand, Hegemon takes Theoricus by left hand and gives an alarm of ① 111 1 111 saying:.

Hegemon: His throne was like a fiery Flame, and the wheels as burning Fire.

Hiereus opens door and admits them, returns to his place. Hegemon conducts Theoricus to the North West facing the seat of Hiericus. Hegemon takes pyramid.

Hiereus: Give me the Sign, Grip or Token, Grand Word, Mystic Number and Password of the ②=9 Grade of Theoricus. (*Done.*)

Hiereus: Give me also the Mystic title and symbol which you received in that Grade. (*Done.*)

Hiereus: Frater Poraios de Rejectis do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 31st and 30th Paths, and of the ③=8 of Practicus which you have already sworn to maintain respecting those of the preceding Grades?

Theoricus: I do.

Hiereus: Then you will stretch forth your hands in the position of the saluting sign of a Neophyte and say- "I swear by the Abyss of Waters." (*Done. Theoricus repeating words.*)

Hiereus: let the hoodwink be removed.

Done, when Theoricus discovers that the temple is darkened. Hegemon, places [in] his hand the cup of water from before the

tablet.

Hiereus: Sprinkle with your hand a few drops of Water towards the Tablet of Water in the West and say, Let the Powers of Water witness my Pledge.

(Done. Theoricus repeating words.). (Hegemon replaces the cup of Water)

Hiereus: Conduct the Theoricus to the East and place him before the Mystic Pillars. *(Done.)*

The Ritual of the Path 31

Hierophant: 1). Before you in the East, are the Portals of the 31st, 32nd and 29th Paths. Of these as you already know, the central one leads from the ①=10 Grade to the ②=9 Grade. The one on the left hand now open to you is the 31st which leads from the Grade of Zelator to the Grade of Practicus. Take in your right hand the Pyramid of Flame and follow your Guide Axiokersa the Kabir who leads you through the Path of Fire.

Hegemon leads the Theoricus between the columns turns to the right and circumambulates hall once. Hierophant as they approach, takes Red Lamp in his hand and rises. Hegemon and Theoricus halt before him.

Hierophant: Axieros the First Kabir spake to Kasmilos the Candidate and said: I am the Apex of the Triangle of Flame. I am the Solar Fire pouring forth its beams upon the lower world. Life giving. Light producing. By what symbol dost thou seek to pass by?

Hegemon (for the Theoricus): By the Symbol of the Pyramid of Flame.

Hierophant: Hear thou the Voice of Axieros the First Kabir. The Mind of the Father whirled forth in re-echoing roar, comprehending by invincible Will Ideas omniform, which flying forth from that one fountain issued; for from the Father alike was the Will and the End; (by which are they connected with the Father,

according to alternating Life, through varying vehicles.) But they were divided asunder, being by Intellectual Fire distributed unto other Intellectuals.

For the King of all previously placed before the polymorphous world, a type intellectual, incorruptible, the imprint of whose form is sent forth through the World, by which the Universe shone forth decked with ideas all various of which the foundation is One, One and Alone.

From this the others rush forth distributed and separated through the various bodies of the Universe, and are borne in swarms through its vast Abysses, ever whirling forth in illimitable radiation.

They are Intellectual Conceptions from the Paternal Fountain, partaking abundantly the brilliance of fire in the culmination of unresting Time. But the primary self-perfect fountain of the Father poured forth these primogenial Ideas. These being many descend flashingly upon the shining Worlds, and in them are contained the three Supernals. Because it is the Operator, because it is the Giver of Life-bearing Fire; because it filleth the Life producing bosom of Hecate; and it instilleth into the Synoches the enlivening strength of Fire, endued with mighty power.

The Creator of all, self-operating formed the World, and there was a certain mass of fire and all these self-operating He produced, so that the Kosmic body might be completely conformed, that the Kosmos might be manifest and not appear membranous. And he fixed a vast multitude of unwandering Stars, not by a strain laborious and hurtful, but to uphold them with stability void of movement, forcing Fire forward into Fire. Hereunto is the Speech of Axieros.

Hegemon Leads Theoricus round to the seat of Hiereus in North West. Hiereus, as they approach takes Red Lamp in his hand, rises. Hegemon and Theoricus halt before him.

Hiereus: Axiokersos the Second Kabir spake to Kasmilos the Candidate and said: I am the left Basal Angle of the Triangle of Flame. I am fire volcanic and terrestrial, flashingly flaming through Abysses of Earth; Fire rending, Fire penetrating, tearing asunder the curtains of Matter; Fire constrained, Fire tormenting, raging

and whirling in lurid storm. By what Sign dost thou seek to pass by?

Hegemon (for the Theoricus): By the Symbol of the Pyramid of Flame.

Hiereus: Hear thou the Voice of Axiokersos the Second Kabir: For not in matter did the fire which is in the first beyond enclose his active power, but in Mind; for the framer of the Fiery World is the Mind of Mind, who first sprang from Mind, clothing the one fire with the other Fire, binding them together so that he might mingle the Fountainous Craters while preserving unsullied the Brilliance of his own Fire. And thence a fiery whirlwind drawing down the brilliance of the Flashing Flame penetrating the Abysses of the Universe, for thence from downwards all extend their wondrous rays, abundantly animating Light, Fire, Ether and the Universe. From Him leap forth all relentless thunders, and the whirlwind wrapped, storm enrolled bosoms of the All Splendid strength of Hecate, Father begotten and He who encircleth the Brilliance of Fire, and the strong Spirit of the Poles, all Fiery beyond. Hereunto is the Speech of Axiokersos.

Hiereus: Leads Theoricus round to Hegemon's seat in South West.
Hegemon Takes Red Lamp and thus addresses Theoricus.

Hegemon: Axiokersa the Third Kabir spake to Kasmilos the Candidate and said: I am the Right Basal Angle of the Triangle of Flame; I am the Fire Astral and Fluid, winding and coruscating through the firmament. I am the Life of Beings, the vital heat of Existence. By what Sign dost thou seek to pass by?

Hiereus prompts Theoricus and then returns to his seat.

Theoricus: By the Symbol of the Pyramid of Flame.

Hegemon: Hear thou the Voice of Axiokersa the Third Kabir. The Father hath hastily withdrawn Himself, but hath not shut up his own Fire in His intellectual Power. All things are sprung from that one Fire. For all things did the Father of all things perfect, and delivered them over unto the Second Mind, whom all races of men call First. The Mind of the Father riding on the subtle Guiders which glitter with the tracings of inflexible and relentless

Fire. The Soul being a brilliant Fire, by the Power of the Father remaineth Immortal, and is mistress of Life, and filleth up the many recesses of the Bosom of the World. The channels being intermixed therein she performeth the works of incorruptible Fire. Hereunto is the Speech of Axiokersa.

Hegemon places Theoricus in a seat in the West between himself and Hierous and facing Hierophant, takes Pyramid from him.

Hierophant: Stoop not down into the darkly splendid world, wherein continually lieth a faithless Depth, and Hades wrapped in clouds, delighting in unintelligible Images, precipitous, winding, a black ever rolling abyss ever espousing a body unluminous, formless and void. Nature persuadeth us that there are pure Demons, and that even the evil germs of Matter may alike become useful and good. But these are mysteries which I evolve in the profound Abyss of the Mind. Such a Fire existeth extending through the rushings of Air or even a Fire Formless whence cometh the Image of a Voice or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the Fire flashing Courser of Light, or also a Child borne aloft on the shoulders of the Celestial Steed, fiery or clothed with gold, or naked or shooting with the bow shafts of light, and standing on the shoulders of the horse. But if thy meditation prolongeth itself thou shalt unite all these Symbols in the form of the Lion.

Then when no longer are visible unto thee the Vault of the Heavens, the mass of the Earth, when to thee the stars have lost their Light and the Lamp of the Moon is veiled when the Earth abideth not, and around thee is the Lightening Flame, then call not before thyself the Visible Image of the Soul of Nature. For thou must not behold it ere thy body is purged by the sacred Rites. Since ever dragging down the Soul and leading it from Sacred things, from the confines of matter, arise the terrestrial dog-faced Demons, never showing a true image unto mortal gaze.

So, therefore, first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the Loud resounding Sea.

Labour thou around the Strophalos of Hecate, when thou shalt see a terrestrial demon approaching cry aloud, and sacrifice the Stone MNIZOURIN.

Change not the barbarous names of Evocation for they are Names Divine having in the Sacred Rites a Power ineffable. And when after all the Phantoms are banished thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe Hear thou the Voice of Fire. Hereunto is the speech of the Kabiri.

Hegemon: Turns up Lights and then conducts Candidate to foot of Hierophant's throne, and hands Theoricus the solid Triangular Pyramid.

Hierophant: The solid Triangular Pyramid is an appropriate hieroglyph of Fire. It is formed of four triangles, three visible and one concealed, which yet is the synthesis of the rest. The three visible triangles represent Fire Solar, Volcanic and Astral, while the fourth represents the Latent Heat. The three words AUD תְּאַד, AUB בְּאַד, AUR צְאַד refer to the three conditions of Heat, Aud, active; Aub, passive; Aur, equilibrated; whilst Asch, עַד is the Name of Fire*.

The 31st Path of the *Sepher Yetzirah* which answereth unto the Letter Shin ע, is called the Perpetual Intelligence, and it is so called because it regulateth the Motions of the Sun and Moon in their proper Order, each in an Orbit convenient for it. It is therefore the reflection of the Sphere of Fire, and the Path connecting the material Universe as depicted in Malkuth, with the Pillar of Severity and the side of Geburah, through the Sephirah Hod.

Hierophant, Hegemon and Theoricus come to West of Altar.

Hierophant: Before you upon the Altar is the 20th Key of the Tarot, which symbolically resumes the ideas. To the uninitiated eye it apparently represents the Last Judgement, with an angel

* There was a large space in the text here which is probably where the diagram of the Triangular Pyramid of Flame was supposed to be inserted.

blowing a trumpet and the Dead rising from their tombs. But its meaning is far more occult and recondite than this, for it is a glyph of the Powers of Fire.

The Angel encircled by a Rainbow whence leap coruscations of Fire, and crowned with the Sun, represents Michael, the great Archangel, the Ruler of Solar Fire. The Serpents which leap in the rainbow are symbols of the Fiery Seraphim.

The trumpet represents the influence of the Spirit descending from Binah, while the Banner with the Cross refers to the four rivers of Paradise and the letters of the Holy Name. He also is Axieros, the first of the Samothracian Kabiri, as well as Zeus and Osiris.

The left hand figure below, rising from the Earth is Samael, the Ruler of Volcanic Fire. He is also Axiokersos, the second Kabir, Pluto and Typhon. The right hand figure below is Anael, the Ruler of the Astral Light. She is also Axiokersa, the third Kabir, Ceres and Persephone, Isis and Nephthys. She is therefore represented in a duplicate form and rising from the Water. Around both these figures dart flashes of lightning. These three principal figures form the Fire Triangle, and further represent Fire operating in the other three Elements of Air, Earth, and Water.

The central lower figure with his back turned and his arms extended in the Sign of ②=⑨ is Erel the Ruler of Latent Heat, he is rising from the Earth, as if to receive and absorb the properties of the other three. He is also Kasmilos the Candidate in the Samothracian Mysteries, and the Horus of Egypt.

He rises from the rock hewn cubical tomb, and also alludes to the Candidate who traverses the Path of Fire. The three lower Figures represent the Hebrew Letter ֻ to which fire is especially referred. The seven Hebrew Yods allude to the Sephiroth operating in each of the Planets and to the SHEMAHAMPHORASCH.

Hierophant returns to his place. Hegemon leads Theoricus to West. Hiericus comes forward and explains the two Sephiradic Tablets.

Hiericus: The Tablet before you represents the 10 Sephiroth combined in seven palaces. The first Palace contains Kether, Chokmah and Binah, the 2nd Chesed, the 3rd Geburah, the 4th Tiphareth, the 5th Netzach, the 6th Hod, the 7th Yesod and

Malkuth. This second Tablet represents the attribution of the 10 Sephiroth to the 4 letters of the Holy Name. Kether as you will observe, is not included therein, but it is symbolized by the uppermost point of Yod ' . It is MACROPROSOPHUS or ARIKH ANPIN, the Vast Countenance. Chokmah is attributed to Yod ', or the Father Abba; Binah is attributed to Heh ְ or Aima, the Mother; Vau embraces the six next Sephiroth, which together form MICROPROSOPHUS or ZAUR ANPIN, the Lesser Countenance. Malkuth is referred to the Heh ְ final or the Bride of the Apocalypse.

Hegemon leads Theoricus to Tablet of 7 Heavens of Assiah in South.

Hegemon: These are the Seven Heavens of Assiah, the 1st is GHEREBOTH, referred to Chesed, wherein are the Treasures of Blessings. The Second is MEKON referred to Geburah, wherein are the Treasures of the Spirit of Life. The third is MAGHON referred to Tiphareth, wherein are Angels. The Four is ZEBOL, referred to Netzach, wherein is the Supernal Altar, whereon Michael the great High Priest sacrificeth the Souls of the Just. The Fifth is SHACHAQIM referred to Hod, wherein is the manna. The Sixth is RAQUIE wherein are the Sun and Moon, the Stars and Planets and all the ten Spheres; it is referred to Yesod. The Seventh is VELUN referred to Malkuth. Following this is SHAMAYIM containing 18,000 Worlds, and also GEHENNAH, and the Garden of Eden. The Ninth is 18,000 more Worlds wherein abide Sheckmiah and Metraton. And the 10th is THEBEL wherein standeth the earth, between Eden and Gehennah.

Hegemon leads Theoricus to Tablet of 10 Averse Sephiroth in North.

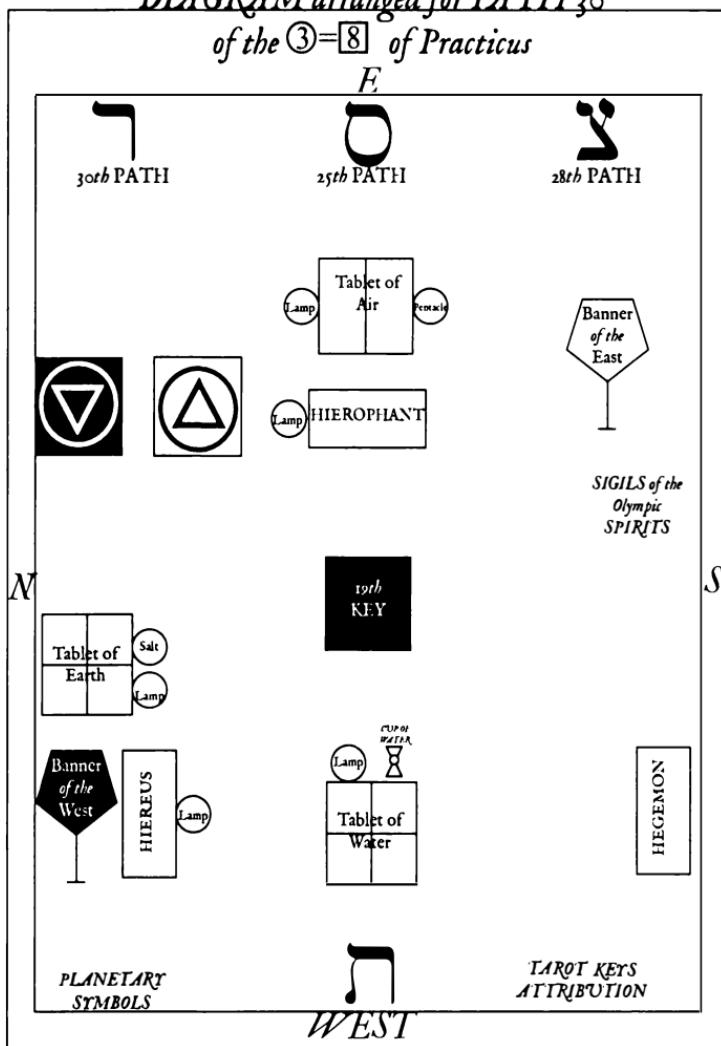
Hegemon: Before you are the 10 Averse and Evil Sephiroth of the Qlippoth or Shells, collected into Seven Palaces wherein is the Apocalyptic mystery of the Seven heads and Ten horns. The Qlippoth of Kether are called THAUMIEL

or the two contending Forces, the Shells of Chokmah are the GHOGIEL, or Hinderers. Those of Binah are the SATARIEL or Concealers. Those of Chesed are the GAGH SHEKELAH or Breakers in pieces. To Geburah belong the GOLAHAB or Burners. To Tiphareth the TAGARIRON or Disputers. To Netzach the GHARAB ZEREQ or Ravens of Death, dispersing all things. To Hod the SAMAEL or deceivers, to Yesod the GAMALIEL or Obscene. And the Shell of Malkuth is LILITH the Evil woman. But these have also many other appellations.

Hierophant: I have much pleasure in conferring upon you the Title of [Lord (Lady) of] the 31st Path. You will now quit the Temple for a short time, and on your return the ceremony of your passage of the 30th Path will take place.

30th Path

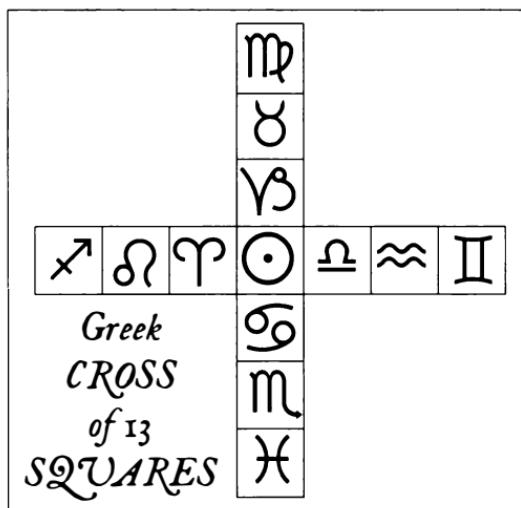
DIAGRAM arranged for PATH 30
of the ③=8 of Practicus



Hierophant: Honoured Hegemon, you have my command to present the Theoricus with the necessary admission Badge and to admit him.

*Other than the position of the Hiereus and the Hegemon, this diagram is identical to that of the *Stella Matutina* and *Whare Ra*. However notice how much space has been placed around the tablets. In most modern temples these are placed against the walls. However this placement would suggest free standing tablets that were always laid out in a square with people going behind them at times.

Hegemon, rises, salutes Hierophant with Sign of Grade, goes to door, opens it, presents Theoricus with the Greek Cross of the 13 squares and admits him.



Hegemon: Behold he hath placed his Tabernacle in the Sun.

Hegemon leads Theoricus to North East and places him before and facing the Pillars.

Hierophant: Frater Poraios de Rejectis before you in the East are the Portals of the 30th, 25th, and 28th Paths, leading from the ②=⑨ Grade of Theoricus to those Grades which are beyond. Of these the only one now open to you is the 30th which leads to the Grade of Practicus. Take in your right hand the Solar Greek Cross, and follow your guide through the pathway of the Sun.

Hegemon: Unto the Intellectual whirlings of Intellectual Fire all things are subservient, through the Will of the Father of All.

Hegemon leads Theoricus between the Columns, turns to right and halts at foot of Hierophant's throne. Hierophant rises and takes Red Lamp in his hand.

Hierophant: Axieros the First Kabir spake to Kasmilos the

Candidate and said: I am the Sun in greatest elevation, bringing upon the Earth the ripening Heat, fructifying all things, urging forward the growth of vegetable Nature. Life giving, Light producing, crowning summer with the golden harvest and filling the lap of plenteous Autumn with the purple vintage of the Vine. Thus far is the voice of Axieros.

Hegemon leads Theoricus round to seat of Hiereus and halts before him in the N.W. Hiereus rises with Red Lamp in his hand.

Hiereus: Axiokersos the Second Kabir spake to Kasmilos the Candidate and said: I am the Sun in greatest depression beneath the Equator, when Cold is greatest and heat is least, withdrawing his light in darkening Winter, the dweller of Mist and the Storm. Thus far is the Voice of Axiokersos.

Hegemon leads Theoricus round to his own seat in the West and takes Red Lamp.

Hegemon: Axiokersa the Third Kabir spake to Kasmilos the Candidate and said: I am the Sun at Equinox initiating Summer or heralding Winter, mild and genial in operation, giving forth or withdrawing the vital heat of life. Thus far is the Voice of Axiokersa.

Hegemon Places Theoricus in a seat in West between himself and Hiereus, facing Hiereus and takes from him Solar Greek Cross.

Hierophant: The Father of all congregated the Seven Firmaments of the Kosmos circumscribing the Heaven with Convex form. He constituted a Septenary of wandering existences suspending their disorder in well disposed zones. He made them Six in number and for the Seventh he cast into the midst thereof the Fire of the Sun; into that centre from which all lines are equal. That the swift Sun may come round that centre, eagerly urging itself towards that centre of resounding Light.

As rays of Light his locks flow forth, stretching to the confines of space. And of the Solar Circles, and of the Lunar clashings and

of the Aerial recesses; the Melody of Ether, and of the Sun and of the passages of the Moon, and of the Air. The wholeness of the Sun is in the Supramundane Orders, for therein a solar world and endless Light subsist.

The Sun more true measureth all things by time, for he is the time of time. And his disc is in the Starless above, the Inerratic Sphere, and he is the centre of the Triple World. The Sun is Fire and the Dispenser of Fire. He is also the channel of the Higher Fire. O Aether, Sun, and Spirit of the Moon, ye are the Leaders of Air.

And the Great Goddess bringeth forth the Vast Sun and the Brilliant Moon, and the wide Air, and the Lunar course and the Solar Pole. She collecteth it receiving the Melody of Ether, and of the Sun, and of the Moon, and of whatsoever is contained by Air. Unwearied doth Nature rule over the worlds and works, so that the periods of all things may be accomplished. And above the shoulders of that Great Goddess is Nature in her vastness exalted. Thus far the Voice of the Kabiri.

Hegemon conducts Theoricus to Hierophant's Throne and hands to Theoricus the Solar Creek Cross.

Hierophant: The Solar Creek Cross is formed of 13 squares, which fitly refer to the Sun's motion through the Zodiac. These signs being further arranged in the arms of the cross according to the four Elements with the Sun in the centre, represent that luminary as the centre of the whole. The 30th Path of the *Sepher Yetzirah* which answereth unto the letter Resh is called the Collecting Intelligence, and it is so called because from it astrologers deduce the judgement of the stars, and of the celestial signs, and the perfections of their science according to the rules of their revolutions. It is therefore, the reflection of the sphere of the Sun, and the Path connecting Yesod with Hod, Foundation with Splendour.

Hierophant, Theoricus and Hegemon come to West of Altar.

Hierophant: Before you upon the Altar is the 19th Key of the Tarot which symbolically resumes these Ideas. The Sun has 12 principal rays which represent the 12 signs of the Zodiac, they

are alternately waved and salient, as symbolizing the alternation of the masculine and feminine natures. These are again subdivided into 36 rays representing the 36 Decanates or sets of 10 degrees in the Zodiac, and these again into 72 typifying the 72 Quinaries or sets of five degrees and the 72 fold name *SHEMAHAMPHORASCH*. Thus the Sun itself embraces the whole Creation in its rays.

The Seven Hebrew Yods on each side falling through the air, refer to the Solar influence descending. The wall is the circle of the Zodiac and the stones are its various degrees and divisions.

The two children standing respectively on Water and Earth, represent the generating influence of both brought into action by the rays of the Sun. They are the two Inferior and passive Elements, as the Sun and the Air above them are the Superior and Active Elements, of Fire and Air. Furthermore, these two children resemble the sign Gemini, which unites the Earthly sign of Taurus with the Watery sign of Cancer and this sign was by the Greeks and Romans referred to as Apollo or the Sun.

Hierophant returns to place. Hegemon leads Theoricus to West.

Hiereus (Leading the Theoricus to the first Tablet): The Astrological symbols of the planets are derived from the three primary forms of the circle, the crescent and the cross, either singly or in combination. The circle denotes the Sun and gold, the crescent the Moon and silver, respectively, analogous to the Red and the White alchemical natures.

The cross is the symbol of corrosion and the corrosion of metals is usually of the complementary colour to that which they naturally approximate. Thus, copper which is reddish becomes green in verdigris etc. Mercury is the only one which unites these primary forms in one symbol.

Saturn is composed of the Cross and the Crescent, showing that lead is corrosive externally and Lunar internally. Jupiter is the reverse, Mars is Solar internally, but corrosive externally, while Venus is the opposite, for Copper is externally of the nature of Gold, but internally corrosive. Wherefore, also the

Name of the Sphere of Venus Nogah, נוגה* denotes External Splendour.

Hegemon leads Theoricus to the second Tablet.

Hegemon[†]: This shows the true and genuine attribution of the Tarot trumps to the Hebrew alphabet which has long been a secret among the Initiates and which should be carefully concealed from the outer world. As a MSS. lecture on this subject is circulated among the Members of the Grade of ③=8 Practicus, I shall not further enter into its explanation.

Hegemon Leads Theoricus to Tablet in the South.

Hierus[‡]: Before you is the Tablet of the Olympic or Aerial Planetary Spirits with their Seals, ARATHRON of Saturn, BETHOR of Jupiter, PHALEGH of Mars, OCH of the Sun, HAGITH of Venus, OPHIEL of Mercury and PHUL of the Moon.

Leads Theoricus to Tablet in the North.

Hegemon: This shows you the Geomantic Figures with their ruling Intelligences, and Genii; also the talismanic Symbols allotted to each Geomantic figure. These are derived from them by drawing lines to the points composing them, so as to form mathematical figures therefrom. A MSS. lecture on Geomancy is circulated among the Members of Practicus Grade.

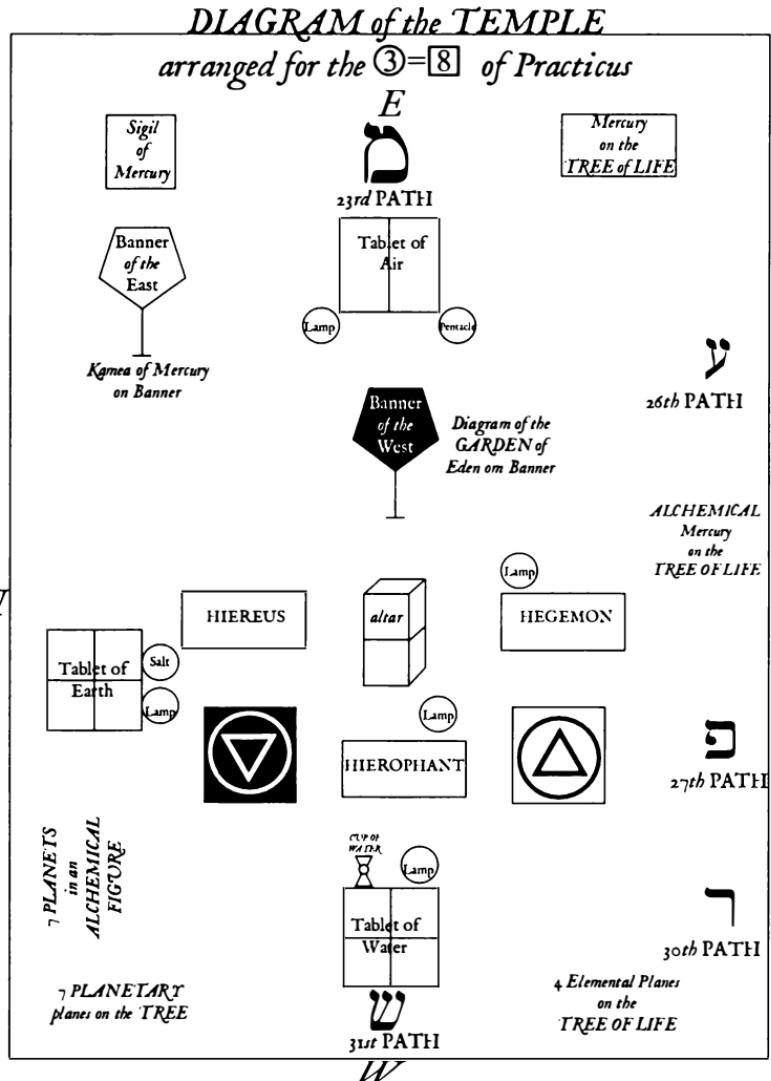
Hierophant: I have much pleasure in conferring upon you the Title of Lord (Lady) of the 30th Path. You will now quit the Temple for a short time and on your return the Ceremony of your reception into the Grade of Practicus will take place.

* This should be נוגה.

[†] This speech should be said by the Hiereus.

[‡] This speech should be said by the Hegemon.

CEREMONY of ③=8



Temple arranged as in the annexed diagram.

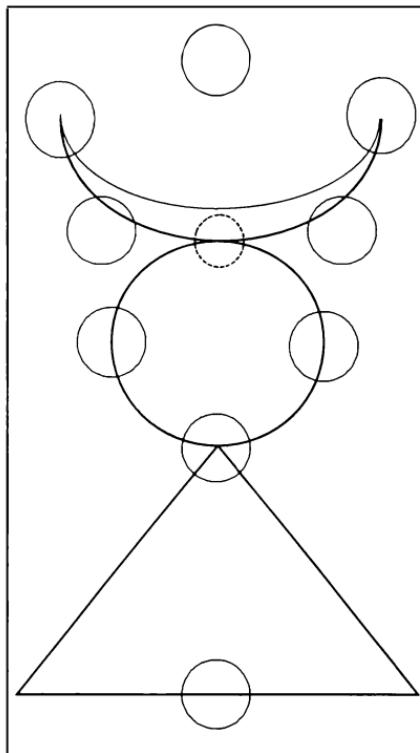
Hierophant: Honoured Hegemon, instruct the Theoricus in the proper alarm, present him with the necessary admission badge and admit him. (*Done.*)

Hierophant: Place the Theoricus before the Portal of the 31st Path, in the West by which he (she) has symbolically entered this Grade, from the ①=10 Grade of Zelator (*Done.*)

Hierophant: Place the Theoricus now before the Portal of the 30th Path in the South West, by which he has symbolically entered this Grade from the ②=⑨ Grade of Theoricus. *Done. Hegemon leads Theoricus forward to Hiericus.*

Hiericus: By what symbol dost thou enter herein?

Hegemon: By the peculiar emblem of the Stolistes, which is the Cup of Water.



Hiericus: The Cup of the Stolistes partakes in part of the symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life it embraces nine of the Sephiroth, exclusive of Kether. Yesod and Malkuth form the Triangle below, the former the apex the latter the base. Like the Caduceus it further represents the three elements of Water, Air and Fire. The crescent is the Water which is above the firmament, the circle is the Firmament and the Triangle the consuming fire below, which is opposed to the Celestial Fire symbolized by the upper part of the Caduceus.

Places Admission badge aside and leads Theoricus to Hierophant and then returns to his place. Hiereus and Hegemon rise and face inwards towards the Altar.

Hierophant: (Rising and facing inwards towards the Altar, thus again forming the Triad with Hiereus and Hegemon.) Before you is represented the symbolism of the Garden of Eden. At the Summit, is the Supernal Eden, containing the three Supernal Sephiroth summed up and contained in Aima Elohim, the Mother Supernal, the Woman of the 12th chapter of the Apocalypse clothed with the Sun and the Moon under her feet and upon her head the Crown of 12 Stars, Kether. And whereas the Name יְהוָה is joined to the אֱלֹהִים when it is said “Tetragrammaton Elohim planted a Garden Eastward in Eden” so this represents the power of the Father joined thereto in the Glory from the face of the Ancient of Days.

And in the Garden were the Tree of Life, and the Tree of the Knowledge of Good and Evil, which latter is from Malkuth, which is the lowest Sephirah between the rest of the Sephiroth and the Kingdom of the Shells, which latter is represented by the Great Red Dragon coiled beneath, having seven heads (the seven infernal Palaces) and ten horns (the 10 Averse Sephiroth of Evil contained in the Seven Palaces).

And a River Nahar נָהָר went forth out of Eden, (namely the Supernal Triad) to water the Garden (the rest of the Sephiroth) and from thence it was divided into four heads in Daath whence it is said “In Daath the depths are broken up, and the clouds drop down dew”.

The first head is Pison פִּישׁוֹן which flows into Geburah where there is Gold, it is the River of Fire. The second head is Gihon גִּיחוֹן the river of Waters, flowing into Chesed. The third is Hiddekel חַדְקֵל* the River of air flowing into Tiphareth. And the fourth River which receiveth the virtue of the other three is Euphrates פְּרָת which floweth down upon Malkuth, the Earth.

This River going forth out of Eden is the River of the Apocalypse,

* Should be חַדְקֵל.

of Waters of Life, clear as crystal, proceeding out of the Throne of God and the Lamb on either side of which was the Tree of Life bearing 12 manner of Fruit. And thus do the Rivers of Eden form the Cross, and on that cross the great Adam the Son who was to rule the Nations with a rod of Iron is extended from Tiphareth and his arms stretch out to Gedulah and Geburah, and in Malkuth is Eve, the completion of all, the Mother of All, and above the Universe she supporteth with her hands the Eternal Pillars of the Sephiroth.

As it was said to you in the 30th Path. "And above the shoulders of that great Goddess is Nature in her Vastness exalted." The grade of Practicus is referred to the Sephirah Hod, and the 30th and 31st Paths which are those of Resh and Shin are bound thereto.

The sign of this Grade is thus given; stand with the heels together, raise the arms till the elbows are level with the shoulders bring the hands across the chest touching the thumbs and tips of fingers thus forming a triangle apex downwards. This represents the element of Water to which this Grade is attributed, and the Waters of Creation.

The Grip or token is the general grip of the First Order. The Grand Word is a name of 10 letters Elohim Tzabaoth א.ל.ה.ת.* which means the Elohim of Hosts and of Armies.

The mystic number is 36 and from it is formed the Pass Word of this Grade, which is Eloah, א.ל.ה. one of the Divine Names. It should be lettered separately when given.

Unto this Grade and unto the Sephirah Hod, the Eighth Path of the *Sepher Yetzirah* is referred. It is called the Absolute or Perfect Path because it is the means of the Primordial which hath no root to which it may adhere, or on which it may be established, except in the Penetralia of that Gedulah (Magnificence) which emanates from the subsisting properties thereof.

The distinguishing badge of this Grade which you will now be entitled to wear is the sash of a Theoricus with the addition of a purple or violet cross above the white cross and the numbers 3 and 8 within a circle and a square, respectively, left and right of its summit, and below the number 32, the numbers 30 and 31 in purple or violet, between narrow parallel purple lines.

* Nisi has abbreviated the name but confused his א with ה.

This grade is especially referred to the element of Water and therefore, the great Watch Tower or Terrestrial Tablet of the West forms one of its principal emblems.

Hierophant goes to West in front of Water Tablet followed by Theoricus.

It is known as the second or Great Western Quadrangle, or Tablet of Water, and it is one of the four Great Tablets delivered unto Enoch by the great Angel Ave. From it are drawn the 3 Holy secret names of God *EMPEH ARSEL GAIOL* which are borne upon the Banners of the West. And numberless divine and angelic names which appertain unto the Element of Water. The meaning of the Tablets of Earth and Air were explained to you in the preceding Grades.

Hierophant and Theoricus proceed to East. Hierophant indicates Triangle and Cross on the Altar.

Hierophant: The Cross above the Triangle represents the power of the Spirit of Life rising above the Triangle of the Waters, and reflecting the Triune therein, as further marked by the Lamps at the angles. While the Cup of Water placed at the junction of the Cross and Triangle represents the maternal letter ☽ Mem.

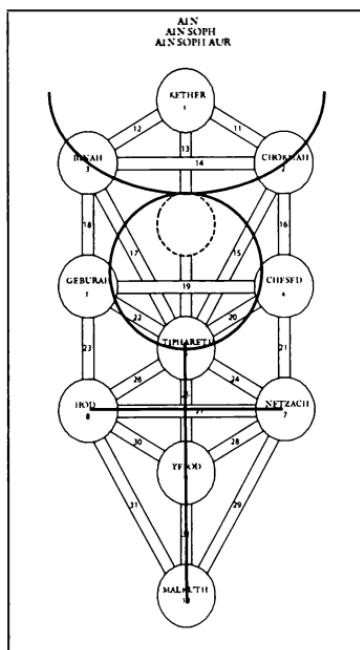
Both pass to the East of the Temple.

The Portals in the East and South East are the Paths which conduct to the Higher while that in the South leads to the Grade of Philosophus, the highest Grade of the First Order.

This Grade is also related to the planet Mercury. Its Kamea or mystical square is formed of 64 squares containing the numbers from 1 to 64 arranged so as to show the same sum each way. Its ruling numbers are 8, 64, 260 and 2080. This Tablet (*indicating it*) shows the mystical seals and Names drawn from the Kamea of Mercury. The seals are formed from lines drawn to certain numbers upon the square. The name answering to 8 is Asboga, אַסְבּוֹגָה*

*The Hebrew name in the text above is correct except there is a missing 1 between the א and ב. It should read אַסְבּוֹגָה. The Qabalistic significance here is that each two pairs of letters adds to 8. Aleph and Zayin = 8, Beth and Vav = 8, Gimel and Heh = 8. All = Asboga.

those answering to 64 Din יְדִין, Judgement and Doni, דָּנוּ, that answering to 260 is Tiriel טִירֵיָאֵל the Intelligence of Mercury and lastly, that answering to 2080 is Taphtharharath, תָּפְתָּרָהָרָת the name of the Spirit of Mercury. On this Tablet (*indicating it*) is shown the meaning of the symbol of Mercury when inscribed upon the Tree of Life. It embraces all but Kether and the horns spring from Daath, דעת, which is not properly speaking a Sephirah, but rather the conjunction of Chokmah and Binah.



Hierophant resumes his seat. Hegemon leads Theoricus to Hierous and they go forward to West.

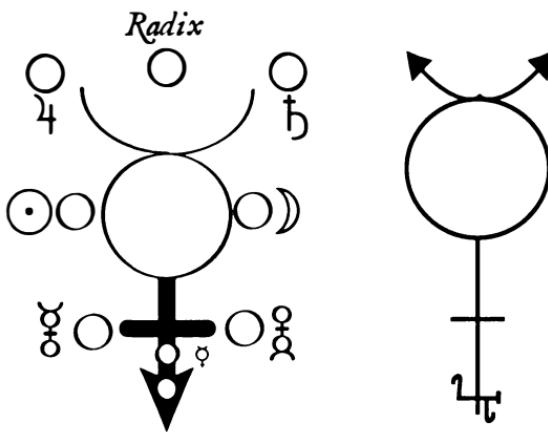
Hierous: (Indicating it) This Tablet before you shows the Seven Planes of the Tree of Life answering to the Seven Planets. Thus, Saturn answers to Kether*, Jupiter to Chokmah, and Binah; Mars to Chesed and Geburah; the Sun to Tiphareth; Venus to Netzach and Hod, Mercury to Yesod and Luna to Malkuth. While this second Tablet (*indicating it*) shows the Four Planes corresponding to the elements; the four Worlds and the letters of the Holy Name.

* Chockmah and Binah are crossed out and Kether is written above them.

Here Kether is referred to Fire, Atziloth (*sic*) and ♂. Chockmah and Bina answer to Water, Briah and ♀. The Next Six Sephiroth of Microprosopus to Air, Yetzirah and 1. While Malkuth is Earth, Assiah and ⚡ final. And thus in the Tree of Life are the Powers of the Seven and the Four United in an eternal reconciliation.

Hiereus returns to his place. Hegemon leads Theoricus to Tablet in South.

Hegemon: This Tablet shows you the meaning of the alchemical Mercury on the Tree of Life of the first form of the Alchemical Sephiroth. Here again it embraces all but Kether. The Radix Metallorum, the triple foliation at the bottom of the Cross refers to Fire symbolized by the addition of the sign Aries thereto; and it further alludes to the Three principles of Mercury, Sulphur and Salt.



Hegemon leads Theoricus to Tablet in the North.

Hegemon: The Tablet before you represents the symbols of all the Planets resumed in a Mercurial Figure. In gradual descent we obtain Luna, Mars, Sol, Venus, and below Saturn and Jupiter, right and left.

Hegemon places Theoricus in a seat in West facing Hierophant and returns to his own place.

Hierophant: I now congratulate you on having passed through the

ceremony of the Grade of Practicus and in recognizance thereof I confer upon you the Mystic title of Monokeros de Astris^{*} which means the *Unicorn from the Stars*, and I give you the symbol of Maim which is the Hebrew Name for Water. ☰'וּ.

