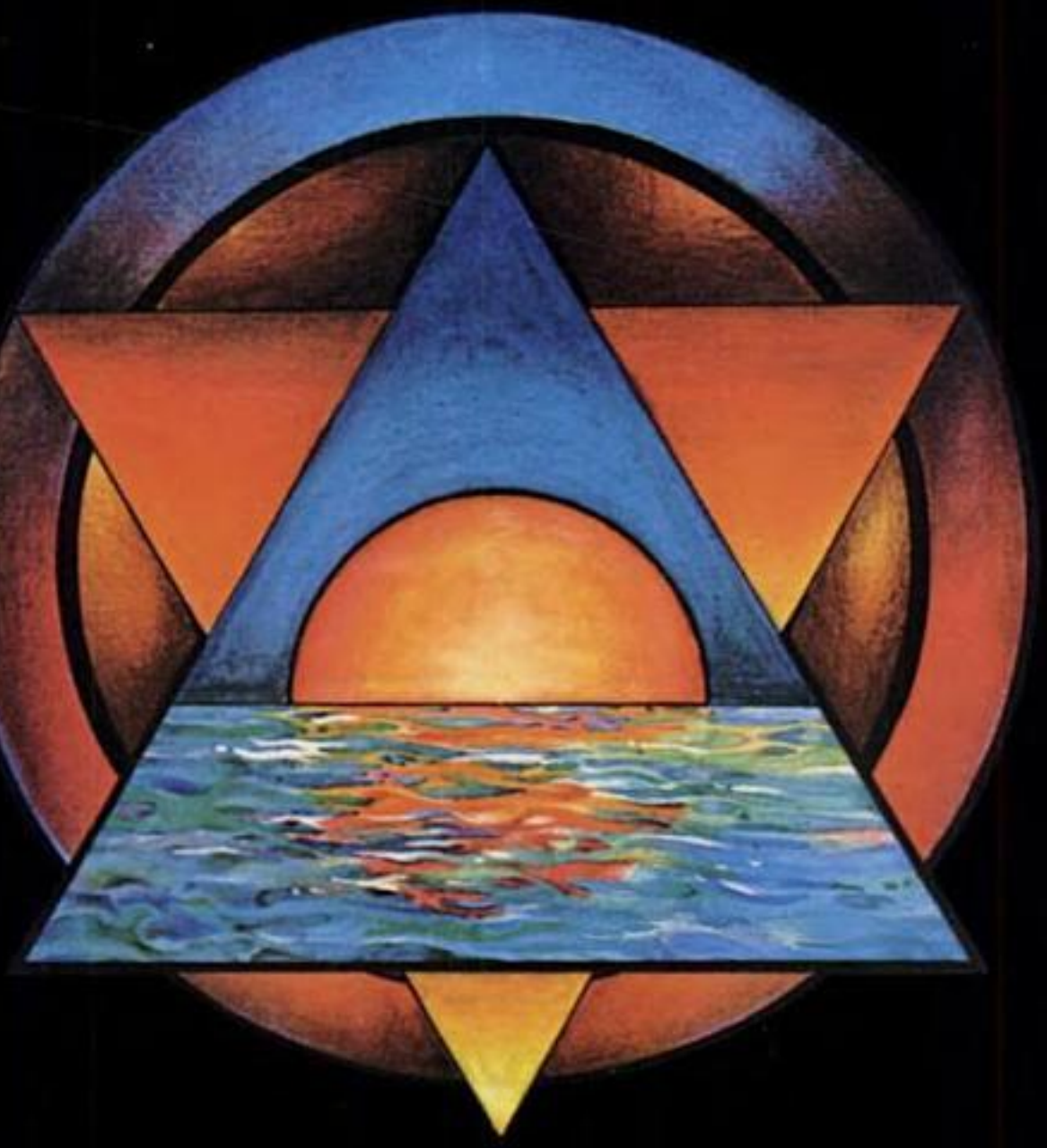
Llewellyn's Golden Dawn Series

The Original Account of the Teachings, Rites and Ceremonies of the Hermetic Order of

THE GOLDEN DAWN



as revealed by

ISRAEL REGARDIE

The 6th Edition, Revised and Enlarged
Complete in One Volume with New Comprehensive Index

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or within an initiatory group. (Later in this introduction I will offer suggestions for the individual to plan a safe and successful approach to this Work overall.) This Light knows no moral or conscionable dictate. (Fire can burn your hand as surely as cook your favorite recipe!) But this is the "holy and formless fire" which either manifests in our external environment through the screen of our disciplined and CONSCIOUS image making (Crowley gave great emphasis to developing the concentrated image making aspect of consciousness) as well as through the automatic UNCONSCIOUS complexes of our personalities. And hence Regardie insisted upon some form of psychotherapeutic work once the unconscious had been activated by the ritual work since it was unlikely that the Neophyte had yet even knowledge of the possibility of control of image building with consciousness and what effect this could have on the personal life, let alone the discipline to implement it. The Neophyte was equally unlikely to be aware of the "sleeping dogs" (to use a phrase of Blavatsky's) or unconscious complexes of the personality and how those unknown parts of ourselves influence our lives.

This brings us to a discussion of "initiation." Initiation means "beginning" and if performed effectively, brings the candidate to an entirely new threshold and phase of experience. Initiation in itself does not bring "happiness" or "wishes come true." It is a starting point for difficult personal work ahead, and once the symbols are activated within the sphere of the candidate, it can mean many months, even years of difficult inward personal labor from one Grade to the next. The INNER completion of a ritual Grade does in fact bring a new awareness, more personal freedom from automatic parts of oneself, increased control over conscious image building, and a greater power, but with most of us this is usually hard won and painful. As to who is capable of initiating, the question of "succession" or "lineage" or the "transfer of power" has been debated for years regarding its pros and cons. Ultimately, the only person who can truly initiate another is one who has not only done the work pertaining to the particular Grade, but for the complete Order into which he or she initiates someone else. Unless the totality of the symbols is within the sphere of sensation of the initiator, little will be activated within the candidate and the ritual will be shallow the theatrics. As Jung wrote in a foreword to a book of Michael Fordham's "The treatment of the transference reveals in a pitiless light what the healing agent really is: it is the degree to which the analyst himself can cope with his own psychic problems." Just as the analyst can no more guide an analysand through territory he or she never struggled with or confronted within him or herself, so too the initiator's effectiveness rests upon how well he or she has built the "Temple not made with hands" within his or her own psyche.

In the late 1960s, the seeds of my destiny were actively fertilized toward what I much later understood as my personal "dance" with the unconscious, the process of magical initiation, the Golden Dawn system, and the Western Mystery Tradition. In the earlier part of 1969, I had had a brief, albeit intoxicating, exposure to Jungian analysis in San Francisco. In the latter part of 1969, by way of a powerful and unusual synchronicity, I had been told about a Los Angeles organization called Builders of the Adytum which had been founded by Paul Foster Case (who I was to much later find out had been a participant in a Golden Dawn Temple of the earlier 1900s). It took a full year for these connections to ripen before I embarked upon Case's excellent correspondence lessons in a committed way. His work introduced me to an exciting and enriching world of the symbolism of Tarot, Qabalah, and basic ritual. These lessons provided me with a solid foundation which has played a significant part in my magical career ever since.

In that first year, I had a profound sense of a sudden major change of consciousness which manifested as frequent mystical-like experiences and a daily and pervasive "feeling" of numinosity regarding my experience of life around and within me. As I look back on my early journal entries during this year, on the surface they

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appear naive, almost child-like as to the extent of a new found trust in the transpersonal and a "sweetness" and joy with life. This was not unlike what Regardie had referred to in *The Eye And The Triangle* as the "awakening" which comes unbidden and cannot be determined by good works, conscious wishes, or the best of intentions. My former way of experiencing life was over and behind me. I had truly become a fresh inquisitive Child of the Universe. I enjoyed this upwelling type of experience almost daily for at least a year as an infant enjoys suckling the warm nourishing breast. But the Child was to grow into greater consciousness and Light, and although the Child leads with delight, sparkle, and vivaciousness; responsibility, hard work, and even the pain of struggle and loss are inevitable once psychic contact with the gods presents the challenge toward further consciousness and inner growth beyond the safety of womb, new birth and breast.

In the fall of 1971, I had "accidentally" noticed a copy of Llewellyn's then current edition of Regardie's *The Golden Dawn* in a bookstore. I perused these books with a combination of awe, confusion, and reverence. The material was abstruse, and I remember while looking through its pages that I had a fleeting moment of fear (an Alice falling down the rabbit hole!!) as well as a sense of recognition, and realization that this information would thoroughly upset my current constructs of viewing life. My "rational" side felt ready for a fall! I left the books remaining on the store shelf!

Over the next several weeks, Regardie's writing became intensely more visible to me through any variety of additional "accidents." In early October, without my requesting, a stranger spontaneously gave me Regardie's telephone number and encouraged me to contact him. I spoke with Regardie for the first time on October 9, 1971. I wrote in my journal simply that day "I seek Initiation." I wrote further, "How sweet the Rose." I had virtually no idea at the time how powerful these simple words, their meaning, and the images they engendered were to become for me over the next 15 years! On the evening of October 20, 1971 I had had my most powerful and perhaps last mystical experience of this earlier period. While meditating on the Tarot Trump, "The Hermit," I was aware of a separate "consciousness" other than my own which I sensed clearly communicating the following via an inner awareness: "Come! Join Me at the Summit, and we shall watch the Dawn come upon us before others even know the Hour of Awakening is at hand. Run! Hurry! So that you too might sing with Me and rejoice in the Morning Light!" Two days later I sat opposite Regardie in his office in Studio City, California. I was 25 years of age, and I knew absolutely nothing about the Hermetic Order of the Golden Dawn!

I knew that Regardie had been practicing as a Reichian therapist at that time and my initial meeting with him was for purposes of introducing myself, inquiring about Reichian technique, and exploring with him why he felt psychotherapy was of such importance along with a magical regimen. I was too shy to venture any serious questions about the nature of magic, and the few I hinted toward he avoided completely. Midway through my time with him, he had me read aloud from *Light On The Path* by Mabel Collins. Although a lengthy passage, it is well worth quoting here since it gives the student the first inkling of the personal Genius or more poetically, the Holy Guardian Angel.

Stand aside in the coming battle, and though thou fightest be not thou the warrior. Look for the warrior and let him fight in thee. Take his orders for battle and obey them. Obey him not as though he were a general, but as though he were thyself and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry reach his listening ear then will he fight in thee and fill the dull void within. And if this is so, then canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss. But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel,

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thy heart grow uncertain, and in the dust of the battlefield thy sight and senses will fail, and thou wilt not know thy friends from thy enemies.

He is thyself, yet thou art finite and liable to error. He is eternal and is sure. He is eternal truth. When once he has entered thee and become thy warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee.

I entered into Reichian therapy with Regardie for a period of approximately two years. Apart from Reich's method of therapy, he also incorporated some basic pranayama yoga techniques and chiropractic adjustments. But he also occasionally worked at activating one chakra located below my breastbone and above my solar plexus which on the Tree of Life would correspond to Tiphareth. Within a brief time, I felt the "streamings" referred to by Reich in his writings and others who have experienced this kind of therapeutic work. But the experience of this particular chakra being activated was beyond description! On one occasion I experienced an actual glowing, pulsating sphere within the center of my body which felt like an electrified tennis ball!