Hierophant: Take your seat in the South. 1). In the Name of Elohim Tzabaoth I now declare that you have been duly advanced to the ③=8 Grade of Practicus, and are a Lord of the 30th and 31st Paths.

Before you are eligible for advancement to the Grade of Philosophus you must be thoroughly and genuinely perfect in the following subjects, and have been at least three months engaged in the contemplation of the mysteries revealed in this Grade.

The subjects of study are:-

1. The derivation and formation of the symbol of the planets, and with their alchemical meaning.
2. General theory of alchemical processes.
3. The various aspects of alchemical symbolism.
4. Origin of most of the alchemical symbolism.
5. Mode of erecting a figure of the heavens.
6. General mode of judging the same.
7. Meaning of accidental as opposed to essential dignity.
8. Meaning of Hylech and Anareta.
9. The 22 paths connecting the Sephiroth in the tree of life and their allusion to the 22 letters.
10. The 32 paths of Yetzirah what and to what they allude.
11. Qabalistical Names of Parts of the Soul..
12. The names of the Orders of the angels attached to the Sephiroth.
13. Numbers and names, how derived from squares of planets.
14. The names of the Olympic Planetary spirits.
- 15 True attribution of the tarot trumps to the Hebrew alphabet and their analogy with the 32 paths of Yetzirah and the Yetziratic division of the alphabet.
- 16 Meaning of Mercury on the tree of life.
- 17 Meaning of the alchemical symbol of Mercury on the alchemical

* This is different from the usual spelling of Monocris de Astris.

sephiroth.

18. Symbols of the planets bound in the Mercurial symbol.
19. Meaning of the cup of the Stolistes on the tree of life.
20. Its meaning as composed of the elements.
21. Meaning of the Cubical cross of 22 squares.
22. Meaning of the solid triangular pyramid.
23. Meaning of the Greek cross of 13 squares.
24. Talismanic symbols how derived from the Geomantic figures
25. Names of the genii of the Geomantic figures
26. Names of the Geomantic genii of the planets.

When you are thoroughly and genuinely perfect, you must signify the same by letter to the Scribe as in the preceding Grade. A MS Lecture on this Knowledge may be obtained on loan on application.

MS lectures on the following subjects are also circulated among members of this grade.

1. Lecture on Geomancy.
2. Lecture on the General guidance and purification of the soul.
3. Lecture on the Tarot Trumps and their attribution to the Hebrew Alphabet.

CLOSING

Hierophant: (1). Fratres and Sorores, Assist me to close the Temple in the ③=8 Grade of Practicus. (*All Rise.*)

Honoured Hegemon, see that the Temple is properly guarded. (*Done.*)

Hegemon: (1). Very Honoured Hierophant, the Temple is properly guarded.

Hierophant: Let us adore the Lord and King of Water. (1). (*All face East.*)

ADORATION

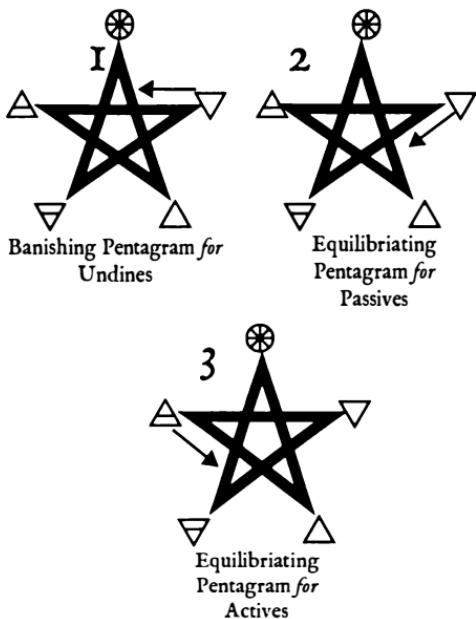
Hierophant: Let Elohim Tzabaoth be praised unto the Countless Ages of Time. Amen.

*Hierophant quits his place and goes to Tablet of Water in West.
All face West.*

Hierophant: Let us rehearse the Prayer of the Undines or Water Spirits. (1).

UNDINES PRAYER

Terrible King of the Sea, Thou who holdest the Keys of the Cataracts of Heaven and who enclosest the subterranean Waters in the cavernous hollows of Earth; King of the Deluge and of the Rains of Spring; Thou who openest the sources of the Rivers and of the Fountains, Thou who commandest moisture which is as it were the blood of the earth, to become the sap of the plants, we adore Thee and we invoke Thee. Speak thou unto us Thy mobile and changeful creatures in the great Tempests of the Sea, and 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 themselves ever in Thee, O Thou Ocean of infinite perfections, O Height which reflectest [Thyself] in the Depth, O Depth which exhalest thyself into the Height, lead us into the true Life through Intelligence, through Love. Lead us unto Immortality through sacrifice, so that we may be found worthy to offer one day unto Thee, the Water, the Blood and the Tears, for the remission of Sins. Amen.



Hierophant making with sceptre the Banishing Circle and Pentagrams as shown in the air in front of the tablet.

Hierophant: Depart ye in peace unto your abodes and habitations, may the blessing of 'N be upon you. Be there ever peace between us and you, and be ye ready to come when ye are called. (1).

Returns to place all face East.

Hierophant: In the Name of Elohim I declare this Temple closed in the ③=8 Grade of Practicus.

Hierophant: (1 111 1 111). *Hiereus:* (Repeats.) *Hegemon:* (Repeats.)



COMMENTARY on the ③=8



THE ③=8 is a word ritual with a large number of diagrams. Some of these speeches are complicated and use archaic language which would have been difficult, even in Mathers' day. It is telling that some of the easiest of speeches are lifted from the *Chaldean Oracles of Zoroaster*. These are normally considered difficult to manage, so it says much that other speeches fill officers with dread as they try to work them.

The idea of making a few improvements to sentence structure did not appear to enter Mathers' mind. Few changes to the wording to the original Golden Dawn Ritual have been made. Although there are no Z documents to apply to this ritual, the instructions mention that the Hierophant corresponds to Axieros; the Hiereus corresponds to Axiokersos etc. implies that these titles over ride the God-forms of earlier workings and are applied throughout the ③=8 ritual. If this is so, then Mathers has gone down an incredibly simple route in comparison to what was being performed in *Whare Ra*. It would appear that Mathers just wanted the Samothracian God-forms and no other divine forces.

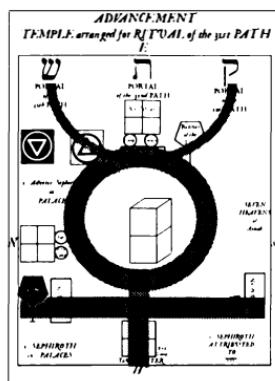
There is also the note that the Kerux is not present. Some Modern Golden Dawn groups have suggested that although officers are not mentioned in the grades, they should still be present, just unused. Quite where they would sit is never explained. Mathers makes it clear that the Dadouchos, Stolistes should not be present after the ①=10 and the Kerux after the ②=9. I agree completely with Mathers as there is some important teaching. The symbolic functions of these officers have been absorbed by the candidate and are therefore no longer needed. If they were present in the hall that important teaching would be lost.

In the opening, the *Banner of the West* is now placed in the North West but is back under the control of the Hiereus. But it is not clear of its function. While it should be in the West to check the

darker forces which might erupt from that direction as the tablet is opened. Stuck in the North West it is too far away to be of use to anyone.

This ritual is tricky to work. This is because both it, and the ④=7, are unbalanced. In the ③=8 it leans towards the Western and Watery quadrant. As we have seen previously, this is the place of the lower parts of the unconscious and the darker aspects of the candidate. These tend to flood into the temple, if they are not carefully controlled. This makes the positions of the Hegemon and Hiericus vital.

In the *Stella Matutina* they were placed along the Western Wall. The Hierous was armed with his banner which could keep those negative and unbalanced forces in check. Pat Zalewski suggests that this forms a fire triangle of power between the officers. This would help balance the water energy as it comes pouring out of the tablet. Mathers did not see this. While the Hierophant has created a line directly to the Tablet, the other two have stepped aside completely. Mathers' might be trying to make the officers stand so that they would form the Mercury symbol. (*See diagram.*)



Unfortunately the position of the pillars make this impossible. What is more likely is this change is for the convenience of movement rather than anything magical. The officers are in a better position for that part of the ritual where the candidate comes to them. Neither of these officers are in places that are of much magical use.

The ritual continues the traditional Golden Dawn pattern without a change until the second point. In this version of the temple floor plan the artist has failed to mention the location of the *Tablet of Geomantic*

Figures. Normally it would be placed where the Hiereus is sitting, and given Mathers' predilection for placing them on the banners, I would be unsurprised to see this diagram hung from the *Banner of the West*. This banner is supposed to be moved around and, if it was, the Geomantic Figures would be battered. Magically, it would prevent the candidate using the symbolism of this diagram in their sphere of sensation.

The final point places the *Garden of Eden Diagram* on the *Banner of the West* and places it halfway between the Hierophant and the East and the candidate. This appears to be designed to prevent the candidate from going up the path of Mem, but it would disconnect him from the light represented by the East and the Hierophant. As in the previous Grade, it binds the *Garden of Eden Diagram* so that when the candidate sees it they will associate it with a barrier that is never symbolically removed. Mathers has placed the Mercury symbols on the *Banner of the East* again which would have the same problems that I mentioned before.

The rest of this ritual is identical to the orginal *Golden Dawn*, but not the versions published in Regardie, which had a lot of the later part of the rite taken out.

SUMMARY

Mathers did little but tinker with this ritual and most of the changes follow the logical form of other rites. This ritual is so untouched that it starts out calling itself the *Order of the Golden Dawn*. Other than the diagrams, which reveal slight changes, there is little Mathers did here.





*RITUAL of ④=7** *Grade of* ***PHILOSOPHUS***



Diagram Arrangement of the Temple[†]

The Opening

The Temple is arranged for the 29th Path. Members assembled and Clothed.

Hierophant: ①. Honoured Fratres and Sorores, assist me to open the Temple in the ④=7 Grade of Philosophus. Honoured Hegemon see that the Temple is properly guarded.

Hegemon: ①. Very Honoured Hierophant, the Temple is properly guarded.

Hierophant: Honoured Hiereus, see that none below the Grade of Philosophus is present.

Hiereus: Honoured Fratres [and Sorores], give the sign of ④=7. (Done.)

• Note that there is no Hebrew title for this grade in Nisi. The Cipher documents give the name פְּלָסָה. The Title was given in pointed Hebrew and would be pronounced “Phi-lah-suph”. The manner in which it is pointed suggests a non-Hebrew speaking individual who made up the word based on similar words using the same letters. Sam Scarborough found a version of the ④=7 in the Yeats collection which was also פְּלָסָה, but Paul Case used a different name for his ④=7.

† The Nisi documents do not contain diagrams for this ritual. It seems that he could not be bothered drawing them. He did provide the drawings of the Tarot cards which are useful.

Hiereus: Very Honour'd Hierophant, all present have attained the Grade of Philosophus. (*Saluting.*)

Hierophant: Honour'd Hegemon, to what particular Element is this Grade attributed?

Hegemon: To the Element of Fire.

Hierophant: Honour'd Hiereus, to what Planet does this Grade especially refer?

Hiereus: To the Planet Venus.

Hierophant: Honour'd Hegemon, what Paths are attached to this Grade?

Hegemon: The 29th, 28th and 27th Paths of Quoph, P Tzaddi ♫ and Peh ♫.

Hierophant: Honour'd Hiereus, to what does the 29th Path refer?

Hiereus: To the reflection of the Sphere of Pisces.

Hierophant: Honour'd Hegemon, to what does the 28th Path allude?

Hegemon: To the reflection of the Sphere of Aquarius.

Hierophant: Honour'd Hiereus, to what does the 27th Path allude?

Hiereus: To the reflection of the Sphere of Mars *.

Hierophant (>). All rise and face East.

Hierophant: Let us adore the Lord and King of Fire.

Adoration

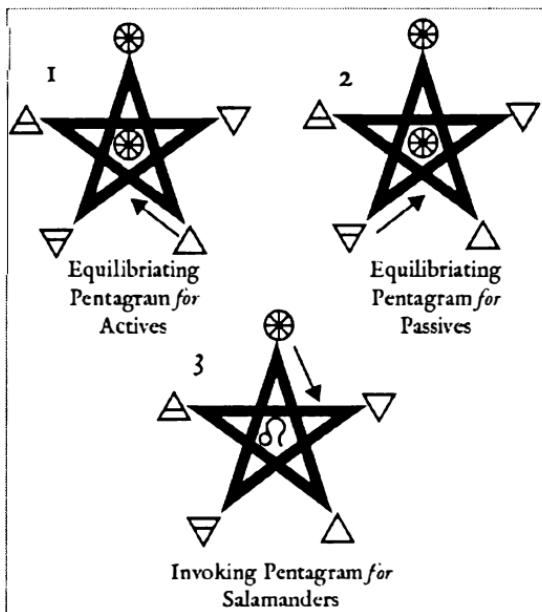
Hierophant: Tetragrammaton Tzabaoth. Blessed be Thou, the

* Nisi has drawn a symbol of Mars with a dot in the middle. It is not clear if this is a mistake. A circle with a dot represents the Sun.

Leader of Armies is Thy Name! Amen.

All salute. Hierophant quits his throne and proceeds to South. (1). All face South. Standing before the tablet of Fire he makes with his sceptre the invoking Circle and Pentagrams before it in the Air.

Hierophant: And Elohim said, Let us make Adam in our Image after our likeness, and let them have Dominion. In the Name of Elohim, Mighty and Ruling, and in the Name of Tetragrammaton Tzabaoth, Spirits of Fire, adore your Creator.



Hierophant takes the Incense from before the Tablet, and making therewith the Sign Leo in the Air before it.

Hierophant: In the Name of Michael the great Archangel of Fire, and in the Sign of the Lion, Spirits of Fire, adore your Creator! (Makes with Incense Cross.)

In the Names and Letters of the Great Southern Quadrangle, revealed unto Enoch by the Angel Ave, Spirits of Fire, adore your Creator! (Holds Incense on high.)

In the three Great Secret Names of God, borne on the Banners

of the South, *OIP TEAA PEDOCE* Spirits of Fire, adore your Creator. In the Name of *EDELPERNÄ*, Great King of the South, spirits of Fire adore your Creator!

Hierophant replaces incense and returns to place. All face East as usual.

Hierophant: In the Name of Tetragrammaton Tzabaoth, I declare the Temple opened in the ④=7 Grade of Philosophus.

Hierophant: (111 111 1). Hiericus: (Repeats.) Hegemon: (Repeats.)

Advancement

Temple arranged for Ritual of 29th Path, as in Diagram. The Temple is darkened.

Hierophant: 1. Honoured Fratres and Sorores*, our Frater having made such progress in the Paths of Occult Science as has enabled him to pass the examination in the requisite knowledge and further having been a member of the Grade of ③=8 for a period of more than three months, is now eligible for advancement to the Grade of Philosophus, and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order to advance him in due form. Honoured Hegemon, superintend the preparation of the Practicus and give the customary alarm.

Hegemon rises, salutes the Hierophant, quits the Temple and sees that the Practicus is prepared as follows, wearing sash of ③=8, hoodwinked, and with Calvary Cross formed of 12 squares in right hand. Hegemon takes Practicus by left hand and gives an alarm of (111 111 1) saying:

Hegemon: And the RUACH ELOHIM moved upon the face of the Waters.

Hiericus opens door and admits them, then returns to his place. Hegemon conducts Practicus to South in front of the Tablet of Fire, faces him to East and takes from him the Calvary Cross.

Hierophant: Give to the Hegemon the Sign, Grip or Token, Grand Word, Mystic Number and Password of the ③=8 Grade of

* Nisi states 'Honoured Hegemon', but as all the other Elemental Grade Rituals address the 'Fratres and Sorores' at this point, we can presume it is an oversight.

Practicus. (*Done.*)

Hierophant: Give me also the Mystic title and Symbol which you received in that Grade. (*Done.*)

Hegemon places Practicus before Tablet of Fire.

Hierophant: Frater Monokeros de Astris do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the 29th, 28th and 27th Paths and of the ④=7 Grade of Philosophus, which you have already sworn to maintain respecting those of the preceding Grades?

Practicus: I do.

Hierophant: Then you will stretch your arms above your head to their full limit and say I swear by the torrent of Fire. (*Done.*)

Hoodwink [removed]. When the candidate discovers that the temple is in darkness. Hegemon places in his hand the incense from before the Fire Tablet.

Hierophant: Wave the incense before the Tablet of Fire and say:- “Let the Powers of Fire witness my Pledge.” (*Done. Practicus repeating words. Hegemon replaces Incense.*)

Hierophant: Conduct the Practicus to the East and place him before the Mystic Pillars. (*Done.*)

PATH 29

Hierophant: Before you are the Portals of the 31st, 32nd and 29th Paths as in the Grade of Zelator. The two former you have already traversed, and the Portal of the 29th Path, on the right hand leading from the Grade of Zelator to the Grade of Philosophus is now open to you. Take in your right hand the Calvary Cross of 12 squares, and follow your Guide through the Path of the Waters.

Hegemon circumambulates the Hall once with Practicus having previously given him the Calvary Cross to bear. Hierophant, as they approach, rises with red lamp in his hand. Hegemon and Practicus halt before him.

Hierophant: The Priest with the mask of Osiris spake and said I am the Water, Stagnant and Silent and Still, reflecting all, concealing

all. I am the past. I am the Inundation. He who riseth from the Great Waters is my Name. Hail unto ye, Dwellers of the Land of Night, for the rending of the Darkness is near.

Hegemon leads Practicus round to seat of Hierous. Hierous, as they approach, takes red lamp in his hand and rises. Hegemon and Practicus halt before him.

Hierous: The Priest with the mask of Horus spake and said, I am Water turbid and troubled. I am the Banisher of Peace in the Vast Abode of the Waters. None is so strong that can withstand the Great Waters, the vastness of their Terror, the magnitude of their Fear, the roar of their thundering Voice. I am the Future, Mist-clad and shrouded in Gloom. I am the Recession of the Torrent, the Storm veiled in Terror is my Name. Hail unto the Mighty Powers of Nature, and the Chiefs of the Whirling Storm.

Hegemon leads Practicus round to his own seat. Takes red lamp in his hand and addresses Practicus.

Hegemon: The Priestess with the mask of Isis spake and said, The Traveller through the Gates of Anubis is my Name. I am Water pure and limpid, ever flowing on toward the Sea. I am the ever-passing Present, which stands in the place of the Past. I am the fertilized Land. Hail unto the Dwellers of the Wings of the Morning.

Hegemon replaces lamp. Seats Candidate West of and close to the Altar facing Hierophant and returns to his own place.

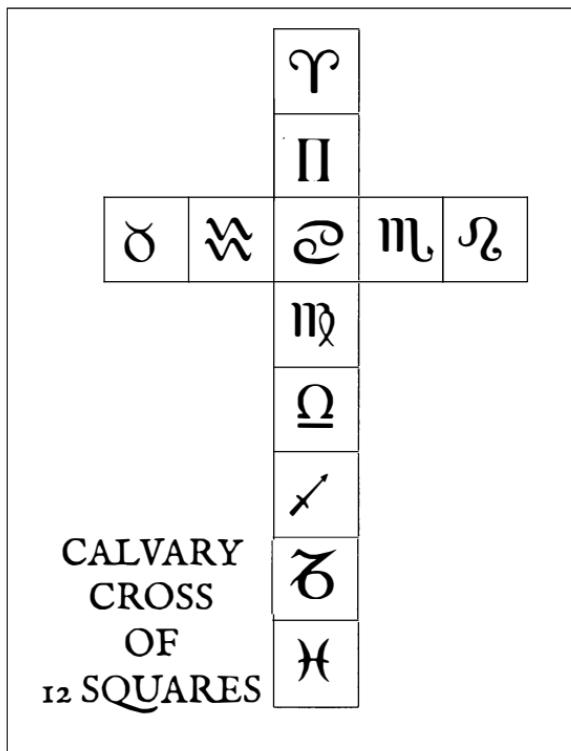
Hierophant: I arise in the Place of the Gathering of the Waters through the rolled back cloud of Night. From the Father of Waters went forth the Spirit rending asunder the veils of Darkness. And there was but a Vastness of Silence and of depth in the Place of the Gathering of the Waters; terrible was that Silence of an Uncreated World, immeasurable the depth of that Abyss. And the Countenances of Darkness half formed, arose. They abode not, they hasted away. And in the vastness of Vacancy, the Spirit moved, and the Light-bearers existed for a space.

I have said Darkness of Darkness. Are not the countenances of Darkness fallen with the Kings? Do the Sons of the Night of Time last forever? And have they not passed away? Before all things are

the Waters, and the Darkness, and the Gates of the Land of Night. And the Chaos cried aloud for the Unity of Form, and the Face of the Eternal arose.

Before the Glory of that Countenance the night rolled back and the Darkness hastened away. In the Waters beneath was that Face reflected, in the Formless Abyss of the Void. From those Eyes darted rays of terrible splendour which crossed with the Currents reflected. That Brow and those Eyes formed the Triangle of the measureless Heavens, and their reflection formed the Triangle of the Measureless Waters. And thus was formulated the Eternal Hexad, the Number of the Dawning Creation.

Hegemon turns up the lights and then conducts the Practicus to the foot of Hierophant's throne, handing Practicus the Calvary Cross of 12 squares.



Hierophant: The Calvary Cross of 12 Squares fitly represents the Zodiac, which embraces the Waters of Nu, as the ancient Egyptians called the heavens; the Waters which be above the Firmament. It also alludes to the Eternal River of Eden divided into four heads

which finds their correlations in the four triplicities of the Zodiac.
(*Places Cross aside.*)

The 29th Path of the *Sepher Yetzirah* which answereth to the letter Qoph ♚, is called the Corporeal Intelligence, and it is so called because it formeth every body which is formed beneath the whole Order of Worlds, and the Increment of them. It is therefore, the reflection of the Sphere of the Watery Sign Pisces, and the Path connecting the Material Universe as depicted in Malkuth, with the Pillar of Mercy, and the side of Chesed through the Sephirah Netzach. And through it do the Waters of Chesed flow down.

Hierophant, Hegemon and Practicus move to the West of the Altar.

18th Key of the Tarot

Hierophant: Before you upon the Altar is the 18th Key of the Tarot, which symbolically resumes these ideas. It represents the Moon with four Hebrew Yods, like drops of dew falling, two dogs, two towers, a winding pathway leading to the horizon, and in the foreground, Water, with a crayfish crawling through it towards land.

The Moon is in the increase on the side of Gedulah, and from it proceed sixteen principal and sixteen secondary rays, which together make 32, the number of the Paths of Yetzirah. She is the Moon at the feet of the Woman of the Revelation, ruling equally over Cold and Moist Natures, and the Passive Elements of Earth and Water.

The four Hebrew Yods refer to the four letters of the Holy Name reconstituting the destroyed World from the Waters. It is to be noted that the symbol of the Sign Pisces is formed of the two lunar crescents of Gedulah and Geburah bound together, ☽ and thus shows the [lunar] nature of the Sign.

The Dogs are the Jackals of the Egyptian Anubis, guarding the Gates of the East and of the West, shown by the two Towers, between which lies the Path of all the Heavenly Bodies ever rising in the East and setting in the West.

The Crayfish is the sign Cancer, and was anciently the Scarabeus or Khephra, the emblem of the Sun below the horizon as he ever is when the Moon is increasing above. Also when the Sun is in the Sign Pisces, the Moon will be well in her increase in Cancer as

shown by the Crayfish emblem.

Hierophant leads Practicus to Tablet of the Serpent of Brass in East.

Tables of the Serpent of Brass

Hierophant: This is the Serpent Nehushtan which Moses made when the Children of Israel were bitten by the Serpents of Fire in the wilderness. It is the Serpent of the Paths of the Tree. And he set it on a pole, that is, twined round the Middle Pillar of the Sephiroth. And the word used in the passage in Numbers 21 for Fiery Serpents, is the same as the name of the angels of Geburah, the same spelling, the same pointing, Seraphim, around the middle Pillar of the Sephiroth, because that is the reconciler between the Fires of Geburah and Severity, and the Waters of Chesed or Mercy, and hence it is said in the New Testament, that it is a type of Christ, the Reconciler. And the Serpent is of Brass, the Metal of Venus, whose Sphere is called Nogah or External Splendour, as shown further in the Alchemic symbol of the Planet Venus, wherein the circle of the Sun is exalted above the Cross of corrosion. ^{*} And therefore it is said in the Zohar, that alone of the Shells is the Serpent Nogah found in Holiness, and he is called the Bilaux[†] of Justice. Why then is he called the External or false Splendour? Because he indeed uniteth the Paths but comprehendeth not the Sephiroth. Nevertheless he is also the Celestial Serpent of Wisdom. But the Serpent of Temptation is the Serpent of the Tree of Knowledge of Good and Evil and not that of the Tree of Life.

Hierophant resumes his seat. Hegemon leads Practicus to Hiereus.

Qabalah of Nine Chambers

Hiereus: (*Indicating Tablet.*) This is the so-called Qabalah of Nine Chambers. In it the letters are classed together, according to the similarity of their numbers. Thus, in one chamber you will see

^{*} Nisi has a new title and header here. 'Tables of the Serpent of Brass.' It is repeated so we have not included it.

[†] Bilanx is a Latin word meaning 'having two scales'.

Gimel, Lamed and Shin classed together, whose numbers are similar 3, 30, 300 and so on. The uppermost is the most usual form of the diagram. In the lower the chambers are arranged according to the Sephiroth.

Tree of Life in the Tarot

This Tablet (*indicating it*) represents the method of 'forming the Tree of Life in the Tarot. The four Aces are placed on the Throne of Kether. The remaining small cards of each suit desired are then placed on the respective Sephiroth, two on Chokmah, three on Binah and so on. The 22 Trumps are then arranged on the letters of the Paths between them. The King and Queen of the Suit are placed beside Chokmah and Binah respectively, the Knight beside Tiphareth and the Knave beside Malkuth, thus representing the attribution of the Sephiroth to the four letters of the Holy Name in the World wherein they operate.

Hegemon Leads Practicus to Tablet of The Columns in South.

Hexagram of Tiphareth

Hegemon: This Tablet represents the formation of the Hexagram of Tiphareth from the Pillars on each side. In Chesed is the Water and in Geburah is the Fire, and in Tiphareth is the uniting and reconciliation of both Triangles in the Hexagram, as Aleph forms the reconciliation between Mem and Shin so thus stands the reconciling Pillar between the Pillars of Fire and of Cloud; the Yakin and Boaz of Solomon's Temple.

Hegemon leads Practicus to Tablet in North.

Talismanic Forms

Hegemon: The mode of using the Talismanic forms drawn from the Geomantic figures, is to take those formed by the figures under the Planet required and place them at the opposite ends of a wheel of 8 radii as shown. A versicle suitable to the matter is then written within the double circle.

Hierophant: I have much pleasure in now conferring upon you

the title of Lord [Lady] of the 29th Path. You will now quit the Temple for a short time and on your return the ceremony of your passage of the 28th Path will take place.

Advancement Path 28

Hierophant: Honoured Hegemon, you have my commands to present the Practicus with the necessary admission badge and to admit him (her).

Hegemon rises goes to door, opens it, presents Practicus with solid pyramid of elements and admits him.

Hegemon: And ever forth from their central source The Rivers of Eden flow.

Hegemon: Leads Practicus to South East before Pillars.

Hierophant: Frater [] the Path now open before you is the 28th leading from the Grade of Theoricus to the Grade of Philosophus. Take in your right hand the solid Pyramid of the Elements and follow the Guide of the Path.

Hegemon circumambulates Hall once with Practicus.

Hierophant: As they approach rises, the red lamp in his hand. They halt before him.

Hierophant: The Priestess with the mask of Isis spake and said: I am the rain of Heaven, descending upon the Earth, bearing with it the fructifying and germinating Power. I am the plenteous yielder of Harvest; I am the Cherisher of Life.

Hegemon leads Practicus round to the seat of the Hiereus. Hiereus, as they approach, rises with red lamp in his hand. They halt before him.

Hiereus: The Priestess with the Mask of Nephthys spake and said: I am the Dew descending noiseless and silent, gemming the Earth with countless Diamonds of Dew; bearing down the influences from above in the solemn Darkness of Night.

Hegemon: Leads Practicus round to his own seat, takes red lamp in his hand and thus addresses the Practicus.

Hegemon: The Priestess with the Mask of Athor spake and said: I am the Ruler of Mist and Cloud; wrapping the Earth as it were with a garment floating and hovering between Earth and Heaven. I am the Giver of the Mist Veil of Autumn, the successor of the Dew clad Night.

Hegemon replaces lamp and seats Practicus West of and close to the Altar facing Hierophant, then returns to his own seat.

Hierophant: Where the Paternal Monad is, the Monad is enlarged and generateth two. And beside him is seated the Duad, and both glittereth with intellectual Sections, also to govern all things and to Order everything not Ordered. For in the whole Universe shineth the Triad, over which the Monad ruleth. This Order is the beginning of all Sections.

Hiereus: For the Mind of the Father said, that all things should be cut into three whose will assented, and then all things were so divided. For the mind of the Eternal Father said into three, governing all things by Mind. And there appeared in it the Triad, Virtue, and Wisdom and Multicent Truth. Thus floweth forth the form of the Triad being preexistent - Not the First Essence, but that whereby all things are measured.

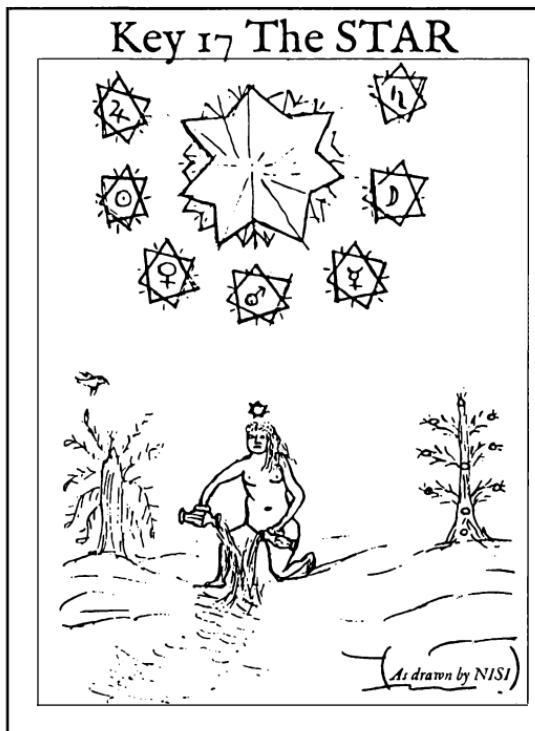
Hegemon: For thou must know that all things bow before the Three Supernals. The first Course is Sacred, but in the midst thereof another, the Third Aerial which cherisheth Earth in Fire and the Fountain of Fountain, and of all the Fountains. The Matrix containing all, thence abundantly springing forth the generation of multifarious Matter.

Hegemon: Conducts Practicus to foot of the Hierophant's Throne and hands to the Practicus the Solid Pyramid of the elements.

Hierophant: This Pyramid is attributed to the Four elements. On the four Triangles are their names, Asch, Fire; Mayim, Water; Ruach, Air; Aretz, Earth. On the apex is the word Eth, composed of the first and last letters of the Alphabet and implying Essence.

The Square Base represents the Material Universe, and on it is the word Olamh*, meaning World. (*Places Pyramid aside.*) The 28th Path of Yetzirah, which answereth unto the letter Tzaddi  is called the Natural Intelligence, and it is so called because through it is consummated and perfected the Nature of every existing being under the Orb of the Sun. It is therefore the reflection of the Airy Sign of Aquarius, the Water bearer unto which is attributed the Countenance of the Man, the Adam, the restored World.

Hierophant, Hegemon and Practicus Move to the West of Altar.



Hierophant: Before you upon the altar is the 17th Key of the Tarot, which symbolically resumes these ideas. The large Star in the centre of the Heavens has seven principal and 14 secondary rays, and thus represents the Heptad multiplied by the Triad which yields 21 the number of the Divine name, EHEIEH, which as you already know is attached to Kether. In the Egyptian sense it is Sirius, the Dog Star of Isis Sothis; around it are the Stars of the Seven Planets, each with its sevenfold counter changed operation.

The nude female figure with the Star of the Heptagram on her

* Should read Olam.

Brow is the synthesis of Isis, of Nephthys and of Athor. She also represents the Planet Venus, through whose Sphere the influences of Chесed descend. She is Aima, Binah and Tebunah, the Great Supernal Mother, Aima Elohim pouring upon the Earth the Waters of Creation, which unite and form a river at her feet; the river going forth from the Supernal Eden, which everfloweth and faileth not. Note well that in this Key she is completely unveiled, while in the 21st Key, she is only partly so. The two Urns contain the Influences from Chokmah and Binah. On the right springs the Tree of Life and on the left the Tree of Knowledge of Good and Evil, whereon the bird of Hermes alights. And therefore does this Key represent the Restored World after the Formless and the Void and the Darkness, the New Adam, the Countenance of the Man which falls in the Sign Aquarius. And therefore doth the Astronomical symbol of this sign represent as it were, the waves of water, the ripples of that River going forth out of Eden. But therefore, also it is justly attributed unto Air and not unto Water, because it is the Firmament dividing and containing the Waters.

Hierophant and Practicus go to East.

Hierophant: Before you is shown the manner of writing the Holy Name in each of the four Worlds at length, by giving the spelling of each letter. You will note that the spelling of the letter Yod alone alters not. It is a symbol of the unchangeableness of the First Cause. The total of the spelling in each World, is then expressed in Hebrew letters and makes the Secret name of that World. Thus, in Atziluth the total is 72, and the Secret name AUB, in Briah 63 - SEG, in Yetzirah 45 - MAH and in Assiah 52 - BEN.

(Indicating second Tablet.)

In this Tablet is shown the method of writing the Hebrew words by the Yetziratic attribution of the alphabet, whence result some curious Hieroglyphic symbolism. Thus, Tetragrammaton will be written by Virgo, Aries, Taurus, Aries. Eheieh by Air, Aries, Virgo, Aries; from Yeheshuah, the Qabalistic mode of spelling Jesus, which is simply the Tetragrammaton, with the letter Shin placed therein, we obtain a very peculiar combination; Virgo, Aries, Fire, Taurus, Aries; Virgo born of a Virgin, Aries the Sacrificial Lamb; Fire the Fire of the Holy Spirit; Taurus the Ox of Earth, in whose

manger he was laid; and lastly Aries, the flocks of sheep whose herdsmen came to worship him. Elohim yields Air, Libra, Aries; Virgo, Water; the Firmament, the Balanced Force, the Fire of the Spirit (for Aries is a fiery sign operating in the Zodiac) the Virgin Goddess and the Waters of Creation. Returning to the spelling of Yeheshuah, it is easy to see that the Lamb is an appropriate symbol of Jesus, from the prevalence of the Aries symbol, whose Fire is subdued and modified by its other associations.

Hierophant returns to his seat. Hegemon leads Practicus to West.

Hiereus: In the ②=9 grade you were shown the lineal figures attributed to the planets. The figures as shown consist of the Dekagram, Endekagram and Dodekagram, together with the two forms of the [Enneagram and the remaining forms of the] Heptagram and Octagram, which are not so consonant to the Planet.

The Heptagram traced in a continuous figure, reflected from every third point, relates to the 7 planets. The Octagram formed of two squares, to the eight lettered Name. The two forms of the Enneagram refer to the Triple Ternary. The three forms of the Dekagram relate to the duplicated 7, He, to the Ten Sephiroth and to Malkuth. The three forms of the Endekagram are referred to the Qlipoth.

The four forms of the Dodekagram are referred to the Zodiac, the three Quaternions[†] of angular, succedent, cadent and movable, fixed and common, and the 4 Triplicities and the 24 thrones of the Elders. (*Going to the second Tablet.*)

The term Polygon is referred to a figure having only salient or projecting angles, the term Polygram to a figure having reentering angles as well. The number of possible modes of tracing the lineal figures will then be Triangle = 1; Square = 1; Pentangle = 2; Hexangle = 2; Heptangle = 3; Octangle = 3; Enneangle = 4; Dekangle = 4; Endekangle = 4; Dodekangle = 5.

Hegemon Leads Practicus to Tablet in the South.

The Sephir Yetzirah divides the 10 numbers into a Tetrad,

^{*}This text was missing from the manuscript.

[†]A Quartern was an archiac term meaning a quarter or a quarter of a measure.

answering to: the Spirit, the Living Elohim, Air, Water and Fire; and the Hexad consisting of Height, Depth, East, West, South and North, the six sides of the Cube sealed with the letters Yod, He', and Vau of the Sacred Name.*

Hegemon Leads Practicus to Tablet in the North.

Hegemon: Before you are the Geomantic figures arranged according to their planetary attribution, in the Tree of Life. You will note that Saturn represents the three Supernal Sephiroth summed up in Binah, while Caput and Cauda Draconis are referred to Malkuth.

Hierophant: I have much pleasure in conferring upon you the title of Lord [Lady] of the 28th Path. You will now quit the Temple for a short time, and on your return the ceremony of your passage of the 27th Path will take place.

PATH 27

Temple arranged as in diagram. Temple is darkened.

Hierophant: Honoured *Hegemon*, You have my commands to present the Practicus with the necessary Admission Badge and to admit him (her).

Hegemon rises goes to door, opens it, presents Practicus with Calvary Cross of 10 squares and admits him.

Hegemon: The river Kishon swept them away, that ancient river, the river Kishon, O my soul, thou hast trodden down Strength.

Hegemon leads Practicus to south and places him before the mystic Pillars.

Hierophant: ① Monokeris de Astris, the Path now Open to you is the 27th which leads from the ③=8 Grade of Practicus to the ④=7 Grade of Philosophus. Take in your right hand the Calvary cross of 10 Squares, and follow your Guide through the Path of Mars.

* Many published versions of this Ritual omit this paragraph, inadvertently linking the instruction: "Leads Practicus to Tablet in the South" with the next paragraph. The result is the Diagram of Geomantic Figures is incorrectly placed in the South of the Temple by some A.O. and Golden Dawn groups.

*Hegemon: The Lord is a Man of War, the Lord of Armies is his Name. (Leads *Practicus* round to foot of the Dais).*

Hierophant (rises with red lamp in his hand): Ere the Eternal instituted the Formation, Beginning and End existed not. Therefore, before Him, he expanded a certain Veil, and therein He instituted the Primal Kings. And these are the Kings who reigned in Edom before there reigned a King over Israel but they subsisted not. When the Earth was formless and void; behold this is the reign of Edom; [And when Creation was established, lo this is the reign of Israel.]* And the wars of Titanic Force in the Chaos of Creation, lo these are the Wars between them.

From a Light Bearer of insupportable brightness proceeded a radiating Flame, hurling forth like a vast and mighty hammer those sparks which were the primal Worlds. And these Sparks flamed and scintillated awhile, but being unbalanced they were extinguished. Since lo, the Kings assembled, they passed away together. They themselves beheld, so were they astonished, they feared, they hasted away. And these be the Kings who reigned in Edom, before there reigned a King over Israel.

*Hegemon: Leads *Practicus* round the Temple and again halts before Dais. Hiericus rises with red lamp in his hand.*

Hiericus: The Dukes of Edom were amazed, trembling took hold of the Mighty of Moab. Lord when thou wentest out of Seir, when thou marchest out of the field of Edom, the Earth trembled and the Heavens dropped, the Clouds also dropped water. Curse ye Meroz said the Angel of the Lord, curse ye bitterly 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 river, the river Kishon, O my soul thou hast trodden down strength. He bowed the Heavens also and came down and Darkness was under His Feet. At the Brightness that was before Him, the thick clouds passed. The Lord thundered through the Heavens, and the highest gave His Voice, hailstones and flashings of Fire. He sent out his arrows and scattered them; he hurled forth his Lightnings

* Text was missing.

and destroyed them. There the channels of the Waters were seen, and the Foundations of the world were discovered.

At thy rebuke O Lord, at the blast of the Breath of Thy nostrils. The Voice of Thy Thunder was in the Heavens, the Lightnings lightened the World, the Earth trembled and shook. Thy Way is in the Sea, and Thy Path is in the Great Waters, and Thy Footsteps are not known.

Hegemon leads Practicus round and halts at Dais as before. Ascends Dais and takes red lamp in his hand.

Hegemon: O Lord I have heard Thy Speech and was afraid. The Voice of the Lord is upon the Waters; the God of Glory thundered, 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.

Hegemon places Candidate in a seat in West of Altar and facing East and takes Calvary Cross from him, returns to place.

Hierophant: Eloah came from Teman 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 Karmaim in his hands, and there was the hiding of his Power. Before him went the Pestilence and Flaming Fire went forth at his feet. He stood and measured the Earth. He beheld and drove asunder the nations and the everlasting Mountains were scattered and the perpetual Hills did bow, His ways are everlasting.

I saw the tents of Cushan in affliction and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? Was thine anger against the Rivers? Was thy wrath against the Sea, that thou didst ride upon thine horses and Thy chariots of Salvation? Thou didst cleave asunder the Earth with the Rivers. The Mountains saw Thee and they trembled; the Deluge of Waters rolled by; the Deep uttered his Voice and lifted up his hands on high. The Sun and the Moon stood still in their habitation; at the light of thine arrows they went; at the shining of thy glittering

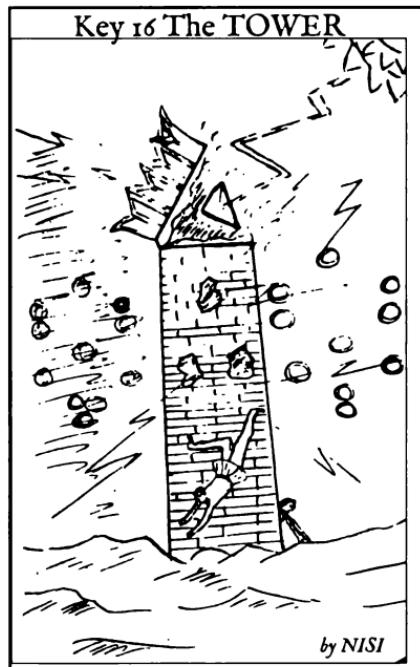
spear. Thou didst march through the land in indignation. Thou didst thresh the heathen in thine anger. Thou didst march through the Sea with Thine horses, through the Depth of the mighty Waters.

Hegemon conducts Practicus to Hierophant and hands to Practicus the Calvary Cross. Lights turned up.

Hegemon: The Calvary Cross of 10 squares refers to the 10 Sephiroth in balanced disposition, before which the formless and the void rolled back. It also is the opened out form of the double Cube, and of the Altar of Incense. (*Places cross aside.*) The 27th Path of the *Sepher Yetzirah* which answereth unto the letter Pe ☽ is called the Exciting Intelligence, and it is so called because by it is created the Intellect of all created beings under the highest Heaven and the excitement or the motion of them. It is, therefore, the reflection of the Sphere of Mars, and the reciprocal Path connecting Netzach with Hod, Victory with Splendour; it is the lowermost of the three reciprocal Paths.

Hierophant, Hegemon and Practicus come to the West of Altar.

Hegemon: Before you upon the Altar is the 16th Key of the Tarot which symbolically resumes these Ideas. It represents a Tower struck by a lightening Flash, proceeding from a rayed circle and terminating in a Triangle. It is the Tower of Babel struck by the Fire from Heaven. It is to be noted that the Triangle at the end of the Flash issuing from the circle forms exactly the astrological symbol of Mars. It is the power of the Triad rushing down and destroying the Columns of Darkness. Three holes are rent in the walls, symbolizing the establishment of the Triad therein, and the Crown at the summit of the Tower is falling, as the Crowns of the Kings of Edom fell, who are also symbolized by the men falling headlong. On the right hand side of the Tower is Light, and the representation of the Tree of Life by the ten circles thus disposed. On the left hand side is Darkness and eleven circles, symbolizing the *Qlippoth*.



Hierophant, Hegemon and Practicus move to the Tablet in the East.

Hegemon: This represents the Alchemical symbol of Sulphur on the Tree of Life. It does not touch the 4 lower Sephiroth. The Cross terminates in Tiphareth, whereby as it were the Supernal Triangle is to be grasped, and Tiphareth is the purified Man. The meaning of the Alchemical Symbol of Mercury was explained to you in the previous Grade. The symbol of Salt embraces all the Sephiroth but Malkuth, and is as it were, the reconciler between the Sulphur and the Mercury. The horizontal dividing line implies the precept of Hermes "as above, so below".

Hierophant resumes his place.

Hierophant, Hegemon and Practicus move to the Tablets in the West.

Hiereus: This Tablet represents the Trinity operating through the Sephiroth, and reflected downwards in the four Triangles of the Elements, through the Tree of Life. Notice that Air is reflected from Kether through Tiphareth to Yesod. Water is reflected from Binah through Chesed to Hod; and Fire is reflected from Chokmah through Geburah to Netzach. While Malkuth is Earth, the receptacle of the other three.

Hiereus: On this Tablet is the Image of Nebuchadnezzar, whose head was of Gold, the breast and the arms of Silver, the belly and thighs of Brass, the legs of Iron, the feet part of Iron and part of Clay. In his hands are represented the Hot and Moist Natures.

Hegemon conducts Practicus to Tablet of Yetziratic Palaces in the South.

Hegemon: These are the Seven Yetziratic Palaces, containing the 10 Sephiroth. In each Palace are the six letters from the Divine Name of 42 letters. This Name of 42 letters has been taken from the 42 first letters of the History of Creation, as far as [Beth beth] * of the word "Bohu" by various transmutations which are described at length in the *Sepher Pardes*.

Hegemon leads Practicus to Tablet in North.

Hegemon: These are the Qlippoth with their 12 Princes, who are the heads of the 12 months of the year. In the central square are placed Samael and Asmodai. At the South East are the Man, the Serpent and the Elder Lilith, the wife of Samael. At the North East angle are the Ox and the Ass, and Aggareth, the Daughter of Machalath. At the North West angle are the Scorpion and Asimon the unnamed One, and Nehemah. And at the South West are the Lion and the Horse, the Younger Lilith, the Wife of Asmodai.

Hierophant: I have much pleasure in conferring upon you the title of Lord [Lady] of the 27th Path. You will now quit the Temple for a short time, and on your return the Ceremony of your reception in the Grade of Philosophus will take place.

ADVANCEMENT CEREMONY of PHILOSOPHUS

Hierophant: Honoured Hegemon instruct the Practicus in the proper alarm, present him with the necessary admission badge and admit him. (*Done*) In the North West are the Portals of the 29th

* There is a space provided for the text in the brackets. We have filled it with the missing information.

and 28th Paths by which you have symbolically entered this Grade from the ①=10 grade and the ②=9 Grade, respectively, while in the North is the Portal of the 27th Path, by which you have just passed from the Grade of Practicus.

Hegemon leads Practicus forward to Hiereus.

Hiereus: By what symbol dost thou enter herein?

Hegemon: By the peculiar emblem of the Hegemon, which is the Calvary Cross of six squares within a circle.

Hiereus: This Cross embraces as you see Tiphareth, Netzach, Hod and Yesod and rests upon Malkuth. The surrounding circle includes Chesed, Geburah and Malkuth. Also the Calvary Cross of 6 squares forms the cube, and is thus referred to the 6 Sephiroth of Microprosophus, which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod.

Hiereus resumes his seat.

Hierophant (Comes to West of Altar): This is the symbolic representation of the Fall. For the Great Goddess who in the Practicus Grade was supporting the columns of the Sephiroth in the form of the Sign of Theoricus being tempted by the Tree of Knowledge (whose branches indeed, tend upward into the Seven lower Sephiroth, but also tend downwards into the Kingdom of the Shells) reached down into the Qlippoth, and immediately the columns were unsupported, and the Sephirotic system was shattered, and with it fell Adam, the Microprosophus.

Then arose the Great Dragon with seven heads and 10 horns, and the Garden was made desolate, and Malkuth was cut off from the upper Sephiroth by his intersecting folds, and linked unto the Kingdom of the Shells, and the seven lower Sephiroth were cut from the three Supernal in Daath; at the feet of Aima Elohim. And on the heads of the Dragon are the Names and Crowns of the eight Edomite Kings, and upon the horns are the names of the 11 Dukes of Edom.

And because in DAATH was the utmost rise of the Great Serpent

of Evil, therefore is there as it were, another Sephirah, making eight heads according to the number of the eighth Kings. And for the Infernal and Averse Sephiroth 11 instead of 10, according to the number of the Dukes of Edom. And hence were the Rivers of Eden desecrated, and from the mouth of the Dragon rushed the Infernal Waters in DAATH.

And this is Leviathan, the piercing Serpent, even Leviathan, the Crooked Serpent. But between the devastated Garden and the Supernal Eden, Tetragrammaton Elohim placed the letters of the Name and the Flaming Sword, that the uppermost part of the Tree of Life might not be involved in the Fall of Adam.

And thence was it 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 Rivers, so the Son should be crucified on the Cross of the Infernal Rivers in Daath. Yet to do this he must descend unto the lowest first even unto Malkuth and be born of her.

The Grade of Philosophus is referred unto the Sephirah Netzach and the 27th, 28th, and 29th Paths are bound thereto.

The Sign of the Grade is given by raising the arms above the head making with the thumbs and fingers a triangle apex upwards. This represents the element of Fire, to which this Grade is attributed, and also to Spirit which moved upon the Waters of Creation.

The Grip or Token is the general grip of the First Order.

The Grand Word is a name of nine letters יהוה צבאות Tzabaoth.

The mystic number is 28 and from it is formed the Pass Word of the Grade קח, which is Kach*, meaning Power. It should be lettered separately when given.

Unto this Grade and unto the Sephirah Netzach, the Seventh Path of the *Sepher Yetzirah* is referred. It is called the Recondite Intelligence and it is so called because it is the Refulgent Splendour of all the intellectual Virtues which are perceived by the Eyes of the Mind and by the contemplation of Faith.

* The password is קח, which means power, force, might* and is pronounced Ko'ach. קח pronounced "Kach" as found in this text is Hebrew for "to cough up phlegm". Modern Golden Dawn groups often pronounce this as Kach much to the amusement of Hebrew scholars. Still it is better than one Golden Dawn group that insists on pronouncing it Cock!

The distinguishing badge of this Grade, which you will now be entitled to wear, is the sash of a Practicus, with the addition of a bright green cross above the violet cross and the numbers Four and Seven within a circle and a square respectively left and right of its summit, and below the number 31, the numbers 27, 28 and 29 in bright green between narrow parallel lines of the same colour.

This Grade is especially referred unto the element of Fire and therefore the Great Watch Tower or Terrestrial Tablet of the South forms one of its principal emblems.

Hierophant and Practicus move to the South.

Hierophant: It is known as the fourth or great Southern Quadrangle, or Tablet of Fire and it is one of the four Great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the Three Great Holy Secret Names of God *OIP TEAA PEDOCE* which are borne upon the Banners of the South, and the numberless Divine and Angelic names which appertain unto the Element of Fire. The meaning of the other Tablets has been already explained to you.

Hierophant and Candidate move to the Altar

Hierophant: The triangle surmounting the cross upon the Altar, represents the Fire of the Spirit surmounting the cross of Life and of the Waters of Eden. You will note that it thus forms the alchemical emblem of Sulphur. The red lamps at the angles of the triangles are the three fold form of Fire.

Hierophant and Candidate move to the East.

Hierophant: The Portals in the East and North East conduct to the Higher. The others are those of the Paths you have already traversed. This Grade is also related to the Planet Venus. Its Kamea or mystical square is formed of 49 squares containing the numbers from 1 to 49 arranged so as to show the same sum each way. The ruling numbers are 7, 49, 175 and 1252. This Tablet (*indicating it*) shows the mystical Names and Seals drawn from the Kamea of Venus. The Seals are formed by lines drawn from and to, certain numbers upon the Square. The name answering to 7 is AHA, that answering to 49 is HAGIEL, the Intelligence of Venus; that answering to 175 is Qedemel the Spirit of Venus and

lastly that answering to 1252 is BENI SERAPHIM the name of the Intelligence of Venus. On this Tablet is shown the meaning of the symbol of Venus on the Tree of Life. It embraces all the Sephiroth, and is therefore the fitting symbol of the Isis of Nature. Hence also its circle is always represented larger than that of Mercury.

Hierophant resumes his seat. Hegemon leads Candidate to Hiericus. Hegemon, Hiericus, and Candidate move to West.

Hiericus: On this Tablet (*indicating it*) are shown the Paths when arranged with DAATH added to the Sephirothic Tree. It differs from the other and more usual attribution. Furthermore it is not so correct, as Daath is not properly speaking, a Sephirah. On this Tablet (*indicating it*) is shown the arrangement of the Sephiroth in the Four Worlds, each Sephirah with its own 10 Sephiroth inscribed inside, so that the total number is 400, the number of Tau the last letter of the alphabet.

Hiericus resumes his place. Hegemon leads Candidate to Tablet in South.

Hegemon: This is the symbolism of the Altar of Burnt Offering which King Solomon built. It was formed of a four-fold cube, 20 cubits square and 10 cubits high, 10 are the principal parts which you here see classified above, as under the Sephiroth, and forming thus the Triangle of Fire above it.

Hegemon leads Candidate to Tablet in North.

Hegemon: This is the symbolism of the Brazen Sea, which King Solomon made. It was 10 cubits diameter answering to the Sephiroth; the height was 5 cubits the number of the letter נ 30 cubits was its circumference, the 10 cubits multiplied by the Ternary. Beneath the rim were 300 knobs, the number of the Holy letter ו and of the name Ruach Elohim and it stood upon the 12 oxen, answering to the 12 Stars of the Crown of Aima, the Great Mother. It is the synthesis of Binah, containing the Waters of Creation.

Hegemon places Candidate in a seat in West facing Hierophant returns to place.

Hierophant: I now congratulate you, Honour'd Frater (Soror) on having passed through the ceremony of Philosophus and in recognizance thereof, I confer upon you the Mystic title of Pharos Illuminans, which means the Illuminating Tower of Light and I give you the symbol of ASCH, which is the Hebrew word for Fire. And as having attained at length unto the highest Grade of the First Order, and being as it were, the connecting link with the Second Order, I further confer upon you the title of respect of Honour'd Frater (Soror) and I give you the further symbol of Phrath or Euphrates, the 4th River.

Hierophant: 1). In the Name of Tetragrammaton Tzabaoth, I now proclaim that you have been duly advanced to the Grade of Philosophus and that you are Lord (Lady) of the 27th, 28th and 29th Paths.

Hiereus: Honour'd Frater, as a member of this important Grade, you are eligible for the post of Hiereus when a vacancy occurs. You are furthermore expected, as having risen so high in the Order, to aid to your utmost the members of the Second Order in the working of the Temple to which you are attached. To study thoroughly the mysteries which have been unfolded to your view, in your progress from the humble position of a Neophyte. So that yours may be not the merely superficial knowledge which marks the conceited and ignorant man, but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on that Order which has honoured you so far. Your duty is also to supervise the studies of weaker and less advanced brethren, and to make yourself as far as possible an ornament alike to your Temple and to your Order.

MSS lectures* on the following subjects also belong to this grade:

- 1) Tarot on the Tree of Life.
- 2) The Tatwas.
- 3) Polygons and Polygrams.

* This list of lectures was in red, and separated from the main ritual by several lines. This indicates that it may not have been read as part of the rite. This differs from the other grades where such information was included.

- 4) The Shemhamephorasch.
- 5) Geomantic Talismans.
- 6) The Qlippoth.
- 7) Zorastrian (*sic*) Oracles.

Closing

Hierophant: (1). Honoured Fratres and Sorores, assist me to close the Temple in the Grade of Philosophus. Honoured *Hegemon*, see that the Temple is properly guarded. (*Done.*)

Hegemon: (1). Very Honoured Hierophant, the Temple is properly guarded.

Hierophant: Let us adore the Lord and King of Fire. (1). (*All face East.*)

Adoration

Hierophant: Tetragrammaton of Hosts, Mighty and Terrible; the Commander of the Ethereal Armies art Thou. Amen.

All salute. Hierophant quits his throne and goes to Tablet of Fire in South.
All face South.

Hierophant: Let us rehearse the prayer of the Salamanders or Fire Spirits. (1).

Prayer of the Salamanders

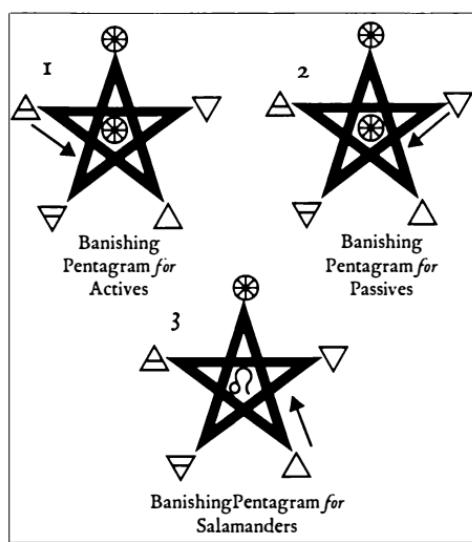
Immortal, Eternal, Ineffable and uncreated Father of All, borne upon the Chariot of Worlds, which ever roll in ceaseless motion. Ruler over the Ethereal Vastness, where the Throne of Thy Power is raised from the summit of which Thine eyes behold all, and Thy pure and Holy ears hear all, help us thy children, whom thou hast loved since the Birth of the Ages of Time. Thy Majesty Golden, Vast and Eternal, shineth above the Heaven of Stars; above them art Thou exalted, O Thou Flashing Fire. There Thou illuminateth all things with Thine insupportable Glory, whence flow the ceaseless

streams of splendour which nourish Thine Infinite Spirit.

This Infinite Spirit nourisheth all, and maketh that inexhaustible treasure of generation which ever encompasseth Thee, replete with the numberless forms wherewith Thou hast filled it from the beginning. From this Spirit arise those most Holy Kings, who are around Thy Throne and who compose Thy court. O Universal Father! One and Alone! Father alike of Immortals and of Mortals!

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 World. Lastly, thou hast created us as a Third Order in our Elemental Empire. There our continual exercise is to praise and to adore Thy desires. There we ceaselessly burn with Eternal Aspiration unto Thee. O Father, O Mother of Mothers, O Archetype Eternal of Maternity and of Love, O Son, the flower of all Sons, Form of all forms, Soul, Spirit, Harmony and Numeral of all Things. Amen.

Hierophant: Making with his sceptre the banishing Circle and Pentagrams.



t.

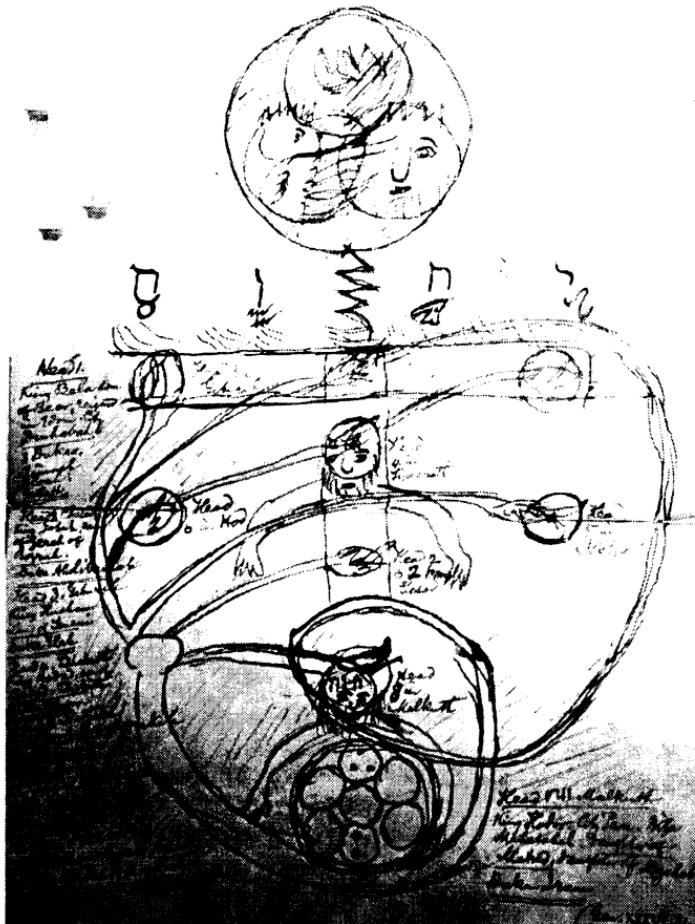
Hierophant: Depart ye in peace unto your abodes and habitations. May the blessing of Elohim be upon you. Be there ever peace between us and you and be ye ready to come when ye are called. ().

Hierophant: Returns to place. All face East.

Hierophant: In the Name of Tetragrammaton Tzabaoth, I declare this Temple closed in the Grade of Philosophus.

Hierophant: (111 111 1). Hiereus: (Repeats.) Hegemon: (Repeats.)

The GARDEN OF EDEN after the FALL

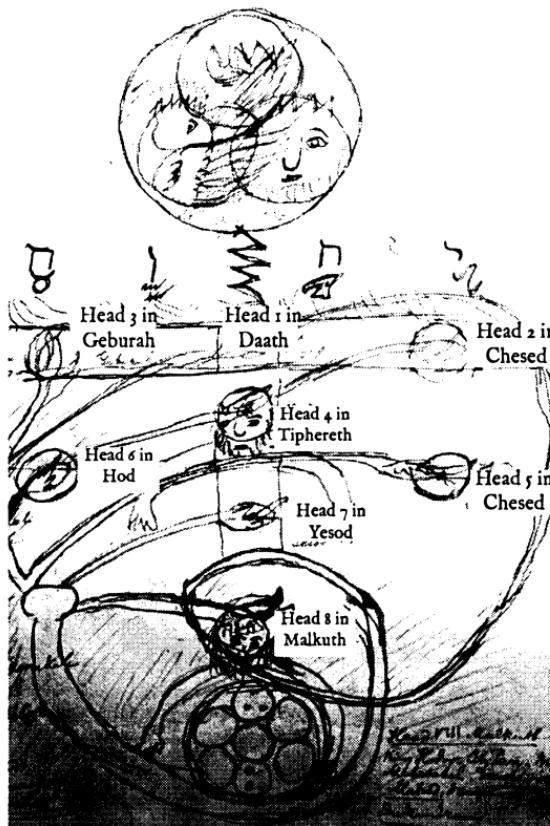


Bundled within the NISI documents was this diagram which was drawn by Edmund Berridge, who was the Chief of the London temple. While it is messy it does give some new information about this diagram which has not been seen before. Firstly notice that there

is water below the Hebrew letters. This is an indication of the Flood, or the Hanged Man Tarot Key. Mathers had been doing some work with this Key to emphasize the "Drowned Giant" legend. Placing water on this diagram is meant to hint at future initiations.

The ritual says that on the Dragon Heads were the names of the eight Kings of EDOM and on his horns the names of the Eleven Dukes of EDOM, for DAATH having developed in the Dragon a new Head, the Seven Headed Dragon with Ten Horns became Eight Headed and Eleven Horned.

Thus the writing down the side lists the names of the Kings of Edom and the Dukes.



Head One

King Bela, son of Beor, reigned in Edom City of Dinhabah. Three Dukes Timnah, duke Alvah, duke Jetheth.

Head Two (Chesed)

King Jobab the son of Zerah of Bozrah. Duke Aholiba'mah.

Head Three (Geburah)

King Husham of the land of Te'mani Duke Elah.

Head Four (Tiphareth)

King Hadad the son of Bedad, the name of his city was Avith.
Duke Pinon.

Head Five (Netzach)

King Samlah of Masre'kah Duke Kenaz.

Head Six (Hod)

King Saul of Reho'both. Duke Teman.

Head Seven (Yesod)

Ba'al-ha'nan the son of Achbor. Duke Mibzar and Magdiel.

Head Eight (Malkuth)

Hadar of Pa'u. His wife's name was Mehet'abel. Duke Iram.



COMMENTARY on the ④=7



IT IS TRAGIC that the Nisi documents fail to provide temple diagrams for this grade. The notebook had spaces for them, but the author never filled them. It makes it hard for anyone to work out what Mathers was trying to do magically in this grade. It is also a sign that the checking of ritual manuscripts in the Berridge temple was lax.

Nisi makes up for it with the Tarot diagrams and the third part of the ritual which has been gutted in the published versions.

There does not appear to have been masks used for this ritual. For a while this has been a bone of contention about whether the Golden Dawn used masks in either this ritual or the ③=8.

Certainly no one in *Whare Ra* could remember them ever being used. The ritual mentions the “priest with the mask of ...,” but in the AO rituals, masks are not listed as being part of the equipment. It appears that the mask reference might suggest the God-forms that are being used at the time.

Nisi has given us two Tarot cards to look at - the Star and the Tower. These are superficially similar to those published by Regardie and Wang and Pat Zalewski. However, there are some differences. The Star card emphasises the water which is being poured from the two jars. The fronds on the Palm Trees have lost the planetary attributions that Zalewski provides and Regardie misses. The Tree of Life has leaves in the later decks, while on this it doesn't.

The Tower lacks a lot of the detail of the *Stella Matutina* decks, although it has more in common with Regardie than Zalewski. Here there are two circles with triangles emerging from the Sun (Zalewski and Regardie have three). The two figures falling from the Tower are different with one seeming to lean out of the window and being sick rather than falling. Mathers has not been shy about depicting the *Qlippoth*. Felkin later tried to replace it by putting the circles in the same form as the geomantic form of Rubeus. NISI also calls it the Tower rather than the Blasted Tower.

The ④=7 text would appear to have been totally unchanged from the Early version of the Ritual, but there has not been a published version of this ritual before. The startling difference is the naming of the 12 princes of the *Qlippoth*. The Hermes Temple in Bristol was theoretically under the control of the Felkins who were running their “Whare Ra” temple in New Zealand. The administration of Bristol by the New Zealand temple was non-existent. Just before Regardie was initiated the English temple had decided to undergo an experiment.

The feeling was that the Golden Dawn rituals were too long and almost a third of the elemental grade rituals were spent presenting diagrams to the candidate. The temple decided to take a hatchet to the elemental grade rituals and remove most of the diagrams and present these to the candidate as part of their course packets.

It is incredibly unlikely that if the Felkins had known of this plan they would have ever approved of it. First to go were the so-called

evil diagrams. The Bristol temple was terrified of black magic and felt that the naming of these beings in open temple would cause the candidate to be overly influenced by evil forces. The names and diagrams related to evil beings were cut from the rituals and were given to the candidate after the rite, often with the whispered advice that the names should not be spoken out-loud.

But the giving of the evil names, which happens throughout the grade rituals always follows a similar exposure to diagrams which show things like the Seven Heavens. The idea is similar to the process of the ①=⑩ where the candidate first experiences pure good and then pure evil so that they can identify these forces and chart a middle way between them.

It was also quite unlikely that the “inepti” of the Bristol Temple, as Regardie was fond of calling them, would have understood the magical implications of what they were doing, or even researched them.

It is myth that the *AO* and Golden Dawn temples closed when the book was published because Regardie had revealed their secrets. The *AO* at the time was using a slightly different ritual than the ones which have been published in *Nisi*. Its elemental grade rituals were more or less the completed ones which we see here. They are more involved than anything seen in Regardie’s *The Golden Dawn. Whare Ra* was doing extremely well and did not suffer any real problems until the 1960s. The Bristol temple appears to have been going until the 1960s and its adepts were still meeting occasionally for rituals until the 1970s.

Part of the reason for this was that Regardie had published the hacked rituals and teachings of the Bristol temple. As far as the existing temples were concerned they still had secrets. The rituals, as published, were lacking the inner mechanics to make them work properly. It is telling that after the publication of the book, Bristol went back to the original *Stella Matutina* rituals, probably after a stiff letter from Mrs Felkin who was still technically its boss.

In the late 1970s, *Whare Ra*, closed its doors and burnt most of its material. The direct lineage of the Golden Dawn was ended. While the rest of the world was unaware of the death of *Whare Ra*, something significant did happen around the same time. Chic Cicero and other Regardie friends decided to restart the order. To

do this they depended on Regardie's book and memories from the man himself and this is where the holes started to become obvious.

People were expecting an awful lot from Regardie. According to Bristol records he only ever attended Bristol seven times during a two and a half year period. To expect someone in their eighties to remember details of a ritual that took place 40 years earlier was unfair. It is clear that he relied on his book, like many other people would do as they followed the Ciceros in the resurgence of the "Hermetic Order of the Golden Dawn" that followed.

When we installed the full versions of the elemental grade rituals within the *Magical Order of the Aurora Aurea* we found that the ④=7, in particular, was a lot longer.

Superficially, the candidate is led to one of the diagrams by an officer who appears to read out what was on it. It seems pointless. Indeed some modern Golden Dawn orders, if they use the diagrams at all, slap photocopies on the floor of the temple and casually mention them. The one exception to this appears to be the elemental tablets, which are accorded a high status as magical tools.

In Whare Ra each diagram was seen like a magical implement and an important part of the ritual. Percy Wilkinson, a ⑥=5, once told me that the officer had to use the diagram to stimulate the candidate's Ruach. For years I wondered what he meant and experimented with sending a ray through the diagram into the candidate's heart centre. This has changed over the years. The candidate is shown the diagram, the godform of the officer is extended over the candidate and an image of the diagram is projected onto their sphere of sensation. Depending on the diagram this creates an effect.

For a while I assumed that the diagrams were providing a set of symbols for the candidate to understand unconsciously. But the result is more direct and the diagram shapes the candidate's sphere of sensation to bring about change. The elemental grade rituals are a form of psychic surgery where the diagrams shape the candidate's sphere in their own image.

When you look at the diagrams it seems strange that some of the information is repeated in various grades. For some reason, geomantic figures are shown in all the grades, lineal figures are also shown in different variations, as are tarot cards. We are shown

several versions of Qlippoth diagrams which feel out of place in an initiation of light.

The presentation of the geomantic figures enables the energy of the initiation to be earthed so that there is a physical result from the initiation. The geometric shapes of the lineal figures would cause the candidate's sphere of sensation to correctly align at a Briatic level.

There are many diagrams with trees on them in which planetary symbols are overlayed upon them. The effect of these is to open the sphere of sensation to the implications of planetary force on the personal Tree of Life.

There are some traditional Golden Dawn diagrams where the "magic implement effect" must be limited. One "diagram" is a shopping list of tarot attributions which would have had limited symbolic effect. There are others which have since gone missing and we have to build them based on their description. In a couple of cases this has proved difficult, but was resolved by groups that use the full rituals. For example, in the *Magical Order of the Aurora Aurea*, we re-drew them so that they were more graphical.

There were some other things that were cut from the elemental grade rituals. These included the Hierophant outlining the knowledge that the candidate would have to learn in the grade. This appears to have been cut because it was no longer relevant as the tests covered new things. However, it was a function of this point of the ritual in that it set the candidate's sphere of sensation so that it would be adjusted to magically receive the information in the future. It could have been adapted, but it never was. Bristol cut the lines completely.

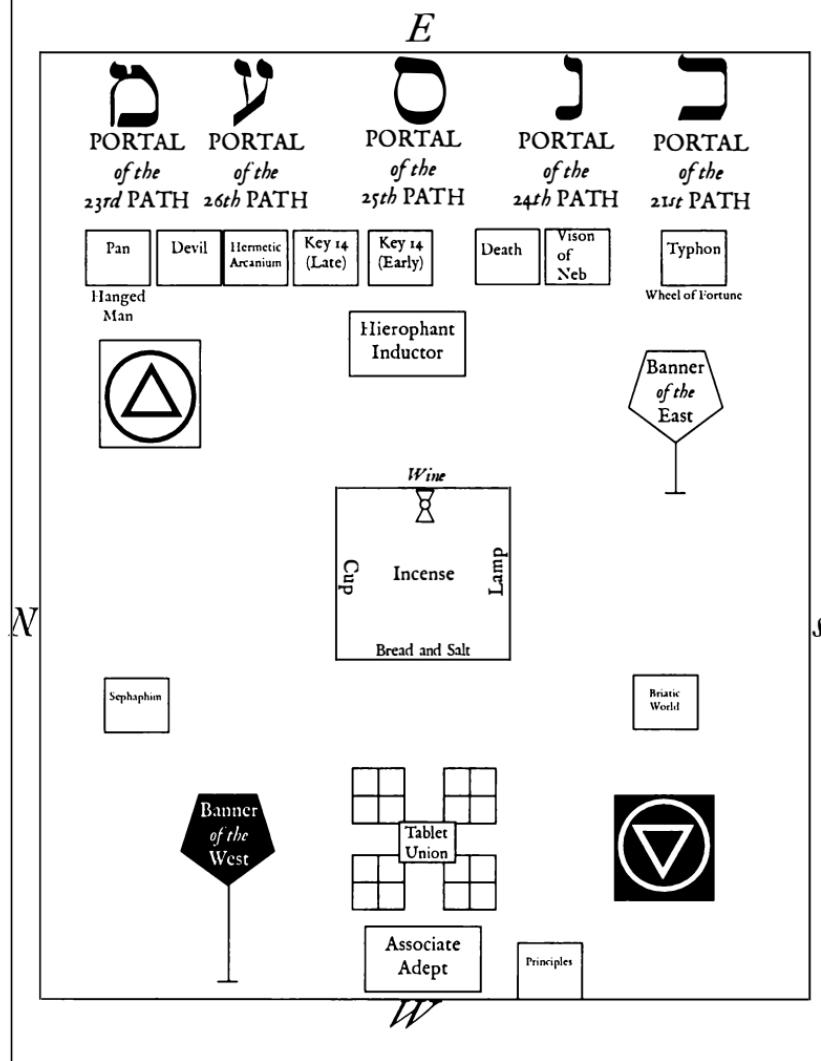


RITUAL of the PORTAL

$(5)=6$



TEMPLE arranged for the PORTAL CEREMONY



Note: two diagrams are reversed from both the Equinox and Westcott's (See

Commentary). Pan should be next to Key 15 and Typhon next to Key 13

Officers

V.H. Hierophant Inductor (H.I)

V.H. Associate Adept. (A.A.)

Opening

Hierophant Inductor: (1111 1). Very Honoured Fratres and Sorores, assist me to open the Portal of the Vault of the Adepts. Very Honoured Associate Adept, see that the entrance is closed and guarded.

Associate Adept: Very Honoured Hierophant Inductor, the entrance is properly guarded.

Hierophant Inductor: Very Honoured Fratres and Sorores give the signs of:-

- ①=① Grade of Neophyte.
- ①=⑩ Grade of Zelator.
- ②=⑨ Grade of Theoricus.
- ③=⑧ Grade of Practicus.
- ④=⑦ Grade of Philosophus. (*All done.*)

Very Honoured Associate Adept, what is the additional mystic title bestowed on a Philosophus as a link with the Second Order?

Associate Adept: פָּרָת. [Phrath.]

Hierophant Inductor: To what does it allude?

Associate Adept: To the fourth river of Eden.

Hierophant Inductor: What is this Sign? (Gives it.)

Associate Adept: The sign of the rending asunder of the Veil.

Hierophant Inductor: What is the answering sign?

Associate Adept: The sign of the closing of the Veil. (Gives it.)

Hierophant Inductor: What is the Word?

Associate Adept: פ. [Peh.]

Hierophant Inductor: ר. [Resh.]

Associate Adept: ק. [Kaph.]

Hierophant Inductor: ט. [Tau.]

Associate Adept: The Whole word is פָּרָכֶת [Paroketh] meaning the Veil of the Tabernacle.

Hierophant Inductor: In and by that Word, I declare the Vault of the Adepts duly opened.

(*He and all then makes the Quabalistic* signs of the + and repeats the words.*) Unto thee oh Tetragrammaton be ascribed Malkuth, Geburah, Gedulah unto the ages! Amen.

Hierophant Inductor: (1111 1). *Associate Adept:* (1111 1).

Admission

Hierophant Inductor: Very Honoured Fratres and Sorores, our Honoured Frater (or Soror) (*Motto*) having been a member of the ④=7 grade of Philosophus for a period of 7 months, has passed the 5 examinations prescribed for admission to the Second Order, and has been duly approved.

Very Honoured Associate Adept, see that he is duly prepared by wearing the sash of a Philosophus, present him with the Admission Badge, and place him in the West between the Banner and the Black Pillar, before the Elemental Tablets, but facing the East.

Associate Adept places Philosophus as directed. Takes the Admission Badge (Lamen of Hiereus) from him and resumes seat.

Associate Adept: Give the signs, grips, words, numbers from the ①=① grade of Neophyte to the ④=7 grade of Philosophus

*The Nisi spelling differed from the traditional spelling in the A.:O.: which was Qabalah.

inclusive.

Philosophus (does so): ①=① - Har-par-krat.

①=⑩ - ۵۵. נָהָר אֶרְזָה.

②=⑨ - ۴۵. סְדֵי אֶל חַי. תַּה.

③=⑧ - ۳۶. אֱלֹהִים צָבָא וְתַהֲאָה. (sic)

④=⑦ - ۲۸. יְהֹוָה צָבָאָה. כְּחָה. (sic)

Associate Adept: Honoured Frater Pharos Illuminans, what was the additional mystic title bestowed upon you in the ④=⑦ grade as a link with the Second Order?

Philosophus: פְּרָת. [Phrath.]

Associate Adept: To what does that name allude?

Philosophus: To the fourth river of Eden.

Associate Adept passes the candidate to the East.

Associate Adept: Very Honoured Hierophant Inductor, I present to you our Honoured Frater as a Candidate duly prepared for admission to the Second Order.

Hierophant Inductor: Very Honoured Associate Adept, your presentation shall be attended to, but before we proceed our Honoured Frater must pledge himself to certain conditions.

Honoured Frater Pharos Illuminans, the first and lowest Order of the G.D. in the Outer is, as it were, probationary to the Second Order. In it much information is imparted, and the manner in which the various examinations are respectively passed, as well as the general demeanour of the initiate in the Order and towards its members gives reliable indications of his fitness for further advancement. It also offers a firm and solid basis and foundation of preliminary knowledge whereon to erect a more extended superstructure of practical application.

* Should be שְׁדֵי אֶל חַי. מָה.

[†] Should be אֱלֹהִים צָבָאָה. אֱלֹהָה.

[‡] Should be יְהֹוָה צָבָאָה. כְּחָה.

But with increase of knowledge, comes increase of responsibility, the height to which you have advance in the Order gives you greater influence amongst its members and the knowledge you attain may be used either for good or evil, I therefore now ask you, before proceeding further in the Order to pledge yourself to the following promises laying your hand on the Central Tablet in the midst of the Four Elemental Tablets and saying at each affirmation "I do".

First, do you solemnly promise on your honour as a *Philosophus* never to reveal the secrets of the 24th, 25th and 26th paths to members of the First Order of the G.D. in the Outer, save in the manner which and with the sanction by which you now receive them; and especially never to divulge the same to the outer and uninitiated world?

Philosophus: I do (*laying right hand on Tablet of Union*).

Hierophant Inductor: Do you further solemnly promise to use your influence and example in the Order only for the honour of God and the welfare of its members, and never to be a stirrer up of strife of schism or of opposition to the Chiefs of the Order?

Philosophus: I do.

Hierophant Inductor: Do you further solemnly promise to use whatever practical occult knowledge you may now, or at any future time possess, for a good end alone?

Philosophus: I do.

Hierophant Inductor: And lastly, do you solemnly promise to exercise brotherly love, charity and forbearance toward the members of the Order, neither slandering, backbiting nor reviling them whether you have cause for the same or not, but uniting with them to form a fabric of mutual confidence and support; and to uphold the authority of the Chiefs of the Order?

Philosophus: I do.

Hierophant Inductor: Then you will take the Banner of the West in your left hand, place your right hand upon the Black Pillar, and

say after me, "I undertake to maintain the Veil between the First and Second Order, and may the Powers of the Elements bear witness to my pledge."

Philosophus repeats pledge after Hierophant Inductor.