Years later, however, I am convinced that this kind of occurrence was not just the result of Regardie's success as a good Reichian therapist, but also due to many years of his own dedicated work with the Middle Pillar technique which he frequently referred to as the "sine qua non" of all magical work. In other words, Regardie was able, by a kind of process of induction, to begin to open me up to the entrance of powerful healing creative energy from profoundly deep reservoirs of the unconscious (and in the absence of verbal therapy!). Wilhelm Reich had called this energy "orgone" and, in his opinion, it is what numberless generations before revered and worshipped as "God." A Jungian may call this Soul, Self, or "meaning" depending upon individual interpretation. Or a Freudian may relate to this phenomenon as a release of libido. But the Magician calls this experience and influx of energy L.V.X. and with proper training and dedication, is able to release it him or herself WITHOUT THE AID OF AN OUTSIDE PERSON OR AGENCY!

Regardie had a phenomenal ability in generating this kind of energy quickly and efficiently. However, once in 1982 he confided to me that if any person worked the Middle Pillar technique twice daily for a significant period of time, that the same result would eventually occur. If this daily work were combined with sustained relaxation and prolonged rhythmic deep breathing, one could, in effect, *become one's OWN "Hierophant"* and trust that one's personal Genius would guide one within the pure intention of sincere effort.

Several months into my therapeutic work with Regardie, he one day suddenly placed a copy of Crowley's *The Holy Books* in my hands. I had read very little of Crowley at that time. He asked me to open the book at random and suggested that by doing so, I mught have a more conscious sense of my "Dharma" or destiny. I opened to the Path of Tav, the Path of Saturn, the Astral plane, and the Path of the unconscious. My "dance" with the inner life, the nonrational and unconscious life has blessedly unfolded ever since!

My therapy with Regardie ended in 1974 and for the next two years we were occasionally in contact with each other. I then moved out of the Los Angeles area, and we maintained a correspondence for several years. Throughout this time, he still continued to be reticent regarding any discussion of magical matters. In 1979, while I was experiencing anxiety and an acute depression, he suggested I begin working the Banishing Ritual of the Pentagram daily for a full year and in complete silence during that time. The tide had turned, and this was my true entry into practical magic!

In 1981, Regardie gave me a gift of approximately 200 pieces of his lifelong magical paraphernalia and equipment which is currently in a bank vault and will eventually be sent as a gift to the Warburg Institute in London, England for preservation and future generations to appreciate and experience. At this same time, Regardie had also made a gift of his practical alchemical equipment to another friend. He had secretly maintained an alchemical laboratory in a garage adjacent his house for nearly 10

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with in elementary school or in foreign language courses as a means of acquiring vocabulary.

The next step is to acquire a notebook of some kind and begin a magical journal which must be kept daily, even if it is only to quickly jot down that no work was accomplished on a given day or that one was ill. I have heard so many excuses throughout the years that journal keeping is cumbersome, purposeless, or simply not convenient, but the journal is essential. Not only is it a means of keeping track of one's progress, but it becomes the means for an active dialogue with the inner world and one's unconscious. The way in which a journal is kept can be as varied as is appropriate to any one personality, but apart from the date and time and a record of one's magical work; dreams, fantasies, body sensations, events of the day, synchronicities, astrological aspects and transits, and spontaneous imagery can all be incorporated at the choice of the student.

At this point, I would suggest the student make a full year's commitment to performing the Banishing Ritual of the Pentagram twice a day. And this should be done with a vow to silence, meaning that one does not discuss one's personal work with friends, even if they be of likemindedness. The purpose of this is to begin building with "thought," that is, by paying "attention" to a particular system of symbols they are then "built" within the "sphere of sensation" or aura much as a sculptor creates with clay. The Astral Light as termed by French occultist Eliphas Levi (Louis Alphonse Constant) is malleable by FOCUSED and CONCENTRATED thought! The symbols thus created within the aura act as doorways for healing, inspiration, protection, and guidance and prevent emotional and psychological contagion. How many of us have felt depleted by being around a depressed person or otherwise influenced by a negative environment.

Using the description of this ritual in the First Knowledge lecture as a guide, with right hand at full extension straight ahead, the Banishing Pentagram begins just opposite the left hip tracing a large inverted "V" down to the right hip crossing up to and outwards from the left shoulder, over to the right shoulder, and then most importantly reconnecting at the starting point. The dagger is never lowered and also traces a circle connecting each pentagram. The tracing is imagined as blue flame flecked with gold, not unlike a gas flame. The four archangels are imagined as towering figures which bring a refreshing Air from the East, cleansing Water from the West, purifying Fire from the South, and Earth as a stabilizer in perseverance from the North. The ritual is performed without expecting results, change, or power, but quietly persevered in for a full year while carefully noting how it affects the personality and outer life. Ideally, the ritual should be performed in the same location apart from the gaze of others, and if possible, in a place set apart from day to day interference.

At this point, I would then suggest the student read the Neophyte Ritual slowly, carefully, and contemplatively over the period of at least a month while still maintaining daily devotion to the Banishing Ritual of the Pentagram and persevering in the memorization work discussed above. It is within this ritual that are the formulae for future practical magical operations as well as it being the engine whereby the candidate is brought to the Light. The importance of this ritual cannot be emphasized enough, not only in its content, but in the movements and identities of the officers as well as a kind of "glamour" that is created by a number of the speeches. Although the style of writing is at times oblique, this is not only a ritual to be understood in terms of its content, but to be additionally "experienced" devoid of rational explanation of content! And the writing style facilitates this greatly. Toward the end of this month, the student may wish to add the Neophyte meditation which also is contained within the First Knowledge lecture. Although Regardie was never particularly attracted to or impressed by these simple meditations at the end of each Knowledge Lecture, I have found them of immense value.

This then is a suggested schema for approaching each of the elemental rituals and Knowledge Lectures in the Outer Order that follow the Neophyte Ritual. The

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elemental rituals have been criticized from a variety of courts as to their superficiality or continued maintenance of Victorian occult "claptrap." Nothing could be further from the truth! Anyone who would make such allegations has not experienced these rituals in full Temple again and again and seen their worth, stimulating possibility and enduring freshness. If the student would persevere slowly and with discipline in the above for at least six months, a very firm foundation would be laid indeed! At that point, a study of the Inner Order rituals and the material of Books Four, Five, and Six will not only be easier to comprehend, but a fertile inner "soil" within the psyche will have been well prepared for the planting of powerful inner life generating seeds. At this point the student should begin to pay persistent attention to the "Z" documents, appreciating that a lifetime will never exhaust their amazing wealth of possibilities and inspiration. Finally, echoing Regardie's earlier warning, and a fair warning it is, the Enochian system of magic should be left strictly alone until one has left no other stone unturned in this book to the point where every correspondence is memorized, every technique understood, and every ritual experienced.

The above suggestions presuppose that the student will be working alone, and working alone can be a very effective way to approach one's Holy Guardian Angel or personal Genius through attention to this inner awareness, inspiration, and guidance. The "Right" persons or situation will automatically be available for the individual as he or she is ready for them, as in the often quoted occult aphorism, paraphrased: when the student is ready, the teacher will appear. So there should be a relaxed attitude toward persisting in the work and knowing that one is guided in spite of oneself! However, the student may eventually be brought into contact with a group and the following are important issues to reflect upon. ALL groups have a hierarchy or "pecking" order even if this may be heatedly denied by the group. Regardie felt that the Golden Dawn system was particularly effective in activating the darker or unknown parts of each member. While this may be true, it has been my observation that ANY group (be it even most benign and well-intentioned in its purpose) still grapples with projections of all kinds and ultimately with the issue of POWER! A talented and creative professor of mine once commented to me several years ago that the next great frontier for psychological research (beyond the current fascination with sex roles) was power! Participation in group effort automatically calls for multiple parental and sibling projections and each person's genetic material comes into play. The student's only safeguard in these situations is "consciousness," which is not easily come by! Regardie felt the only way for these conflicts to be worked through was for the individual to be in psychotherapy in tandem with magical work. His adamant insistence upon this is something to be seriously examined.

While driving back to his home from Flagstaff, Arizona one day through a tentative drizzling rain, Regardie had confided to me that it had taken him about seven years to recover from his breach with Crowley. At some point, Dion Fortune had offered him rest and asylum in her country home in the neighborhood of Glastonbury in England. There the younger Regardie went to heal and plan his life further. Fortune was fascinated by this "new" brand of self-exploration called Freudian "analysis" and even went so far as to engage in being (what was then called) a "lay" analyst. This term meant that the analyst was not bound by the training, educational, or licensure restrictions which were adopted in the United States sometime after World War II, but instead studied privately under a mentor who more often than not was one's own analyst. I would speculate that Fortune was a significant influence on Regardie at that time in terms of aiding him toward a different kind of explanation of the chaos and abandonment he had been experiencing up to that point as well as helping him to forage an expanded understanding of the future direction of his life within the containment of his interests in magic and mysticism.

Regardie experienced Jungian analysis in London and Reichian therapy later in New York City. While he maintained a profound respect for Jung's theoretical concepts, he felt that Reichian technique was infinitely more effective than free associa-

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tion, dream interpretation, or a verbal analysis of the transference. While both approaches to therapy have their merits and limitations, I am more convinced that the "match" between therapist and client is a more salient issue than orientation. I would suggest that the student who engages in therapy in tandem with magical work read the first edition of Robert Langs' *Psychotherapy, A Basic Text*, as a guide, paying particular attention to what Langs refers to as the "framework." The "framework" (or Jungian "temenos") is universal and essential, and depending on how well a therapist maintains it, determines the outcome and effectiveness of therapy.

In Regardie's first edition of *The Middle Pillar* in 1938 he wrote, "These ideas are mentioned not because a systematic union of Magic and Psychology will be here presented, but in the hope that this effort will spur some psychologist acquainted with magical and mystical techniques to attempt such a task. Whoever does succeed in welding the two indissolubly together, to him mankind will ever be grateful." And so this book has great value for therapists as well to explore its content for fresh ideas and catalytic suggestions toward innovative research. Jung's *The Psychology of Transference* is immeasurably illuminated by Golden Dawn concepts of Rosicrucianism and alchemy. When Jung speaks of the "rose" in this work, by interpreting that rose as the Rose Cross of the Inner Order, one's associations and insights are deeply enriched knowing that this is not an abstruse alchemical reference, but a powerful engine for any variety of practical purpose. Additionally, Edinger's development of such themes in *Ego and Archetype* as the "blood of Christ" or the four elements is markedly enhanced when understood with the respective Golden Dawn concepts pertaining to the Hebrew letter "Shin" or the significance of the four elements on the altar in the Neophyte Hall.

The Current of The Hermetic Order the Golden Dawn is alive with a brilliant blaze reignited by Regardie's patient tending to it over the past 50 years when many a storm threatened to extinguish it when it became a small spark. And the student will *find* that Current by personal inner work and not through external organizations, initiations for a fee, or publicized Grade attainments. As Paul Foster Case wrote in *The True and Invisible Rosicrucian Order*, "There is a true Rosicrucian Order. If you are duly and truly prepared, you will undoubtedly make contact . . . in due season . . . I do not condemn pretenders. They condemn themselves."

Llewellyn Publications and Carl L. Weschcke are to be congratulated on this special presentation of the first paperback edition of this significant work. That the original pagination has been maintained for purposes of reference and future research is only one example that points to the long standing commitment of Llewellyn to high standards and impeccable quality. Many people have played an invaluable and special role in my life since 1980, and I would like to acknowledge some of them now. The contributing editors to this edition: Anupassana, George Wilson, and Hal Sundt have taken immense time and responsibility for making this an unparalleled edition of critical and extended material. Adam Forrest has been my faithful Golden Dawn companion and guide, and Chic Cicero has achieved attainments in actualizing Golden Dawn symbolism seldom possible. I also wish to thank Stephan Hoeller, for the first Light, Don Kraig for stimulating conversation and ideas, and my dear friends in New Mexico for bringing me closer to the Feminine. Finally, I wish to heartfully thank Richard Auger Ph.D. for his patient participation in my own perilous "Night Sea Journey."

When Regardie finished his introduction to the original edition, he concluded with the words that his work was done. My work, your work, all of us as true fratres and sorores who seek the Ruby Rose, the Cross of Gold, and the True Stone of the Wise . . . our Work too, just begun!

Cris Monnastre
Corpus Christi
Los Angeles, 1986

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languages such as Hebrew, Aramaic, and Coptic that do not (or did not) use the Roman alphabet. Hence the name spelled in Hebrew as *aleph lamed* was rendered both "Al" and "El." The Hebrew letter *shin*, normally representing an "sh" sound, was commonly translitered as "sch"—a practice which supports the order's claims of a German connection. This is to say nothing of the differences between the usual Golden Dawn spellings and those of more modern authors, not indicated in this index, such as the Golden Dawn's "Qlippoth" vs. Gershom Scholem's "kelippot." Enochian words and names were usually spelled phonetically, and opinions differed then as now as to the proper pronunciation, so that John Dee's "Ol sonf vorsg" becomes "Ol sonuf vaorsagi" or some variant thereof, and the name "Ikzhikal" becomes "Ic Zod Heh Chal." This index follows Golden Dawn usage, with the pure Enochian form cross-referenced where it is otherwise almost unrecognizable.

There is some inconsistency concerning whether Enochian names are to be written in all capital letters or with an initial capital only. I have usually followed the latter procedure as being more readable (for example, "Exarp" instead of "EXARP").

Something also needs to be said about the court cards of the Tarot. There has been—and still is—a certain amount of confusion arising from the differences between Golden Dawn terminology and the traditional designations. In the Golden Dawn system, the Kings become Princes, and the Knights become Kings! A. E. Waite, who used the traditional terminology in his book on the Tarot and in his very popular Tarot deck, to avoid giving away the secrets of the order, nevertheless tipped his hand when he said that the Kings are to be used as significators for young men and the Knights for men over forty. Such a procedure makes no particular sense unless you know the Golden Dawn system.

The following table may help to clarify matters.

Traditional	*Golden Dawn*	*Letter of Tetragrammaton*
King	Prince	Vav
Queen	Queen	Heh
Knight	King	Yod
Page or Knave	Princess	Heh final

Unfortunately, the Golden Dawn documents themselves contribute to this confusion by appearing to be, on the surface at least, somewhat inconsistent. In this index, I have tried to clarify matters by citing "Kings," for example, as "Kings (Princes)."

The section entitled "The Tree of Life as Projected in a Solid Sphere" (pages 594-621) has been, in all previous editions published by Llewellyn and others, overflowing with mistakes and typos. I assume that these errors must have been in the original document that Regardie first published in the '30s.

Most of the errors were in the names of the constellations, which are in Latin. Mathers, the author of the original document, knew Latin well enough, so I assume the mistakes were copying errors made as the document was passed along, and that the copy which finally reached Regardie was rather corrupt.

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gether confused, thrust headlong into despair, and does not pause long enough to study the system in small sections until he does discover its intent and purpose.

In the Order—or *any* occult organization for that matter—no student was ever bombarded with too much study material at the beginning. He is spoonfed small doses, as it were, monthly. Some critics regard this procedure as a "come on," as bait merely to keep the student paying his monthly dues for long periods of time. In some instances, this may well be true. On the contrary, it is sometimes given in this form, I am sure, so that the student can study a little of it at a time, transmuting it into personal property by assimilating it piecemeal into his own psychic structure. Then more teaching was assigned, and so on. Periodically an examination, oral and written, was given, not to grade the student in conventional terms, nor to put him on the spot, but to ascertain whether or not he had grasped and understood the preceding lessons.

This procedure is not possible in a book like *The Golden Dawn.* Of course it could have been re-written in lesson form with the above intent in mind, cautioning the student not to proceed until he had thoroughly grasped each segment of the work. But it was not done that way.

Under these circumstances, therefore, it remains only for the intelligent student to work out his own study technique or regimen. If he is not astute enough to perceive the practicality or necessity of the above, then quite evidently he is not intelligent enough to deal with the material itself, and it should not be in his possession at all.

This is the counsel I would give to the serious student of the Great Work. Study the contents of the first two volumes, now combined to form a single book, as if you were a member of an Order, and were receiving a monthly monogram or lesson from headquarters. Glance through *all* the material once or twice just to get the drift of it, and then allocate to yourself *a few pages only* at a time.

If these pages are not clear at first, which is more than likely, then I would strongly suggest supplementing them with additional reading. First of all, I would recommend an old book of mine, *The Garden of Pomegranates.* This is a simple outline of the Qabalah comprising the backbone of the Order philosophy. It has been out of print for several years. Thanks to Llewellyn Publications it is on its way back into circulation once more in a new edition. It should prove a useful guide through the initial knowledge lectures of the Order as given in volume one of *The Golden Dawn.*

In particular, two Order papers in this volume are supremely important documents. They are *The Path of the Chameleon* (p. 95) which deals comprehensively with the Tree of Life, and another one entitled *The Microcosm* (p. 100). It is my suggestion that they should be studied over and over again, if necessary using *The Garden of Pomegranates* as a companion and as an aid to simplification. Sometimes the language of S. Liddell MacGregor Mathers, who apparently was the author of these papers, was not as simple as it might have been. Be that as it may, nothing should deter the serious student from extracting the last drop of intellectual nutriment from these papers.

There is also the new edition of *The Tree of Life* (Samuel Weiser, New York, 1968), which provides an elementary introduction to magical procedures, the heart and core of the practical work of the Order. With these two simple books, and only a few pages of *The Golden Dawn* handled at any single time, most of the complex problems should be eliminated.

Such a course is analogous to the procedure used in driving across the country, say from Los Angeles to New York City, approximately three thousand miles. This is a considerable distance. But by setting intermediate goals and marking them on your road maps the journey is made much easier. Then each day one aims not for New York but for the next town or city, perhaps three or four hundred miles from your present stop. In this way, the limited objective is easily reached without the driver being overwhelmed by the enormity of the distance to his final goal, New York City.

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Unbalanced Mercy is weakness and the fading out of the Will.
Unbalanced Severity is cruelty and the barrenness of Mind.

A whole textbook could be elaborated on this one simple piece of teaching. Since the Order system is replete with such choice gems, it is clear that volumes would be required to elaborate the beauty and full meaning of its teaching.

Still another dynamic passage which could be incorporated into one's daily practice of the Middle Pillar technique:

I come in the power of the Light.
I come in the Light of Wisdom.
I come in the Mercy of the Light.
The Light hath healing in its Wings!

All of these are beautiful and their eloquence lingers with deep feeling in my memory. In one's private spiritual work, a place could be found for many of them. As one progresses in the Path of Light, they take on more significance and radiance, tending to evoke higher states of consciousness.

I should like to add a little more to the general counsel of this all-important Portal document. If the student has not recently brushed up on his or her anatomy and physiology, the essentials of which are absolutely necessary parts of the intellectual armamentarium of a well-educated person, I should like to recommend an excellent manual which has impressed me and which should answer the average need rather well. It is Logan Clendenning's *The Human Body*. It once appeared in a paperback edition, which was rapidly sold out. I am hoping it will soon be reprinted in a similar edition.

The following books are recommended in lieu of those mentioned in the text. From my viewpoint, they are more up-to-date and therefore more useful.

For a general outline of psychological functioning, I would suggest *Psychology* by Norman Munn (Houghton Mifflin, Boston). On the dynamic side, *An Elementary Textbook of Psychoanalysis* by Charles Brenner (Anchor Books, New York, 1957) is superb, to be followed by *Man and His Symbols* edited by Carl G. Jung (Doubleday, New York, 1964).

The Function of the Orgasm by Wilhelm Reich (Orgone Institute Press, New York, 1942) is a *must*. A cheaper paperback edition has appeared since that date. I consider it a necessity, because, without intending to do so, Reich has succeeded in building a bridge between the modern psychologies and occultism. Were he alive, he would have a fit to learn of this interpretation—but fit or no fit, it is still a fact. What he had to say, and the therapeutic method he developed and called vegetotherapy, have been found of inestimable value in my life, and the two hundred hours of therapy I had years ago comprise an experience that today, in retrospect, I would not be without.

With these materials in mind, the serious student might well be persuaded, as I was once, to enter psychotherapy. It is of small consequence what analytical school he selects. All are useful. All provide help for the student in his search for the Light, and serve as excellent preparation for the serious discipline of Magic and self-knowledge.

Where the divinatory techniques are concerned, the counsel given in the Portal paper under consideration is still valid. Newer and better books on astrology have been published since that Portal paper was first written. Dane Rudhyar's *Astrology of Personality* is an excellent textbook for the inquisitive student. The author regards astrology as the "algebra of life," which gives meaningful relationships to the events of life.

A more comprehensive but less philosophical text is the *A to Z Horoscope Maker and Delineator* by Llewellyn George (Llewellyn Publications, St. Paul). These two should be studied together.

With regard to alchemy, while some of the basic definitions of the so-called

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Knowledge lectures are accurate enough so far as generalizations go, they may be of small value when examining classical spagyric texts. The later work of the Order is also surprisingly vague on alchemy, and contributes little to clarify understanding. Some extraneous help is obviously required on this topic. I strongly recommend *The Alchemist's Handbook* by Frater Albertus (Paracelsus Research Society, Salt Lake City, 1964). While lacking in literary style, it is nevertheless one of the most complete introductions to alchemy I have ever found, providing as it does, an ABC of practical instruction. I know of no other that even attempts this task.

The Order instructions on Geomancy are in the fourth volume of the original edition (Volume II of this new one). I mention it here, albeit prematurely, because the Portal paper brings up the topic. There is no equivalent instruction elsewhere. I grew to like this as a divinatory method, using and experimenting with it extensively for several years. It can be operated swiftly and easily to get a direct "yes" or "no" answer, though a great many more details can be elicited with but little application and study.

In spite of A. E. Waite's stuffiness and turgidity, his short method of Tarot divination using a ten card layout, as described towards the end of his book *A Pictorial Key to the Tarot* (University Books, New York), is a useful, simple and direct method. It can and should, of course, be supplemented by some of the brief Order definitions as laid down in the second volume of this edition. Practice will demonstrate its value. The unsuspecting student will rapidly discover his intuition and psychic faculties will undergo a marked stimulation and development by the use of these methods.