Associate Adept (gives back Admission Badge saying): This Admission Badge represents, as you are aware, the peculiar emblem of the Hiereus of a Temple of the 1st Order, you will observe that the Outer Circle includes the four Sephiroth, Tiphareth, Netzach, Hod and Yesod of which the first three mark the angles of the inscribed triangle while the connecting Paths of 1, 2, and 3 form its sides. In the centre is the Path of 0 through which is the passage for the rending asunder of the Veil. This is then a fitting Lamen for the Hiereus as establishing the Link between the first and second Orders, while the white Triangle established within surrounding darkness is circumscribed, in its turn, by the Circle of Light. (*Puts Admission Badge aside, and leads Philosophus to the foot of Altar.*)

Hierophant Inductor (showing Hierophant Lamen to candidate): Let me first direct your attention to a brief explanation of the Lamen of the Hierophant, and of the Banner of the East; thus completing your knowledge of the emblems appropriated to the officers of a temple of the First Order. This Lamen is a synthesis of Tiphareth to which the Calvary Cross of 6 Squares, forming the cube opened out, is fitly referred. The two colours red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolical of the reconciliation of the celestial enemies, Fire and Water, for the reconciling Yellow unites with the Blue in Green, which is the complimentary colour of Red. And with Red is Orange which is the complimentary colour of blue.

The small inner circle placed upon the Cross alludes to the Rose which is conjoined therewith in the Rose & Cross of our Order.

The field of the Banner of the East is white, the colour of light and purity.

As in the previous case the Cavalry Cross of 6 squares is the

number six of Tiphareth, the yellow cross symbolises the solar Gold, and the Cubical Stone bearing in its centre the sacred Tau T or Cross of life, and having bound together upon it the form of the Macrocosmic Hexagram, the Red Triangle erect of Fire and the Blue Triangle inverse of Water, the Ruach Elohim and the Waters of Creation.

The six angles of the Hexagram described upon the Tree of Life will give the planets referred to it as follows:-

Daath = Saturn.

Geburah = Mars.

Hod = Mercury.

Chesed = Jupiter.

Netzach = Venus.

Yesod = Moon.

While in the centre is the Sun of Tiphareth.

Before you upon the Altar is the diagram of the Sephiroth and Paths with which you are already well acquainted, having marked thereon the grade of the Order corresponding to each Sephiroth and the Tarot Keys appropriated to the several parts.

You will further note that the First Order includes Malkuth, answering to the Neophyte and Zelator and the Element of Earth. Yesod to Theoricus and Air. Hod to Practicus and Water. Netzach to Philosophus and Fire. Of these the last 3 grades alone communicate with the Second Order, though cut off from it by the Veil which may only be drawn aside by the Philosophus who has passed the 5 examinations symbolic of the 5 paths leading from the First Order and who has been duly approved by the Higher Powers.

The three grades of the Second Order are entitled Adeptus Minor, or Lesser Adept, ⑤=6 answering to Tiphareth, the reconciler in the midst of the Sephirotic tree.

Adeptus Major or Greater Adept, ⑥=5 answering to Geburah, and Adeptus Exemptus, or Exempt Adept, ⑦=4 answering to Chesed.

Observe that the Air in Yesod is Reconciler between the Fire of Netzach and the Water of Hod, even as upon the altar before you the smoke of the incense ascends between the Red Lamp and the Cup.

Let me further recall to your memory that the Paths of P , W , and N leading from Malkuth make נשׁ (Qesheth) the Bow, the Rainbow of Promise stretched across the Earth. From the centre of that Bow of mingled colours, proceeds through Yesod the path of O to which is fittingly attributed the sign of Sagittarius, the arrow symbolically cleaving its way upwards to the throne of the Sun in Tiphareth.

Thus proceeding by the straight and narrow central path, you will not be opposed by the sinister symbolism of and contained in Nun and Ayin, Scorpio and Capricorn, Death and Typhon*.

Hierophant Inductor: Before you in the East are represented the 5 Portals of the 21st, 24th, 25th, 26th, and 29th Paths[†], thus shadowing forth by their numbers the eternal symbol of the Pentagram.

For 5 will divide without remainder, the number of the letter of each of these Paths.[‡]

Letter of 21st Path is $\text{D} = 20$ divided by five = 4.

Letter of 24th Path is $\text{J} = 50$ divided by five = 10.

Letter of 25th Path is $\text{O} = 60$ divided by five = 12.

Letter of 26th Path is $\text{Y} = 70$ divided by five = 14.

Letter of 23rd Path is $\text{N} = 40$ divided by five = 8.

As it will those of all the Paths from Yod, the 20th to Tau the 32nd inclusive, as also the sum of their numbers.

Regarding the 5 Paths, I will now ask you to observe that the Tarot Keys attached to 4 of them, *viz.*: the Wheel of Fortune, Death, the Devil and the Hanged Man, are of more or less sinister and terrible import; Death and the Devil especially so, symbolising as it were, the opponents of Metatron and Sandalphon, and that only the symbol of Temperance appears to promise aid. Therefore by the straight and narrow path of Samekh let the Philosophus advance like an arrow from the centre of the Bow of Promise נשׁ ; for by this

* This should say "Death and the Devil", which are the two Tarot Keys indicated by the Hebrew letters and the Astrological Signs.

[†] This should read "Portals of the 21st, 24th, 25th, 26th, and 23rd Paths" as indicated in the Temple Diagram.

[‡] There is an astrisk here referring to the table below. The table was inserted in red ink, and was for instruction and probably not read out.

hieroglyphic of the arrow hath Sagittarius ever been represented.

And, as this sign of Sagittarius lieth between the signs of Scorpio - Death and Capricorn - the Devil,* so had Jesus to pass through the wilderness and be tempted of Satan, but Sagittarius the Archer is a bicorporate sign the Centaur. *i.e.*, the Man and the Horse combined.

Recall what was said unto thee in the passage of the 31st Path of Fire leading unto the ③=8 grade of Practicus.

“Also there is the Vision of the Fire Flashing Courser of Light, or also a child borne aloft on the shoulders of the celestial steed, fiery or clothed with gold or naked, and shooting from the bow shafts of light, and standing on the shoulders of the horse. But if thy meditation prolongeth itself, thou shalt unite all these symbols in the form of the Lion. For thus wilt thou cleave upwards by the Path of Samekh through the 6th Sephirah unto the Path of Ȑ, answering unto Leo the lion, the reconciling path between mercy and severity, Chesed and Geburah beneath whose centre hangs the glorious Sun symbol of Tiphareth.

Very Honoured Associate Adept, you will explain to the Philosophus the 13th Key of the Tarot and the symbol of Typhon.



Associate Adept: The 13th Key of the Tarot represents the figure of a skeleton upon which some portions of the decaying flesh

* In the NISI manuscript there is a footnote which was written by someone who signed themselves QVC Claudet Q.A. It reads: “The Proverb ‘Between the Devil & the Deep Sea’ seems to illustrate this symbolism. The deep sea = Scorpio symbol the waters of death”.

still remain. In a field with the scythe of death, he is reaping the fresh vegetation which springs from the corrupting bodies buried therein, fragments of which, such as heads, hands and feet appear above the soil, bones are also seen strewn about the surface. One of the heads still bears a kingly crown, the other is apparently that of a person of little note, showing that Death is the equaliser of all conditions.

The 5 extremities of the body delineated by the head, hands and feet allude to the power of the number 5, the letter Heh, the pentagram comprehending the concealed spirit of life and the 4 elements the originators of all living forms.

The sign of Scorpio especially alludes to stagnant and foetid water and to that property of the moist nature which initiates putrefaction and corruption, the eternal change from Life to Death, and through Death to Life is symbolized in the grass which springs from, and is nourished by putrefying and corrupting carcasses.

The herbage in its turn affords food to animals and to men, which again when dead nourish vegetable life and bring it to growth and perfection.

This is further shown by the figure itself putrefying and decay[ing] as it “reapeth the grass of the field”.

“As for Man, his days are as grass; as a flower of the field so he flourisheth.”

The top of the scythe forms the Tau, the Cross of Life showing that what destroys also renews.

The whole is a representation of the eternal transmutations of the Life of Nature which re-forms all things in fresh images and similitudes.

This symbol also represents the corrosive and destructive action of the internal Fire, as opposed to the Celestial, the Dragon of the Waters; the Typhon* of the Egyptians who always slays Osiris which latter yet arises again in Horus.

The Scorpion, Serpent and Eagle delineated upon the figure of Death in the more ancient forms of the Key refer to the mixed and transforming (therefore deceptive) nature of that emblem.

Behind him is the symbol of the Nameless One, representing the

* Nisi adds a doodle of a snake and has labelled it “Apep or Apophis, the adversary of Ra.”

seed, yet in its germ, not yet differentiated into life, and therefore incapable of definition.

The Scorpion is the emblem of ruthless destruction. The snake is of the mixed and deceptive nature serving alike for good or evil, and the Eagle is the higher and divine nature yet to be found therein; the Alchemic Eagle of distillation; the renewer of life, and it is said:- "Thy youth shall be renewed like the Eagle;" great indeed and many are the mysteries of this terrible Key. (*Takes up and shows figure of Typhon.*)

This drawing represents the symbolic figure of Typhon the destroyer; the 11 circles represent the 11 averse sephiroth of the Qliphoth, he stands upon earth and ocean, and his head as if lost in the clouds; the colossal image of evil and destruction.

The brow denotes the confusion of opposing elemental forces in the higher regions of the air, and the confusion of mind and madness of Man.

The eyes are the devouring flames of lust and violence. The breath is storm and devastation and rage. Alike in the Universe which is the greater world and in man who is the lesser. The arms and hands are the swift executors of evil works; and the bringers of pestilence and Disease.

The heart is malice and envy in man and the nourisher of germs of evil in the atmosphere, which latter are again symbolised by the numerous & twining serpents.

The 24th Path of the *Sepher Yetzirah* to which the Tarot Key of Death is referred is called the Imaginative Intelligence and it is so called because it giveth form to all similitudes which are created in like manner similar to its harmonious elegances, for the outward forms always follow the hidden law, and thus from chaos is produced harmony just as the flower in beauty is nourished by matter in decay.

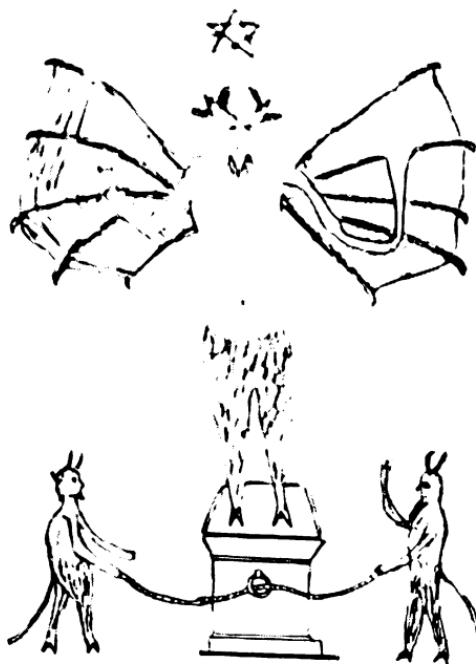
Hierophant Inductor: Very Honoured Associate Adept, you will explain to the Philosophus the 15 Key of the Tarot and the symbol of Pan.

Associate Adept: The 15th Key of the Tarot represents a goat-headed, satyr-like Demon whose legs are hairy and feet cloven standing upon a cubical altar. He has heavy bat-like wings and in his left hand, which points downwards, he holds a lighted torch,

and in his right, which is elevated, a horn of water. The left hand points downwards to show that it is the infernal evil burning, not the celestial and life-giving flame which is kindled in his torch.

Just as when the Sun is in Capricorn, to which cold and earthy zodiacal sign this key corresponds, the Solar light is at its weakest, and the natures of cold and moisture predominate over those of heat and dryness.

The cubical altar represents the Universe, right and left of it, and bound thereto by a cord attached to a circle which typifies the centre of the earth, are two smaller demons, one male, the other female, they hold the cord in their hands.



The whole figure shows the gross generative powers of Nature on the material plane; and is analogous to the Pan of the Greeks, and the Egyptian goat of Mendes, the symbol of Khem. In certain respects this Key represents the brutal forces of nature, which to the unbeliever only obscure and do not reflect the luminous countenance of God.

It also alludes to the natural powers of sexual generation, thus therefore this Key fitly counterbalances the symbol of Death on

the other side of the Tree of Life.

Of the smaller demons, one points down, and one upward, answering to the position of the hands of the central figure.

Beneath his feet are Pentagrams, on these he tramples (whence come their title of the Wizard's foot) and his head is covered by the evil and reversed Pentagram. As his hands bear the Torch and the Horn, the symbols of Fire and Water, so does his form unite the Earth in his hairy and bestial aspect, and the Air in his bat-like wings. Thus he represents the gross and materialized Elemental Forces of Nature, and the whole would be an evil symbol, were it not for the pentagram of light above his head which guides and regulates his movements.

He is the eternal renewer of all the changing forces of creation in conformity with the laws of the All Powerful One, Blessed be He, which controlling laws are typified by the Pentagram of Light surmounting the whole.

This key is an emblem of tremendous force. Many and universal are its mysteries. (*Showing drawing of the god, Pan.*)

This drawing represents the symbolic figure of Pan, the Greek God of Nature. He stands upon the Cube of the Universe holding in his right hand the pastoral staff of rural authority and in his left the 7 reeded pipe symbolic of the harmony of the planetary spheres.

The 9 Circles represent the 9 lower Sephiroth, Kether being omitted and only those which are included in the symbol of Mercury on the Tree of Life.

The ruddy face is the heat of the Earth. The horns are the rays. The body contains the Elements and the Cube is the firm basis.

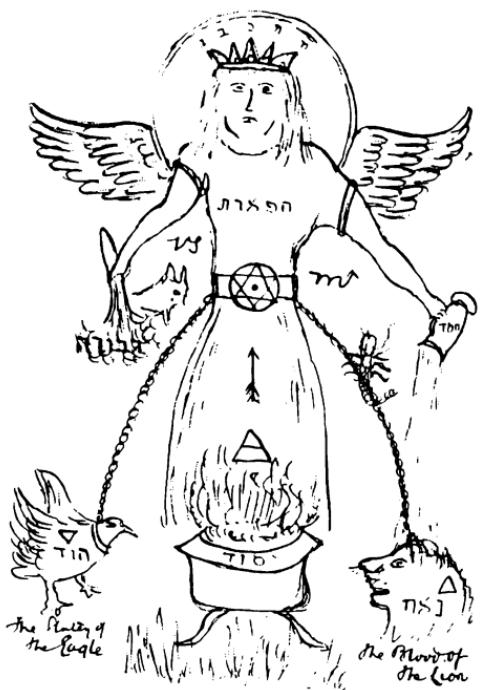
Observe that the upper part of the figure is human, growing more bestial as it nears the earth.

The 26th Path of the *Sepher Yetzirah*, to which the Tarot Key of the Devil is referred, is called the Renovating Intelligence, because, by it, God the Holy One, reneweth all the changing forms which are evolved by the Creation of the World.

Hierophant Inductor shows upon the Altar the 2 forms of the 14th Key of the Tarot to Philosophus who stands at its west side.

Hierophant Inductor: This drawing represents the earlier ancient form of the 14th Key of the Tarot, for which the later & more usual form was soon substituted and named Temperance as better representing the natural symbolism of the Path of Samekh; the earlier figure being considered not so much a representation of this alone as the synthesis of that and others combined. The later figure is, therefore, better adapted to the more restricted meaning.

The more ancient form shows us a female figure, wearing a crown of 5 rays, symbolising the 5 principles of Nature, the concealed spirit (Akasa) and the 4 elements, Earth, Air, Fire & Water. Above her head is a halo of light; on her breast is the Sun of Tiphareth. The 5-rayed crown further alludes to the 5 Sephiroth; Kether, Chokmah, Binah, Chesed and Geburah.



Chained to her waist are a Lion and an Eagle between which is a large Cauldron, whence arise steam and smoke.

The Lion represents the Fire in Netzach, the blood of the Lion, and the Eagle represents the Water in Hod, the gluten of the Eagle whose reconciliation is made by the Air in Yesod uniting with the volatilized Water rising from the cauldron through the

influence of the Fire beneath.

The chains which link the Lion and the Eagle to her waist are symbolic of the Paths of J and Y , Scorpio and Capricorn, as shown by the Scorpion and the Goat in the background.

In her right hand, she bears the Torch of Solar Fire elevating and volatilizing the water in Hod by the fiery influence in Geburah, while with her left hand she pours from a vase the water of Chesed to temperate and calm the fire in Netzach. (*Showing later form.*)

This later form is the usual figure of Temperance symbolised in a more restricted manner than the preceding, the peculiar properties of this Path.



It represents an Angel with the Solar emblem of Tiphareth on her brow, and the wings of the aerial and volatilizing nature, pouring together the fluidic fire and the fiery water thus combining, harmonising and temperating the opposing elements.

One foot rests on dry and volcanic ground; in the background of which is a volcano, whence issues an eruption.

The other foot is on the water on whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square, the emblem of rectitude.

The whole figure is a representation of that straight and narrow way of which it is said "few there be that find it" which alone leads

to the higher and glorified life. For to pursue that steady and tranquil mean between two opposing forces, is indeed difficult, and many are the temptations to turn aside either to the right or the left wherein, remember, are but to be found the menacing symbols of Death and the Devil.

The 25th Path of the *Sepher Yetzirah* to which the Tarot Key of Temperance is referred, is called the Intelligence of Probation, and is so called because it is the primary temptation by which the Creator trieth all righteous person. That is, that in it is ever present to the temptation to turn aside to the one hand or to the other.

Very Honoured Associate Adept, place the Red Lamp from the Altar in the right hand of the Philosophus and the Cup of Water in his left hand. (*Done.*)

Let this remind you once more that only in and by the reconciliation of opposing forces is the pathway made to true occult knowledge and practical power. God alone is mighty and truth alone shall prevail.

Evil is but weakness and the power of evil magic exists but in the contest of unbalanced forces, which in the end will destroy and ruin him who hath subjected himself thereto.

As it is said:

“Stoop not down, for a precipice lieth beneath the earth, a descent of 7 steps; and therein is established the throne of an evil and fatal force. Stoop not down into that dark and lurid world; defile not thy brilliant flame with the earthly dross of matter. Stoop not down, for its splendour is but seeming, it is but the habitation of the sons of the Unhappy.”

(*Replaces lamp and cup.*)

(*Shows Diagram of Nebuchadnezzar.*)

This is the Image of the Vision of Nebuchadnezzar which was shown you in the passage of the 27th Path, leading to the ④=7 Grade of Philosophus.

“Thou, oh King, sawest and beheld a great image. This Great Image, whose brightness was excellent stood before thee and the form thereof was terrible. The head of the image was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs

of iron and his feet part of iron and part of clay. Thou sawest, until that a stone was cut out without hands, which smote the Image upon his feet that were of iron and clay and broke them in pieces. Then were the iron and clay and the brass and silver and the gold broken in pieces together and became like the chaff of the summer threshing floors. And the wind carried them away so that no place was found for them. And the stone that smote the image became a great mountain and filled the whole earth.

Thou, oh King art a King of Kings, for the God of Heaven hath given unto thee, the Kingdom & the Power, the Strength and the Glory, Amen!

Thou art this head of Gold! Thy head represents symbolically in thee, the dominion of the Divine reigning over the rest of the Body.

The Silver is the world of the Heart; the Brass the material passions, the Iron of the Legs is the firm strength and the feet of Iron and Clay form the equilibrated basis.

Thou art this head of Gold, and the stone made without hands is the eternal stone of the Wise by whose aid the regeneration of all things is accomplished.

(Showing drawing of symbol of the Hermetic Arcanum.)

This symbol represents the great Hermetic Arcanum. The feet of the figure rests upon the Earth and in the Sea. In the hands are represented the Hot and Moist natures, symbolized by the Torch and the Horn of Water. These are further strengthened by the Solar & fiery emblems of the King and the Lion, with the Lunar and watery emblems of the Queen and the Dolphin.

Above the whole figure rise the Wings of the Aerial Nature, the reconciler between the Fire and the Water. At the angles of the large triangle are represented the Sun and the Salamander, emblematic of the Soul; the Moon and the Bird symbolizing the Spirit, and the Cubical Stone alluding to the material nature of the Body.

These three further find their correlations in the three alchemical principles. Within the large circle is inscribed a Heptagram bearing the 7 planets upon its angles in their natural order.

The symbol of Sulphur is allotted to Mars, that of Mercury to the planet Mercury, and that of Salt to Saturn, which latter

is represented black, to show the primal darkness before the Creation of Light.

The 7 small circles represent and symbolise the alchemic regimen of each planet. In the centre of all is the head of the Green Lion. The inscription of 7 worlds (*sic*)*, may be thus translated:- "Visit thou the inner parts of the Earth, by rectifying thou shalt find the hidden stone."

Compare this symbol with the Angel described in the 10th chapter of the Apocalypse of St. John.

"And I saw another mighty Angel come down from Heaven, clothed with a cloud, and a rainbow was above his head and his face was as it were the Sun, and his feet were as Pillars of Fire; and he had in his hand a little book open, and he set his right foot upon the sea, and his left foot upon the Earth, and he cried with a loud voice as when a lion roared. (The Green Lion, the path of Teth above Tiphareth, referring to Leo.)

"And when he had cried aloud, seven thunders uttered their voices (that is the Power of the 7 represented under the regimen of the planets) and when the 7 thunders had uttered their voices, I was about to write, but I heard a voice from heaven saying unto me; 'Seal up those things which the 7 Thunders have uttered, and write them not'."

This symbol of the *HERMETIC ARCANUM* is also to be found represented in the Alchemic book called *Abzy*†, which was written by one of our Ancient Brethren. Note finally that the Dragon issuing from the Cave represents the volcanic fire.

Hierophant Inductor: The pass sign from the First to the Second Order is given thus:- by extending the hands in front of you, palms outwards, and by separating them as if in the act of rending asunder a veil or curtain. (*Gives it.*)

The answering sign is the converse of this, and is given by the hands being widely separated, palms turned inwards, and then raised higher; they are then brought together in the attitude of

*Should be "words".

†This was corrected in *Nisi to Alzi*, but it should actually read *Alze*. *The Book of ALZE* was published in 1625, in both German and Latin. It is a rather obscure text, which gives us an indication of the depths of Mathers' search in compiling material for his Second Order. A translation of the text, accompanied by the VITRIOL diagram, appears in *The Hermetic Museum* by A.E. Waite's (1893).

closing a veil or curtain.

(Shows answering sign.)

You will now give me both these signs. The one is always to be followed by the other.

Philosophus is instructed by Associate Adept gives both signs.

Hierophant Inductor: The password is Paroketh meaning the Veil of the Tabernacle and it is exchanged by letters thus:-

Hierophant Inductor: Peh.

Philosophus: Resh.

Hierophant Inductor: Kaph.

Philosophus: Tau.

(The 4 letters are repeated with Philosophus beginning.)

Hierophant Inductor: I now invest you with the sash of the Second Order which is white bordered with Gold, with the Emblem of the ⑤=⑥ Grade embroidered in Gold thereon, and also those of the 24th, 25th and 26th paths alluded to in this Grade.

It is worn over the opposite shoulder, namely the left, to the sashes of the 1st Order, and until you have received the full grade of Adeptus Minor ⑤=⑥ you will wear it crosswise with the sash of a Philosophus, thus showing that you have entered the Portal of the Vault of the Adepts.

The Very Honoured Associate Adept will now explain to you the meaning of the Tablet of Union, connecting the 4 elemental Tablets, and then also the Diagrams which are placed in the North, South and West.

(Associate Adept conducts Philosophus to the West.)

The smaller tablet in the centre of the 4 Elemental Tablets is called the connecting Tablet, or Tablet of Union; and it is used to join certain letters to particular Names and Letters contained in each of the Lesser Angles of the Tablets in general.

In the first line are the letters *EXARP* which are used to bind together the 4 Lesser Angles of the First or Great Eastern Quadrangle or Tablet of Air. The letters of the Second line are

used with the Tablet of Water. Those of the 3rd line with the Tablet of Earth, and those of the fourth line with the Tablet of Fire.

As after you have taken the full ⑤=⑥ Grade of Adeptus Minor, a lecture will be handed to you on loan describing the complete use and manner of working these Tablets, I will not now further enter into the subject.

(Hands diagram of the Latin words analysed.)

This Tablet represents the symbolic manner in which certain Latin Names have been used by our Ancient Brethren. The sentence "Visita Interiora Terrae Rectificando Invenies Occultum Lapidem Veram Mediumam" is with the exception of the last two words, the same as that surrounding the Circle on the symbol of the Great Hermetic Arcanum, which was explained to you in the East.

You will note that the initials of the words in this sentence make the word: VITRIOLUM; Vitriol, or Sulphuric Acid. Furthermore the words, Vitriol, Sulphur, Mercury, each consists of seven letters, answering to the Alchemical Powers of the 7 Planets.

The initials of the sentence "Subtilis Aqua Lux Terrae" "the subtle fluid the light of the Earth" makes up the word SALT, and further the 4 words of the sentence answer to the 4 Elements.

Subtilis = Subtle = Air - \triangle .

Aqua = Fluid = Water - ∇ .

Lux = Light = Fire - \triangle .

Terrae = Earth = Earth - ∇ .

And the 4 words united give 20 letters, that is the Product of 4 the number of elements, multiplied by 5, the number of the Pentagram. The Latin words "Fiat Lux" mean "Let there be Light." And consists of 7 letters.

The letters of "Fiat" form the initials of:

Flatus = Air.

Ignis = Fire.

Aqua = Water.

* This should read "Visita Interiora Terrae Rectificando Invenies Occultum Lapidem Veram Medicinam."

Terra = Earth.

These 4 names again yield 20 letters as in the previous case. The word "Lux" is formed from the Angles of the Cross + .

Associate Adept conducts Philosophus to the Tablet in the South and continues:-

These are the seven Palaces of Holiness in the Briatic World.

The first is the Palace of the Holy of Holies, answering to Kether, Chokmah and Binah and the Divine Name, אל, Al or El.

The Second is the Palace of Love answering to Chesed & the Divine Name: מַצְפָּן Matz-Patz which will be found to be a Temura of Tetragrammaton.

The Third is the Palace Meril* answering to Geburah, and the Divine Name: יְהָוָה Ye-Hé Vid.

The Fourth is the Palace of Benevolence answering to Tiphareth and the Divine Name: יְהָוָה Tetragrammaton.

The Fifth is the Palace of the Substance of Heaven, answering to Netzach and to Elohim אלֹהִים.

The Sixth is the Palace of Splendour answering to Hod and Matz-Patz מצפָן.

The Seventh is the Palace of Crystal Whiteness, answering to Yesod and Malkuth and to the Divine Names: Yeh-Adonai אלהי יְהָוָה. But the synthesis and sum of these Holy Names is found in the word, תָּכְלֵת Takleth = Perfection.

Associate Adept conducts Philosophus to the North.

The Seraphim in the Vision of Isaiah are described as having six wings. "With twain he covered his face, and with twain he covered his feet, and with twain he did fly."

That is, his Synthesis is to be found in the Hexagram, and in the idea of the 7 more especially dominating the Planetary Region. The Kerubim of Ezekiel have each of them four faces, viz, those of the Man, Eagle, Lion and Ox; counterbalanced with each other by revolution; whence the symbolic forms of the wheels, besides that wherein was the Spirit. "And two of their wings covered their bodies and two were stretched upwards, one towards the other.

* This should be Merit.

So the synthesis of the Cherubim is found in the revolving cross, in the Pentagram, and in the idea of the One Spirit differentiated into 4 elements.

But the Cherubim of St. John's Vision in the Apocalypse are uncompounded, having single hands, but they have six wings, and thus unite the powers of the 7 with the 4. And their cry is similar to that of the Seraphim of Isaiah.

Conducts Philosophus to the centre of the room, West of altar & returns to his place. Philosophus salutes the Hierophant Inductor with the Pass Sign.

Hierophant Inductor: (1). I have much pleasure in congratulating you on your progress in the Order, and I now proclaim you Master (Lord) of the 24th, 25th and 26th Paths in the Portal of the Vault of the Adepts.

The ceremony of your advancement into the Second Order will be duly completed by the conference of the ⑤=6 Complete Grade, in the Ritual of which you will find much to interest you and to increase your knowledge of the Rosicrucian Order. (1111).

[The candidate is sent away with the Ritual to study. If the candidate has been accepted for the grade of Adeptus Minor then he must write a letter to one of the Officers in his own name and ask for the favour of admission to the "Second Order".]

*The book of Adept Addresses is then lent to him and he may withdraw after studying them without making further progress, if he feels that he cannot live up to the ideal there presented.]**

Closing Ceremony

Hierophant Inductor: Very Honoured Fratres and Sorores, assist me to close the Portal of the Vault of the Adepts. Very Honoured Associate Adept, see that the entrance is properly guarded.

* This section of text was missing from Nisi. It can be found on page 99 of Bob Gilbert's *The Golden Dawn Companion*. It occurs in copies of the Portal ritual dating before and after 1908. It might be a copying error, but it is possible that in 1908, which is the date of this ritual, few were turned down from the Second Order. Francis King in *Ritual Magic in England* claimed that Berridge's temple had quite a large Second Order until the First World War. A policy of automatic acceptance into the Second Order might explain that.

Associate Adept: Very Honoured Hierophant Inductor, the entrance is properly guarded.

Hierophant Inductor: Very Honoured Fratres and Sorores, give the signs of ①=① grade of Neophyte.

①=⑩ grade of Zelator.

②=⑨ grade of Theoricus.

③=⑧ grade of Practicus.

④=⑦ grade of Philosophus.

The rending of the Veil.

The closing of the Veil.

Very Honoured Associate Adept, What is the Word?

Associate Adept: Peh.

Hierophant Inductor: Resh.

Associate Adept: Kaph.

Hierophant Inductor: Tau.

Associate Adept: The whole word is Paroketh meaning the Veil of the Tabernacle.

Hierophant Inductor: In and by that Word, I declare the Portal of the Vault of the Adepts duly closed.

Makes the Qabalistic Sign of the Cross with the Cup.

All copy.

Unto Thee, Oh Tetragrammaton, be ascribed Malkuth, Geburah and Gedulah unto the Ages! Amen.

Hierophant Inductor: (¶¶¶¶). *Associate Adept:* (¶¶¶¶).



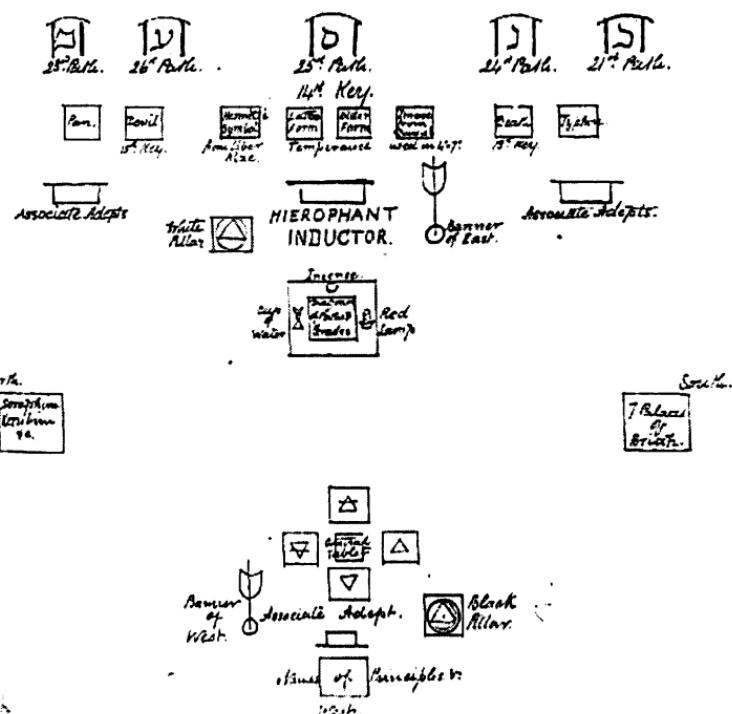
COMMENTARY on the PORTAL RITUAL

The Nisi version of the Portal ritual is an important historical document. It is not because it shows Mathers in a radical departure from the past, but rather it is quite the opposite. Mathers kept the same Portal ritual which he developed fairly early on in Golden Dawn history. Comparisons between this ritual and George Pollexfen's copy of the Portal from 1895 show that the two rites were identical. What makes this important is that it is the first time that the Golden Dawn ritual has been published.

For years some believed that Regardie had published the early Golden Dawn rituals in his *Complete System of the Golden Dawn*. However, Regardie printed material which was in the Gardiner collection. The Portal Version was similar to the one he had printed in his earlier *The Golden Dawn* book, which is a version written by the *Stella Matutina*. The only thing different was the placement of the diagrams, which were moved by Felkin's *Whare Ra*.

Arrangement for Ritual
of the 24th, 25th, and 26th Paths leading to $\odot = \square$

East:



Westcott's diagram of the earlier version of the Portal (above) is identical to Nisi, although some of the diagrams appear to have been placed in slightly different positions (this might be a copyist's error). We have seen that Mathers changed some of the rituals, movements and diagrams of the Outer Order rituals, but he did not touch this one.

This ritual is completely different from that of the *Stella Matutina* and attempts to follow the same models that were used for the Outer Order. The difference between this ritual and the other grade rituals is that Mathers did not have the Cipher Manuscript to provide him with a structure. It shows.

This Portal ritual was unpopular within the Golden Dawn. One of the reasons that Annie Horniman quit the Golden Dawn was that the rebels were using an "unauthorised version" of the Portal ritual. Once Mathers had gone, the rebels had started to re-write

the Portal ritual into the formula that would evolve into the version that Regardie published in his *Complete System of the Golden Dawn*.

A re-write was needed. The ritual shows the weaknesses of Mathers and Westcott and the lack of understanding that they had of the magical aspects of the Golden Dawn. It shows a tendency to default to the Masonic methods when they were not sure what to do.

Firstly we see that they have done something odd to the pillars. The black pillar is placed in the South West and the white one in the North East. This is so wacky that there has to be a really good reason for it. I have been unable to find a Masonic reason, so I will go for a magical one.

Throughout the entire Outer Order the pillars have been associated with portals and gateways. They are always seen together. Placing them in this position slashes a large vortex across the temple from the North East to the South West. This vortex can only be the Veil of Paroketh. The pillars are flipped so that the White one is on the left and the black is on the right. Flipping the Pillars is not a mistake. It is done several times within the Golden Dawn tradition.

Westcott says in Flying Roll IX:

"In every diagram and picture, the right hand side of the observer is next to the Pillar of Mercy—Chokmah, Chesed, and Netzach; while the Pillar of Severity is on the observer's left hand. Yet when you apply the Tree of Life to yourself, your right side, arm, and leg represent the side of Strength and Severity, Binah, Geburah and Hod, and your left side refers to the Pillar of Mercy. So that when you look at a diagram, you are looking, as it were, at a man facing you, that your right side faces his left. His Merciful side forms the right hand Pillar in front of you, so that it is as if you looked at yourself in a mirror. That is, the white Mercy or Jachin Pillar is on your right hand as you approach the Altar from the West and from the Hierous. (See Chronicles II. iii, 17.) "And call the Name on the right hand (of him who enters) Jachin, and the Name of that on the left, Boaz."

In this rite we have the Hierophant Inductor sitting on the other side of portal, mirroring the candidate and providing the perfected image of reality.

The pivot of these two worlds is the altar, which is the point

where the veil opens. This explains why the veil of Paroketh is not represented physically as it is in the later Portal Rite, but is talked about all the time. The Enochian tablets are away from the altar in the "real world". Like the vault, where the elemental tablets are only allowed on the door, they cannot enter this spiritual world.

The analogy to the vault is strengthened by the fact that the diagram of the Cherubim is on the outside of the veil. They are guarding it as they would the doors of the vault, and mirror the seven palaces of the Briatic World, which are a micro-symbol of the Vault itself.

So why did Mathers and Westcott create Paroketh from the North East to the South East? The North-East is attributed to the Letter Heh and the South West the letter Nun which gives us the password of ①=10, which is the beginning of the Outer Order. The North East is the place where the Kerux makes his announcements and the South West is where his throne is placed.

The Banners balance the Pillars. The Banner of the West is on the side of matter and the Banner of the East is on the side of Spirit. This emphasises the duality of Tiphareth.

There are only two inner order officers. Irritatingly we have no idea what they are wearing because the Nisi ritual has been unable to supply us with that information. While it is likely that this would be unchanged between the early and late *Alpha et Omega*, my copy of the later *A.O.* ritual is missing an officer's description. It is likely that the Hierophant Inductor wore a white robe and golden shoes and the Hierophant's lamen. The Associate Adept wore black, possibly with the Hiereus's lamen. Unfortunately, this is just speculation and both could be dressed in white.

Magically it looks like we are trying to deal with two great forces of polarity which drive the candidate upwards into Tiphareth.

So far, we can say that Mathers and Westcott are onto something and the ritual looks interesting. But suddenly the rot settles in. We come to the opening which uses what Mathers calls a *CONVEYANCE* of the Signs. Mathers was obsessed with the Masonic idea that by stating passwords or giving grade signs you somehow conferred some magical power on a person or allowed them to project it. His entire ritual for the ⑥=5 was based around this idea. While ⑥=5 was rarely performed, it must have been a source of disappointment to those who took part, particularly if

they had to part with large amounts of cash to obtain it.

The opening has the candidate repeating all the divine names, numbers and passwords of the grades. The idea is that it elevates the people in the room by linking into their sphere of sensation and causing it to ascend. Few can reach an elevated state by this method and certainly no one in the Outer Order.

The Hierophant Inductor mentions that the candidate has passed five exams and stayed in the ④=7 for a period of seven months. This is traditional Golden Dawn, but could explain why there were so many seats required for the ③=8 and ④=7 grades. The time delay would have created a bottle neck at the ④=7, while candidates, who might have been rushed through the other grades, had to wait no matter how fast their Chief wanted to advance them.

The candidate enters the temple without a blindfold and is tested by the Associate Adept. This confirms symbolically that he has all the required knowledge to enter the Portal. Unlike the other grades, where he only needs to remember some of the information, the candidate is here required to symbolically know everything the Outer Order has to teach him. This idea was carried on in the *Stella Matutina* version of the ritual.

He is then required to make an oath on the Tablet of Equilibrium, which is in the centre of the four tablets lying flat on a table. None of these tablets have been opened as part of the ritual and therefore are passive. Indeed it would be hard to fit these all tablets onto a conventional cubic altar without some inelegant overhang.

Magically this act will not serve to balance much of the candidate and would not be as powerful as the Ritual of the Elements which was written by the *Stella Matutina*. Mathers appeared to think that it was possible to go through four intense elemental rituals and then tie up the whole lot by giving spirit a half hearted attempt to manifest.

The candidate is then required to go to the Black Pillar and place his right hand on it, while making his oath while holding the *Banner of the West* in his left hand. Since the black pillar represents the Outer Order this makes sense. The Banner is in his left (*passive*) hand which means that he is binding his unconscious self. This unbalancing increases his active power which then finds its balance by touching the pillar. He is polarising his positive side with the

Outer Order. He is not required to touch the White Pillar, nor does he cross into the East and southern part of the temple. This suggests that Mathers and Westcott did not consider the person truly through the veil of Paroketh. Nor does the ritual try to take the candidate up any paths, although it tells them the way.

Mathers is still referring to the ritual as being for the *Order of the Golden Dawn*. It is four years since the split, which means it is unlikely that he changed the rituals and no one in the *A.O.* realised that they should not copy that name down.

There then begins a tour of the diagrams which are placed on the outer side of Paroketh. The candidate is led to the foot of the altar and the Hierophant comes down off his throne to show him his lamen. The ritual does not indicate that anyone is moving with the sun. To do that they would have to cross the veil of Paroketh. The diagrams on the altar are explained by the Hierophant who stands on the opposite side of it.

There is little movement. The candidate is shown the diagrams and tarot keys, which must have been quite large and hung on the wall. The diagram of Pan and the two tarot keys are picked up by the Hierophant and taken to the altar before they are returned to their place.

The "magic bit" of the ritual is when the candidate is told the password, given the grade signs and his sash. One can only feel that this is an anti-climax.

The Portal sash described here is different from the *Stella Matutina*, having a gold border and the "Emblem of the ⑤=⑥ Grade" embroidered in Gold along with the 24th, 25th and 26th paths.

Mathers and Westcott jumped the gun with this. Although the candidate has been shown the Tarot cards connected to these paths, he has not awarded them the title of Lord or Lady of the 24th, 25th and 26th paths. Like the *Stella Matutina* rite, the candidate is not the master of these paths until they have reached the ⑤=⑥ properly.

There are those who will claim that I am biased in favour of the *Stella Matutina* because of my links to *Whare Ra*. The truth is that I do prefer its version of the Portal Ritual. It not only does more magically, it fits much better into the structure of the Golden Dawn.