Insofar as the Portal document suggests the student reflect on "words and the power of words," I am reminded of something I have long wanted to say, but somehow neglected. I would like strongly to recommend *The Miracle of Language* by Charlton Laird (Premier Books, New York, 1953), a superb piece of writing, with deep insight and humor, relative to the origins of our own language. And secondly, the topic of general semantics is an absolute necessity for the serious student on the Path. *Language in Action* by S. I. Hayakawa (Harcourt Brace, New York, 1939) is a lucid, insightful introduction to a difficult subject, which should be followed by *People in Quandaries* by Wendell Johnson (Harper, New York, 1946).

Few mystics or occult teachers have taken general semantics to their bosoms. Most of them, I fancy, know nothing about the subject. A few hold it in disdain, perhaps out of fear. With considerable pleasure, I urge every student to read *The Problem of Good and Evil* or *The Christos* by Vitvan (School of the Natural Order, Baker, Nevada). Both of these books attempt to correlate the ancient wisdom both of the East and the West with the techniques of Count Korzybski who developed general semantics. Reading this literature should considerably broaden the mental and spiritual horizons of the sincere and serious student. It will also help him keep a level head where the occult jungle is concerned, so that he will not fall prey to the vast mass of fantasy and hysteria which have sadly infiltrated this field.

If it appears that in dealing with this opening volume of *The Golden Dawn* I have done little else than recommend a wide selection of books, I had a purpose in so doing. Those books suggested are excellent additions to the basic requisites of a sound occult library. Secondly, they may succeed in training the would-be mystic and student of magic to be skeptical, well-informed, and intuitive all at the same time. Thirdly, they will go far towards disciplining his mind, enabling him to manage more intelligently this mass of material subsumed under the words *The Golden Dawn*.

Such a preparation is not easily come by, and for that reason should not be lightly treated.

November 25, 1968
ISRAEL REGARDIE

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NOTE TO THIRD EDITION

As a final word I should like to add that the Introduction written for the original edition is still important, in my estimation. It should certainly be studied by the new student. When stimulated by enquiries from correspondents in various countries all over the world, I have often returned to it myself, reading it with renewed interest as though written by other than myself long ago. Composed under trying circumstances, it succeeded in conveying nonetheless the essential facts surrounding the history and noble teaching of the Order.

I do not think the Order will have good reason for disowning it, should this book survive and be read a century or two from today. It emphases the fundamental theme of Order teaching—"Long hast thou dwelt in darkness. Quit the Night and seek the Day."

I pray this will never be forsaken.

November 14, 1969

INTRODUCTION TO THE SECOND EDITION

Volume II

This second volume (comprising Volumes III and IV of the first edition) should present little problem to the student who has scrupulously followed the counsel detailed in the Introduction to the first volume (Volumes I and II of the first edition). Exactly the same procedure should be followed where this particular volume is concerned as with the first.

These volumes are nothing less than an ENCYCLOPEDIA OF PRACTICAL OCCULTISM, and the wise student will regard them as absolutely that, and perhaps a good deal more. Most phases of the ancient knowledge are explored and described in full in one document or another. They need to be read and studied and practiced over a long period of time for their usefulness fully to be realized. An encyclopedia should be handled with loving care; how much more so then, an encyclopedia which elaborates so many hitherto obscure aspects of the secret knowledge?

"Before all things are the Chaos, the Darkness and the Gates of the Land of the Night." Thus runs one excerpt from a ritual in this particular volume. It is particularly apt. All the ritual workings and descriptions of the magical rubrics to be employed will at first appear utterly chaotic and without meaning. Only with consistent effort and a well-laid out plan of study and practice will this chaos gradually lift to be replaced by enlightenment, order, and meaning.

"After the formless and the Void and the Darkness, then cometh the knowledge of the Light".

Let the student therefore give himself ample time to study casually at first this next volume—remembering that it contains the last two volumes of the old edition, replete with the most illuminating material conceivable, which requires to be understood thoroughly. Even after the lapse of forty years, when I first became aware of this teaching through Aleister Crowley's several volumes of *The Equinox,* I still thrill inwardly with spiritual excitement as I glance through the volumes to be commented on. I can wish no less for the sincere student who is willing to devote time and effort to comprehending the nature of this magical system.

The first two documents that should be thoroughly studied are the descriptions of the usages of the Pentagram and Hexagram. The language is unnecessarily archaic, and one of the aids to comprehension that I would suggest is this: *After reading it many, many times so as to be quite sure that the contents are understood, try to rewrite the instructions in simple every-day English.* This is not as difficult as it sounds. The benefit to be derived from this is an increase in understanding far greater than anything you would initially expect.

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In the earlier volume, there was a lesser form of Pentagram ritual given for daily usage, together with the simple Rose-Cross ritual. If the student has followed this recommendation, by the time he gets to studying this present volume, he should be quite expert in tracing these lineal figures. All that is required now is a slight expansion of his already existent knowledge, to incorporate the new but basic data to be found in these two documents. The rewriting that the student will do is to enable him to omit all extraneous and unnecessary verbiage, leaving the essence of the instruction uncomplicated and simple. It will be this simple material which needs to be assimilated to the previously learned data.

Continuing with the study of the rituals, let the student study the beautiful simplicity of the construction of such rituals as are intended for the consecration of the various weapons or instruments that are to be used. There is no need to rush headlong into making the instruments. Delay this process for a while until the meaning of the ceremonies is assimilated into the psyche. Again, I would suggest that the students select a simple consecration ceremony, such as that for the Lotus Wand, and analyze it with as much attention and care as he would have done the Neophyte Ritual in the preceding volume. Apart from all else, it lays down the simplest possible forms or principles upon which ceremonies should be constructed.

Though the manufacture of the elemental weapons is a simple enough procedure, although a time-consuming one, these should be postponed until all the consecration ceremonies have been studied closely enough to have yielded their ultimate secrets. There are far more complicated rituals depicted in Volume III (old edition) but these particular shorter consecration ceremonies take the prize for simplicity, sincerity and efficacy. I was particularly impressed by the skill and ingenuity involved in the writing, for example, of the consecration ceremony for the four elemental weapons. Its virtuosity renders it altogether unique.

These matters make one ponder anew the origins of The Golden Dawn and its teachings. What McGregor Mather has written and published is of course good; of this there is little question. But not one of three published works—*The Kabbalah Unveiled, The Greater Key of King Solomon,* and *The Sacred Magic of Abramelin*—bears the intrinsic stamp of genius or uniqueness. Nothing that Dr. William Wynn Westcott wrote is exempt from the same criticism. His book on the Kaballah is simple, clear and informative—but it bears no resemblance to the peculiar quality or character of the Golden Dawn documents which I suggest contain the hallmarks of genius. Whoever was the originator of the Golden Dawn system left the mark both of genius and uniqueness on every phase of the work. He is still unknown—he, or a line of continental Rosicrucian Adepts, or? . . . we do not know!

Volume III (of the first edition) contains the Z—2 document, which the student will recognize as being a finely structured analysis of the Neophyte Ritual, breaking it down into several movements and sections. This then serves as the basis for the construction of several elaborate types of ceremonies. These will be altogether without meaning until and unless the students have thoroughly studied the Neophyte Ritual. Nor will it convey much if he has neglected to master the basic principles of the Qabalah, particularly the dynamics involved in Tetragrammaton, the four-lettered Name—and how, by the descent of the Divine Fire, it becomes converted into the Pentagrammaton. With a display of great erudition, even the letter Shin representing the divine fire becomes classified according to the Three Mother letters, (*Aleph, Mem, Shin*—Air, Water, and Fire), each serving as the basis of a distinct type of ritual.

This document is one of the intrinsic signs of the genius of the G. D. I have been impressed by its magnificence as well as practicality for nearly forty years, when I first discovered it in *Equinox 3*. Time has not diminished the lustre, nor familiarity its mark of uniqueness.

Z-1 is an important paper descriptive of the Neophyte Ritual, given to the

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tered through several of these Order documents. One matter which I have never seen taken up by astrological writers is that concerning starting the Zodiac with the Star Regulus in Leo. The teaching emphasizes that were this done, the constellations and the signs would coincide.

"Within the Zodiac," wrote Louis MacNiece in his book *Astrology*, "there are twelve constellations . . . These bear the same names as the twelve signs used by the astrologers, but astrologically they have nothing to do with the case. If you are told that the Sun was in that particular sign when you were born between March 31 and April 30—this does not mean that you were born under the actual group of *stars* known as Aries. Once upon a time the Sun *was* (or appeared to be) among that group at that time of year, but he is not there now, thanks to what is known as the 'precession of the equinoxes' (a very slow shift in the sky pattern, as observed from the earth, that takes 25,800 years to come full circle). The signs that most modern astrologers deal with are 12 exactly equal sections of the total circle of the Zodiac. Each section measures 30° and it makes no difference what fixed stars are contained in it.

"This disconcerting fact provides ready ammunition for opponents of astrology . . ."

As all students of the subject know, due to the precession of the Equinoxes, the signs and the constellations are now separated by as much as a whole sign. This has led to two distinct schools in astrology, the *Tropical* and the *Sidereal*. The adoption of the Order recommendation, could lead to some closing of the distance between these two approaches.

One of the things that slightly puzzles me occasionally is the frequency with which the almost wholly untutored beginner invariably selects the Enochian system to start with. He is intrigued by its mystery and its complexity. It is the most complicated of the Order sub-systems, and really is used as the basis for synthesizing all the previously given knowledge of the Order. Qabalah, Tarot, Geomancy, skrying, ritual magic, etc. are all drawn together and worked up into a single majestic system. Therefore to appreciate it, one must have acquired a good working knowledge of all the partial systems. As such, it is the province of the seasoned veteran in occult matters, of the mature well-informed student, certainly not the tyro.

In Crowley's A.A. (which he founded on what he thought and hoped were the ashes of the G.D.), this kind of selection would not altogether have been frowned on. In fact, one of the cardinal rules which was never to have been abrogated, was that the Probationer should personally select from all that he has read, anything that personally appeals to him. And for one year he was required to do whatever practices his own ingenium selected.

But the A.A. is not the Golden Dawn, even though it has its roots deeply buried in the fertile soil that was prepared by Mathers and Westcott. Nor is the G.D. completely dead. I am glad to hear periodically that there is a Temple here and there which still continues to use the time-honored methods. Under these circumstances, someone has to try and drum some rationality into the beginning student whose enthusiasm and fanaticism may well run away with him. For this reason, I suggest the Enochian system—rich, suggestive and powerful that it is—be left alone until a great deal of prior knowledge and magical experience be obtained.

The Adeptus Minor obligation contains the following clause, which is the quintessence of the entire Golden Dawn magical work:

> I further promise and swear that with the Divine Permission I will, from this day forward, apply myself to the Great Work—which is, to purify and exalt my Spiritual Nature so that with the Divine Aid I may at length attain to be more than human, and thus gradually raise and unite myself to my Higher and Divine Genius, and that in this event I will not abuse the great power entrusted to me.

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I. Yam = Water
N. Nour = Fire
R. Ruach = Air
I. Yebeshas = Earth

Thus the four letters may be used as Hebrew initials of the four ancient elements.

In the nineteenth century when the Hermetic Order of the Golden Dawn came to be formed, these letters were picked up and integrated into the complex structure of the Order symbolism. To understand the interpretation used by the Order, we need only the most superficial knowledge of the basic attributions given in the Sepher Yetzirah, the Tarot pack of cards, a smattering of Gnosticism and astrology. The first gesture is to convert the four letters into their Hebrew equivalents and then to direct Yetziratic attributions, as follows:

I.	=	Yod	=	Virgo
N.	=	Nun	=	Scorpio
R.	=	Resh	=	Sun
I.	=	Yod	=	Virgo

The final "I", being repetitious, is dropped, only to be picked up again in a later place in order to extend the significance of the meanings derived from the analysis.

This breakdown, though not getting us very far, is nonetheless highly suggestive. Elementary astrology will extend the meaning a little. Virgo represents the virginal sign of nature itself. Scorpio is the sign of death and transformation; sex is involved here as well. Sol, the Sun, is the source of light and life to all on earth; it is the centre of our solar system. All the so-called resurrection gods are known to be solar connected. The Sun was thought to die every winter when vegetation perished and the earth became cold and barren. Every Spring, when the Sun returned, green life was restored to the Earth.

In various of the grade rituals as well as the elementary knowledge lectures of the Order, we find the following which we can add to the data already obtained:

Virgo = Isis—who was Nature, the Mother of all things.

Scorpio = Apophis—death, the destroyer.

Sol = Osiris—slain and risen, the Egyptian resurrection and vegetative God.

Here we now begin to get a definite sequence of ideas that proves somewhat meaningful. The simplicity of a natural state of affairs in, shall we say, the Garden of Eden representing the springtime of mankind, is shattered by the intrusion of the knowledge of Good and Evil, sexual perception. This is due to the intervention of the destroyer Apophis, the Red Dragon, or Lucifer, the Lightbearer, who changed all things—by illuminating all things. Thus the Fall—as well as the Fall of the year. This is succeeded by the advent of Osiris the resurrection God who is quoted as stating: "This is my body, which I destroy in order that it may be renewed." He is the symbolic prototype of the perfected solar Man, who suffered through earthly experience, was glorified by trial, was betrayed and killed, and then rose again to renew all things.

The final analysis of the keyword sums up the formula with the initials *I*sis, *A*pophis, *O*siris = *IAO*, the supreme God of the Gnostics. (IAO is pronounced ee—ah—oh!)

Since the Sun is the giver of life and light, the formula must refer to Light as the redeemer. The Order was predicated on the age-old process of bringing Light to the natural man. In other words, it taught a psycho-spiritual technique leading to illumination, to enlightenment. In this connection, one should always remember those beautiful versicles about the Light in the opening chapter of the Gospel according to St. John.

In the very first or Neophyte Ritual of the Golden Dawn, the candidate is startled

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to hear the strangely-worded invocation "Khabs Am Pekht. Konx om Pax. Light in Extension." In other words, may you too receive the benediction of the Light, and undergo the mystical experience, the goal of all our work.

"The enlightenment by a ray of the divine light which transforms the psychic nature of many may be an article of faith," says Hans Jonas in his excellent book *The Gnostic Religion*, "but it may also be an experience . . . Annihilation and deification of the person are fused in the spiritual ecstasis which purports to experience the immediate presence of the acosmic essence.

"In the gnostic context, this transfiguring face-to-face experience is *Gnosis* in the most exalted sense of the term, since it is knowledge of the unknowable . . . The mystical *gnosis theou*—direct beholding of the divine reality—is itself an earnest of the consummation to come. It is transcendence become immanent; and although prepared for by human acts of self-modification which induce the proper disposition, the event itself is one of divine activity and grace. It is this as much a 'being known' by God as a 'knowing' him, and in this ultimate mutuality the 'gnosis' is beyond the terms of 'knowledge' properly speaking . . ."

Since this is the basic theme recurrent through all the Golden Dawn rituals and teaching, we would expect to find it repeated and expanded in the analysis of the Keyword of the Adeptus Minor grade. And of course it is there, clearly defined.

The word 'Light' is translated into *LVX*, the Latin word for Light. A series of physical mimes or gestures are employed by the officiants to represent the descent of this Light, as well as to summarize the symbolism of the previous findings.

So one Adept or officiant raises his right arm directly in the air above him, while extending his left arm straight outwards (as though to make a left turn when driving a car). This forms by shape the letter 'L'.

A second Adept raises his arms as though in supplication above his head—the letter 'V'.

The third Adept extends his arms outwards forming a Cross.

All together finally cross their arms on their chests, forming the letter 'X'.

(A single person may of course perform the identical gestures.)

The letters form 'LVX' which is now interpreted as the 'Light of the Cross'. It is so interpreted because the letters 'INRI' were initially found on the Cross, as well as because *LVX* means Light. Finally the letters 'LVX' themselves are portions of one type or another of the Cross.



A process of repetition is followed in order to synthesize all these variegated ideas and gestures, and to add one more mime to replace the second 'I' that was eliminated for being repetitious.

As the 'L' sign is being made, the Adept says: "The Sign of the Mourning of Isis." This expresses the sorrow of Isis on learning that Osiris had been slain by Set or Apophis.

As the 'V' sign is made, the Adept says: "The Sign of Apophis and Typhon." These are other names for Set, the brother and murderer of Osiris, whose body was so mutilated that only the phallus could be found by Isis who had searched all over creation for him.

As the Adept spreads his arms outward from the shoulders forming actively the

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Cross, he says: "The Sign of Osiris Slain."

Then crossing one arm over the other on the chest, he adds: "And risen. Isis, Apophis, Osiris, IAO."

Thus what started out to be a simple abbreviation of a traditional Latin sentence on the Cross above the head of Jesus, has now evolved by a Qabalistic process of exegesis into a complex series of evocative ideas and symbolic gestures which extend tremendously the root idea. And by knowing these ideas, the gestures may be used practically to aspire to the illumination it suggests. This is the essential value of the sacramental actions.

The Rosicrucian equivalent of this formula is found in the Fama Fraternatitas, one of the original three classical Rosicrucian documents. Ex Deo Nascimur. In Jesu Morimur. Per spiritus sanctus reviviscimus. "From God are we born. In Christ we die. We are revived by the Holy Spirit."

Nor is this all. If we take 'LVX' as symbols of Roman numerals, we have 65. This number, therefore, attains the symbolic equivalent of Light, gnosis and illumination.

The Adeptus Minor obligation imposed on the candidate during the ritual initiation, obligates him, as already demonstrated, to aspire and work and practise so that by enlightenment he may one day "become more than human." This is the Qabalistic philosophy summarized in the statement that the Adept seeks to unite himself to his higher soul or his higher Self, symbolized again in the Hebrew word *Adonai*. All the above notions therefore are synthesized in this word *Adonai*, literally translated "My Lord." Its Hebrew letters are:

Aleph		*Daleth*		*Nun*		*Yod*		
1	+	4	+	50	+	10	=	65.

This number is also that of *LVX* Light. Qabalistically the process enables us to perceive a necessary connection between *Adonai* and the Light, their identity. From here we can move in a variety of exegetical directions.

But enough has been said, I hope, to show the student not to accept superficially any phase of the Rituals and the teachings, but to subject them to the most exacting scrutiny.

November 25, 1968
ISRAEL REGARDIE

<13> INTRODUCTION TO THE FIRST EDITION

It was in the year 1890 that Dr. Franz Hartmann, in an endeavour to provide a simple outline of the vicissitudes of what came to be known as the Rosicrucian Order, wrote a book entitled *In the Pronaos of the Temple*. The central figure of this history was a monk, Fr. R. C.—described in the earliest Rosicrucian manifesto the *Fama Fraternitatis* as the "pious, spiritual and highly-illuminated Father . . . It is said that he was a German nobleman who had been educated in a convent, and that long before the time of the Reformation he had made a pilgrimage to the Holy Land in company with another brother of this convent, and that while at Damascus they had been initiated by some learned Arabs into the mysteries of the secret science. After remaining three years at Damascus, they went to Fez, in Africa, and there they obtained still more knowledge of magic, and of the relations existing between the macrocosm and microcosm. After having also travelled in Spain, he returned to Germany, where he founded a kind of convent called *Sanctus Spiritus*, and remained there writing his secret science and continuing his studies. He then accepted as his assistants, at first, three, and afterwards, four more monks from the same convent in which he had been educated, and thus founded the first society of the Rosicrucians. They then laid down the results of their science in books, which are said to be still in existence, and in the hands of some Rosicrucians. It is then said that 120 years after his death, the

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authority of Frater F. R., the late Dr. Felkin, who was the Chief of the Stella Matutina as well as a member of the Societas Rosicruciana. According to his account, and the following words are substantially his own, prior to 1880 members of the Rosicrucian Order on the Continent selected with great care their own candidates whom they thought suitable for personal instruction. For these pupils they were each individually responsible, the pupils thus selected being trained by them in the theoretical traditional knowledge now used in the Outer Order. After some three or more years of intensive private study these pupils were presented to the Chiefs of the Order, and if approved and passed by examination, they then received their initiation into the Order of the Roseae Rubeae et Aureae Crucis.

<22> The political state of Europe in the nineteenth century was such that the strictest secrecy as to the activities of these people was very necessary. England, however, where many Masonic bodies and semi-private organisations were flourishing without interference, was recognised as having far greater freedom and liberty than the countries in which the continental Adepts were domiciled. Some, but by no means all, suggested therefore that in England open Temple work might be inaugurated. And Dr. Felkin here adds, though without the least word of explanation as to what machinery was set in motion towards the attainment of that end, "and so it was . . . It came about then that Temples arose in London, Bradford, Weston-super-Mare, and Edinburgh. The ceremonies we have were elaborated from cipher manuscripts, and all went well for a time."

Since the history of the Hermetic Order of the Golden Dawn subsequent to this period has already been narrated elsewhere there is little need to repeat it. Those who may be interested in a detailed meticulous history of the Rosicrucian claim as it has existed in Europe during the past three hundred years are advised to consult Arthur Edward Waite's *The Brotherhood of the Rosy Cross*. While in my small work *My Rosicrucian Adventure* the events that occurred to the Golden Dawn, culminating in this present publication of its teaching and rituals, are delineated at some length. The motives which have confirmed me in this decision to act contrary to the obligation of secrecy are there presented and discussed. And with these directions, let us pass from historical bones to what is the dynamic life and soul of the Order, its teaching and ceremonial technique of initiation.

§

<23> Before one can grasp the nature of ceremonial initiation, which was the assumed function of the Golden Dawn, a few fundamental notions of the philosophy underlying its practice must be grasped. The basic theory of the Order system was such as to identify certain of the grades with various spritual principles existing in the universe. Hence a philosophy which describes, classifies, and purports to understand the nature of the universe must be studied before the significance of the grades can be appreciated. One of the most important backgrounds of the system is the scheme of the Qabalah, a Jewish system described at length in my *Tree of Life* and the knowledge lectures herein. Since it is primarily a mystical method, the Qabalah has innumerable points of identity with the more ancient systems elaborated by other peoples in other parts of the world. Its most important root concept is that the ultimate root from which this universe, with all things therein, has evolved is *Ain Soph Aour*, Infinite or Limitless Light. So far as our minds are capable of conceiving such metaphysical abstractions, this is to be understood as an infinite ocean of brilliance wherein all things are held as within a matrix, from which all things were evolved, and it is that divine goal to which all life and all beings eventually must return.