This ritual does not do enough to attempt to balance the elements in the candidate, nor does it deal with the Egyptian magic of the previous five grades. It started promisingly, but it ended up being a long talky rite that really gives the candidate nothing. Given that it was not actually based on the cipher manuscripts, the rebels clearly felt that they could jettison it and write their own, although they have used it as an influence.

Their initial mistake appears to have been copying this ritual too closely and placing the diagrams on the dais. Later they were moved and given a better position.

There is a theory that the Portal ritual was broken off from the ⑤=⑥ to shorten it. It would mean that the full ⑤=⑥ would follow soon after. Some believe it was even done on the same day. This would explain the the Sash, and lack of a Portal curriculum or a waiting period of nine months between the Portal and the ⑤=⑥. As the relationship between the First and Second Orders became more complex, the Portal ritual had to be redeveloped to become a more stand alone rite. Mathers did not bother, but the rebels did. However, the lack of a curriculum was never really worked out. Modern Golden Dawn groups tend to ask for a 10,000 word essay summing up their experience in the First Order.

SUMMARY

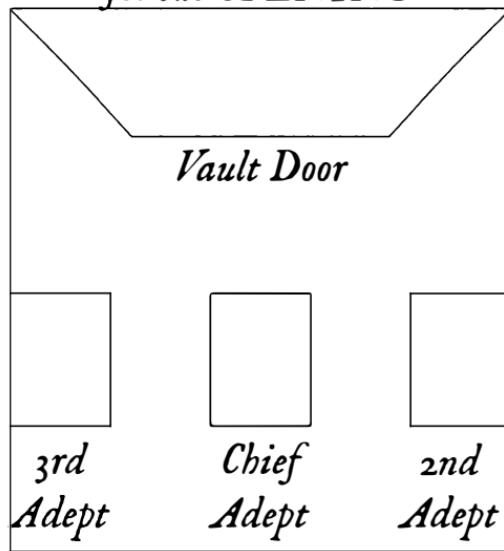
This ritual was not worthy of the Golden Dawn. It does not develop the techniques of the First Order. It tries to be a Second Order ritual, but symbolically fails to give any magical guidance into Tiphareth. It provides no balancing, and therefore loses the significant teaching of the Portal, which is, that it is only through the balancing of the elements that spirit can manifest in the body of Osiris.



⑤=6

RITUAL
of
ADEPTUS MINOR
(1908)

*Arrangement of the TEMPLE
for the OPENING*



Officers are required to work, namely:

Chief Adept ⑦=4 called Merciful Exempt Adept.

Second Adept ⑥=5 called Mighty Adeptus Major.

Third Adept ⑤=6 called Associate Adeptus Minor.

That is to say that the above people must have at least obtained these respective grades. But may be of higher rank and either male

or female. The ordinary members of the ⑤=⑥ are styled Very Honoured Frater or Soror.

The grade ritual comprises of three points besides the opening. The members assembled must wear their regalia. Three officers or at least the two lesser with robes and insignia.

(See diagram of first point.) *

OPENING

Chief Adept: (1). (*All Rise.*)

Chief Adept: (1).

Second Adept: (1).

Third Adept: (1).

Chief Adept: (1).

Second Adept: (1).

Third Adept: (1).

Chief Adept: Ave, Fratres et Sorores.

Second Adept: Rosae Rubea.

Third Adept: Et Aurae Crucis.

Chief Adept: Very Honoured Fratres and Sorores, assist me to open the Vault of the Adepts. (1). Associate Adeptus Minor, see that the Portal of the Vault is closed and guarded.

Third Adept (does so saluting): Merciful Exempt Adept, the Portal of the Vault is closed and guarded.

Chief Adept: Mighty Adeptus Major, by what sign hast thou entered the Portal?

* The diagram is somewhat cryptic as Nisi has not provided us with any notes as to what the different parts are. Lacking is the Red Cross of Suffering. The Adepts are in a line facing the vault.

Second Adept: By the Sign of the rending asunder of the Veil. (*Gives it.*)

Chief Adept: Associate Adeptus Minor, by what sign hast thou closed the Portal?

Third Adept: By the sign of the closing of the Veil. (*Gives it.*)

Second Adept: פ. [Peh.]

Third Adept: ר. [Resh.]

Second Adept: כ. [Kaph.]

Third Adept: ט. [Tau.]

Second Adept: The Whole word is פָּרֹכֶת [Paroketh] which is The Veil of the Sanctum Sanctorum.

Chief Adept: Mighty Adeptus Major, what is the Mystic Number of this Grade?

Second Adept: Twenty one.

Chief Adept: Associate Adeptus Minor, What is the Password formed therefrom?

Third Adept: א. [Aleph.]

Chief Adept: ה. [Heh.]

Third Adept: י. [Yod.]

Chief Adept: ה. [Heh.]

Third Adept: יהוה. [EHYEH.]

Chief Adept: Mighty Adeptus Major, what is the Vault of the Adepts?

Second Adept: The symbolic burial place of our mystic Founder, Christian Rosenkreutz, which he made to represent the Universe.

Chief Adept: Associate Adeptus Minor, in what part of it was he buried?

Third Adept: In the centre of the heptagonal sides and beneath the Altar, his head being towards the East.

Chief Adept: Mighty Adeptus Minor, why in the centre?

Second Adept: Because that is the point of perfect equilibrium.

Chief Adept: Associate Adeptus Minor, what does the mystic name of our Founder signify?

Third Adept: The Rose and Cross of Christ. The fadeless Rose of Creation. The Immortal Cross of Light.

Chief Adept: Mighty Adeptus Major, what was the Vault entitled by our more ancient Fratres?

Second Adept: The Tomb of Osiris Onophris, the Justified One.

Chief Adept: Associate Adeptus Minor, of what form is the Vault?

Third Adept: It is that of an equilateral Heptagon, or figure of Seven equal sides.

Chief Adept: Mighty Adeptus Major, unto what do these Seven sides allude?

Second Adept: Seven are the Lower Sephiroth; seven are the Palaces; seven are the Days of Creation; they are seven in the height above; they are seven in the depth below.

Chief Adept: Associate Adeptus Minor, where is this Vault symbolically situated?

Third Adept: In the centre of the Earth, in the Mountain of the Caverns, the Mystic Mountain of Abiegnus.

Chief Adept: Mighty Adeptus Minor, what is the Mystic Mountain of Abiegnus?

Second Adept: It is the Mount of God in the centre of the Universe, the sacred Rosicrucian Mountain of Initiation.

Chief Adept: Associate Adeptus Minor, what is the meaning of the Name of ABIEGNUS?

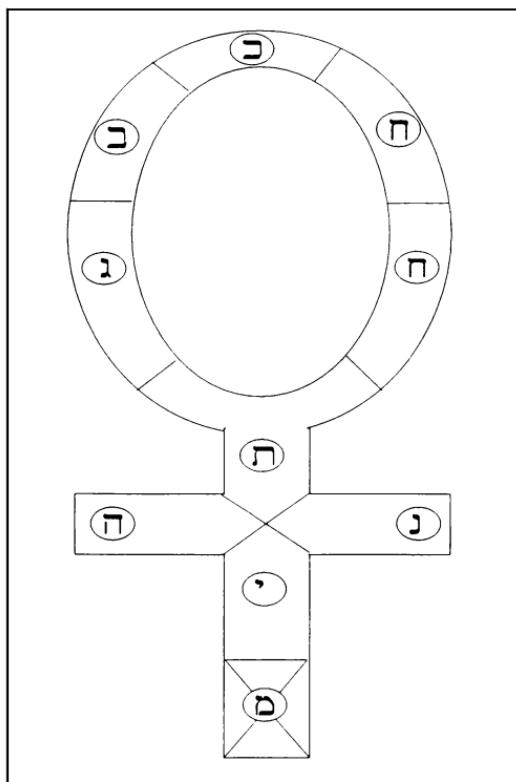
Third Adept: It is Abi-Agnus, Lamb of the Father. It is by Metathesis: Abi-Genos, born of the Father: Bia-Genos, Strength of our Race. And the four words make the sentence "Abigenus Abiagnus Abigenos Biagenos." Meaning, the Mountain of the Lamb of the Father, Born of the Father; and the Strength of our Race; I.A.O.; Jeheshua: such are the words.

All salute with the Sign of ⑤=⑥.

Chief Adept: Mighty Adeptus Major, what is the Key to this Vault?

Second Adept: The Rose and Cross which resume the Life of Nature and the Powers hidden in the letters *I. N. R. I.*

Chief Adept: Associate Adeptus Minor, what is the Emblem which we bear in our left hands?



Third Adept: It is one form of the Rose and Cross, the ancient Crux Ansata, the Egyptian symbol of Life.

Chief Adept: Mighty Adeptus Major, its meaning?

Second Adept: It represents the force of the Sephiroth in Nature divided into a Hexad and a Tetrad. The oval embraces the first six Sephiroth and the Tau Cross the lower four answering to the four Elements.

Chief Adept: Associate Adeptus Minor, what is the Emblem that I bear on my breast?

Third Adept: The complete Symbol of the Rose and Cross.

Chief Adept: Mighty Adeptus Major, its meaning?

Second Adept: It is the Key of Sigils and of Rituals, and represents the force of the 22 Letters in Nature as divided into a three, a seven and a 12. Great and many are its mysteries.

Chief Adept: Associate Adeptus Minor, what is the Wand which thou bearest?

Third Adept: A simple Wand having the colours of the 12 Signs of the Zodiac between Light and Darkness; and surmounted by the Lotus- Flower of Isis. It symbolises the development of Creation.

Chief Adept: Mighty Adeptus Major, thy Wand and its meaning?

Second Adept: A Wand terminating in the symbol of the Binary and surmounted by the Head of the Phoenix sacred to Osiris (or by the Tau-Cross of Life). The seven colours of the Rainbow between Light and Darkness are attributed to the Planets. It symbolises rebirth and resurrection from death.

Chief Adept: My Wand is surmounted by the Winged Globe, around which the Twin Serpents of Egypt twine. It symbolises the equilibrated force of the Spirit and the Four Elements beneath the everlasting Wings of the Holy One.

Associate Adeptus Minor, what are the words inscribed upon the Door of the Vault and how is it guarded?

Third Adept: POST CENTUM VIGINTI ANNOS PATEBO. After 120 years I shall open. And the door is guarded by the Elemental Tablets and the Cherubic emblems.

Chief Adept: The 120 years refer symbolically to the Five Grades of the Outer Order and to the Revolution of the Powers of the Pentagram; also to the five preparatory examinations for this Grade.

It is written, "His days shall be 120 years" and 120 divided by Five yields 24, the number of hours in the day and of the Thrones of the Elders in the Apocalypse. Further, 120 equals the number of the Ten Sephiroth multiplied by that of the Zodiac - whose key is the working of the Spirit and the Four Elements typified by the Wand which I bear. (1).

All face to the East. Chief Adept opens the Vault Door wide. Enters and passes into the Eastern part of the Vault. The head of the Pastos of C.R. and then faces west. Second Adept enters and passes to the South side of the Altar. Third Adept enters and passes to the North side. Other members remain standing in their places as before. The Three Chief Adepts each with special wands in their right hand and Crux Ansata in their left stretch out their wands to form a pyramid above the altar and also the Cruces below.

Chief Adept: Let us analyse the Key-word. I.

Second Adept: N.

Third Adept: R.

All: I.

Chief Adept: ' [Yod.]

Second Adept: 1. [Nun.]

Third Adept: 7. [Resh.]

All: ' [Yod.]

Chief Adept: VIRGO, ISIS, MIGHTY MOTHER.

Second Adept: SCORPIO, APOPHIS, DESTROYER.

Third Adept: SOL, OSIRIS, SLAIN AND RISEN.

All: ISIS, APOPHIS, OSIRIS - I.A.O.

All (separate Wands and crosses and give the Sign of the Cross, saying): The sign of Osiris Slain.

Chief Adept (gives L Sign with bowed head, saying): The sign of the mourning of Isis.

Second Adept (gives V Sign with head erect, saying): The sign of Typhon and Apophis.

Third Adept (gives X Sign with head bowed forward, saying): The sign of Osiris risen.

All (together with saluting signs and bowed heads): L.V.X. Lux, the Light of the Cross.

All quit Vault returning to previous places outside.

Chief Adept: In the Grand Word יהשוה [YHShVH]. By the Key Word I.N.R.I., and through the Concealed Word L.V.X., I have opened the Vault of the Adepts.

All present repeat the L.V.X. signs.

FIRST POINT

The Vault is prepared as before but the door is closed. No one enters it. The Chief Adept is not in the portal at all and is not seen as such.

There are three Officers:

1. Second Adept, is the Principal in this point.
2. Third Adept, is the Associate Adeptus Minor.
3. INTRODUCING ADEPT, is the Very Honoured. Frater (or Soror) HODOS CAMELIONIS.

Second Adept: Very Honoured Fratres and Sorores, our Honoured Frater (or Soror) _____, Lord (or Lady) of the 24th, 25th, and 26th Paths in the Portal of the Vault of the Adepts, is on this occasion a candidate for admission to the Second Adept Order, and is waiting without.

Very Honoured Frater (or Soror) Hodos Camelionis, prepare the Candidate and act as his (or her) introducer. Associate Adeptus Minor, guard the inner side of the Portal and admit them in due form.

Introducing Adept sees that the Aspirants are prepared by wearing the sash of the Inner order across that sashes of 4°=7 and the lamen of the Hierous. He carries a letter of recommendation from the Chiefs of his Temple and also a certificate of him having passed the five examinations. Also a written speech for the Aspirant to deliver.

Introducing Adept: (11111).

Third Adept (opens door of room, admits them saying): Whom bringest thou here with thee?

Aspirant answers firmly and loudly.

Aspirant: Here ye all that I, the Honoured Frater (Soror) (*Motto*), stand before ye being a member of the ④=7 Grade, the highest grade of the Golden Dawn in the Outer, Philosophus and qualified to fulfil the important post of Hierous in a Temple of the First Order.

One who hath passed the Five Examinations prescribed between the 1st and Second Adept Orders and have been declared a Lord (Lady) of the 24th, 25th, and 26th Paths in the Portal of the Vault of the Adepts. I bear a written recommendation from the Chief Adepts of my Temple guaranteeing my qualifications, honour and fidelity. Also an attestation of having passed the Pentagonal Examination.

By virtue of these honours and dignities, I now come to DEMAND my reception and acknowledgement as Adepti Minor of the ⑤=6 of the SECOND ORDER.

Second Adept: Oh Aspirant, It is written that he who exalteth himself shall be Humbled, but he who hath humbled himself shall be exalted and that blessed are the poor in spirit for theirs is the Kingdom of Heaven. It is not by the proclamation of honours and dignities, great though they may be, that ye canst gain admission to the Vault of the Adepts of the Rose of Ruby and the Cross of Gold. But only by humility and purity of Spirit which befitteth the Aspirant unto higher things.

Associate Adeptus Minor, bring unto me the recommendations and attestations which he beareth and test thou their knowledge ere they be rejected for the sin of presumption and spiritual pride.

Does so. Salutes Second Adept. Returns to the Aspirant and says:

Third Adept: Thou knowest the arrangement of the Sephiroth on the Tree of Life. Now what symbolic weapon doth their natural succession form?

Aspirant (answers unprompted): Flaming sword.

Third Adept: And what symbolic creature is traced by the natural succession of the Paths?

Aspirant (answers unprompted as before): Serpent of Wisdom.

Second Adept: Oh Aspirant, Let this be a sign unto thee. For the Flaming Sword and Serpent of Wisdom shall form the symbol which shall secure thee admission.

Return thou then and divest thyself of these ornaments. They are not humble enough to entitle thee to be received.

Very Honoured Frater Hodos Camelionis, clothe him in the black robe of mourning. Let his hands be bound behind his back, symbolic of the binding force of his obligations. And put a chain about his neck, the emblem of repentance and humility.

Introducing Adept: Mighty Adeptus Major, it shall be done.

Salutes and retires with Aspirant. Strips him of all ornaments, brings him back to the door in plain black, roped and carrying a diagram of the sword and serpent. Gives a single gentle knock (1).

Third Adept (opening door): By the aid of what Symbol do you seek admission?

Introducing Adept (presenting diagram): By the Flaming Sword and the Serpent of Wisdom.

Third Adept receives diagram, admits them, and closes door behind them.

Second Adept: Whom bringest thou here?

Introducing Adept: Mighty Adeptus Major, I bring with me one who has passed the trial of humiliation, and who humbly desires admission into the Vault of the Mystic Mountain.

Second Adept: Let the Aspirant be assisted to kneel.

Aspirant is brought to the curtained door of the Vault, between the two Adepts, and a little distance from them. Third Adept returns to his place. All face East.

PRAYER

Second Adept: From Thine Hand, Oh Lord, cometh all good; from Thy Hands flow down all grace and blessings. The characters of Nature with Thy Fingers hast Thou traced, but none can read them unless he hath been taught in Thy school. Therefore, even as servants look unto the hands of their masters and handmaidens to the hands of their mistresses; even so our eyes look unto Thee, for Thou alone art our help.

O Lord our God, who should not extol Thee? Who should not praise Thee, Oh Lord of the Universe? All is from Thee. All belongeth unto thee. Either Thy Love or Thy Anger all must again re-enter.

Nothing canst Thou lose for all must tend unto Thine Honour and Majesty. Thou are 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 submit themselves to Thee. And to whomsoever humbleth himself in dust and ashes before Thee, unto such an one Thou art propitious.

Who should not then praise Thee, O Lord of the Universe?
Unto Whom there is none like. Whose dwelling is in Heaven and
in the virtuous and God-fearing heart.

Oh God the Vast One! Thou art in all things! Oh Nature, Thou
Self from Nothing, for what can I call Thee? In myself I am
nothing: in Thee I am Self and exist in Thy Selfhood. Live Thou
then in me and bring me unto that Self which is in Thee. Amen.

*Let the hands of the aspirant be unbound. Done Aspirant still
remains kneeling.*

Third Adept: Think not, O Aspirant, that the trial of humility
through which ye hast just passed was ordained but to jest with
your 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 are but as
nothing in the sight of the Lord of the Universe, for He looketh
into the Heart.

It is written: "When I consider the Heavens the work of Thy
fingers; the Moon, the Sun 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 to the height of a
God upon the Earth, how small and insignificant yet wouldest thou
be in the presence of GOD the VAST ONE.

Second Adept: Rise, then, Oh Aspirant of the Rose of Ruby and
the Cross of Gold. Rise, glorified by suffering: rise, purified by
humility.

(Aspirant rises to his feet.)

Despise not sadness and hate not suffering. For they are the
Initiators of the Heart and the black robe of sorrow which thou
wearest is at once the symbol of sorrow and of strength.

Boast not thyself above thy Brother if he hath fallen. For
how knowest thou that thou couldst have withstood the same
temptation? Slander not. Revile not. If thou canst not praise,
do not condemn and when thou seest another in trouble or
humiliation, even though he be thine enemy, remember the time

of thine own humiliation when thou kneltest before the door of the Vault, clothed in thy robe of mourning, with the Chain of Affliction about thy neck, and thine hands bound behind thy back; and rejoice not at his fall.

And in thine intercourse with members of our Order, let thy hand given to another be a sincere and genuine pledge of Fraternity. Respect his or her feelings and secrets as thou wouldest respect thine own. Bear with one another and Forgive one another even as the Master hath said.

Very Honoured Frater Hodos Camelionis, what is the symbolic age of the Aspirant?

Introducing Adept: His days are 120 years.

Second Adept: It is written: "My Spirit shall not always strive with man, seeing that he also is flesh. Yet his days shall be 120 years." Associate Adeptus Minor, unto what do these 120 years of the Aspirant's symbolic age allude?

Third Adept: To the Five Grades of the First Order through which it is necessary for the Aspirant to have passed before he can enter the Vault of the Sacred Mountain. For the three months interval between the Grades of Theoricus and Practicus are the Regimen of the Elements and the 7 months between the 1st and Second Adept Orders are the Regimen of the Planets. While the Elements and the Planets both work in the Zodiac so that three plus seven multiplied by 12 yieldeth the number 120.

Second Adept: Oh Aspirant, before thou canst enter the Vault of the Adepts of the Rose of Ruby and the Cross of Gold, it is necessary to take a solemn obligation of secrecy, fidelity, fraternity and justice. But, as in all previous obligations, there is nothing contained therein contrary to thy moral, civil or religious obligations. Art thou willing to take such a pledge?

Each Aspirant shall answer in turn.

Aspirant: I am

The obligation as laid down in the special book is then administers to the Aspirant who signs his name after the seal.

The Book of the Oath

Second Adept: Let the Aspirant be bound unto the Cross of Suffering.

(Done by the Third Adept and Introducer.)

Second Adept: The symbol of suffering is the symbol of Victory. Wherefore, bound as thou art, strive to raise this symbol with thy hands. For he that will not strive shall be left in outer darkness.

(Replaces Cross. Cords are somewhat loosened to enable the candidate to do this.)

Second Adept (raises hands and looks towards heaven): I invoke thee, the great avenging Angel HUA to invisibly place thine hand upon the heads of this Aspirant unto the sacred mysteries in attestation of his Obligation.

(Bringing down hands as though drawing down power from on high.)

Repeat your Motto at length and say after me:

The Obligation of the Adeptus Minor ⑤=6

I, C.R., a member of the Body of Christ, do this day spiritually bind myself even as I am now physically bound on the Cross of Suffering.

That I will to do the utmost lead a pure and unselfish life and will prove myself a faithful and devoted servant of this Order.

That I will keep secret all things connected with the Order and its Secret Knowledge from the whole world - equally from him who is a member of the 1st Order of the A.O. as from an uninitiated person; and that I will maintain the veil of strict secrecy between the First and Second Orders.

That I will uphold to the utmost the authority of the Chief Adepts of the Order and that I will not initiate nor advance any person in the Outer Order either secretly or in open Temple without due authorisation 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; and 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 be not lowered by my instrumentality. And I further undertake to see that the necessary interval of time between the Grades of Practicus and Philosophus and between the latter Grade and the Second Adept Order be duly maintained.

Furthermore, that:- I will perform all practical work connected with this Order in a place concealed and apart from the gaze of the outer and uninitiated world, and that I will not display any 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 Chief Adepts of the Order. That I will only perform any practical magic before the uninitiated which is of a simple and already well-known nature; and that I will show them no secret mode of working whatever, keeping strictly secret from them our modes of Tarot and other divination, of clairvoyance, of astral projection, of the consecration of Talismans and Symbols and the Rituals of the Pentagram and Hexagram etc., and *most especially* of the use and attributions of the flashing colours and of the vibratory mode of pronouncing the Divine Names.

I furthermore solemnly swear that with the Divine permission I will from this day forward offer myself up to the GREAT WORK, which is so to purify and exalt my spiritual nature that with the Divine Aid I may at length attain to be more than human; and thus gradually raise and unite myself unto my Higher and Divine Genius and that in this event I will not abuse the great power entrusted to me.

I further pledge myself never to work at any *important* symbol or talisman without first invoking the Highest Divine Names connected therewith; and especially not to debase my knowledge

*Note: in original cipher, "clairvoyance" is called "spirit vision", and "astral projection" is called "travelling in the spirit".--Nisi.

of practical magic to purposes of evil and self-seeking and low material gain or pleasure. And if I do this, notwithstanding this my oath, I invoke the Avenging Angel that the evil and material may react on me.

I further promise 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 engendered.

I also undertake to work unassisted at the subjects prescribed for study in the various practical grades from Zelator Adeptus Minor to Adept Adeptus Minor, on pain of being degraded in rank to that of Lord of the Paths in the Portal of the Adepts.

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 such.

Such are the words of this my Obligation as an Adeptus Minor, Whereunto I pledge myself In the Presence of the Divine One And of the Great Avenging Angel *H.U.A.*

And if I fail herein, May my Rose be disintegrated and may my power in Magic cease.

(End of Obligation.)

Second Adept takes sword and dips it into the cup. He signs the aspirant on the forehead.

There be Three that bear witness in Heaven - the Father, the Word, and the Spirit - and these Three are only One.

(Signs on feet.) There be Three that bear witness on Earth - the Spirit, the Water, and the Blood - and these Three agree in One.

(On right hand.) Except a man be born of Water and of the Spirit, he shall no wise enter the Kingdom of Heaven.

(On left hand.) If ye be crucified with Christ ye shall also reign with Him.

(Signs on side in Silence.)

Associate Adeptus Minor, Let the Aspirant be unbound from the Cross of Suffering.

Second Adept: It is written that he that humbleth himself shall be exalted. Very Honour'd Frater Hodos Camelionis, remove from the Aspirants the chain of Humiliation and the robe of mourning and reinvest them with the sashes of ④=7 and ⑤=6.

Aspirant is invested with the sash of the ④=7 then the sash of the ⑤=6 is placed across it. All are seated.

Third Adept: Know then Oh Aspirant, that the Order of the Rose and Cross hath existed from time immemorial; and that its mystic rites were practiced and its hidden knowledge communicated in the initiations of the various races of antiquity. Egypt, Eleusis and Samothrace, Persia, Chaldaea and India alike cherished its mysteries and thus handed down to posterity the Secret Wisdom of Ancient Ages. Many were its Temples and among many nations were they established, though in the process of time some lost the purity of their primal knowledge.

Howbeit, the manner of its introduction into mediaeval Europe was thus: In 1378 was born the Chief and Originator of our Fraternity in Europe.

He was of a noble family but poor and in the fifth year of his age was placed in a monastery where he learned both Greek and Latin.

While yet a youth he accompanied another brother PAL on a pilgrimage to the Holy Land, but the latter dying in Cyprus, he himself went to Damascus. There was then in Arabia a temple of our Order which was called in the Hebrew tongue, דמך, DamCar, the "Blood of the Lamb".

He was duly initiated and took the mystic title of C.R.C, Christian Rosenkreutz, or Christian Rose-Cross. He then so far as improved his knowledge of the Arabian tongue that in the following year he translated the Book M into Latin, which he afterwards bought back to Europe. After three years he went on into Egypt. There was another temple of our Order. He remained there for a time, still studying the mysteries of Nature.

After this he travelled by sea to the City of Fezza or Fez, where he was made welcome by the temple of our Order which was there established and he obtained the knowledge and acquaintance with the habitants of 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 their religion. Nevertheless he learned much there.

After a stay of two years he came back into Spain where he endeavoured to reform the errors of the learned according to the pure knowledge he had received. But it was to them a laughing matter and they reviled and rejected him as the Prophets of old were rejected.

Thus also was he treated by those of his own and other nations when he showed them the errors in religion that had crept in. So after five years residence in Germany he initiated three of his former monastic brethren. Fratres G.V., I.A., and I.O. who had more knowledge than many others of that time.

And by these four was made the foundation of the Fraternity in Europe. These worked and studied the writings and other knowledge which C.R.C. had bought with him; and by them was some of the magical language transcribed (which is that of the elemental tablets) and a dictionary thereof made and the rituals and part of the Book M were transcribed.

For the true order of the R.C. descended into the depths and ascents even unto the throne of God Himself and includeth even Angels, Archangels and Spirits.

These four Fratres were also erected a building to serve for a Temple and headquarters of their order and called I the Collegium ad Spiritum Sanctum, or College of the Holy Spirit.

This being now finished, and the work of establishing the Order extremely heavy, and because they devoted much time to the healing of those sick and possessed, who resorted to them, they initiated four others, *viz.*: Fratres R.C. (the son of the deceased uncle of C.R.C.), B. a skilful artist, G.G. and P.D., who was to be Cancellarius.

All being Germans except I.A., and now eight in number. Their agreement was:

1. That none of them should profess any other thing, than but to cure the sick, and that gratis.
2. That they should not be constrained to wear any particular distinctive dress, but there in follow the custom of the country.

3. That every year on the day of Corpus Christi (the Thursday after Trinity Sunday), they should meet at the Collegium ad Spiritum Sanctum, or write the cause of absence.

4. Every one should look for some worthy person of either sex, who after his decease might succeed him.

5. The word R.C. to be their mark, seal, and character.

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 Rosenkreutz.

Second Adept: Frater I.O. was the first who died, and then in England where he had wrought many wonderful cures. He was an expert Qabalist as his book called "H" witnesseth. His death had been previously foretold him by Frater C.R. but those who were later admitted and of the First Order, and knew not when C.R. died, and save what they learned from Frater A., the successor of D. of the Second Order and from their library after his death, knew little of the earlier and higher Members, and of the Founder, nor yet whether those of the Second Order were admitted to the Wisdom of the highest members. The discovery then of the Tomb wherein that highly illuminated Man of God, our Father C.R.C., was buried occurred as follows. After Frater A. died in Gallia Narbonensi, there succeeded in his place Frater N.N. He, while repairing a part of the building of the College of the Holy Spirit, endeavoured to remove a brass memorial tablet which bore the names of certain brethren, and some other things. In this tablet was the head of a strong nail or bolt, so that when the tablet was forcibly wrenched away it pulled with it a large stone which thus partially uncovered a secret door, (*he draws back curtain and discloses the door*), upon which was inscribed on the vault in large letters Post CXX Annos Patebo - After an hundred and twenty years I shall open, with the year of our Lord under, 1484. Frater N.N., and those with him then cleared away the rest of the brickwork, but let it remain that night unopened as they wished first to consult the ROTA.

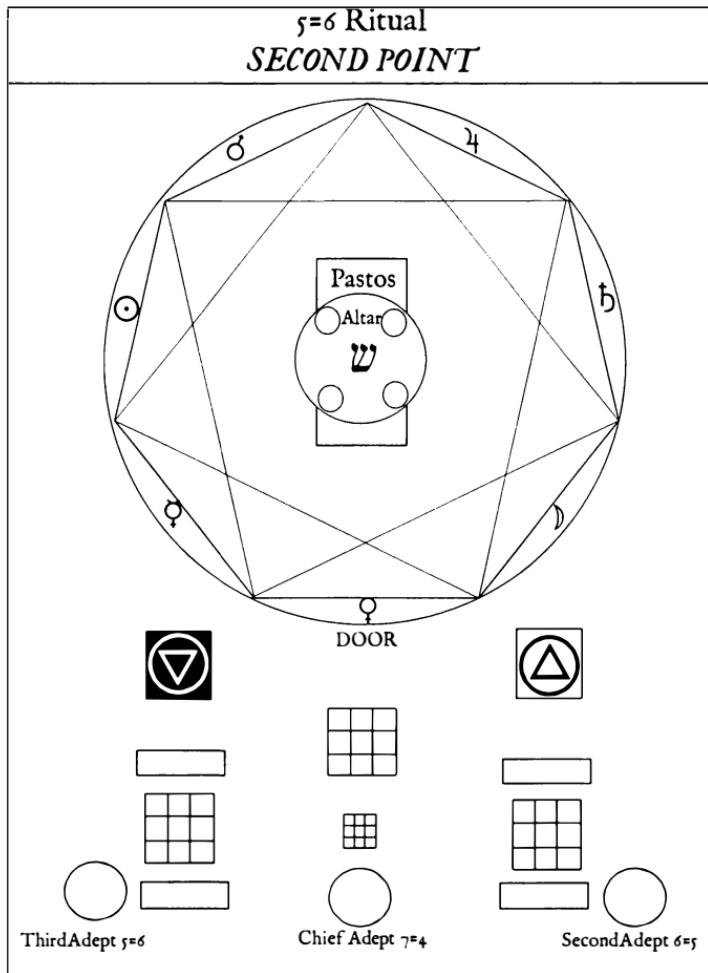
Third Adept: You will now quit the Portal of the Vault for a short time, and on your return the Ceremony of Opening the Vault will

be proceeded with. Take with you this Wand and Crux Ansata, which will ensure your re-admission.

(Gives aspirant the Wand and Crux Ansata.)

Aspirant leaves taking the wand and Crux Ansata of the Chief Adept.

End of the First Point.



Pastos is exactly in the Centre extends from Mars to Jupiter on intersecting lines.

Second Point

Prepare as in the diagram. The Chief Adept is in the Pastos upon his back to represent the body of C.R.C. He is clothed in his full regalia. On his breast is the completed symbol of the Rose Cross suspended from the double phoenix collar. His arms are closed on his breast avoiding hiding of the Rose Cross symbol. His hands rest on his shoulders touching the right shoulder the scourge and on the left the hook and between them or under is the Book T (Tarot). The lid of the Pastos is closed above and the circular altar stands over it. The two other adepts are outside the vault as before. The elemental tablets and the Kerubic emblems are on the outside of the door of the vault in any convenient place or manner in front of it. The altar is on the cross bearing the rose in centre, a cup of water and dagger in front of it, also an iron chain.*

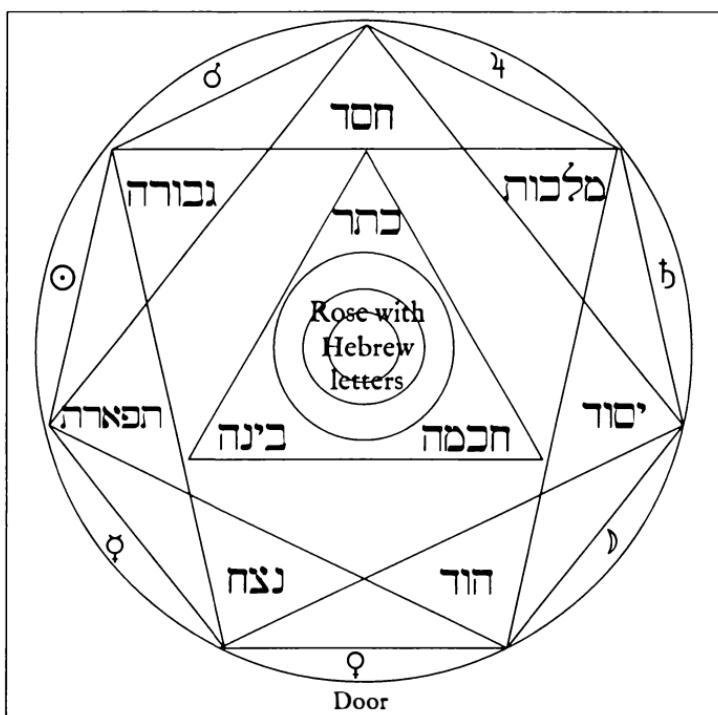
Second Adept: Associate Adeptus Minor let the aspirant be admitted

Third Adept enters portent and admits the candidate who bears the Wand and Crux Ansata of the Chief Adept. He is placed in front of the door of the Vault and facing it.

Second Adept: Before the Door of the Vault as symbolic Guardians of the Threshold or entrance are the Elemental Tablets and Cherubic Emblems: even as before the Gate of Eden stood the watchful Cherubim and the Sword of Flame. These Kerubic Emblems be the powers of the angles of the tablets. Observe that the circle represents the four angles bound together in each tablet through the operation of the all pervading spirit. Before the Door of the Tomb, as symbolic Guardians, are the Elemental Tablets, and the Kerubic Emblems, even as before the mystical Gate of Eden stood the watchful Kerubim, and the Sword of Flame. These Kerubic Emblems be the powers of the Angles of the Tablets. The Circle represents the four Angles bound together in each Tablet through the operation of the all pervading spirit, while the Cross

*The Nisi documents are confused. This is clearly labelled as the arrangement for the First Point as it has the Chief Adept outside the vault. No other diagrams of the temple are provided

within forms with its spokes the Wheels of Ezekiel's Vision; and therefore are the Cross and the Circle white to represent the purity of the Divine Spirit. And inasmuch as we do not find the Elements unmixed, but each bound together with each - so that in the Air we find not only that which is subtle and tenuous, but also the qualities of heat, moisture and dryness, bound together in that all-wandering Element; and further also that in Fire, Water and Earth we find the same mixture of Nature - therefore the Four Elements are bound to each Kerubic Emblem counterchanged with the colour of the Element wherein they operate; even as in the Vision of Ezekiel each Kerub had four faces and four wings. Forget not therefore that the Tablets and the Kerubim are the Guardians of the Tomb of the Adepti. Let thy tongue keep silence on our mysteries. Restraine even the thought of thy heart lest a bird of the air carry the matter.



Third Adept: Upon now clearly examining the Door of the Tomb, you will perceive, even as Frater N.N., and those with him did perceive, that beneath the CXX in the inscription were placed the characters IX thus:

† X X

C X X

POST ANNOS PATEBO being equivalent to:

POST († Crucis) ANNOS LUX PATEBO - At the end of years, the Light of the Cross, will disclose myself.

For the letters L.V.X. are made from the dismembered and conjoined angles of a Cross and 120 is the quotient of the numbers from one to five multiplied by each other in regular progression. Which number five is symbolised in the Cross of four extremities and one central point. † †.

Second Adept: On the morning following Frater N.N. and his companions forced open the door (*Opens the door wide*) and there appeared to their site 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 and advances to the head of the Pastos and standing faces the entrance. Place Aspirant at North side facing South by the Third Adept. Third Adept stands at the south side facing the Aspirant and the altar.

Second Adept: Although in this Vault the Sun shineth not, yet it is illuminated by the rays from the symbolic rose of our Order, situated in the centre of the first heptagonal ceiling.

In the midst of the Vault standeth a circular Altar with these devices and inscriptions:-

A.G.R.C. Ad Gloriam Roseae Crucis.

A.C.R.G. Ad Crucis Rosae Gloriam.

SUB HOC UNIVERSI COMPENDIUM
UNIUS MIHI SEPULCHRUM FECI.

“Unto the Glory of the Rosy Cross I have constructed this Sepulchre for myself as a Compendium of Universal Unity.”

Within the next circle is written:

Yeheshuah Mihi Omnia: - “Jesus is all things to me.”

In the centre are the four figures of the Kerubim enclosed within circles surrounded by the following four inscriptions; and each is distinguished by one of the 4 Letters of the Tetragrammaton, thus:-

- ‘ - (Leo) LION - *NEQUAquam VACUUM* - Nowhere a Void.
- π - (Scorpio) EAGLE - *LIBERTAS EVANGELII* - Liberty of the Gospel.
- λ - (Aquarius) MAN - *DEI INTACTA GLORIA* - Unsullied Glory of God.
- π - (Taurus) OX - *LEGIS FUGUM* - Yoke of the Law.

And in the midst of all there is Shin, the Letter of the Spirit which forms the Divine Name YEHESHUA* from Tetragrammaton. This is all brilliant and flashing, as are also the seven sides of the Vault and the Heptagonal ceiling and floor.

Therefore by God's Grace having come thus far, let us all kneel down together and say:-

(All kneel down joining wands and Crosses above the Pastos.)

Unto Thee, Sole Wise, Sole Mighty, Sole Eternal One be praise and glory for ever, Who hast permitted these Aspirants who now kneel 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 their heads and teach them the value of self-sacrifice, so that they shrink not in the hour of trial, but that thus their names may be written on high; and that the Genius of each one may stand in the presence 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. It is written: "If any man come after Me, let him deny himself and take up his Cross and follow Me.

Third Adept hands chain to Aspirant and takes the Wand and Crux Ansata from his hands which he lays on the head of the Pastos.

Second Adept: Take therefore the Chain, O Aspirant, and place it about thy neck and say: "I accept the bonds of suffering and self-sacrifice".

*Not the traditional Golden Dawn spelling of Yeheshuah.

This is done. Aspirant repeats the words.

Second Adept: Rise then, Frater (Soror) in the symbol of self-renunciation. And extend the arms in the form of a cross.

All rise. Aspirant with feet together and arms extended.

Second Adept: Associate Adeptus Minor, take from the Altar the Dagger of Penance and the Cup of Tribulation, that I may confirm the vow of the Aspirant for ever by marking them afresh with the Stigmata of the Cross.

Second Adept takes Dagger from Third Adept, dips it in the Cup of Water and marks the Aspirant as at the obligation on forehead, both insteps and both palms; and finally presses Dagger towards the heart. Gives the dagger and cup back to the Third Adept whose replaces it on the altar and then gives the aspirant the rose and cross which he took from the altar.

Second Adept: Take that symbol and raise it in both hands and say: "Thus will I uphold the sign of suffering and of strength".

The Aspirant does so, repeating the words.

Second Adept: And I heard the voice of the King of Earth cry aloud and say:- "He that aideth Me in My suffering, the same shall partake 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 Pastos of our Founder be opened, for my victory is in the Cross of the Rose".

For it is written:- "If ye be crucified with Christ, ye shall also reign with Him".