Issuing from or within this Boundless Light, there manifests what is called the Tree of Life. Qabalists have produced a conventional glyph indicating thereupon ten numerations or *Sephiroth* which are the branches of that Tree growing or evolving

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mystery, that halo of sanctity and ambiguity whose only excuse can be ignorance on the part of the writers thereof. The degree of phantasy and attenuated sentimentality which has obtained expression from these sources, plus the real lack of knowledge as to the objects of these degrees and mysteries, act as a constant source of irritation. Particularly, when we remember that they were issued to satisfy people spiritually hungry, and yearning with an indescribable hunger for but a few crumbs of the divine wisdom.

Learned dissertations have been published describing in great detail the folk customs of Australian aborigines and Polynesian and other primitive peoples. All the strange habits and unfamiliar rites of these tribes are paraded before our gaze — from their hour of birth, through the vicissitudes of their emotional life, to the moment of death and interrment. We are asked to accept that these are initiations. The sole import attached to the word "initiation" in this connection is that of the formal acceptance of a boy at puberty, for example, into the communal life of his people.

Moreover, Jane E. Harrison, Sir J. G. Frazer and a host of other excellent scholars
have provided us with a wealth of anthropological data so far as the Greeks
<32> and Romans of another day are concerned. Some knowledge of their religious
rites and observances is displayed. The daily habits of the people are carefully noted and recorded in many a tome.

They also describe, though more haltingly and with rather less confidence, the circumstances surrounding the Ancient Mystery Cults. The symbolism of these mystery religions was, we see, in certain aspects uniform. All were dramas of redemption, plans of salvation, ways of purgation. Degrees of initiation, baptism by water, a mystical meal for the privileged, dramatic plays depicting the life and death of some god or other — these are the familiar incidents of the cults described by our scholars.

But the obvious question arises, what spiritual value have such things for us? Do they help our own interior development so that we may solve our personal problems and handle more satisfactorily the rather difficult process of living today? And is this sort of thing what the Adepts of old implied by initiation? And if this is all there is to it, why should so many moderns have been so curiously perturbed and excited by it all. Some other meaning must be latent herein; some other purpose to the rite must have been understood by their original observers whereby they were spiritually assisted and aided not only to deal adequately with life but to further the conquest and manifestation of their own latent spiritual nature.

For despite every record, and every learned attempt to penetrate into the significance of these rites, as to the exact procedure of the Theurgic technique we still obtain
no lasting satisfaction, or understanding. There was undoubtedly a secret
<33> about these celebrations, both ethnic and early Christian, which no exoteric
record has divulged or common sense, so-called, succeeded wholly to explain away. And the reason no doubt it this. Though the early writers felt no hesitancy in expounding certain principles of the philosophy of their Mysteries, none felt it incumbent upon himself to record in black and white the practical details of the magical technique. Hence it is, in the absence of a description of the practical elements of these rites, that our scholars, anthropologists and philosophers do not feel inclined to attach much significance to the ancient Mysteries other than an ordinary religious or philosophic one. That is, it is their belief that ordinary notions of an advanced theological or philosophical nature were promulgated therein. For I may add in passing the complete esoteric technique of initiation has never previously passed into open publication. It has been reserved in all secrecy for initiates of the sacred schools of Magic. While various documents explaining the principia of this wisdom were circulated amongst the members of these schools, the oaths of secrecy attaching to their receipt was such that in recent times, as I have said, few lay exponents of the ancient religions and philosophies have never so much as suspected the existence of these

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principia.

The root of the word itself means "to begin," "to commence anew." Initiation is thus the beginning of a new phase or attitude to life, the entry, moreover, into an entirely new type of existence. Its characteristic is the opening of the mind to an awareness of other levels of consciousness, both within and without. Initiation means above all spiritual growth — a definite mark in the span of human life.

<34> Now one of the best methods for bringing about this stimulus of the inner life, so that one does really begin or enter upon an entirely new existence characterised by an awareness of higher principles within, is the Ceremonial technique. By this we mean that a Ceremony is arranged in which certain ideas, teaching and admonitions are communicated to the candidate in dramatic form in a formally prepared Temple or Lodge room. Nor is this all — otherwise, no claim could be made on behalf of Magic that it really and not merely figuratively initiates. For the utterance of an injunction does not necessarily imply that it can sink sufficiently deeply into consciousness so as to arouse into renewed activity the dormant spiritual qualities. And we have already witnessed the invalidity and spiritual bankruptcy of innumerable organisations, religious, secular, and fraternal so-called, which have their own rituals and yet, taking them by and large, have produced very few initiates or spiritually-minded men and women, saints or adepts of any outstanding merit.

The efficacy of an initiation ceremony depends almost exclusively on the initiator. What is it that bestows the power of successful initiation? This power comes from either having had it awakened interiorly at the hands of some other competent initiator, or that a very great deal of magical and meditation work has successfully been performed. It is hardly necessary at this juncture to labour at a description of these exercises and technical processes of development which were undertaken by candidates and would-be initiators. These have been delineated at length elsewhere, both in my *Tree of Life*, and in an incomparably fine form in the Golden Dawn

<35> documents presented herein. But it is necessary to emphasize the fact that an anterior personal training and prolonged magical effort are the sole means by which one is enabled so to awaken the dormant spiritual life of another that he may well and truly be called "initiated."

Now we know from an examination of the above mentioned documents and of ancient literature that the object of the Theurgic art, as the magical concept of initiation was then termed, was so to purify the personality that that which was there imprisoned could spring into open manifestation. As one of the alchemical expositors has expressed it: "Within the material extreme of this life, *when it is purified*, the Seed of the Spirit is at last found." The entire object of all magical and alchemical processes is the purification of the natural man, and by working upon his nature to extract the pure gold of spiritual attainment. This is initiation.

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These Golden Dawn rituals and ceremonies of initiation are worthy of a great deal of study and attention. It is my sincere and fervent hope that meditation and a close examination will be made of the text. Now, if we examine these texts carefully, we shall find that we can epitomise in a single word the entire teaching and ideal of those rituals. If one idea more than any other is persistently stressed from the beginning that idea is in the word *Light*. From the candidate's first reception in the Hall of the Neophytes when the Hierophant adjures him with these words: "Child of Earth, long hast thou dwelt in darkness. Quit the night and seek the day," to the

<36> transfiguration in the Vault ceremony, the whole system has as its objective the bringing down of the Light. For it is by that Light that the golden banner of the inner life may be exalted; it is in light where lies healing and the power of growth. Some vague intimation of the power and splendour of that glory is first given to the

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aspirant in the Neophyte Grade when, rising from his knees at the close of the invocation, the Light is formulated above his head in the symbol of the White Triangle by the union of the implements of the three chief officers. By means of the Adeptus Minor ritual, which identifies him with the Chief Officer, he is slain as though by the destructive force of his lower self. After being symbolically buried, triumphantly he rises from the tomb of Osiris in a glorious resurrection through the descent of the white Light of the Spirit. The intervening grades occupy themselves with the analysis of that Light as it vibrates between the light and the darkness, and with the establishment within the candidate's personal sphere of the rays of the many-coloured rainbow of promise.

"Before all things," commences a phrase in one ritual, "are the chaos, the darkness, and the Gates of the Land of Night." It is in this dark chaotic night so blindly called life, a night in which we struggle, labour and war incessantly for no reasonable end, that we ordinary human beings stumble and proceed about our various tasks. These gates of the far-flung empire of the night indeed refer eloquently to the material bondage which we ourselves have created — a bondage whereby we are tied to our circumstances, to our selves, to trial of every kind, bound to the very things we so despise and hate. It is not until we have clearly realised that we are
<37> enmeshed in darkness, an interior darkness, that we can commence to seek for that alchemical solvent which shall disperse the night, and call a halt to the continual projection outwards of the blackness which blinds our souls. As in the Buddhist scheme, where the first noble truth is sorrow, so not until we have been brought by experience to understand life as sorrow, can we hope for the cessation of its dread ravage. Only then does the prospect open of breaking the unconscious projection, the ending of which discloses the world and the whole of life in a totally different light. "One thing only, brother, do I proclaim," said the Buddha, "now as before. Suffering and deliverance from suffering."

These restricting circumstances and bonds are only the gates of the wilderness. The use of the word "gate" implies a means both of egress and ingress. By these gates we have entered, and by them also may we go out if so we choose, to enter the brilliance of the dawning Sun, and perchance greet the rising of the spiritual splendour. For "after the formless, the void, and the darkness, then cometh the knowledge of the Light." As intimated above, one first must have realised that one's soul is lost in darkness before a remedy can be sought to that irresponsible *participation mystique*, the unconscious projection outwards of interior confusion, and aspire to that divine land which is, metaphorically, the place of one's birth. In that land is no darkness, no formlessness, no chaos. It is the place of the Light itself — that Light "which no wind can extinguish, which burns without wick or fuel."

Being "brought to the Light" then is a very apposite description of the
<38> function of Initiation. It is the Great Work. There is no ambiguity in the conception of the Rituals, for it appears throughout the entire work from Neophyte to Adeptus Minor and perhaps beyond. For the Path is a journeying upwards on the ladder of existence to the crown of the Tree of Life, a journey where every effort made and every step taken brings one a little nearer to the true glory of the Clear Light. As we know, the experience of the rising of the Light in both vision and waking state is common to mystics of every age and of every people. It must be an experience of the greatest significance in the treading of the Path because its appearance seems always and everywhere an unconditional psychic thing. It is an experience which defies definition, as well in its elementary flashes as in its most advanced transports. No code of thought, philosophy or religion, no logical process can bind it or limit it or express it. But always it represents, spiritually, a marked attainment, a liberation from the turmoil of life and from psychic complications and, as Dr. C. G. Jung has expressed the matter, it "thereby frees the inner personality from emotional and imaginary

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entanglements, creating thus a unity of being which is universally felt as a release." It is the attainment of spiritual puberty, marking a significant stage in growth.

Symptomatic of this stage of interior growth is the utter transformation that comes over what previously appeared to be "the chaos, the darkness, and the Gates of the Land of Night." While man is assumed into godhead, and the divine spirit is brought down into manhood, a new heaven and a new earth make their appearance,

and familiar objects take on a divine radiance as though illumined by an inter-
<39> nal spiritual light. And this is what, in part at any rate, was meant by the old alchemists, for the finding of the Philosopher's Stone converts all base metals into the purest gold. In his book *Centuries of Meditation*, Thomas Traherne gives an interesting description of the rapture of the inner personality, its reaction to the world, when it is freed by the mystical experience from all entanglements. He says: "The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and the stones of the street were as precious as gold; the gates were at first the end of the world. The green trees when I saw them first through one of the gates, transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. The men! O what venerable and reverent creatures did the aged seem! Immortal Cherubim! And the young men glittering and sparkling angels, and maids, strange seraphic pieces of life and beauty. Boys and girls tumbling in the street, and playing, were moving jewels ...I knew not that they were born or should die. But all things abided eternally as they were in their proper places. Eternity was manifest in the Light of the Day, and something infinite behind everything appeared . . ."

And to illustrate the magical attitude towards life and the world when initiation has produced its true result, there is another exalted panegyric by Traherne which I cannot desist from quoting. For let me add that Magic does not countenance a retreat

from life, an escape from the turmoils of practical life. It seeks only to trans-
<40> mute what formerly was dross into gold. Initiation has as its object the commencement of a new life, to transform the base and low into the pure and unutterably splendid. "All appeared new and strange at first, inexpressibly rare and delightful and beautiful. I was a little stranger which at my entrance into the world was saluted and surrounded with innumerable joys. My knowledge was Divine; I knew by intuition those things which since my Apostacy I collected again by the highest reason. My very ignorance was advantageous. I seemed as one brought into the state of innocence. All things were spotless and pure and glorious; yea, and infinitely mine and joyful and precious. I knew not that there were any sins, or complaints or laws. I dreamed not of poverties, contentions, or vices. All tears and quarrels were hidden from my eyes. Everything was at rest, free and immortal. I knew nothing of sickness or death or exaction. In the absence of these I was entertained like an angel with the works of God in their splendour and glory; I saw all in the peace of Eden . . . All Time was Eternity, and a perpetual Sabbath . . ."

Such is the stone of the Philosophers, the Quintessence, the Summum Bonum, true wisdom and perfect happiness.

Psellus, the Neoplatonist, has written that the function of Initiatory Magic was "to initiate or perfect the human soul by the powers of materials here on earth; for the supreme faculty of the soul cannot by its own guidance aspire to the sublimest intuition and to the comprehension of Divinity." It is a commonplace aphorism in Occultism that "Nature unaided fails." That is to say that the natural life, if left to itself, and

isolated from the impact of a higher type of life or consciousness, can only
<41> produce a commonplace thing of the natural life. It reminds us of the sentiment of the alchemists who expressed contempt of their first matter as it existed in its natural or impure state, in the condition where it normally is found. But

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this first matter, cleansed and purified by the psycho-chemical art of alchemy, that is to say by Initiation —is that which is transformed into the most precious thing in the whole world. But until cleansed and purified it is of little or no value. Nature, however, aided where she had left off by wise and devout men, may surpass herself. And this is why Psellus claims that the soul of itself and by itself is not able to attain to divinity unless and until it is guided by Initiates and thus enfolded into another life. It is to effect this integration, to bring about this initiation, this exaltation of the consciousness above its natural state to the light divine, that the magical system of the Golden Dawn, or of any other legitimate initiating system, owes its existence. The function of every phase of its work, the avowed intention of its principal rituals, and the explicit statement of its teaching, is to assist the candidate by his own aspirations to find that unity of being which is the inner Self, the pure essence of mind, the Buddha-nature. Not only does the system imply this by its ritualistic movements and axiomata, but there are clear and unmistakable passages where these ideas are given unequivocal expression. Thus, we find it written that the entire object of initiation and mystical teaching is "by the intervention of the symbol, ceremonial and sacrament, so to lead the soul that it may be withdrawn from the attraction of matter and delivered

<42> from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth." And moreover, in the same Ritual, celebrated at the autumnal and vernal Equinoxes, the Chief Adept officiating recites an invocation beseeching guidance for the newly-installed Hierophant. It is asked "that he may well and worthily direct those who have been called from the tribulation of the darkness into the Light of this little kingdom of Thy love. And vouchsafe also, that going forward in love for Thee, through him and with him, they may pass from the Desire of Thy house into the Light of Thy presence." This is succeeded by sentences read by the Second and Third Adepti: "The desire of Thy house hath eaten me up," and "I desire to be dissolved and to be with Thee."

And finally, that not the least vestige of misunderstanding or misconception may remain as to the objects of this divine Theurgy, let me reproduce one last quotation from this same ritual. Referring to the Supernals and the Temple that in old time was built on high, the speech adds: "The holy place was made waste and the Sons of the house of Wisdom were taken away into the captivity of the senses. We have worshipped since then in a house made with hands, receiving a sacramental ministration by a derived Light in place of the cohabiting Glory. And yet, amidst Signs and symbols the tokens of the Higher presence have never been wanting in our hearts. By the waters of Babylon we have sat down and wept, but we have ever remembered Zion; and that memorial is a witness testifying that we shall yet return with exultation into the house of our Father."

Thus and unmistakably is the true object of the Great Work set before us, and we

<43> shall do well ever to keep eye and aspiration firmly fixed thereto. For while the road to the spiritual Zion demands great exertion, and because it is a way that at times proceeds by devious routes, there is great temptation to linger by the roadside, to stroll down pleasant side-lanes, or to play absent-mindedly with toys or staves cut but to assist our forward march. But if we forget not to what noble city the winding path leads us, little danger can overtake any who pursue it steadfast to the end. It is only when the abiding city is forgotten that the road becomes hard, and the way beset by unseen danger and difficulty.

Prior to attempting to describe a few of the salient points of the Rituals —briefly, for since they appear within these volumes, they must be individually studied and experienced so that an individual point of view may be acquired — it may be advisable to devote a few explanatory words to the Art of Ceremonial Initiation itself.

A useful and significant preface may be taken from Dr. Jung's commentary to Wilhelm's translation of *The Secret of The Golden Flower*, where there is much that

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explains the ritualistic functions of Magic. "Magical practices are," he declares, "the projections of psychic events which, in cases like these, exert a counter influence on the soul, and act like a kind of enchantment of one's own personality. That is to say, by means of these concrete performances, the attention or better said the interest, is brought back to an inner sacred domain which is the source and goal of the soul. This inner domain contains the unity of life and consciousness which, though once possessed, has been lost and must now be found again."

From one point of view the officers employed in these Rituals represent
<44> just such psychic projections. They represent, even as figures in dreams do, different aspects of man himself — personifications of abstract psychological principles inhering within the human spirit. Through the admittedly artificial or conventional means of a dramatic projection of these personified principles in a well-ordered ceremony a reaction is induced in consciousness. This reaction is calculated to arouse from their dormant condition those hitherto latent faculties represented objectively in the Temple of Initiation by the officers. Without the least conscious effort on the part of the aspirant, an involuntary current of sympathy is produced by this external delineation of spiritual parts which may be sufficient to accomplish the purpose of the initiation ceremony. The aesthetic appeal to the imagination — quite apart from what could be called the intrinsic magical virtue with which the G. D. documents Z. 1. and Z. 3. deal at some length — stirs to renewed activity the life of the inner domain. And the entire action of this type of dramatic ritual is that the soul may discover itself exalted to the heights, and during that mystical elevation receive the rushing forth of the Light.

Applying these ideas then, to the Neophyte or ⓪=[0] — so called because it is not attributed to any of the enumerations or Sephiroth on the Tree of Life since it is a preliminary or probationary grade — we find that the Kerux is an officer who personifies the reasoning faculties. He represents that intelligent active part of the mind which functions ever in obedience to the Will — the Qabalistic *Ruach*, in a word. The higher part of that mind, the aspiring, sensitive, and the intuitive consciousness is represented by the Hegemon, who seeks the rising of the Light. And the Hierophant, in this initial ceremony of Neophyte, acts on behalf of the higher spiritual soul of man himself, that divine self of which too rarely, if ever at all, we become aware. "The essence of mind is intrinsically pure," is a definition of the Bodhisattva Sila Sutra, and it is this essential state of enlightenment, this interior Self, Osiris glorified through trial and perfected by suffering, which is represented by the Hierophant on the dais. He is seated in the place of the rising Sun, on the throne of the East, and with but two or three exceptions never moves from that station in the Temple. As the Qabalah teaches, the everlasting abode of the Higher Self is in the Eden of Paradise, the supernal sanctuary which is ever guarded from chaos by the flaming sword of the Kerubim whirling every way on the borders of the abyss. From that aloof spiritual stronghold it gazes down upon its vehicle, the lower man, evolved for the purpose of providing it with experience — involved in neither its struggles or tribulations, yet, from another point of view, suffering acutely thereby. And seldom does that Genius leave its palace of the stars except when, voluntarily, the lower self opens itself to the higher by an act of sincerest aspiration of self-sacrifice, which alone makes possible the descent of the Light within our hearts and minds. Thus when the Hierophant leaves the Throne of the East, he represents that Higher Self in action, and as Osiris marks the active descent of the Supernal splendour. For he says, as he leaves the dais with wand uplifted: "I come in the Power of the Light. I come in the Light of Wisdom. I come in the Mercy of the Light. The Light hath healing in its wings."
<46> And having brought the Light to the aspirant, he returns to his throne, as though that divine Genius of whom he is the symbol awaited the deliberate willing return of the aspirant himself to the everlasting abode of the Light.

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Even in the communication of the usual claptrap of secret societies, the signs and grips, all these are explained solely in terms of the quest for the Light. Also the various groupings of officers and their movements in the Temple are not without profound meaning. These should be sought out, since they constantly reiterate the implicit purpose of the rite. Thus, at the altar, the three principal officers form about the candidate a Triad, representing in symbolic formation again the Supernal clear Light of the Void, and this also is represented by the number of the circumambulations about the confines of the Temple. The white cord bound thrice about the waist has reference to the same set of ideas. Even upon the altar of the Temple are symbols indicating the rise of Light. A red calvary cross of six squares as symbolic of harmony and equilibrium is placed above a white triangle — the emblem of the Golden Dawn. They form the symbol of the Supernal Sephiroth which are the dynamic life and root of all things, while in man they constitute that triad of spiritual faculties which is the intrinsically pure essence of mind. Hence the triangle is a fitting emblem of the Light. And the place of the Cross above the Triangle suggests not the domination of the sacred spirit, but its equilibriation and harmony in the heart of man. Despite the fact that the whole of this intricate symbolism can hardly be realised by the candidate at the time of his initiation, its intrinsic value is such that unconsciously as an organised body of sug-
<47> gestion it is perceived and noted and strikes the focal centre.

We are taught by tradition that the entire object of the sacred rites was the purification of the soul so that its power could gradually dissolve the impediments of, and percolate through, the heavy body and opaque brain. "Know" says Synesius, "that the Quintessence and hidden thing of our stone is nothing else than our viscous celestial and glorious soul *drawn out of its minera by our magistery.*" Hence the entire trend of the preliminary Neophyte grade of the Golden Dawn is towards the purification of the personality. It fulfills the testimony of the Hermetic Art so that the Light within could be fermented and perfected by the ceremonial method of initiation. Purification and consecration — this is the insistent and uncompromising theme caught by the candidate's ear. "Unpurified and unconsecrated thou canst not enter our sacred Hall!" Fire and water assist in these several consecrations until, eventually, the candidate is placed in the position of balanced power, between the two Pillars, where the first link is effected with his higher and divine Genius.

§

The Neophyte Ritual really stands by itself. It is an introductory ceremony shadowing forth all the major formulae and techniques. With the Adeptus Minor ritual it is concerned almost entirely with the Light itself. The five grades that are placed between them have as their object the awakening of the elemental bases of what must develop into the instrument of the higher. Awakened and purified,
<48> they may be consecrated to the Great Work, in order that they may become worthy vehicles for the indwelling of the Light. First, however, it is necessary that they be awakened. For, psychological truism that it is, until their presence is realised their transmutation cannot be accomplished. In symbolic form and pageantry, the ceremony of each grade calls forth the spirits of a particular element. And as a steel placed in close proximity to a magnet receives some degree of its magnetism, and comparable to the electrical phenomenon of induction, so the presence of power induces power. Contact with the appropriate type of elemental force produces an identical type of reaction within the sphere of the Neophyte, and it is thus that growth and advancement proceeds. The speeches of the officers deal almost exclusively with the knowledge pertaining to that element and grade, and excerpts from fragmentary remains of the ancient Mysteries and from certain of the books of the Qabalah do much towards producing an impressive atmosphere.