Third Adept Takes from Aspirant the Rose Cross and Chain. Gives back to the Aspirant the Wand and Crux Ansata of the Chief Adept and removes the altar to the side this disclosing the whole of the Pastos. He now opens the lid on the upper half of the cover of the Pastos upon the lower half thus revealing he Chief Adept lying within it and says:

Chief Adept: "And the Light shineth in Darkness but the Darkness comprehendeth it not".

Third Adept: Touch with the Wand, Oh Aspirant, the Rose and Cross on the Breast of the Form before thee and say, "Out of Darkness let Light arise".

Aspirant repeats these words.

Chief Adept (remaining still speaks): Buried with that Light in a mystical Death. Rising again in a mystical Resurrection. Cleansed and purified through Him our Master. Oh Brother of the Cross and the Rose. Like Him, Adepts of all ages have ye toiled. Like Him have ye suffered Tribulation, Poverty, Torture and Death have ye passed through. They have been but the purification of the Gold. In the Alembic of thine heart, through the Athanor of Affliction, seek thou the true Stone of the Wise.

Chief Adept: Quit thou this Vault then, O Aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the Crook of Mercy and in thy left the Scourge of Severity, the emblems of those Eternal Forces betwixt which in equilibrium the Universe dependeth: those Forces whose reconciliation is the Key of Life; whose separation is Evil and Death.

Therefore thou art inexcusable, O Man, whosoever thou art, who judgest. For in that thou judgest another thou condemnest thyself. Be thou merciful even as thy Father who is in Heaven is merciful.

Remember the tremendous Obligation of self-sacrifice and rectitude which thou hast voluntarily taken upon thyself; and let the humble prayer of thy heart be "God be merciful to me a sinner and keep me in the pathway of truth".

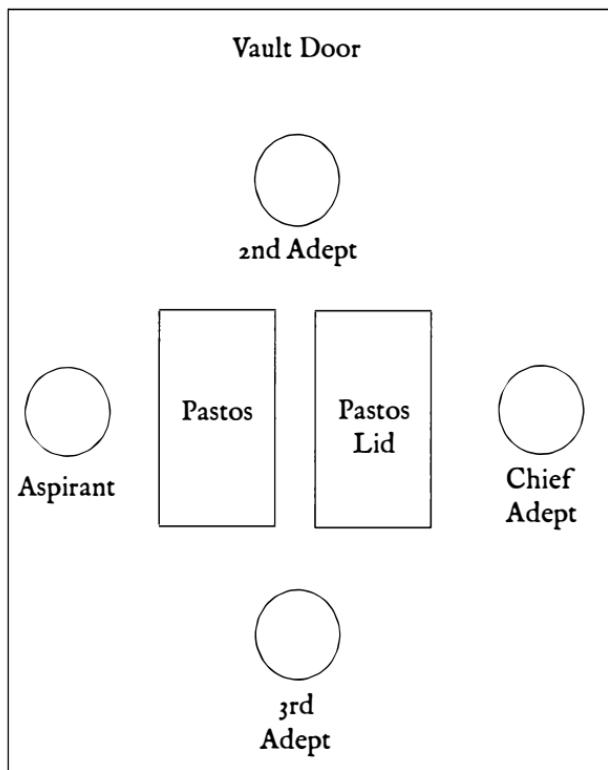
Third Adept: Thus then did Frater N.N. and his companions, having moved aside the circular Altar and raised the brazen plate or lid of the Pastos, discover the body of our Founder with all the ornaments and insignia as here shown before you. Upon his breast was the Book T, a scroll explaining in full the mystical Tarot, at the end of which was written a brief paragraph concerning our Founder, Christian Rosenkreutz, beneath which the earlier

Fratres had inscribed their names. Following these came the names of three of the Highest Chief Adepts of the Order. Last of all was written: "In Deo Nascimur - In Jesu Morimur. From God are we born; In Jesus do we die; - Per Spiritum Sanctum Reviviscimus". Through the Holy Spirit we rise again. (*Closes lid of Pastos replaces the Altar above it.*)

Second Adept: So therefore our Frater N.N. and his companions reclosed the Pastos for a time, set again the Altar upon it, shut the door of the Vault and placed their seals thereon.

All quit the Vault, Aspirant takes with him Crook and Scourge. The door of the vault is closed. The Aspirant is sent out of Hall. The Vault is reopened. The Chief Adept released. Vault is then prepared for Third POINT.

THIRD POINT



The Vault is prepared as in diagram, but the door is not quite closed but just ajar. In the S.E. and the N.E. corners stand the Diagram of mystic table of Grades and the Diagram of the Minutum Mundum coloured. On the Altar are the Rose and Cross as before and the Sword and Serpent admission badge. East of the Altar stands the Chief Adept.

Outside the door of the Vault stands the Pastos with the lid beside it. Second Adept and Third Adept sit respectively at head and foot of Pastos Lid facing Pastos. The Aspirant is outside the door of the room, arms crossed, and holding the Crook and Flail of Osiris. The outer door is opened and the Aspirant then admitted by the Third Adept, who leads them to the side of the empty Pastos and himself resumes his place at its foot.

Second Adept: And lo! Two Angels in white appeared sitting, the one at the head and the other at the foot, where the body of the Master had lain, and said, "Why seek ye the living among the dead?"

Chief Adept (in slow tones from within the Vault): I am the Resurrection and the Life: he that believeth on Me, though he were dead yet shall he live; and whosoever liveth and believeth in Me shall never die.

Second Adept (directing Aspirant's attention to the lower half of the lid of the Pastos): Behold the Image of the Justified One, crucified on the Cross of the Infernal Rivers of Death, and thus rescuing Malkuth from the folds of the Red Dragon.

Third Adept (directing Aspirant's attention to the upper half of the lid of the Pastos): And being turned, I saw - directs attention to upper half of Lid - seven Golden Light-Bearers and in the midst of the Seven Light- Bearers one like unto the 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 as the sound of many waters. And He had in His hand a sharp sword and His Countenance as the Sun in His Strength.

Chief Adept (within the Vault): I am the First and I am the Last; I am He that liveth and was dead; and behold I am alive for evermore and hold the Keys of Hell and of Death.

Second Adept: He that hath an ear, let him hear what the Spirit saith unto the Assemblies.

Second Adept and Third Adepts conduct Aspirant to the door of the Vault, open it wide and enter and kneel together with the Aspirant with arms crossed and bearing the crook and scourge at the West of the altar. All kneel except Chief Adept who stands at the East end of the Altar facing them. As he enters he extends his arms over the front of his chest.

Chief Adept: 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 through the Gates of Darkness unto Light. I have fought on the 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 Amon, the Concealed One, the Opener of the Day. 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 rescuer unto the Light. Out of the Darkness let Light arise.

Aspirant and Second Adept and Third Adepts, (who prompts Aspirant), bow their heads, shield their eyes with their hands, all the rest to do the same, withdraw them and say together:

Before I was blind: now I see.

Chief Adept: I am the Reconciler with the Ineffable. I am the Dweller of the Invisible. Let the White Brilliance of the Divine Spirit descend.

Chief Adept raises his hands and turns his face upwards. All others bow their heads. A short pause.

Chief Adept (to Aspirant): Rise now, as Adepti Minores of the Rose of Ruby and the Cross of Gold, in the sign of Osiris slain.

All rise. Second and Third Adepts assist the aspirant and they extend his arms in the form of a cross. They recross his arms on his breast and he is faced to the west with back to the Chief Adept. The Chief Adept and the Second and Third Adepts join wands and Cruces Ansatae above head of aspirant and say:

We receive thee as an Adeptus Minor in the Sign of Rectitude and Self-Sacrifice.

Still keeping the wands joined above the head of Aspirant, touches him at base of brain.

Second Adept: Touches him on right temple.

Third Adept: Touches him on left temple.

Chief Adept: Be thy mind opened unto the higher.

Wands still joined as before.

Chief Adept: Touches aspirant between shoulders with Cruces Ansatae.

Second Adept: Touches him on left breast.

Third Adept: Touches him on right breast.

Second Adept: Be thy Heart a Centre of Light.

Wands still joined as before. Adepts touch him around waist.

Third Adept: Be thy body the Temple of the Rosy Cross.

Wands are separated, Aspirant is faced again in the East and instructed to place the cross and scourge on the altar right and left of the diagram of the sword and serpent.

Chief Adept: The Mystic Number of this Grade is 21, the Heptad multiplied by the Triad, and from it is derived the Pass-Word

of this Grade which is EHEYEH and which is to be lettered separately, thus:

Chief Adept: ♩.

Aspirant: װ.

Chief Adept: ՚.

Aspirant: װ.

Chief Adept: The Keyword is I.N.R.I. which is as you see inscribed with its correspondences on this complete symbol of the Rose and Cross which I bear upon my breast. These letters have been occasionally used as the initials of the following sentences:

JESU NAZARENES REX IUDAORVM,

Whence it symbolises the Grand Word of the Grade which is *JEHESHUA*, or the Hebrew Name of Jesus, formed of the Holy Letter װ Shin, representing the Ruach Elohim, placed within the centre of the Name Tetragrammaton.

They are also used as the initials of the following words:

Igne Natura Renovatur Integra:

Igne Natura Renovando Integrat:

Igne Nitrum Roris Inveniatur:

Intra Nobis Regnum Dei; as well as many others.

Let us however analyse yet further this Key-Word.

The Three adepts join their wands over the head of the aspirant and proceed as in the opening.

Chief Adept: Repeat with me the following words:

Chief Adept and Aspirant: I.

Second Adept and Aspirant: N.

Third Adept and Aspirant: R.

All together: I.

Chief Adept and Aspirant: ' Yod.

Second Adept And Aspirant:] Nun.

Third Adept and Aspirant: ㄱ Resh.

All together: ' Yod.

Chief Adept: Salt, VIRGO, ISIS, MIGHTY MOTHER.

Second Adept: Sulpher, SCORPIO, APOPHIS, DESTROYER.

Third Adept: Mercury, SOL, OSIRIS, SLAIN AND RISEN.

All: ISIS, APOPHIS, OSIRIS - I.A.O.

All separate and give sign of the Cross.

All: (*Sign of Osiris Slain.*) The Symbol of Osiris Slain!

Chief Adept: (*L Sign.*) The Sign of the Mourning of Isis!

Second Adept: (*V Sign.*) The Sign of Typhon and Apophis!

Third Adept: (*X Sign.*) The Sign of Osiris risen!

All: (*L.V.X. Signs.*) Lux, the Light of the Cross.

All together give the Saluting Sign and bow their heads.

Chief Adept leads Aspirant to Diagram of the Minutum Mundum.

Chief Adept: Behold the Diagram of "Minutum Mundum", give "Fundamentum Coloris" - "the Small Universe or the Foundation of Colour"; treasure it in thine heart and mark it well, seeing that therein is the Key of Nature. It is, as thou seest, the Diagram of the Sephiroth and the Paths with the appropriate colours attributed thereto. See that thou reveal it not unto the profane for many and great are its mysteries.

Kether is the highest of all and herein scintillates the Divine White Brilliance, concerning which it is not fitting that I should speak more fully.

Chokmah is Grey, the mixture of colours.

Binah is Darkness, the absorption of colours; and thus is the Supernal Triad completed.

In Kether is the Root of Golden Glory: thence is the Colour of - Yellow reflected into Tiphareth.

In Chokmah is the Root of Blue and this is reflected into Chesed.

In Binah is the Root of Red and this is reflected into Geburah; and thus is the First Reflected Triad completed.

The beams of Chesed and Tiphareth meet in Netzach and yield Green.

The beams of Geburah and Tiphareth meet in Hod and yield Orange-Tawny.

The beams of Chesed and Geburah fall in Yesod and yield Purple; and thus is the Third Triad completed.

And from the Rays of the Third Triad are these three Colours shown in Malkuth, together with a fourth which is the synthesis; for from the Orange-Tawny of Hod and the Greening Nature of Netzach is reflected a certain Greenish Citron (Citrine). From the orange tawny of Hod mixed with the puce of Yesod proceedeth a red-russet-brown (Russet). And from the Green and the Puce cometh a certain other darkening Green (Olive).

And the synthesis of all these is in Blackness and bordereth upon the *Qlippoth*.

But the Colours of the 22 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 the Positive Colours found.

Unto a Aleph, Air is ascribed the Yellow Colour of Tiphareth. Mem water the Blue Colour of Chesed. Shin Fire, the Red Colour of Geburah.

Those of the planets are in the rainbow scale thus:-

Tau, Saturn and Indigo.

Kaph, Jupiter and Purple Violet.

Peh, Mars Scarlet.

Resh, Sun Orange.

Beth, Mercury Yellow.

Daleth, Venus Green.

Gimel, Lunar Blue.

Unto the SIGNS OF THE ZODIAC are ascribed the following:-

Aries - Scarlet.

Taurus - Red-Orange.

Gemini - Orange.

Cancer - Amber.

Leo - Greenish-Yellow.

Virgo - Yellow Green.

Libra - Emerald Green.

Scorpio - Greenish Blue.

Sagittarius - Deep Blue.

Capricornus - Indigo.

Aquarius - Violet.

Pisces - Crimson.

Further, thou wilt observe that the Colours of the Paths and the Sephiroth form a mutual Balance and Harmony in the Tree.

Colours are Forces and the Signatures 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 attributions of Colours also, seeing that the respective Rays meet and blend with each other.

And therefore do I greet thee by the Mystic Title of Frater (or Soror) Hodos Chameleonis, "The Path of the Chameleon", or "The Path of Mixed Colours", and I give you the Symbol of Hiddekel, the Third River which floweth East from Asshur.

Returns with Aspirant to Altar.

Second Adept: (Taking Crook and Scourge and crossing them by the altar.)
The Colours of the Crook and Scourge are taken from those of the *Minutum Mundum* Diagram, whose explanation thou hast just heard; and they thus represent the just equilibrium of Mercy and Severity in the Tree of Life.

The Crook therefore is divided into the colours symbolic of Kether, Air, Chokmah, Taurus, Chesed, Leo, Aries, Tiphareth, Capricorn, Hod.

And the Scourge into those symbolising Netzach, Scorpio, Tiphareth, Gemini, Binah, Cancer, Geburah and Water. Places them aside.

Third Adept: (Taking up Admission Badge of Sword and Serpent.) The Colours of the “*Minutum Mundum*” are also the Key to those of which this Admission Badge of Sword and Serpent is composed; and thus by their aid it may be the better examined and comprehended.

The one is descending, the other ascending; the one is the fixed, the other is the volatile; the one unites the Sephiroth, the other the Paths. Furthermore in the Serpent of Wisdom is shown the Ascending Spiral and in the Sword the rush of the Descending White Brilliance from beyond Kether, differentiated into various shades and colours darkening more and more as they near Malkuth. (*Places it aside.*)

Chief Adept leads Candidate to the Diagram of the Mystic Titles of the Grade.

Chief Adept: This is the Symbolic Mountain of God in the Centre of the Universe, the sacred Rosicrucian Mountain of Initiation, the Mystic Mountain of Caverns, even the Mountain of Abiegnus. Below and around it are Darkness and Silence and it is crowned with the Light Ineffable. At its base is the Wall of enclosure 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 and worthlessness while only in that Grade is shown by $\textcircled{0}=\textcircled{0}$, the Symbol of Nothingness and Emptiness; and whose sole claim to notice and recognition is the fact of his having entered the Pathway of the other Grades. The other figures represent and elucidate the Mystic Titles of the various Grades in succession.

I now proceed to instruct you in the Mystic Symbolism of the Vault itself. Let the Altar be moved aside!

(Second Adept and Third Adepts do this.)

It consists of three principal parts or divisions, *viz.*: the uppermost portion, or ceiling, which is of a brilliant whiteness; the heptagonal wall of the seven Rainbow Colours; and the ground or floor whose prevailing hue is black; thus showing the colours of the Influence of the Heptad between the Light and the Darkness.

The Ceiling consists of a Triangle enclosing a Rose of 22 petals, inscribed within a Heptangle formed of a Heptagram reflected from the Seven Angles of the Wall. On the Triangle are the 3 Supernal Sephiroth and in the Heptagram are inscribed the lower Seven. The Rose represents the attributions of the 22 paths divided into a Triad, a Heptad and a Dodecad.

The Floor is Black, having upon it also the Symbol of a Triangle enclosed within a Heptagram, both bearing the Titles of the Averse and Evil Sephiroth of the *Qlippoth*, as shown by the Great Red Dragon with the Seven Heads and by the inverted and Evil Triangle. And thus in the Vault of the Adepts do we crush and tread down the Evil Forces of the Dragon; see well that thou rootest out also the evil forces of thine own nature! And therefore traced in the midst of the Evil Triangle is the rescuing symbol of the Golden Cross united to the Red Rose of the seven times seven or 49 Petals.

As it is written "he descended into hell" But the whiteness above shineth the brighter for the blackness which is beneath; and thus mayest thou at length comprehend that even the Evil helped forward the Good.

And between that Light and that Darkness vibrate the Seven Colours of the Rainbow, whose crossed and reflex rays under the Planetary Presidency are shown forth in the Seven Walls. Note well that through the side of the Planet Venus thou hast entered, that one Planet whose Symbol unites and includes the whole Ten Sephiroth in the Tree of Life. Each wall of the Vault is said mystically to be in breadth five feet and in height eight feet, thus yielding 40 squares of which 10 are marked and salient, representing the 10 Sephiroth in the form of the Tree of Life acting through the Planet.

The remaining squares represent the kerubim and the Eternal Spirit; the Three Elements; the seven planets and the 12 signs all operating in and differentiating the rays of each Planet.

Note that in all, the Central Upper Square above remains White and unchanged, representing the Changelessness of the Divine Spirit, thus developing all from the One, through the many under the government of the one.

The colours of the varying squares may either be represented by the colour of the Planet and the colour of the force therein being mixed together, or by the colours being placed in juxtaposition, or in any other convenient manner. But the foundation of them all is the *Minutum Mundum* Diagram.

The symbolism of the Altar was briefly explained to you in the Second Point.

Upon it stands a Calvary Cross charged with a Rose of five times five, or 25, petals, representing the counterchanged colours of the Spirit and the Four Elements.

Chief Adept leads the Aspirant out of the Vault. The other two Adepts replace the Altar and quit the Vault; and resume their places as at the beginning of the Point.

Chief Adept: The Drawings on the lid of the Pastos have also been explained.

The head end is white charged with a golden Greek Cross and Red Rose of 49 Petals. The foot is black with a white Calvary Cross, and a circle upon a pedestal or dais of 3 steps. On the sides are depicted the 22 Colours between Light and Darkness. I now greet you with the grip of this Grade which is given by clasping both the right and left wrists at once, the two right hands above the two left hands, thus crossing each other.

The Signs and Passwords you have already witnessed and received.

The lid is replaced on the Pastos. The Chief Adept goes to its head, the Second Adept to the left Third Adept right.

The new Adepts join the other Members.

End of the Third Point.

CLOSING

(The Pastos is replaced in the Vault and Altar put over it. Positions of Adepts same as Opening of Third Point. Door of Vault is open.)

Chief Adept: (1). (All rise.)

Second Adept: (1).

Third Adept: (1).

Chief Adept: Vale Fratres et Sorores.

Second Adept: Rosae Rubea,

Third Adept: Et Aurae Crucis.

Chief Adept: Very Honoured Fratres and Sorores, assist me to close the Vault of the Adepts. Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?

Third Adept: It is written in the Book of Daniel that there were 120.

Chief Adept: Mighty Adeptus Major, how is that Number formed?

Second Adept: By the continued multiplication together of the first five numbers of the Decimal scale.

Chief Adept (closes the portal curtain): POST CENTUM VIGINTI ANNOS PATEBO. Thus have I closed the Vault of the Adepts in the Mystic Mountain of Abiegnus.

Third Adept: Ex Deo Nascimur;

Second Adept: In Jeheshua Morimur;

Chief Adept: Per Sanctum Spiritum Reviviscimus.

All present give the L.V.X. Signs in silence.



*CEREMONY of
 CONSECRATION of the
 VAULT of the ADEPTS
 and of the
 PLACE of its ABODE.*



To be performed on the day of Corpus Christi in each year and in the event of the vault being removed to a fresh place so as to sanctify the same spot. The members are assembled wearing regalia. The three chief officers with robes and insignia are seated as in the opening of the ⑤=⑥. The door of the vault itself is closed the Pastos being within but the circular altar is brought out of the vault and placed in the centre of the assembled adepts. Upon it are the cross, cup, dagger, a chain also the scourge and crook. In addition incense is placed in the centre upon the letter Shin (not lighted). The cup has water within it.

Ceremony

Chief Adept: Associate Adeptus minor, see that the portal of the vault is closed and guarded. (Done.)

*Chief Adept (Advances to altar, lifts his wand high and repeats the words of the Kerux in the ①=①): Este Este Este Bebeloi.**

(Returns to his place.)

Associate Adeptus Minor, let this place be purified by the lesser banishing ritual of the pentagram.

^{“This is not the traditional Golden Dawn spelling. It should be “Hekas Hekas Este Bebeloi.”}

Third Adept performs banishing ritual of the pentagram with the black end of the wand, but holding it by the white part. Faces east makes the lesser banishing ritual of the pentagram and returns to seat.

[*Sign of the cross.*

Hand to forehead: ATEH.

Hand to chest: Malkuth.

Hand at right shoulder: Ve-Geburah.

Hand at left shoulder: Ve-Gedulah.

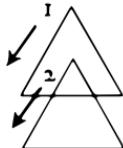
Clasp hands: Le Olahm.

Describes banishing pentagram in the four quarters with proper divine names, and performing in Raphael, etc.]

Chief Adept: Mighty Adeptus Major, let the place be purified by the lesser banishing ritual of the hexagram.

Second Adept does so with the black forked end of his wand, but holding it by the white parts and then resuming his seat.

[*Face East and say MIHI. Trace hexagram thus:*

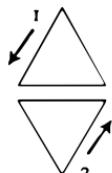


And say Araritha after each hexagram.

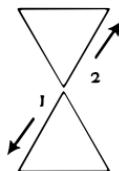
Carry the Wand to South and trace it thus:



Carry the wand to West trace thus:



Lastly pass to the North trace thus:



Pass again to East completing circle. Gives ⑤=6 signs and repeats the analysis of keyword I.N.R.I and L.V.X. signs.]

Chief Adept advances to the altar leaving his wand at his seat takes up a small black cross from the altar, goes to the South faces south and raises cross above his head then slowly circumambulates the place with the Sun repeating:

Chief Adept: And after all the phantoms thou shalt see that holy formless fire, that fire which darts and flashes through the hidden depths of the universe here thou were voice of fire.

On reaching the South again, travelling with the Sun, he faces south and with the cross makes the invoking pentagram of fire vibrating the name OIP TEAA PEDOCE and saying:

In the names and letters of the Great Southern quadrangle I invoke Ye angels of the watchtower of the South.

Replaces the cross upon the lion takes the cup from the altar travels to the West faces West and sprinkles water towards the West then circumambulates the place with the Sun repeating:

So therefore, first the priest who governeth the work of fire must sprinkle with the waters of the loud resounding Sea.

On reaching the west again, he faces West and sprinkles water towards the West describing with a cup and invoking pentagram of water repeating the name. EMPEH ARSEL GAIOL and saying:

In the names and letters of the Great Western quadrangle I invoke Ye angels of the watchtower of the West.

He replaces the cup on the Eagle of altar and takes the dagger from the altar goes to the East faces the East raises the dagger and shakes forward were that then circumambulates the place to East repeating:

Such a fire existeth extending through the rushings of air or even a fire formless whence cometh the image of a voice or even a flashing lights abounding, revolving, whirling forth, crying aloud.

On reaching the East a game he faces east shakes forward with dagger and describes whether it's the invoking pentagram of air will stop repeating the name. OROIBAH A0ZPI and saying:

In the names and letters of the great Eastern quadrangle I invoke Ye angels of the watchtower of the East.

He replaces the dagger upon the Aquarius by the altar takes the chain and goes to the north and faces north swings and shakes the chain then circumambulates the place saying:

Stoop not down am to that darkly splendid the world where in lieth continually a formless depth and Hades racked in the cloud delighting in unintelligible images precipitous, winding, eight black and rolling abyss, ever espousing a body formless and void.

On reaching the North again, he faces the North, raises and shakes the chain thrice and describes with it, the invoking pentagram of earth repeating the names EMOR DIAL HECTEGA and saying:

In the names and letters of the Great Northern quadrangle I invoke Ye angels of the watchtower of the North.

He replaces the chain on the Bull on the altar. Takes the incense goes to the west of the Altar faces east lowers it towards the centre of South describes with it the equilibrating pentagrams. EXARP BITOM HCOMA NANTA.

In the names and letters of mystical tablets of union I invoke Ye angels of the celestial spheres whose dwelling is in the invisible Ye other guardians of the Gates of the universe be also watches of our mystic vault keep far from it the evil.

Strengthen and inspire the initiates, so we in may preserve unsullied this are bowed of the mysteries of the eternal gods let this place be pure and holy so that we may enter in and become partakers of the secrets of the divine light.

He replaces the incense upon Shin and returns to his place.

Chief Adept: The Sun, daily returning, is the dispenser of light to the earth let us thrice complete the circle of this place, the abode of the invisible Sun.

Chief Adept leads the way followed by the Second Adept then the other members and the Third Adept closes the procession stop they thrice (as in the ①=①) circumambulate each giving the saluting sign of the ⑤=⑥ as they passed the East. They risen in their places. Chief Adept extending his arms in the form of a cross.

Holy art thou Lord of the universe.

Holy art thou whom nature hath not formed.

Holly art thou the vast in the mighty one.

Lord of the light and of the darkness.

Chief Adept and the Third Adept change places. And the Third Adept as Hierophant Instructor performs the ceremony of the portal of the vault as follows:-

The place of the Associate Adept in the West being taken by an ordinary member of the ⑤=⑥.

Third Adept: (!!!!, !). Very Honoured Fratres and Sorores, assist me to open the Portal of the Vault of the Adepts.

Give the Signs of the ①=① Neophyte. (Done.)

Give the Signs of the ①=⑩ Zelator. (Done.)

Give the Signs of the ②=⑨ Theoricus. (Done.)

Give the Signs of the ③=⑧ Practicus. (Done.)

Give the Signs of the ④=⑦ Philosophus. (Done.)

Very Honoured Associate Adept, what is the additional Mystic Title bestowed on a Philosophus as a link with the Second Order?

Associate Adept: פָּרָקֵת.

Third Adept: To what does it allude?

Associate Adept: To the fourth river of Eden.

Third Adept: What is the Sign? (*Gives it.*)

Associate Adept: The Sign of the Rending Asunder of the Veil.

Third Adept: What is the Answering Sign?

Associate Adept: The Sign of the Closing of the Veil. (*Gives it.*)

Third Adept: What is the Word?

Associate Adept: פָּרָקֵת.

Third Adept: יְהִי.

Associate Adept: זָהָב.

Third Adept: נָתָת.

Associate Adept: The whole word is פָּרָקֵת, Paroketh, meaning the veil of the Tabernacle.

Third Adept: In and by that word, I declare the Portal of this Vault of the Adepts duly opened. (*Makes Qabalistic sign of the Cross.*) Unto thee Oh Tetragrammaton be ascribed Malkuth, Geburah and Gedulah. (*Closing fingers of hands.*) Unto the Ages amen.

(*All make the sign of the cross and repeat the words with him.*)

Third Adept: (!!!!, !).

Associate Adept: (!!!!, !).

The altar is replaced in the vault, but the cross, cup and dagger from it are left outside to be used in the obligation. The door of the vault is again closed. The three adepts take their place of the ceremony of the opening of the vault in the ⑤=6. Then, proving the portal of the vault closed and guarded and the signs and words of the portal. Being usually recited the vault door remains open until the ceremony of the closing has been formed, unless there is a candidate to be admitted later.

The Opening of ⑤=6 Ceremony.

Second Adept: Let the cross of the obligation be set in place. (*Done.*)

Chief Adept: On this cross of the obligation. I freely and unasked, on the half of the second order to hear by pledge and bind myself for the due performance and fulfilment of respective clauses of the oath taken by each member on the cross of suffering. At his admission to the grade of Adeptus Minor.

Second Adept: It is written, whoever will be great among Ye shall be your war minister and who ever of you will be the chiefest shall be the servant of all. I therefore on behalf of the order, require you to divest yourself of your robes and insignia as a chief adept, to clothe yourself with a black robe of mourning, and to put the chain and of humility about your neck. (*Done.*)

The Chief Adept is bound to the cross of suffering and the obligation is administered in the usual manner, say that the words on behalf of the whole second order are added after the words do this day spiritually bind myself. At the conclusion of the obligation, and still bound to the cross of suffering.

Chief Adept: I invoke thee, the great avenging Angel of the obligation, HUA, to confirm and strengthen all members of this order. During the ensuing revolution of the Sun to keep them staved fast in the path of rectitude and self-sacrifice and to confer upon them the power of discernment that they may choose between the evil and the girl at and try all things of doubtful petitions was sure knowledge and sound judgement.

Second Adept: Let the Chief Adept descend from a cross of suffering. (*Done. Cross replaced.*)

Second Adept: Merciful Exempt Adept. I, on behalf of the second order requests due to reinvest yourself with the insignia of your high office, which are low and has untitled view to offer yourself unto the higher powers as a surety for the order. (*Done.*)

The three Adepts then go into the vault. They move the altar and open the lid of the Pastos. The Chief Adept stands within the Pastos

at the head end and facing towards the door. The three adepts then lock wands and Cruces Anastas as in the opening. The Book T is placed upon the altar.

Chief Adept: I invoke thee *H.R.U.* the great Angel who art set over the operation of the secret wisdom. Strengthen and establish this order in their search for the mysteries of the divine light. Increase the spiritual perceptions of the members and enable them to rise beyond that lower self-hood which is nothing unto that higher selfhood which is in God of the vast one.

The three Adepts disjoin their wands and lower them into the Pastos joining them together at the head ends and directing them towards the centre of the floor of the vault. Crux Anastas as before.

Chief Adept: And now in the tremendous name of strength through sacrifice Yeheshuah Yehovasha I authorise, I charge Ye, Ye forces of evil that the beneath the universe, that showed a member of this order through will, forgetfulness, or weakness act contrary to the obligations which he hath voluntarily taken upon himself at his admission that you will manifest yourself as his accuser to restrain, to war. So that he even Ye may perform your part in the operation of the great work through the order stop last therefore a charge and I authorise Ye through *YEHESHUAH YEHOVASHA* the name of self-sacrifice.

They disjoin their wands and Cruces Anastas. The Chief Adept steps out of the Pastos.

Chief Adept: Let the Pastos be placed without the vault in the third point of the ceremony of Adeptus Minor. (*Done.*)

Pastos uncovered and placed outside. Chief Adept stands in the midst between the Pastos and the lid facing the door of the vault, which remains open. Second Adept at the head of the Pastos. Third Adept at the foot of the Pastos. The Chief Adept stands with arms closed. The other adepts form with second and Third Adept a circle around the Pastos and join their wands about the head of the Chief Adept. Then, separate

them and give of the signs of ⑤=⑥ remaining as before.

Chief Adept (slowly and loudly): I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live and who ever liveth in me shall never die. (Pause.) I am the first and I am the last. I am here that liveth but was dead, and behold I am alive for evermore. And hold the keys of hell and of death. (Pause.)

Chief Adept quits the portal, followed by the Second Adept, and the other members follow them, with the Third Adept last. The processions slowly enters the vault and circumambulates the altar with the Sun, led by the Chief Adept, reciting the following sentences. They reserve in their places without the vault, standing around the Pastos. Chief Adept in centre as before.

Chief Adept: For I know that my Redeemer liveth that he shall stand in the latter day upon the earth. I am away the truth in the life, no man cometh unto the father but by me I am purified. I have passed through the gates of darkness into light.

I have fought upon earth, the good. I have finished my work.

I have entered into the invisible. I am the Sun in his rising.

I have passed through the our of the cloud and night.

I am Amon the concealed one the opener of the day.

I am Osiris Onnophis the justified one.

I am the Lord of life, triumphant over death. There is no part of me and that is not of the gods.

I am the preparer of the pathway. The rescuer unto the light.

Out of the darkness let that light arise!

Here he reaches the centre between the lid and the Pastos. He faces towards the vault. The other members join their wands over his head as before, and he raises his face and hands.

Chief Adept: I am the reconciling with the ineffable. I am the dweller in the invisible. Let the white brilliance of the divine spirit descend!

Pause, then the Chief Adept, lowers his hands and the members withdraw their wands.

Chief Adept (raising his wand): In the name and power of that divine spirit, I invoke Ye, angels of the watch towers of the universe. Guard this vault during the revolution of the solar course; keep bar from it, the evil and uninitiated, that they penetrate not into the abode of our mysteries and inspire and sanctify all who do enter this place worthy immutable wisdom of the divine light.

Chief Adept and members give the signs of ⑤=6 and take their places as in the opening. Of necessary business of meeting transacted. Then close the vault as in ⑤=6 which finishes the whole.

⑤=6

ROBES AND INSIGNIA

Chief Adept

Long white tunic and a long bright blue mantle with orange salt symbol in the centre of back. Blue and orange shaped flashing headdress with serpent circlet. Royal and sacrificial serpent _____ collar of scarlet; blue and yellow ribbon. Double phoenix and _____, the Rose and Cross complete symbol dependant there from. Wand with winged globe and serpents. Cross Ansata.

Second Adept

Long white tunic with long scarlet mantel with a bright green sulphur on the back. Scarlet and green stripped flashing Egyptian headdress. Red and Green lamen of Hierophant on breast. Phoenix or Set headed Wand and Cross Ansata.

Third Adept

Long white tunic with long yellow mantle with purple Mercury (*Hieroglyphic Monad*) on the back. Yellow and Purple Egyptian Headdress, Orange and Blue lamen of Hierophant on breast.

Other Adepts present wear (second order only) sashes and jewels or any badges that they may be entitled.

*⑥=5 and ⑦=4 sashes to be worn crossed over the ⑤=6 ones in contrary directions.**

*This note confirms that the ⑥=5 and ⑦=4 grades and sashes existed.



COMMENTARY on the ⑤=⑥ RITUAL

The ⑤=⑥ ritual was claimed to be the sole work of Mathers. Westcott said that he did not have a hand in writing it*. Mathers told Westcott that the ritual came from materials provided to him by a Frater Lux Ex Tenebris who was a continental adept. Later, Felkin was to claim that Frater L.E.T. was a Dr. Thiesen, of Liege, although research by Bob Gilbert found that such a person did not exist.

There is nothing to suggest in any of the letters that Mathers sent Westcott that Frater L.E.T. was an incarnate human. Mathers went to Paris but said that he was “much in communication with” Frater L.E.T and “other Chiefs”. This is not the phrase you would use if you were regularly meeting people to sort out a ritual. It is the sort of language you would use if you were conducting some form of seance. The other comment from Mathers to Westcott about Frater L.E.T. was “you are right when you suspected that I was in contact with a higher level adept”, which is definitely the language of Theosophical style contacts.

Fra. Vota Vita Mea, in his letter of June 20, 1888 to Westcott[†] revealed that Frater L.E.T. was, at one level, the Archangel Raphael. The letter describes an Inner Working which had an annotation by Mathers. In the working:

“Fra. H. was conducted by an Eagle-headed messenger into the presence of the Angel R + [Raphael] (whom I, S’Rioghail Mo Dhream, know by the motto L[ux] e T[enebrls])”

It is worthwhile to point out that the only recorded time that Mathers claimed to have met his secret chief in the flesh, he was

*Letter to F.L. Gardner dated 5 April 1912.

† See Gilbert, R.A.; *The Golden Dawn Scrapbook* pg. 37

talking about Madam Horos. The claim was made in a letter to Florence Farr. Horos claimed she was his secret chief in an attempt to con money from him. After that experience, Mina and Samuel never claimed to meet any Secret Chief in the flesh ever again. It would appear that the Second Order corpus was received telepathically from the Angel Raphael.

There are elements of the ⑤=⑥ ritual which we know came from Westcott, particularly to do with the Lamens and the construction of the Vault. It was Westcott who wrote the *BOOK OF THE TOMB* and he was constructing the lamens in the U.K. (and showed them to Annie Horniman). However, Westcott clearly didn't think that his efforts were as significant as the ritual. He felt that Mathers had obtained a ritual from somewhere and it was good. Even Waite was impressed with what Mathers had written, saying that the ⑤=⑥ had the "root matter of a greater scheme than ever dawned in the consciousness of any maker of Masonic degrees".

For this reason, it is unsurprising that Mathers made few changes to the ⑤=⑥, and neither did, for that matter, the rebel temples. Felkin believed it came from a perfect Rosicrucian source and felt it unwise to tinker with it.

The Nisi version does contain some minor changes to the ritual and hints that Mathers was mass initiating people through the rite. It is written with handy breaks to enable each candidate to be taken through at that point. The ritual refers to "aspirants" at various points, but during the crucifixion it only talks about "the aspirant".

The most significant change that can be seen is the regalia of the three Adepti Officers. There are Alchemical Sigils of the Principles placed on the back of each Officer. This is not mentioned in the Gardner version of the Golden Dawn ⑤=⑥, nor in the Yeats version, or in the published *Stella Matutina* versions. They do appear in the Pollexfen manuscripts which are dated from 1895. It would appear that these changes were made late in the Golden Dawn history but only used by Mathers' *Alpha et Omega*. Another unusual thing is the "serpent circlet" which does not appear anywhere else.

Nisi contains some changes to the Consecration of the Vault and the Lesser Ritual of the Hexagram.

Looking at the Lesser Ritual of the Hexagram it would appear that the magician would stand facing the east and say the word *MIHI* before constructing the hexagram of Saturn in the usual way. The use of the word *MIHI* is unusual as it is not a magical word and simply means "Me". It might be a fault of the person writing the ritual as it could be shorthand for the phrase *JESUS MIHI OMNIA* which was written in the circular table of the Vault and means *Jesus is everything to me*. Since the phrase was written in the centre of a planetary vault, its use here makes sense. The magician sees himself at the vault's heart and taking control of the planets in the Name of Jesus.

However, *MIHI* by itself is meaningless. Whether it is *MIHI* or *JESUS MIHI OMNIA*, it is only said at the beginning and towards the East.

The Berridge Temple rituals only went as far as ⑤=6. Although grades for the ⑥=5 and ⑦=4 were awarded these were on the basis of writing a cheque to Mathers and there did not seem to be a ritual performed. The Nisi manuscripts stop at this ⑤=6. It is possible that the copiest who owned the collection never obtained a ⑥=5 or had no material beyond the ⑤=6. It is more likely that the use of the higher grades, and certainly initiation rituals within the A.:O.: has been overstated. The grades and new information that came with it, were more of a rarity than the normal evolution of an Adept.

What now follows are some of the more interesting teaching papers from Berridge's temple. Although Nisi contained a complete set of Flying Rolls and other material, most of this has been published before and the differences are minor. There is some material which is different and give clues to Mathers' thinking.



The TEACHINGS of
EDMUND BERRIDGE'S
LONDON TEMPLE



LESSER RITUAL
of the
PENTAGRAM

A. Invoking

For use in the morning and general and unimportant occasions. The Z.A.M. should use his lotus headed wand or magical sword.

Taking the sword, face East. First make the *QABALISTIC SIGN OF THE CROSS* thus:- with first and second fingers and thumb of the right hand. Touch forehead and say:

ATEH, "To thee".

Touch Chest and say:-

Malkuth, "the Kingdom".

Touch Right Shoulder and Say:-

Ye Geburah, "and the Power".

Touch Left Shoulder and say:-

Ye Gedulah, "and the Glory".

Clasp hands and say:-

Le Olahm, "for Ever," Amen.

Then with the sword trace in the Air towards the East the invoking pentagram of fair size (rather less than ordinary person) commencing at the top.



Carry the wand to the centre of the pentagram pronouncing the name: יְהוָה [YHVH] vibrating it as much as possible.

Carry the wand round to the South and make the invoking sign of the pentagram and pronounce: אֲדֹנִי - Adonai.

Turn to the West and make the pentagram and pronounce: אֲהֵי אָדָם - EHYEH.

Pass to the North and make the pentagram and say: אֲגָלָה - AGLA.

Then carry the wand or sword to the East so as to be sure that thou hast completed the *Circle of the Place*.

Facing East extend arms in the form of a † saying:-

Before Me: רָפָאֵל - Raphael (East).

Behind Me: גָּבְרִיאֵל - Gabriel (West).

At my Right Hand: מִיכָּאֵל - Michael (South).

At my Left Hand: אָוּרִיאֵל - Auriel {Uriel} (North).

For before me flames the Pentagram and behind me shines the six rayed star.

Finish with the Qabalistic Cross in its Entirety.

B. Banishing

Repeat the above but with the reverse pentagram.*



*Fortunately there is a diagram provided to show what was meant by the term "reverse pentagram". In other contexts this would mean an upside-down pentagram, which is a symbol of evil.

In order that a force and a current and a colour and a sound be united in one symbol unto such an angle of the pentagram is a certain divine Hebrew Name and names from the Tablet allotted.

These are to be pronounced with the Invoking and Banishing Pentagrams as shown in the diagram of attributes "*THE KEY OF THE RITUAL*".



Therein during ordinary invocations without the use of the tables of the elements you should pronounce: *El*, לֶל with the pentagram of Water and *Elohim*, אֱלֹהִים with those of Fire, *etc.* But if working with the tablets then shalt use the divine names therein:

As for *Earth*
Emor
Dial
Hectega

and for the *Spirit*
Exarp
Hcoma
Nanta
Bitom

And in the pronouncing of these thou shalt take a deep breath and vibrate them as much as possible inwardly with the outgoing breath, not necessarily loudly, *but with vibration*, thus:-

אַל = a-a-a l-l-l.

EM-OR-R.

DI-AL-L.

HEC-TE-GA-A.

And if thou wilt then mayest trace the Sigils of these named in the air.

If thou then decidest to invoke the forces of the four elements at once at the four quarters commence at the East and face the sigil of the equilibrating \star of the Actives and the invoking \star of Air and pronounce the proper names. Thence carry the point of the wand to the south. Trace \star for actives and fire and pronounce the proper names. Past to the west. Trace \star for passives and water and proper names. Then to the North, trace \star for passives and the pentagram of the Earth.

Complete the circle.

Proceed and close all invocations by the Qabalistic Cross.

For certain cases, other names as those of Angels and Spirits, may be pronounced towards their proper quarter and their names and Sigils traced in the air.

Working with One Element

If desiring one element make (if it is an active such as fire or air) the Pentagram for Actives only and the elements' own invoking sign *at all four quarters* and NOT those of another element. If there be a passive element Earth or Water then shall make the \star of passives only.

For closing and banishing follow the same law.

Also see that thou pronounceth the proper names and maketh the circle of the place properly. The pentagram is called the sign of the Microcosm or lesser World and the Hexagram that of the Macrocosm or Greater World.

Do not make Banishing symbols *in* the Vault of C.R., only declare spirits to be set free in the name of *YEHOSHUA* [sic].

COMMENTARY
on the
LESSER RITUAL
on the
PENTAGRAM

This paper was given to those at the Zelator Adeptus Minor and what is unusual about it is the detail it provides about rituals that should have been memorised at the Neophyte grade in the Outer Order. It does not appear to have existed in the *Stella Matutina*. The Nisi version of the paper contains many mistakes and is also difficult to follow in places.

In the Qabalistic Cross the formula is written differently from the traditional Golden Dawn method. Instead of “Ve Geburah” and “Ve Gedulah” and “le-Olam” is written “Ye Geburah” and “Ye Gedulah” and “Le Olahm”. While it might be a mistake it is a telling one. The Qabalistic Cross is the most repeated ritual in the Golden Dawn and one which Zelators should know by heart. Replacing Ve with Ye is inexcusable and means that the person did not understand what they were saying. This is a document that is supposed to have been copied and checked to make sure such mistakes did not appear. Some of the Nisi documents show signs that this checking took place but it seems that the process of checking a student’s notebooks was somewhat slap dash under Berridge. The result would have been V.H. Frater Nisi saying Ye Geburah and Ye Gedulah.

This version of the Qabalistic Cross says for the first line to be drawn from the forehead to the chest, in other words the heart. Modern Golden Dawn groups take that line down to the solar plexus and imagine the line continuing to the floor. One would expect that a Z.A.M. document would explain such visualisations, if any were required. Instead we have here a series of ritual

movements without magic or explanations. So far this document is exactly what one would expect from first knowledge paper of the Outer Order. The only thing different is that the Z.A.M. is allowed to use his Lotus Wand or Magic Sword. But no instructions are provided for using these magical weapons.

There is an emphasis on Invoking Pentagrams rather than Banishing ones. Modern Golden Dawn orders have an obsession with banishing and hardly ever perform an invoking one. Yet all the early material suggests it was always the other way around and that both the Invoking and the Banishing provided protection. In this version of the ritual the idea that the ritual provides a Magic Circle, which must be completed, is stressed. You are creating a magic circle of protection similar to one which would have been chalked on the floor in Medieval magic. The invoking provides protection when you are calling something to you. A banishing was used in rituals where you wanted to repel something.

The paper completes what is now known as the Lesser Ritual of the Pentagram and then appears to go on to attempt to explain parts of the Supreme Ritual (or Ritual B). This is a Lesser Ritual of the Pentagram for Adepts and something not seen before. Some who have seen this paper think that these instructions are fragments of the Ritual B paper which somehow became merged with the Lesser Ritual of the Pentagram paper. This is because it looks like a fragment of the standard Ritual B which contains the Lesser Ritual of the Pentagram that was handed out at N.A.M./Z.A.M. in the Golden Dawn and *Stella Matutina*. This fragmentation of documents happens a lot within the Golden Dawn. Yeats' documents, for example, contain lots of fragments of larger works. These were often mixed up in places. If the instructions are followed using this version, it would seem that Mathers is suggesting that as you draw your pentagram you should vibrate an additional divine name. This divine name is based on whether the elemental direction is active or passive. If it is Air or Fire you would use the Divine Name Elohim, if it is Water or Earth you would use the divine name El. If you have set up the tablets you are supposed to draw your pentagram using the three mystical names of the Tablet instead. This aspect of the paper could be better written so that it says: "Then with the sword trace in the Air towards the East the invoking pentagram of fair size (rather

less than ordinary person) while vibrating the divine name Elohim commencing at the top. Carry the wand to the centre of the \star pronouncing the name: $\Pi\lambda\pi'$ vibrating it as much as possible."

If the ritual uses the tablets, then with the sword trace in the Air towards the East the invoking pentagram of fair size (rather less than ordinary person) while vibrating the divine name: *OROIBAHAOZPI* commencing at the top. Carry the wand to the centre of the \star pronouncing the name: $\Pi\lambda\pi'$, etc. It also requires an additional invoking or banishing pentagram to be drawn over the tablet of spirit while vibrating the Names on the Tablet.

This approach for the Lesser Ritual of the Pentagram was not used by the *Stella Matutina* and may have been unique to the *Alpha et Omega*.

It is an interesting complication to the rite. One of the crucial things about the Supreme Ritual of the Pentagram and the Lesser Ritual of the Pentagram is the orientation of the elements and their control under spirit. In the Outer Order the Lesser Ritual of the Pentagram has nothing to do with elements. The $\odot=\odot$, who knows nothing of the elements, is just drawing an invoking or banishing symbol. However, in the Z.A.M. Grade the elemental nature of the pentagram is revealed, but the question then becomes one of how that element is controlled or powered by spirit. This is not a problem with the Supreme Ritual because Active and Passive Spirit Pentagrams are drawn before each elemental pentagram.

In this Advanced Lesser Ritual you are drawing the frame of the pentagram with Elemental Power and then placing the divine name of the element within it. You are then hoping to create the missing spirit controls by drawing the active and passive spirit pentagrams in the centre. The advantage of this Lesser Ritual of the Pentagram is that it is quicker than the Supreme Pentacle but I am unsure if it offers much. It does provide us with the link between the British Mystery Tradition, which includes Dion Fortune and Wicca. In these traditions you would draw an invoking earth pentagram at each of the quarters while invoking elemental forces and angels. The "Magus" would then go to the altar and open the Lodge to spirit (in the instances I have seen using the Golden Dawn's Opening of the Portal sign).

The pronunciation of the Enochian Names is also unusual with an emphasis on the last letter by duplicating it. There is the optional idea of placing the Sigils of the various divine names in the centre of the pentagrams as you draw them.

This paper shows that you do not always have to use the active and passive spirit pentagrams together (as you do when you are performing the initiations). Many people consider a normal method of using spirit pentagrams, I am not so sure it is so wise. By working the active and passive forms of spirit pentagrams together you are getting a balanced form of energy. They are self polarising and activate the element evenly.

If you do it the way Mathers describes, the spirit pentagrams look for polarity from the quarters opposite and are harder for the magician to balance. This is just my comment, as the method of drawing active spirit pentagrams for fire and air and passive pentagrams for water and earth is considered part of the Golden Dawn tradition.

Ritual B
The
SUPREME RITUAL
of the
PENTAGRAM

The pentagram is a powerful symbol representing the operation of the Eternal Spirit and of the four Elements under the Divine Presidency of the letters of the name יְהֹוָה.

For the elements themselves in the symbol of the cross but are governed by יְהוָה but שׁ representing the Divine spirit: אלֹהִים [Elohim] having added hereto. The Name becometh רוח [Ruach Elohim] having added hereto. The Name becometh יהשׁואה Yeheshuah or יהוֹשָׁה Yehovashah: the latter when the letter is placed between the ruling Earth and the other three.

From each re-entering angle of the Pentagram therefore issues a Ray, representing the radiation from the Divine. Therefore it is called the *FLAMING PENTAGRAM* or the *STAR OF GREAT LIGHT* in allusion to the affirmation of the forces of the Divine Light found therein.

Traced as a symbol of Good, it should be placed with a point upward \star thus representing the Rule of the Divine Spirit: For it then should write it thus: \star it is an evil symbol affirming the *EMPIRE OF MATTER* over that of the divine spirit which should govern it. See that you do it not.

Yet if there may arise an absolute necessity for working or conversing with a spirit of an evil nature and that to retain him before thee without tormenting him, thee hast to employ the symbol of the pentagram reversed (for know then well that thou canst have no right to injure or hurt even evil spirits to gratify curiosity or caprice). In such a cause then shalt hold the blade of thy magical sword upon the single lowest point of the pentagram until such time as thou shalt licence him to depart.

THE FLAMING PENTAGRAM
 or the
SIGNET STAR
 of
GREAT LIGHT

SCEPTRE of HERMES

The KEYS



The Spirit Wheel

SCEPTRE
of ZEUS
Jupiter

SCEPTRE
of NEPTUNE
Poseidon

Man
Swords
Air

Eagle
Cups
Water

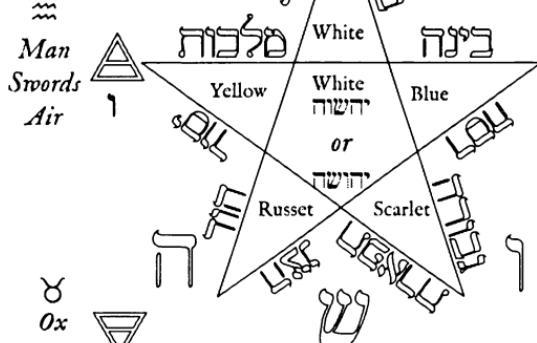
Ox
Pentacles
Earth

Lion
Wands
Fire

SCEPTRE
of DEMETER
Ceres

SCEPTRE
of PLUTO
Dis Hades

*The Background should be entirely
Black*



Apparently the deities 'Dis Pater' and 'Orcus' were intended here. They were both early Roman deities of the underworld that were later conflated with Pluto. The first *Binah* בינה on the upper point of the Pentagram should be *Chokmah* חכמה

Also revile not evil spirits, but remember that the Archangel Michael of whom St Jude speaketh when contending with Satan, did not bring a hailing accusation against him but said "The LORD rebuke thee".

Now if you wilt draw the Pentagram to have by thee as a symbol then you should make the colours shown in the diagram and upon a *BLACK* ground.

These be the signs of the Pentagram, The *WHEEL*, the *LION*,

the *EAGLE*, the *OX* and the *MAN* and each hath an angle assigned unto it for a dominion. Hence ariseth the Supreme Ritual of the Pentagram according to the Angle from which the Pentagram is traced.



The Circle or Wheel answereth to the all pervading Spirit.
The laborious Ox is the symbol of the Earth.

The Lion is the vehemence of Fire.

The Eagle is the Water flying aloft with wings when she is vaporised by the force of heat.

The Man is Air subtle and thoughtful penetrating many things.

The Kerubic sigil of the Elements is traced in the centre.

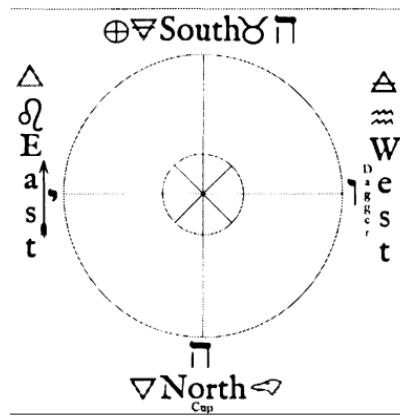
The Banishing signs are a reversal of the current.

But before all things see well that thou has completed the Circle around the place, before commencing an Invocation.

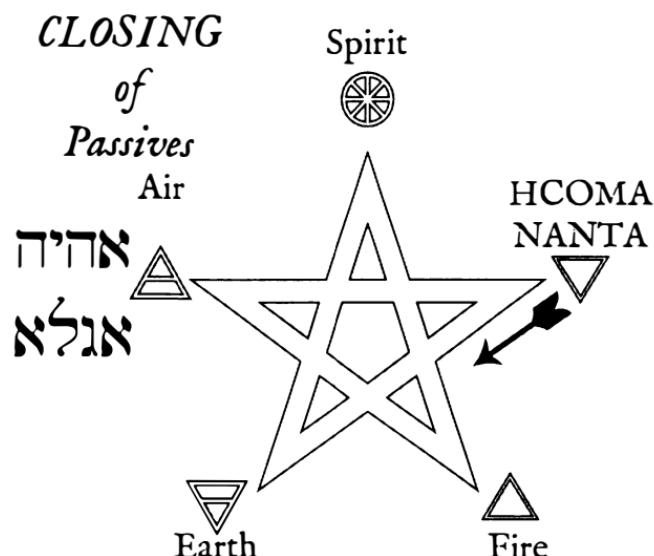
The currents leading from Fire to Air and from Earth to Water

are mediators of the Active and Passive elements, these should precede and close invocations, and Equilibriums of the Elements and as establishing of the harmony of their influence.

In closing, their currents are to be reversed.



Spirit BANISHING PENTAGRAMS

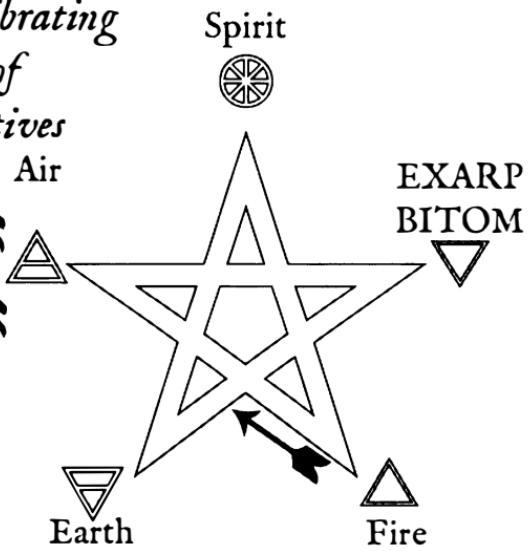


Spirit INVOKING PENTAGRAMS

*Equilibrating
of
Actives*

Air

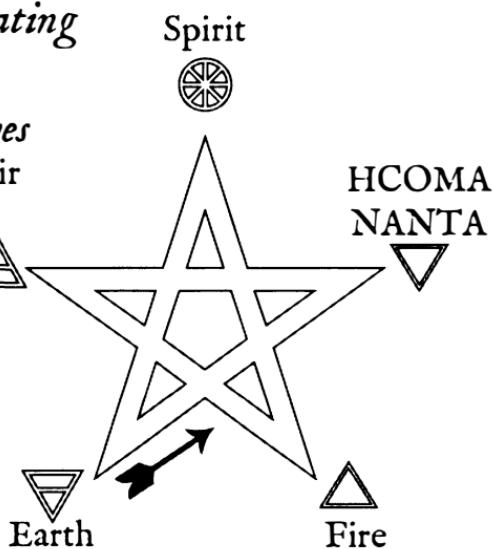
אהיה
אנלא



*Equilibrating
of
Passives*

Air

אהיה
אנלא



They are the Invoking and Banishing Pentagrams of Spirit and the Sigil of the Wheel should be traced in their centre.

In the *INVOKING PENTAGRAM OF EARTH* the current descendeth from the Spirit to the Earth. But in the *BANISHING PENTAGRAM* this current is reversed.

The sigil of Taurus should be traced in the centre.

These two pentagrams are for general use in invocation or banishing and their use is given to the Neophyte of the First Order of the *A.O.* under the title of the *LESSER RITUAL OF THE PENTAGRAM*.

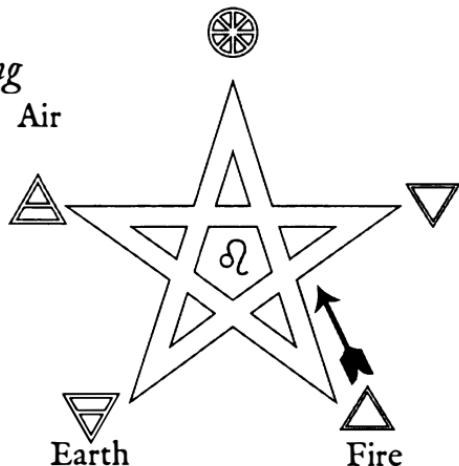
FIRE PENTAGRAMS

Invoking



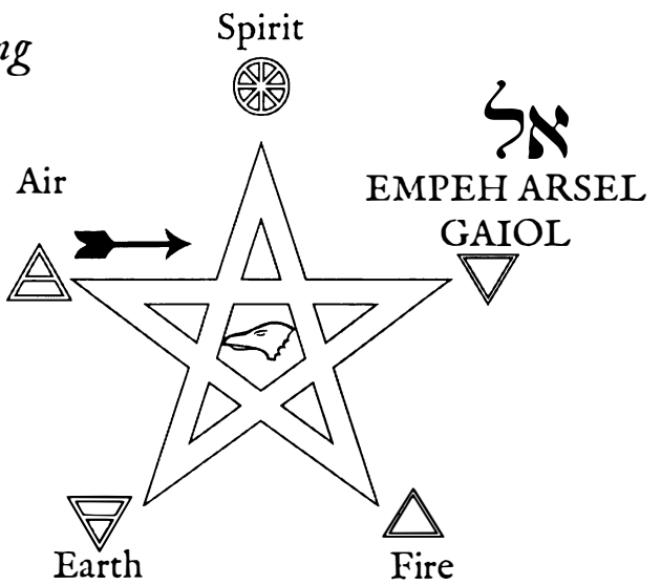
FIRE Commenceth from the Angle of Spirit

Banishing

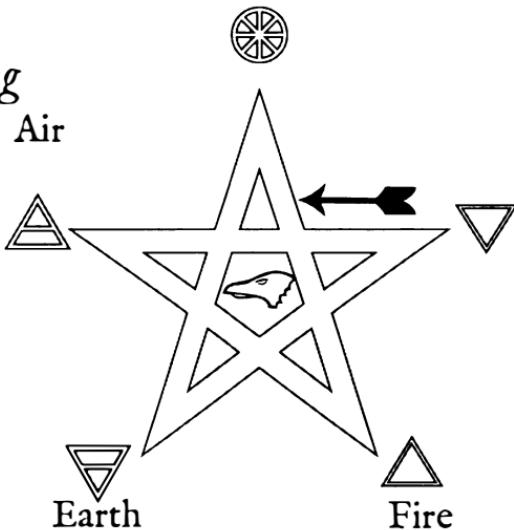


FIRE ♀ hath the form of the Lion and the Serpent

WATER PENTAGRAMS

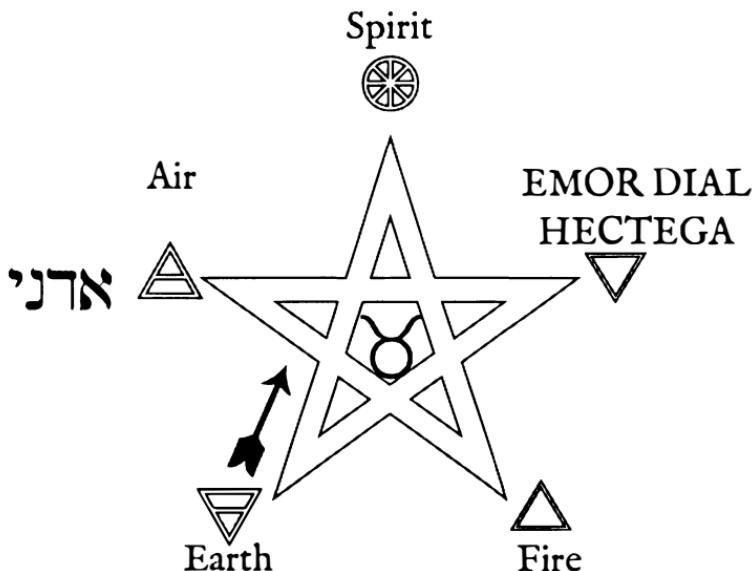
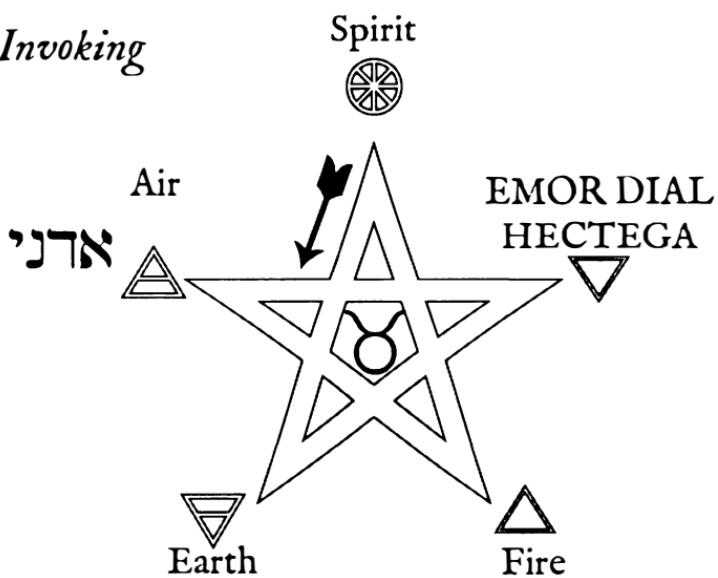
Invoking

And that of Water Commenceth from the Angle of Air

Banishing

Water  hath the Alchemic Eagle of Distillation

EARTH PENTAGRAMS

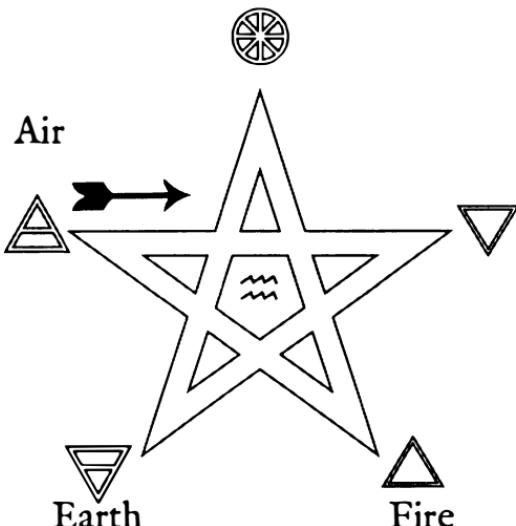
Invoking

*Commence from the Angle of SPIRIT.
EARTH Taurus hath the Laborious OX*

AIR PENTAGRAMS

Invoking

*THE INVOKING PENTAGRAM of AIR
commenceth from WATER*



*Air bathes a watery symbol because it is the
container of rain and moisture*

In all cases of the tracing of the Pentagram, the Angle should be carefully closed at the beginning point.

The Cherubic sigil of the Elements is traced in the centre.

The Banishing signs are a reversal of the current.

But before all things, see well that thou hast completed the Circle around the place where in thou workest seeing that it is the Key of the rest. But unless thou wishest to limit or confine the force make not an enclosing circle necessarily around each pentagram which thou tracest save for it be for the purpose of aiding thee in tracing the pentagram only.

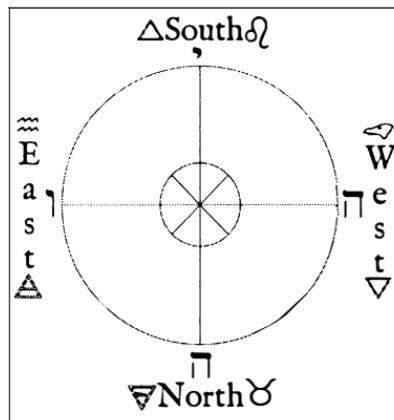
Nevertheless in concentrating upon a symbol or Telesmana thou shalt make the circle with the Pentagram on it so that it can gather the force together thereon.

The Elements vibrated between the cardinal points, for they have not an unchangeable abode thereon.

The Elements vibrate between the cardinal points for they have not an unchangeable abode therein.

For thus they are allotted to the four quarters in their invocation in the ceremonies of the First Order.

And this attribution is derived from the nature of the winds.



For Easterly Wind is the nature of Air more especially.

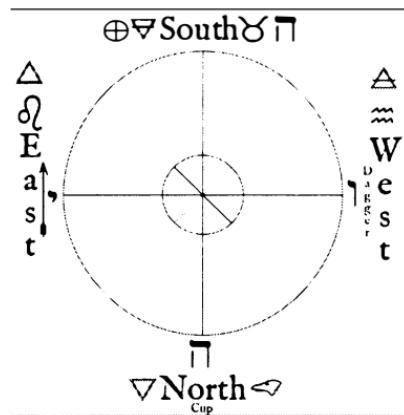
The South Wind bringing into action the nature of Fire.

West Winds bringeth with them the moist nature and rain.
The North Winds are cold and dry like Earth.

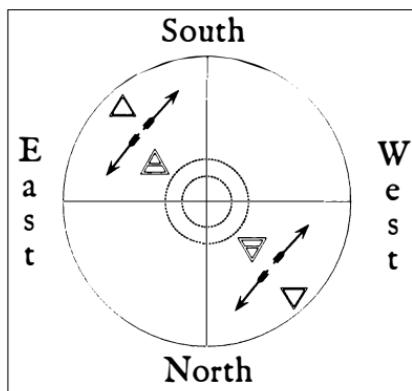
Also the South West wind is of the violent and explosive characters of the mingling of contrary elements of fire and water. And also the North East is cold and deadly, if the contraries of Air and Earth.

While the North West and the South-East Winds are more harmonious united the influences of the two active and two passive elements.

Yet their natural position in the Zodiac is:



Wherefore they have thus Vibrated
 Air between West and East
 Fire between East and South
 Water between North and West
 Earth between South and North
 Spirit also vibrates between the height and the depth.



So that if though invokest it is better to look towards the position of the winds since the Earth, ever whirling on her poles is more subject to their influence.

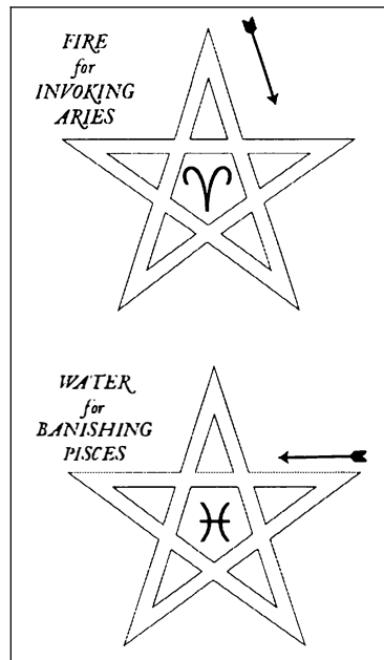
But if though would go in the Spirit Vision into their abodes it is better for thee to take their direction in the Zodiac.

And because Air and Water have much in common and because one is the container of the other, therefore have their symbols been at times transparent and Scorpio assigned to Air and Aquarius to Water.

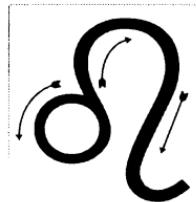
Nevertheless it is better that these should be attributed as before stated. And for the foregoing seasons it is that the invoking sign of the One and the Banishing sign of the other, counter-changing in the Pentagram.

And when though dealest with the pentagram of the spirit, you should give the saluting sign of the ⑤=⑥ and for the sign of the Earth, the sign of the Zelator and for the sign of the Air that of Theoricus ②=⑨ that of supporter; and for the water that of a Practicus ③=⑧ and for fire that of a Philosophus ④=⑦.

And if you wilt use the Pentagram to Banish the Zodiacal forces, then you should use the Pentagram of the Element which the sign is referred and trace in its centre the usual Sigil of the sign thus Fire for invoking of Aries.



Water for banishing for Pisces And whenever you shalt trace a sigil in this nature such as ♈ , ♉ , ♊ , ♋ , ♌ , ♍ , ♎ , ♏ , ♐ , etc., then you shalt commence at the left angle and pass to the right following the course of the Sun Thus:



And whenever you invoke the forces of the Zodiacial signs, as distinct from the elements, thou shalt erect an astrological scheme of the heavens at the *TIME OF THE WORKING* so that thou mayest know toward what quarter or direction thou shalt face at the time of the working. For the same sign may be in the East at one time of the day and in the West in another.

And whensoever thou shalt prepare or commence any Magical work or operation, it will be advisable for thee to clear and consecrate the place by performing the *LESSER BANISHING RITUAL OF THE PENTAGRAM*.

Also in certain cases, especially working by or with the Forces of the Planets it may be well to use the *LESSER BANISHING RITUAL OF THE HEXAGRAM* which is given with the *SUPREME RITUAL of the HEXAGRAM* in its proper place.

The knowledge of the Lesser Ritual of the Pentagram is permitted to the Neophytes of the First Order but not the Supreme Ritual.

The Lesser Ritual of the Pentagram is only of use in general and for unimportant invocations and operations.

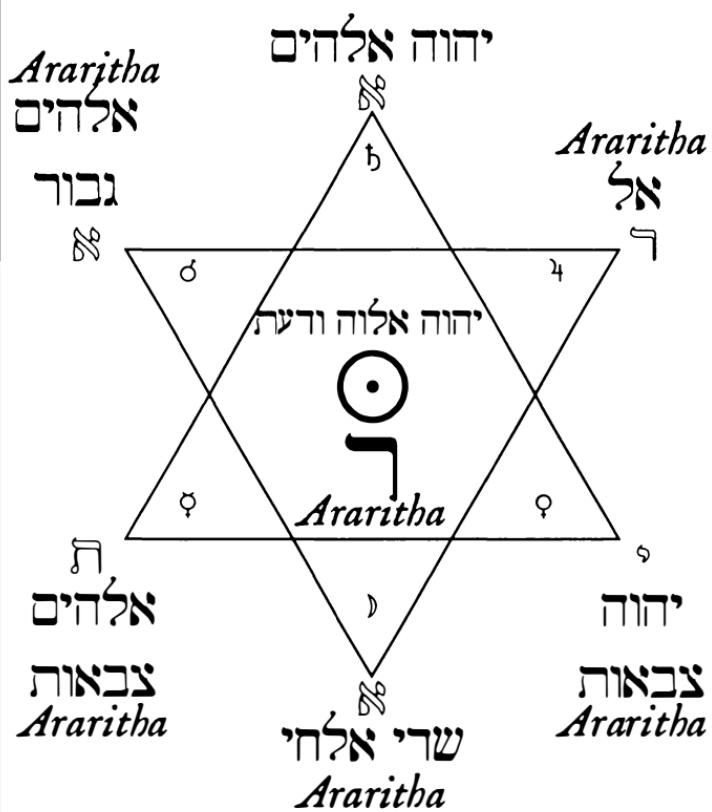
It's use by Neophytes is only permitted that they may have some safeguard against opposing astral forces which might injure or annoy them, and also that they may have some idea of how to attract and enter into communication with spiritual and invisible beings.

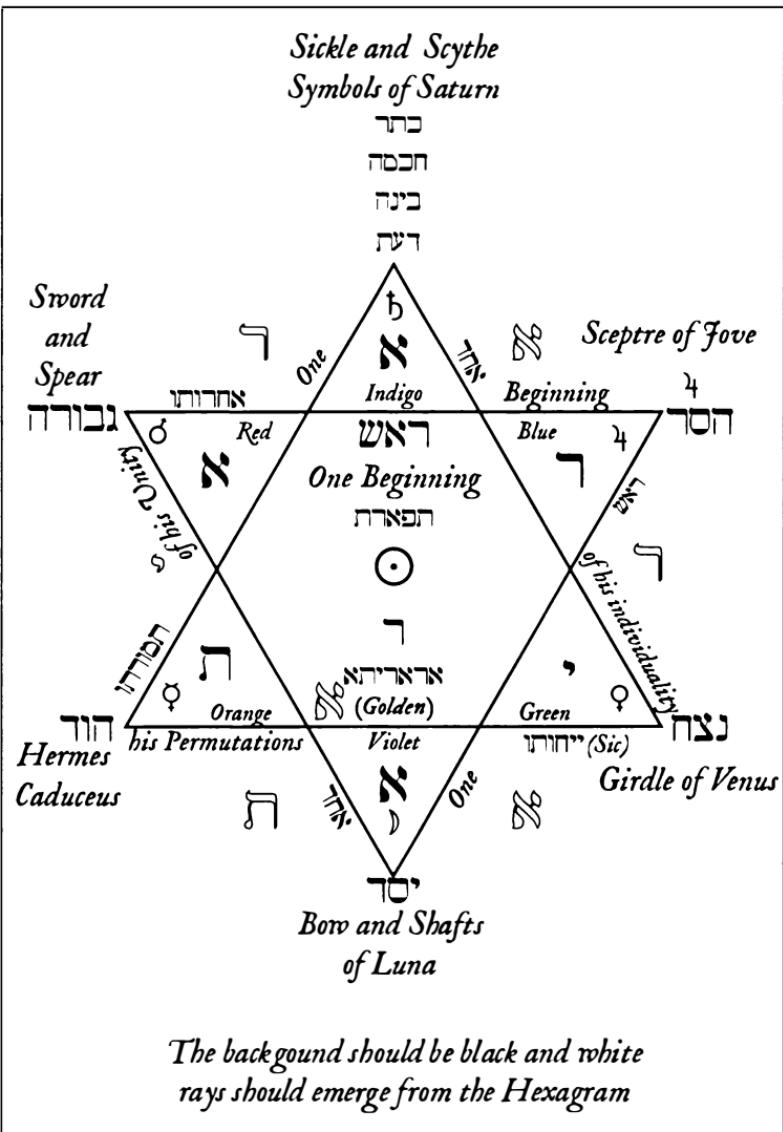
And whensoever thou shalt invoke the forces of the Zodiacial signs as distinct from the Elements thou shalt erect an astrological scheme of the heavens for the *TIME of WORKING* so that thou then mayest know how toward what quarter or direction should you face at the time of working. For the same sign may be in the East at one time of Day and in the West at another.

And wheresoever then shall prepare to commence any magical work or operation it will be advisable for thee to clear and consecrate the place by performing the *Lesser Banishing Ritual of the Pentagram*.

Ritual C
The
SUPREME RITUAL
of the
HEXAGRAM

KEY of the RITUAL
ATTRIBUTIONS
of the ANGLES





Now, these are the Planetary Powers allotted to the angles of the Hexagram.

Unto the Uppermost \aleph

Unto the Lowermost \aleph

Unto the Right Hand Upmost \aleph

Unto the Right Hand Lower most. \aleph

Unto the Left Hand Upmost \aleph

Unto the Left Hand Lowermost \aleph

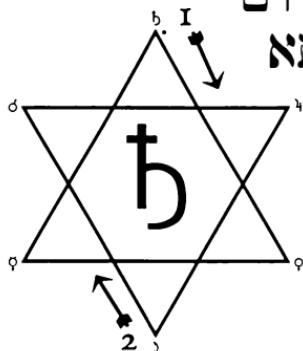
In the Centre is placed the Fire of the Sun \odot

And this order is that of the Sephiroth on the Tree of Life. Hence ariseth the *SUPREME RITUAL* of the *HEXAGRAM* according to the Angles from which it is traced.

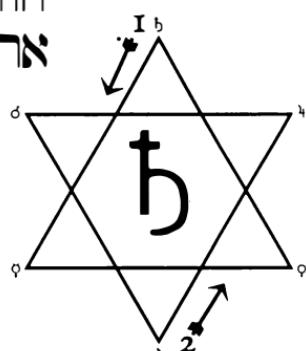
The upmost angel answereth to Daath and the lowest to Yesod and the other angles to the remaining Sephiroth of the Microprosopus, The Hexagram is composed of two triangles of FIRE and WATER and is therefore not traced by one continuous line like the pentagram but by each triangle separately.

For practical working only the central symbol is traced those of the planets of the angles are also given here to show the reason for the mode of tracing the Hexagram.

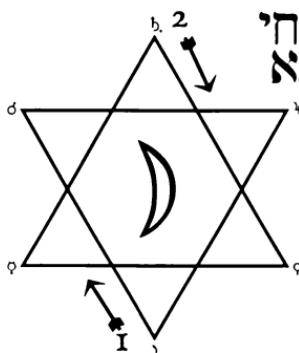
† *Invoking*



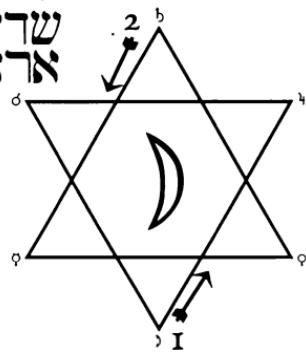
† *Banishing*



▷ *Invoking*



▷ *Banishing*



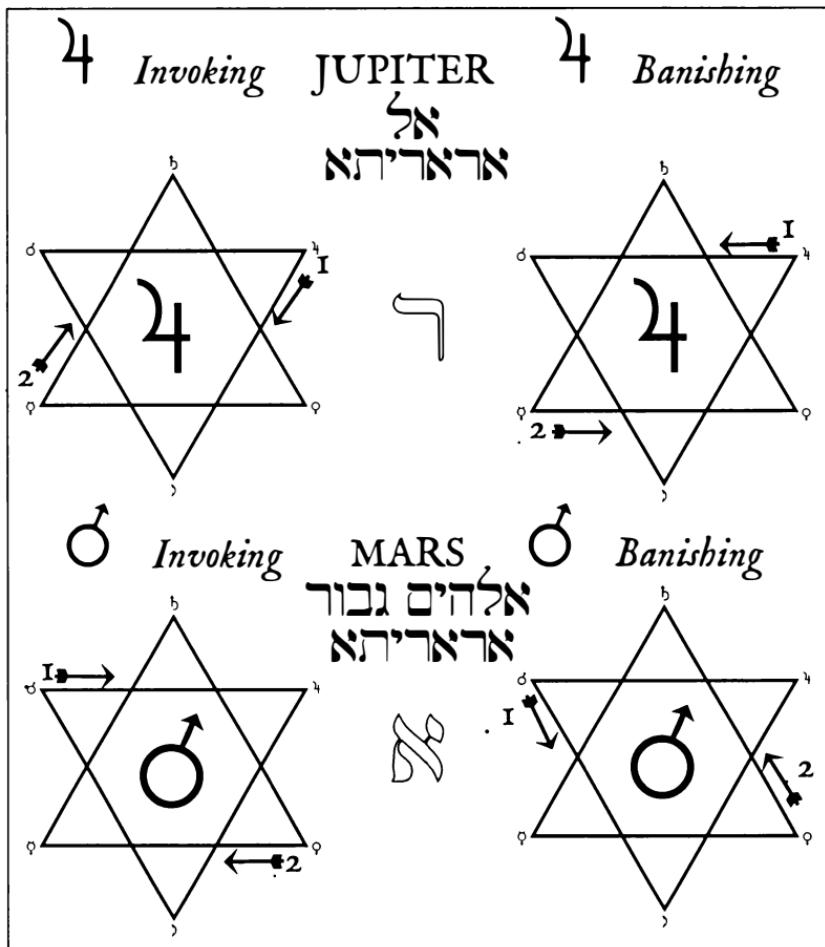
All the *INVOKING* hexagrams follow the course of the SUN in their direction that is from Left unto Right.

But the *BANISHING* Hexagrams are traced from the same angles as their respective Invoking Hexagrams but from Right to Left, contrary to the course of the Sun.

The Hexagrams of any particular Planet is traced in two triangles, the first starting from the Angle of the Planet and the second from the angle opposed to the commencing angle of the first. The symbol of the Planet itself is traced in the centre.

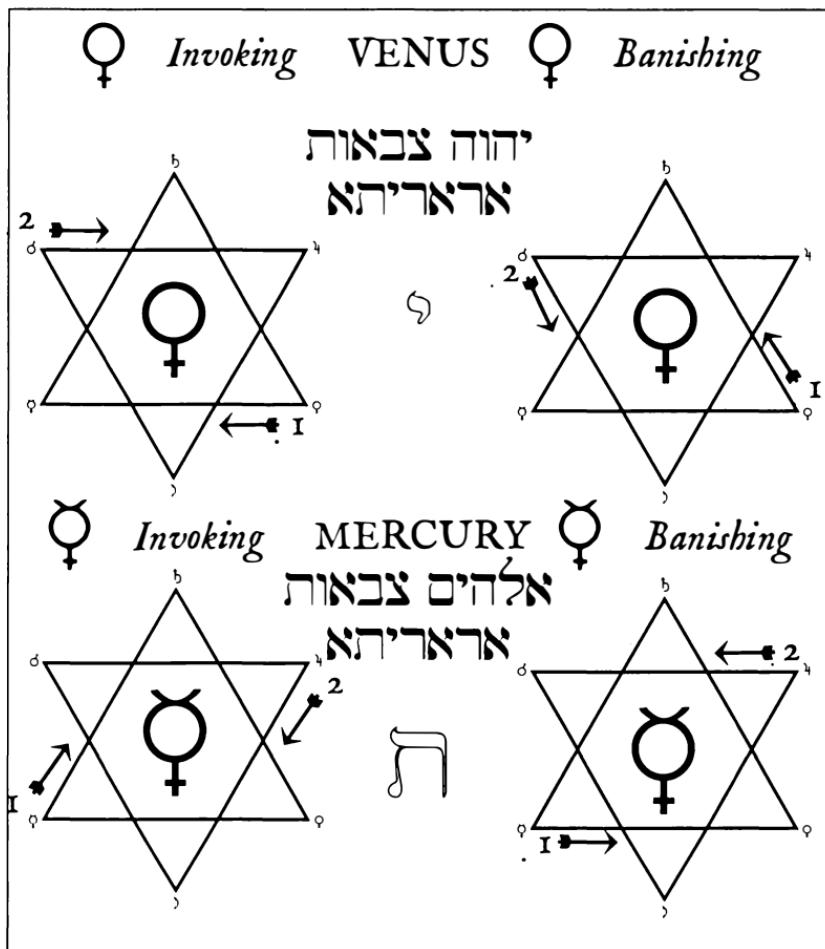
Thus in the case of the *Invoking Hexagram of b*, the first triangle is traced from the angle of the Saturn following the course of the Sun. The Second Triangle from the Angle of the Moon opposite forming the complementary part of the Hexagram. But the *Invoking Hexagram of the Moon* is traced from the Angle of the Moon, the second triangle being traced from the angle of Saturn.

Similarly the *Invoking Hexagram of Mercury* is traced from the Lower Left Hand angle and the complementary triangle from the angle of Jupiter.



The Banishing Hexagram of Jupiter for example is traced from the same Angles as the Invoking Hexagram and in the same order, but reversing the direction of the current. In all cases the Symbol of the Planet should be traced in the Centre. And remember that the symbol of Luna varieth and is ☽ and favourable in increase but if she be in her decrease. Remember the moon in her decrease ☽ represents restriction and is not so good a symbol as it is a white circle or at New Moon a dark circle.

These last two are not favourable in many cases. And if then wilt involve the Forces of the Head of the Dragon of the Moon thou shalt trace the Lunar Invoking Hexagram and write therein the symbol of South Node. And these forces the North and South Node are more easy to be invoked when either the Sun or the Moon is with them in conjunction in the Zodiac.



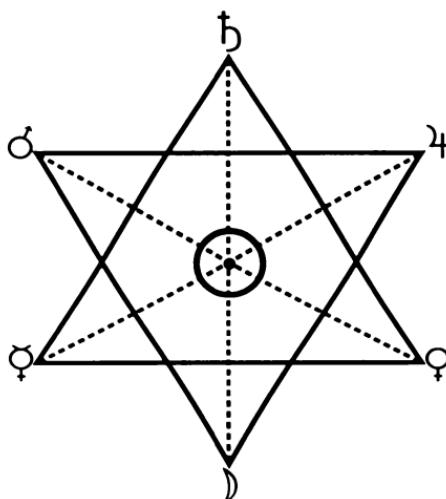
And in their invocation you shall pronounce the same Names and Letters as are given with the Luna Hexagrams.

And remember that the North Node is of a benevolent character and the South Node of a malefic nature. Save on in very few matters.

And be then well wary in dealing with the forces of the Dragon of the Moon or with those of the Sun or Luna during the period of an Eclipse. For they are the powers of an eclipse and for on an eclipse to take place the Sun and Moon must be in conjunction with the square in the Zodiac.

These two Luminaries at the same time being either in conjunction or in opposition to each other. And in all rituals of the Hexagram as in those of the Pentagram, then shalt thou be careful to complete the circle of the Place. But then shalt not trace an external circle

around each Hexagram itself unless thou wishest to confine the force to one place, as in charging a symbol or a Talisman.



And from this attribution of the Planets, one to each angle of the hexagram, thou shalt see the reason of the sympathy existing between each Supernal Planet and one certain inferior Planet. Namely that to which it is exactly opposed in the Hexagram. And for this reason is it that the triangle of the Invoking and Banishing Hexagrams counterchange.

The Superior Planets are Saturn, Jupiter and Mars. The Inferior Planets are Venus, Mercury and the Moon and in the midst is placed the Fire of the Sun.

Therefore the Superior Saturn and the Inferior Moon are sympathetic as are Jupiter and Mercury and Mars with Venus.

In the *Supreme Ritual of the Hexagram* the signs of the ⑤=⑥ grade are to be given, but not those of the Grades of the First Order. Notwithstanding these latter are made use of in the *Supreme Ritual of the Pentagram*. And because the Hexagram is the Signet Star of the Macrocosm or Greater World, therefore it is to be employed in all invocations of the forces of the Sephiroth there the Signet Star of the Pentagram representeth their operation in the Lesser World in the Elements and in Man.

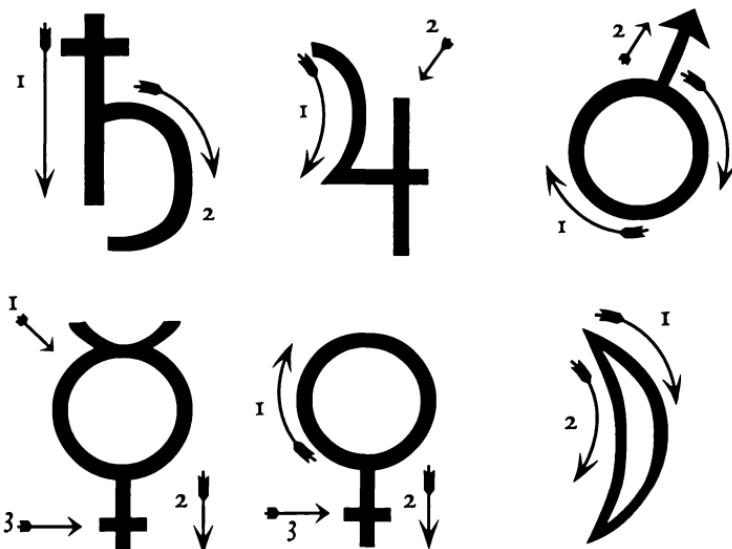
So that if thou wilt deal with the forces of the Supernal Triad of the Sephiroth then shalt thou make use of the Hexagrams of Saturn and for Chesed those of Jupiter and for Geburah those of Mars and for Tiphareth those of the Sun and for Netzach those

of Venus and for Hod those Mercury and for Yesod and Malkuth the Moon.

Know also that the Sephiroth are not to be invoked on any slight occasion but only with due care and Solemnity and that above all the Forces of Kether and Chokmah demand the greatest purity and solemnity of heart and mind in him who would penetrate their deepest mysteries.

For such High Knowledge is only to be attained by him whose Genius can stand in the presence of the Holy Ones. See then that thou usest the Divine names with all reverence and humility for cursed is he who taketh the names of the Vast one in vain.

And then shalt thou traceth a symbol of a planet from the centre of a hexagram then shalt thou make the same of a proportionate size to the interior of the Hexagram and then you shall trace it thus:



Generally following the course of he sun as much as possible. But if the Moon is in her DECREASE is more easy to trace thus:

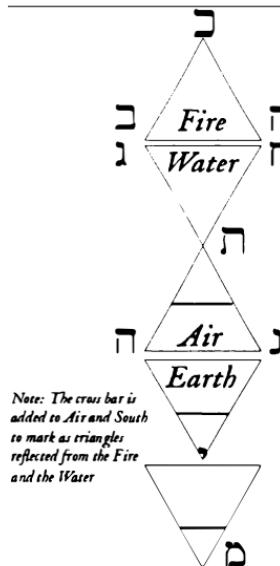


Caput and Cauda Draconis may follow the general rule.

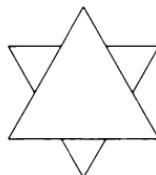
Now when thou shalt invoke either the forces of one particular planet or those of them all, then shalt turn thyself towards the quarter where the planet thou invokest then is in the Zodiac. For owing to their constant motion in the Zodiac and to the daily movement of the same, the position of the planets is continually changed and therefore is necessary in such a case for thee to erect an astrological figure or scheme of the position of the Planets in the heavens for the actual time of the working so that thou mayest see the direction of each Planet from thee. And this is more necessary in working with the Planets than with the signs of the Zodiac. And when thou shalt desire to purify or consecrate any place, tho shalt perform the *LESSER BANISHING RITUAL* of the *HEXAGRAM* either in *CONFUNCTION* with, or instead of that of the *PENTAGRAM*, according to the circumstances of the case. As for example if you had been working on a plane of the elements before it would be well to perform the Lesser Ritual of the Pentagram before proceeding to work of a planetary nature. So as to clear thoroughly the place wherein thou workest of Forces, which although not hostile, or evil of themselves, will not yet be in harmony with those of an altogether different plane.

And ever be sure that thou dost complete the circle of place whenever you workest.

The Hexagram is composed of the two triangles of Fire and Water conjoined by a single symbol. They are the usual alchemical symbols of fire and water which latter as also those of Air and Earth are derived from the falling and reflected triangle diagram on the Tree of Life. That is to say that the Hexagram as the Signet star of the Macrocosm represents the reconciling triangles of Heat and Moisture or the Fiery and Watery natures.

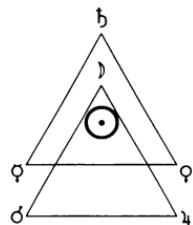


But that as referred to Tiphareth it may be said to be rather formed of the Triangles of Air and Water, whose apices meet in that Sephirah. The Cross bar of the Air Triangle coincides with the base of that of Water when the two are conjoined thus:



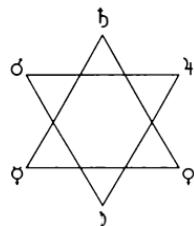
Now there be four forms assumed by the conjoining of the two triangles of the hexagram on which the *LESSER RITUAL of the HEXAGRAM* is based.

There is also a fifth which is also somewhat evil in nature.
The FIRST form is:-



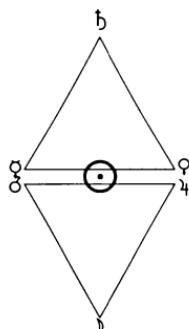
And the angles are attributed as follows in the diagram and its affinity is with the Eastern Quarter the position of Fire in the Zodiac.

The SECOND Form is thus:-



It is the ordinary Hexagram with the attribution of the Angles as usual. The Affinity being rather with the Southern quarter, the position of Earth in the Zodiac and of the Sun at the culmination at Noon. NOTE by Q.S.N After the inverted one is lowered down the Apex of the triangle is turned up Moon from below to top while Mars remains on the left of the observer and Jupiter remains on the Right. And then with the inverted still follow the sun's course around and not from the planet in question to the same before. But it will be a different one.

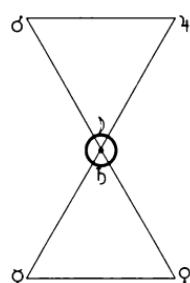
The THIRD form is:-



Quarter in the position of Air in the Zodiac.

NOTE BY EQK This Western is as common Hexagram in South but with the second inverse triangle slipped down.

The FOURTH Form is:-



And the angles are attributed as shown and its affinity is with the Northerly quarter the position of Water in the Zodiac.

And unto each of these the name of Araritha is to be pronounced Seven letters:

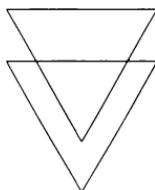
אראריתא

Also as in the preceding cases there will be seven modes of tracing each of the forms according to the planet with whose forces thou art working with at the time.

The Hexagrams of Saturn may be used in general and comparatively unimportant operations as the Pentagram of Earth are employed in the Lesser Ritual of the Pentagram. And in these four forms of the Hexagram thou shalt trace them beginning at the angle of the Planet under whose regimen you are working, following the course of the Sun to *INVOK*E and Reversing the course to *BANISH*.

That is to say working from Left to Right for the former and from Right to Left for the latter.

This is the FIFTH Form:-



It is of a more evil Nature and should only be employed with the greatest care and in cases of communicating with any evil force or working thereunder.

And in these cases you should keep the point of thy magical sword upon the apex thereof as in the case of working with the Evil and Reversed Pentagram.

And see that thou workest not with evil forces save in very few instances as if thou art endeavouring to heal another from sickness and misfortune and they thou art obliged to deal with evil force which is injuring him.

And even so it would be better for you not to do this and only

after you have archived a higher grade than that of a Zelator Adeptus Minor.

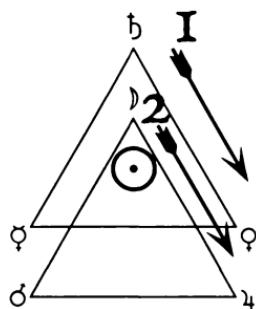
Remember also that the triangle if Apex downward is an extremely evil and hurtful symbol and for this reason that these symbols of the elements are not usually traced as Sigils but are replaced with the Cherubic emblems of Leo, Scorpio, Aquarius and Taurus.



The LESSER RITUAL
of the
HEXAGRAM

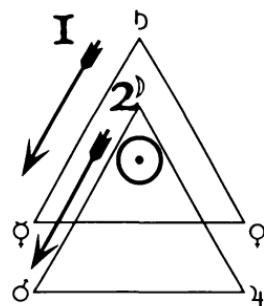

COMMENCE with the Qabalistic Sign of the Cross and in the *Lesser RITUAL of the PENTAGRAM* and use whatever magical implements may be necessary according to the manner of working. But usually either the Lotus Wand or the Magical Sword.

Stand facing in the East. If thou desireth to INVOKE thou shalt trace the figure thus:-

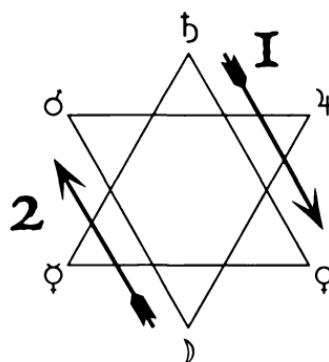


following the course of the Sun from left to right and thou shalt pronounce the name ARARITHA vibrating it as much as possible with thy Breath and bringing the point of thy magical implement to the centre of the figure.

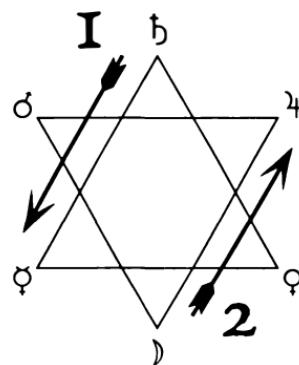
But if thou desireth to BANISH, thou shalt trace it thus, from Right to Left and see that thou ever closest carefully the finishing angle of each Triangle.



Carry thy magical implement to the SOUTH, face the South and if thou desireth to invoke trace the figure thus:-

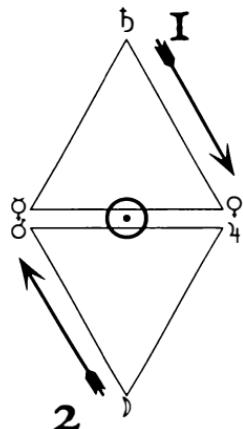


But if to BANISH, then from right to left thus:-

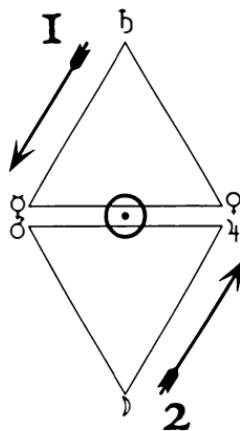


Bring the point before the point of your magical implement to the centre of the future and pronounce the name ARARITHA.

Pass to the WEST and trace this figure for INVOKING thus:-

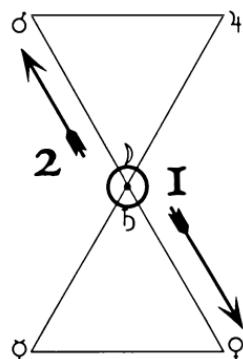


But for Banishing This:-

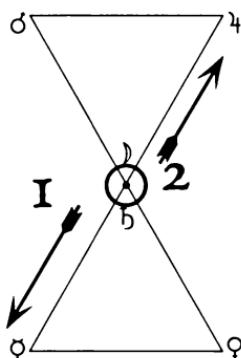


And as before bring the point of thy implement to the centre and say:- ARARITHA.

Lastly pass to the NORTH and face North and trace the INVOKING thus:-



And for for Banishing thus:-



And as before bring the point of thy implement to the centre and say:-

ARARITHA. The pass again to the EAST so as to complete the Circle of the Place wherein thou standeth. Then give the Signs and report the Analysis of the Password INRI of the ⑤=⑥.

N.B.: This ritual is never given to members of the First Order only, contrary to the Practice in regard to the Lesser Ritual of the Pentagram.



*SUPREME RITUAL
of the
HEXAGRAM
Addendum*



Now in the Supreme Ritual of the Hexagram when thou shalt wish to attract in addition to the Forces of the Planet those of the Sign of the Zodiac wherein he then is, thou shalt trace the centre of the Invoking Hexagram of the Planet, the symbol of that sign of the Zodiac beneath his own.

And if this is not sufficient, then thou shalt also trace the invoking Pentagram of the Sign as it is directed in the Ritual of the Pentagram.

And in the tracing of the Hexagrams of any Planet then thou should pronounce ^{it} vibrating in a manner as before taught, both the Divine Name of the Sephira which ruleth the Planet and the Seven-lettered Name ARARITHA, and also the particular letter of that Name which is referred unto that particular Planet.

Now if thou shalt wish to invoke the forces of One particular Planet, thou shalt find in what Quarter of the heavens he will be situate at the time of working. Then thou shalt consecrate and guard the place wherein thou art by the Lesser Banishing Ritual of the Hexagram.

Then thou shalt perform the Lesser Invoking Ritual of the Hexagram, yet tracing the four figures employed from the angle of the Planet required.

Seeing that for each Planet the mode of tracing varieth; and if thou dealest with the Sun, thou shalt invoke by all six forms of the Figure and trace within them the Planet Symbol and pronounce the Name ARARITHA as has been taught.

Then shalt thou turn unto the quarter of the planet in the Heavens and shalt trace his invoking Hexagram and pronounce the proper Names and invoke what Angels and Forces of that Nature may be required, and trace their Sigils in the air.

And when thou hast finished thy invocation thou shalt in most cases license them to depart and perform the Banishing Rituals of the Planet which shall be the converse of the invoking one.

But in cases of charging a tablet or symbol or talesma then you shalt not perform the Banishing Symbols UPON IT which would have the effect of entirely de-charging it and reducing it to the condition it was in when first made -that is to say dead and lifeless.

If thou wishest to bring the Rays of all or several of the Planets into action at the same time, thou shalt discover their quarter in the Heavens for the time of working, and thou shalt trace the general Lesser Invoking Ritual of the Hexagram, but *NOT DIFFERENTIATED* for any particular Planet.

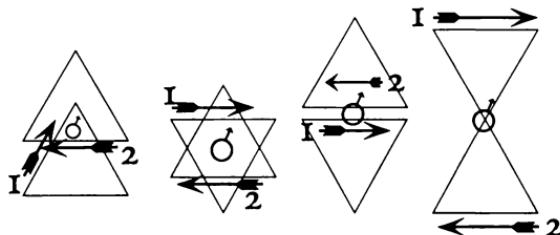
And then thou shalt turn to the Quarters of the respective Planets

[“]Document is torn and the text is missing, but probably has the words “therewith in” written on it.

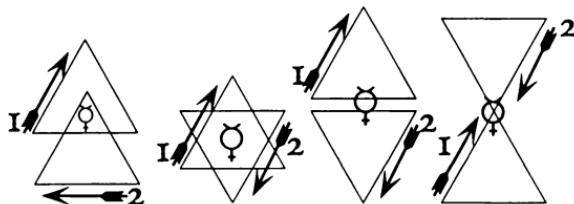
and invoke their forces as before laid down; and banish them when invocation is finished, and conclude with the Lesser Banishing Ritual of the Hexagram.

And ever remember to complete the circle of the place wherein thou workest, following the course of the sun.

Thus for Mars ♂ the four invoking Forms will be:-



And for Mercury ♀ the four invoking Forms will be:-

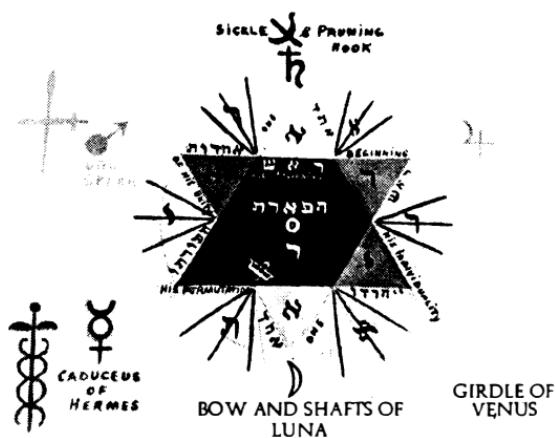


COMMENTARY
on the
Pentagram and Hexagram papers

These documents appeared to be the same as early Golden Dawn material that I have seen and were not changed by Mathers. It was my intention to publish the Nisi version of these documents to include the diagrams which have been dropped from the published versions of the Golden Dawn rituals. Where the published texts follow this one, the language used is less in the style of the *King James Bible*, which leads me to believe that Regardie tidied it up a bit.

Some explanatory sections have been deleted and many of the diagrams. These have been restored. The missing text goes a long way toward explaining some of the logic behind the more infuriating aspects of the “broken hexagram” rituals.

The Diagrams of the *FLAMING PENTAGRAM* and the *FLAMING HEXAGRAM* have never been published. The Nisi version is in black and white. As a comparison, below is a slightly enhanced version of the same diagram from *Whare Ra*. It was drawn, in colour, by Percy Wilkinson who was a ⑥=5 and one of my Whare Ra teachers. It was on a black background and in appropriate colours.



The diagram of *FALLING and REFLECTED TRIANGLES* on the *TREE OF LIFE* and an explanation of its connection with the Hexagram rituals was deleted from the Regardie version. The diagram was presented to the candidate during the ④=□ ritual, but was purged from the Bristol Temple before Regardie was a member. It is important when interpreting the Hexagram rituals. In his *GOLDEN DAWN RITUALS AND COMMENTARIES* Pat Zalewski ties the diagram to the Alchemical Circulation Process where the Prima Materia is raised through Malkuth and through each of the Sephiroth until it reaches Kether and then it comes back down again returning to a liquid. Each point on the triad is a stage of Cohobation when the liquid is reunited with its residue.

Officially the explanation of the diagram was that it showed the Trinity operating through the Sephiroth, and reflected downwards in the four triangles of the Elements, through the Tree of Life.

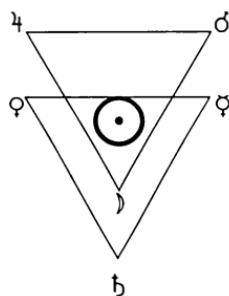
The next important thing which has been added to the diagrams of the “broken” Hexagram ritual is that of the Sigil of the Sun. This was missing in the Regardie documents and is important when you look at the planetary versions of the Lesser Hexagrams. The placing of the sun symbol on the Hexagram makes the solar nature of the four forms clear.

It is clear that Mathers intended the planetary Sigils to be placed in the position of the sun in the Lesser Ritual of the Hexagram. This is something that has disappeared from the Golden Dawn tradition over the years.

Perhaps the most surprising thing that is included in these papers is the 5th form of the Hexagram. This is the Hexagram’s equivalent of an inverted Pentagram. If you look at its structure it means something similar. The entire heavens are subverted and thrown down.

As a form it does not fit into the sequence of the others in that it does not have a direction assigned to it. Likewise Nisi did not attribute the planets to the angles. It is unclear if Mathers, or whoever introduced it, wanted people to use it. He has waved the symbol in front of you and said “It is probably better for a Z.A.M. not to play with this”. He gives occasions for its use and these are benign. Anyone who tries to control the forces of darkness in this way is asking for trouble.

Based on what has been written before, the magican would draw the fifth form at each of the four quarters. I am speculating but my guess is that the triangle's planetary attributions would be reversed and flipped thus:-



The effect of this would be ritual chaos. The only thing that does not make this a symbol of complete and utter evil is maintaining the position of the Sun in the centre. This represents the Higher Self as being the Light Shining in Chaos bringing about Order.

It is higher adept material of at least ⑥=5, which is probably why it was purged from the Bristol temple along with the ritual exposure of the candidate to Qlippoth diagrams in the grade rituals. The Bristol Temple was quite paranoid about anything that smacked of Black Magic.

Bristol conducted an investigation of Dion Fortune's *Inner Light* polarity rituals before her death. They frowned at what they thought was a woman lying on the altar and the use of black candles. It was a ritual to Isis in her Binah aspect, but on the basis of what they saw, Bristol severed all links to *Inner Light*. I would have thought that if Dion Fortune was really performing Black Magic the last thing she would do is invite the members of the Bristol Temple to the meeting. But it does put the rest of the purging of the Golden Dawn material by Bristol into some perspective.

EPILOGUE

To students of the Western Mystery Tradition, the Golden Dawn has achieved mythological status. With the names behind it, it was always assumed to be highly magical and the cutting edge of something from which all Western Magic sprang. The names of Mathers and Westcott are projected like Gods into that mythology and the people who took part are accorded the roles of Saints.

The reality is disappointing. The historical Golden Dawn, as formed by Mathers, Westcott and Woodman was a shadow of its glorious mythology and rather than Magical Gods we find weedy heroes too weak to lift a sword.

The Golden Dawn was an idea, or a seed, which dropped into the lap of two very clever, hermetically-minded men who tended to see Magic in the same way that they saw their Masonic lodge rites.

They created a system based on the seed that they had been given. They looked upon their work and believed that by admitting women into a masonic lodge, or openly discussing magic, they were being radical.

Certainly the Golden Dawn adapts itself extremely well to a Masonic approach to ritual and that co-masonic style operation was exactly what Mathers and Westcott seem to have wanted.

But the Golden Dawn was more than that. The seeds once planted in the minds of Westcott and Mathers started to shape them. Mathers also realised that there was more in his creation and created the magical Second Order.

But their students of the Golden Dawn were also changing. Magicians are not Masons and by creating a magical Second Order, Mathers' Order had enough Magicians to cause trouble and too many Masons who knew what to do about it.

Mathers was an autocratic eccentric. If this had not been the case, and he realised that teaching was walking and learning with

students, and not acting like Moses to the Children of Israel, chances are the Order would not have split. But Mathers was still at heart a Mason in his approach and he could not surrender enough control to be a true magical leader. Unfortunately, he was too much of a magician to be an adequate Masonic-style leader either.

The split in the order first removed the old guard of Westcott and Mathers into their own order called the *Alpha et Omega*. What was left of the old Order split into two, one for Masons and the other for Magicians.

What this book shows is that Mathers carried on with business as usual. Although it is not conclusive, it would appear that Berridge's temple even kept the Isis-Urania temple name.

The man, who is supposed to be the magical brains of the Golden Dawn, should have come up with changes and papers that would knock the socks off what was being done by the rebels. But Mathers didn't. There was little new material created by Mathers' after the split and the higher grades were ignored.

When analyzing the rituals I moved from states where I thought they were interesting, to feelings of despair and betrayal. Like many people reading these rituals, I believed the myth that Mathers or Westcott were magicians of some stature. In front of me was proof that they were not.

Instead we see a mostly quasi-Masonic status quo. Although the material in this book is different from what has been published, that is only relative to the *Stella Matutina* rituals of Regardie, rather than that of any inspired Mathers' Genius. What we see in Nisi are just tweaked, traditional, (and previously unpublished), versions of Golden Dawn rituals.

The rituals were not performed in a magical way. Instructions throughout Nisi suggest that the Order was geared to do mass initiations, which is the hallmark of a non-magical group*. There are cuts to important parts of the ritual which magically render it useless. No magician would dare tamper with the structure to the extent that Mathers has allowed in the ①=①.

*No one can initiate more than one person at a time using the Z documents because there is too much visualisation and concentration required. Symbolically the ritual is designed to do one person at a time. If you are told to do otherwise, your group is not doing magical ritual.

Yet somehow we are supposed to believe that it was this Order that created magicians like Dion Fortune, Aleister Crowley and seeded the entire British Western Mystery Tradition.

By making the Founders of the Golden Dawn into gods we ignore those real magicians who were drawn to it like moths to a flame and added their ideas to the mix.

The *A.O.* developed until it became more magical thanks to John Brodie-Innes, Maiya Tranchell-Hayes and Mina Mathers. The *Stella Matutina* moved down similar lines thanks to the Felkins. In each of the stars of the Golden Dawn we can see additional studies and mentorship from those who understood the symbols behind it.

Crowley would not have existed without Alan Bennett, nor Fortune without Maiya Tranchell-Hayes. These people went on to create their own orders and traditions, but were inspired by the Golden Dawn system. The Felkins, in particular Mrs. Felkin, looked for their magic within the Golden Dawn system and, by studying closely, found it.

The publication of *The Golden Dawn* book by Regardie only started to make an impact long after most considered the Golden Dawn dead. Modern magicians who had grown up on books written by Crowley and Fortune had a different more modern view of Magic. They had ideas which were compatible with the Golden Dawn ideas, but were never explicitly stated in the system.

For example when I read the *The Golden Dawn*, the image in my head was one enhanced by teachings of Fortune, Butler and Paul Foster Case. Later I would be influenced by those who had been trained by the heavily magical New Zealand Golden Dawn. Then the ideas of David Goddard, Pat Zalewski, Dolores Ashcroft-Nowicki would be added in, until I finally joined Chic Cicero's *Hermetic Order of the Golden Dawn*. That brought more ideas, which changed again when I set up the *Magical Order of the Aurora Aurea*. Each of those influences were like filters that changed my view of the Golden Dawn until it became what it is today.

When I looked at Mathers and Westcott, I saw my own ideas reflected, rather than what these people really were. This is normal within Golden Dawn groups. However, these early *A.O.* documents, with their masonic shortcuts, faulty reasoning and other holes in the system, show that this Golden Dawn order was not something I

would have joined, or would have let me in if I wanted. It was cut off from the magical approach I have sought.

The Golden Dawn might be the root of Modern Magic, but as a spiritual tradition it too has grown. It is one of the beauties of a system that it can be opened up deeper when seen by modern eyes. That is not the magical genius of Westcott and Mathers, but the symbols that are behind the Order.

Those who fight over whether Westcott or Mathers was the real hero of the Golden Dawn have little to play with. The situation is similar to the cult film *ZARDOZ* where a man who claims to be the magician who has led the hero to his destiny, shouts "I bred and I led you". The hero replies "And I have looked into the face of the force that put the idea in your mind. You are bred, and led, yourself."

That is not to say that Mathers and Westcott were not vital to the Golden Dawn story, but the real hero is still that mysterious Angel of the Golden Dawn *HRU* which continues to add layer upon layer of spiritual meaning upon the Golden Dawn framework.

It was not just Mathers or Westcott that created the Golden Dawn system, but the countless students who made the links between the various parts of the system and made it into something whole.

The challenge of the modern Golden Dawn Orders is not to look to its history to provide "Just Men" and then make them perfect, but to put their own creativity into the ever growing Golden Dawn tradition and work on themselves.

These *A.O.* rituals answer another important question. They are confirmation that the Order was never perfect. It never contained the complete truth. Truth, which was there, has to be found by the magician. Using the terms of the ritual, they have to complete the Word with their Higher Self and part the veil.

There are those who gather Golden Dawn documents in the hope that they will find in them the "right way" of doing things. These rituals show that, although there was a common thread, it appears that some ideas were added and dropped from the Golden Dawn tradition. Ways of doing pentagrams and hexagrams, grade signs evolved in accordance with what the Temple Chiefs thought at the time. This is normal, but gives headaches to those who look to the Golden Dawn for a replacement for their spurned religious fundamentalism.

When you read at the *A.O.* papers in this book, or even the early Golden Dawn rituals, or *Whare Ra* you are looking at a group that grew old and died. When I talked to the *Whare Ra* adepts it was clear that, while they loved the Order, it had become too dated to survive the rigours of the modern age. When *Whare Ra* closed in 1978 a letter from the Chiefs listed what had happened:

"Those of you who have been present at recent Equinox Ceremonies will surely have been aware, not only of the lack of numbers, but also the lack of power, in the Temple. Those who have read their annual reports can scarcely have failed to notice that no new members have been admitted since 1975. Indeed there have been no grade ceremonies at all for the last two years or more."

The leadership of *Whare Ra* throughout the 1970s was to blame. Rather than adapting to the changing society and being aware of the esoteric trends, the last chiefs held on too rigorously to the letter of the tradition and let the soul within it die. Teachings that were considered too difficult were taken out of the grades where they belonged and placed in higher ones or dropped completely. When the Spirit of the Golden Dawn could not grow within that order, it simply left and attempted to find an expression elsewhere. While the Golden Dawn lineage died with the closure of Whare Ra, the Tradition is immortal and has evolved into something new.

The message here is that those Golden Dawn groups who evoke the past too much, or lean on a made up "tradition" which often cannot be traced back further than the 1970s, or a typo in Israel Regardie, are doomed to repeat its mistakes. They are guilty of initiating people into a dusty corpse rather than the living Tradition.

I have met people who believe it necessary to accept Westcott's history lecture as a literal truth and quote from the Black Book (the sixth edition of *The Golden Dawn*) as if it were the Bible. Ultimately, they go nowhere because Golden Dawn magicians are required to think. They need to be studying the material and finding the truth of the system for themselves. Rather than re-enacting an Order that never was, it is important to create something that reflects the age and the magicians who live in it.

Mathers' *A.O.* is no more and the material here is proof as to why it died, but that is not to say that its bones might not make a decent soup for a modern Golden Dawn Order (and no, I am not sure that is the best metaphor).

There are a number of fields which need to be experimented with, even if it is just checking out Mathers' versions of the Hexagrams.

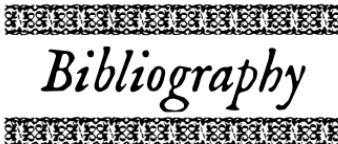
But I should sound a word of caution. There will be those who will use these rituals as an ultimate authority and claim these are the last word on the Golden Dawn and its rituals. But the *A.O.* rituals used by Berridge's Temple were really the second draft of a system which is still being written. Claiming Mathers was the last authority on the Golden Dawn is a bit like saying Paul of Tarsus was the last word on Christianity.

It is never a good idea to accept the absolute authority of a half-starved, unemployed Englishman, who visited Scotland once, but who wanders the streets of Paris in a kilt, speaking in a fake Scottish accent. It is unlikely that we would ever listen to a man who thinks the world will be put right by putting the Stuarts back on the Throne of Scotland!

I think that Mathers' problem was that he stood between two phases of esoteric history. The first phase was where Esoteric training was conducted by men using a Masonic method of initiation where a symbol is allowed to develop in a Student over time. As the world got smaller, and other Mystery Traditions from throughout the world become known, humanity became better educated. This made this masonic approach as useless as a telegram in the Internet age. The second phase, which started after the Golden Dawn closed its doors, was the age of the true Magical Order.

Mathers could not make that jump into a Magical Order, so the torch had to be carried by others. These papers show how Masonic his Order was and how he became out of touch from the magical theories that were developing.

It is a warning to those who are setting up Magical Groups. You must always go with the Magic and always stay in touch with the world you live.



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ABOUT THE AUTHOR

NICK FARRELL has been initiated into six different traditions which have their roots in the Golden Dawn. His first group was *BUILDERS OF THE ADYTUM* in New Zealand. Later he worked with former members of the last Golden Dawn temple to close its doors, *Whare Ra*, in New Zealand and was a member of the still thriving side order, the *ORDER OF THE TABLE ROUND*. He moved to the United Kingdom and for many years followed Dion Fortune's *INNER LIGHT* tradition through the *SERVANTS of the LIGHT* and David Goddard's *PHAROS* Group. Later he joined Chic Cicero's *HERMETIC ORDER OF THE GOLDEN DAWN*, helping that order to establish itself in the United Kingdom.

In 2009, he founded the *MAGICAL ORDER OF THE AURORA AUREA* which follows the Golden Dawn system. It is an International Order based in Rome with a correspondence course and temples working within the Golden Dawn tradition being established across the World.

More information can be found on the Order's website:

www.auroraauraea.com

or on Nick's own website:

www.nickfarrell.eu.



Rosicrucian Order of the Golden Dawn

The *Rosicrucian Order of the Golden Dawn* operates as an outer expression of the philosophy, objective, and practical work found in the public declarations of the Rosicrucians in the *Fama* and *Confessio*, which were published in Germany in 1610 and 1615, respectively. In these documents, the authors declare a method and society involved in the transformation of man into a compassionate, socially aware individual, committed to the service of the Brotherhood of Humanity, and the extension of the true gifts of Mankind. Compassion (R.C., "roke", Hebrew for "tenderness") is the true mark of a Rosicrucian and the motivation of our Work.

In 1888, three high ranking Adepts of the Western Mystery Tradition formed the Hermetic Order of the Golden Dawn (H.O.G.D.). Around the turn of the century, a series of events culminated in the revolt of the Adepts of the H.O.G.D. and the consequent expulsion of MacGregor Mathers who at this time was the only remaining founder. The remaining Adepts continued the Order as the *Stella Matutina* (with the support of one of the founders, William Wynn Westcott) and MacGregor Mathers went on to reformulate the Order as the *Rosicrucian Order of the Alpha et Omega*. Much of this has been documented by R.A. Gilbert and Darcy Kuntz and we direct those interested in such to the published works of these gentlemen.

It is sufficient to state for the purpose of this introduction, the original stream of the H.O.G.D. and its two branches have continued to this day. The Founders of the *Rosicrucian Order of the Golden Dawn* (R.O.G.D.), have been personally trained by the leaders of each in fully operating Esoteric Orders. The Work of the R.O.G.D. includes and expands upon the work of the three encompassing the highest grades of the Golden Dawn and Rosicrucian Tradition. The R.O.G.D. acknowledges Apostolic Succession and strongly endorses the value of Lineage and its importance within our Tradition. Each grade of the R.O.G.D. has

been received in proper form by those who have received such all the way to the original Founders of the H.O.G.D. and beyond.

All candidates for Initiation into the R.O.G.D. must complete a six-month Probationary Membership. The R.O.G.D., as a vehicle for the True and Invisible Rosicrucian Order, offers this service "gratis", that is, we offer it as a genuine gift and we do not ask anything in return, monetary or otherwise. The only condition is to turn in each month's record before we send out the next lesson.

Currently we offer Initiation at our Mother Temple located in Southern California. Membership requires a monthly attendance and a few additional times a year for grade work. The astral component of our rituals is a critical aspect, but the candidate must be physically present at our Initiation and Grade Rituals.

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