The element offered for the work of transmutation in the Grade of Zelator is the

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earthy part of the Candidate. The ritual symbolically admits him to the first rung of that mighty ladder whose heights are obscured in the Light above. This first rung is the lowest sphere of the conventional Tree of Life, *Malkuth*, the *Sanctum Regnum*. To it are ascribed the first grade of Zelator, and the element of Earth. Herein, after the Earth elementals are invoked, the Candidate is ceremonially brought to three stations, the first two being those of evil and the presence divine. At each of these stations the
<49> Guardians reject him at the point of the sword, urging him in his unprepared state to return. His third attempt to go forward places him in a balanced position, the path of equilibrium, the Middle Way, where he is received. And a way is cleared for him by the Hierophant, who again represents the celestial soul of things. During his journey along that path, the stability of earth is established within him, that eventually it may prove an enduring temple of the Holy Spirit.

Some have criticised these elemental grades a little harshly and severely; others have rejected them entirely. In a letter sent to me from a former Praemonstrator of one G. D. Temple, these rituals too were condemned in that they were said to be simply a parade, redundant and verbose, of the occult knowledge that one of the Chiefs possessed at that time. In one sense, of course, what those critics claim is perfectly true. The principal formulae and teaching are concealed in the preliminary Neophyte Grade and that of Adeptus Minor. It is the development of the ideas in these ceremonies which constitutes the Great Work — the disclosure of the essence of mind, the invocation of the higher Genius. These, however, are the high ends and the final goals of the mystic term. Notwithstanding his limitations these are ultimates to which every man must work. Meanwhile, in order to render that attainment possible in its fullest sense, several important matters require attention. The personality must be harmonised. Every element therein demands equilibriation in order that illumination ensuing from the magical work may not produce fanaticism and pathology instead of Adeptship and integrity. Balance is required for the accomplishment of the Great
<50> Work. "Equilibrium is the basis of the soul." Therefore, the four grades of Earth, Air, Water and Fire plant the seeds of the microcosmic pentagram, and above them is placed, in the Portal ceremony, the Crown of the Spirit, the quintessence, added so that the elemental vehemence may be tempered, to the end that all may work together in balanced disposition. These grades are therefore an important and integral part of the work, despite shortsighted hostile criticism. To compare them, however, with those which precede and follow, is symptomatic of an intellectual confusion of function. It is rather as if one said that milk is more virtuous than Friday — which, naturally, is absurd. Yet similar comparisons in magical matters are constantly being made without exciting ridicule. It is obvious that different categories may not be so compared. The purpose of the Neophyte ritual is quite distinct from that of Zelator, and it is mistaken policy to compare them. What rightly could be asked is whether the Zelator and the other elemental grades accomplish what they purport to do. That is another matter. The concensus of experienced opinion is on the whole that they do, and I am content for the time being to accept that authority.

The candidate by these grades is duly prepared, so it is argued, to enter the immeasurable region, to begin to analyse and comprehend the nature of the Light which has been vouchsafed him. The first three elemental grades could be taken just as quickly as the candidate, at the discretion of the Chiefs, desired. There were no requirements other than to indicate by examination that the appropriate meditations had been performed and certain items of Qabalistic knowledge necessary to the magical routine committed to memory.

<51> Before proceeding further in the analysis of the grades, there is one rather fine prose passage in the Zelator grade which must be given here — a passage of beauty, high eloquence, and lofty significance. "And Tetragrammaton

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placed Kerubim at the East of the Garden of Eden and a Flaming Sword which turned every way to keep the path of the Tree of Life, for He has created Nature that man being cast out of Eden may not fall into the Void. He has bound man with the stars as with a chain. He allures him with scattered fragments of the Divine Body in bird and beast and flower. And He laments over him in the Wind and in the Sea and in the Birds. And when the times are ended, He will call the Kerubim from the East of the Garden, and all shall be consumed and become infinite and holy."

It would be a happy task, were it advisable, to devote several pages of this introduction to praising the excellence of what are called the four elemental prayers. Each one of the elemental Initiation ceremonies closes with a long prayer of invocation which issues, as it were, from the heart of the elements themselves. These must be silently read, continuously meditated upon and frequently heard fully to be appreciated, when the reader will find his own personal reactions crystallising. Recited by the Hierophant at the end of the ceremony, these prayers voice the inherent aspiration of the elements towards the goal they are striving in their own way to reach, for here they are conceived as blind dumb forces both within and without the personal sphere of man. They are given assistance by the human beings who, having invoked them and used their power, strive to repay in some way the debt owed to these other struggling lives.

<52> The grade after the Earth ceremony is that of Theoricus. It is referred to the Ninth Sephirah on the Tree of Life, *Yesod*, the Foundation, and to it are attributed the sphere of the operation of Luna and the element Air. Here the candidate is conducted to the stations of the four Kerubim, the Angelic choir of Yesod. The Kerubim are defined in that ritual as the presidents of the elemental forces, the vivified powers of the letters of Tetragrammaton operating in the Elements. Over each of these rules some one of the four letters of the mirific word and the Kerubim. It is always through the power and authority and symbol of the Kerub that the elemental spirits and their rulers are invoked. In this ritual, as in all the others, important practical formulae of ceremonial magic are concealed.

At this juncture, of the ceremony, with the Airy elements vibrating about him and through him, the Zelator is urged to be "prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong as 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."

In each of the grades, several drawings and diagrams are exhibited, each one conveying useful knowledge and information required in the upward quest. The Tarot Keys are also dealt with, as indicating pictorially the stages of that journey, and depicting the story of the soul. It may not be possible because of the exigencies of space to reproduce in these volumes a pack of Tarot cards based upon esoteric

<53> descriptions — though I should very much liked to have done so. But by using the Waite and the available French and Italian packs, and by comparing them with the accounts given in the rituals, the imagination of the reader will render this omission unimportant.

The third grade is that of Practicus referred to the Sephirah *Hod*, the Splendour, the lowest of the Sephiroth on the left hand side of the Tree, the Pillar of Severity. Its attributions refer to the sphere of the operation of Mercury, but more especially to the element of Water which in this ceremony is invoked to power and presence. As I have previously remarked, and it bears constant reiteration, the Tree of Life and the Qabalistic scheme as a whole should be carefully studied so that the aptness of the attributions both to the Sephiroth and the Paths may be fully appreciated. Two Paths lead to the Sphere of Splendour, the Path of Fire from Malkuth, and the Path of the

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Speaking of an analogous psychological conception in his commentary to *The Secret of the Golden Flower,* Dr. C. G. Jung remarks that this figure represents "a line or principle of life that strives after superhuman, shining heights." At the base of the tree stands Eve, the *Nephesch* or unconscious who, in opposition to this divine Genius, stands for the dark, "earthborn, feminine principle with its emotionality and instinctiveness reaching far back into the depths of time, and into the roots of physiological continuity." Between the two stands Adam, supported by the fundamental strength of Eve, the *Ruach* or Ego not yet awakened to a realisation of its innate power and possibility. From the larger point of view he represents the race as a whole and "is the personified symbol of the collective Logos, the 'Host', and of the Lords of Wisdom or the Heavenly Man, who incarnated in humanity." Otherwise he represents
<59> the individual Candidate on the Path, prior to the awakening of the "sleeping dogs" within his being, to use Blavatsky's apt expression.

Beneath these three figures sleeps a coiled dragon, silent, unawakened. None it would seem is aware of that latent power, titanic and promethean, coiled beneath — the active magical power centered in man, his libido, neutral, of vast potentialities but neither good nor evil in itself.

Very similar in some respects is the diagram revealed in the Philosophus Grade. As the divine peace of the Garden of Eden was manifested during the Water grade, so in this Grade of Philosophus, the power of Fire is shown to have called forth catastrophe. Formerly coiled beneath the tree, the hydra-headed dragon in this Diagram has usurped its proper place. Its several horned heads wind their way up into the very structure of the Tree of Life, even unto *Daath* at the foot of the Supernals. Lured downwards by the tree of knowledge — and remembering in what sense the Bible speaks of the verb "to know," we gather that the root of the trouble was an imperfect apprehension of creative power — towards the "darkly splendid world wherein continually lieth a faithless depth," Eve, the lower self, ceases to give support to Adam. She has yielded to the awful fascination of the awakening psyche. Far easier is it to fall than to climb to the distant heights. Yet only from one viewpoint is the Fall catastrophic. The awareness of the rise of the Dragon endows man also with consciousness of power — and power is life and progress. The Dragon stands as the symbol of the great enemy to be overcome, and, as the task of equilibration proceeds, the great prize awaiting success.

<60> The Fall as a state of consciousness is analagous to that condition described by various mystics as the dark Night of the Soul. It is accompanied by a sense of intolerable dryness, a dreaded awareness of the fact that all the powers of the soul seem dead, and the mind's vision closed in dumb protest, as it were, against the harsh discipline of the Work itself. A thousand and one seductions will tend to lure the candidate from the contemplation of the magical goal, and there will be presented to him a thousand and one means of breaking in spirit his vow to "persevere in the divine science" without breaking it in letter. And it will appear that the mind itself will run riot and become unstable, warning the candidate that it were better for him to enjoy a lull in his magical operations. This state is allegorically referred to by the alchemists in their descriptions of the poisonous Dragon which follows upon the corruption of their First Matter. Vaughan calls it: "a horrible devouring Dragon — creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon earth such a violent, transcendent poison." But as the mystics teach, if this condition be patiently endured, it passes, a higher spiritual consciousness gradually dawning in the heart and mind. So also in the alchemical writings, we find that Vaughan observes: "As thou hast begun so proceed, and this Dragon will turn to a Swan, but more white than the hovering virgin snow when it is not yet sullied with the earth."

The Qabalistic Sephirah of *Daath* is the conjunction of Chokmah and Binah on

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the Tree of Life, the child of Wisdom and Understanding —knowledge. It
<61> refers to the symbolic sphere formed within or above the *Ruach* by means of experience obtained, and this assimilated becomes transmuted into intuition and faculty of mind. But fundamentally it is the ascent of the Dragon or, if you wish, an upwelling of the Unconscious archetypes — a highly dangerous and unbalancing ascent, until they are assimilated to consciousness — which first renders *Daath* a possibility. It is the Fall which is responsible for the acquisition of self-knowledge. "Thus it stands proven" claims Blavatsky, "that Satan, or the red *Fiery* Dragon, the 'Lord of Phosphorus' and *Lucifer*, or 'Light-bearer,' is in us; it is our Mind — our temptor and Redeemer, our intelligent liberator and saviour from pure animalism."

In the evolutionary scheme, the Fall occurs through a higher type of intelligence coming into close contact with nascent humanity, thus stimulating the psyche of the race — or so the magical tradition has it. The recapitulation of this process within the individual sphere of consciousness proceeds through the technique of initiation whereby the Red Dragon is stirred into activity through contact with the fructifying powers of the elements, invoked through the skill and power of a trained initiator. The use of the divine prerogative, brought about by the magic of every-day experience, the awakening of *Daath*, brings disaster at first because the awakened psyche is imperfectly understood and so abused for personal ends. But that very disaster and that abuse confers the consciousness of self, and is instrumental, at least in part of breaking up the primitive *participation mystique*. Consequently, the realisation of sorrow as it impinges on the ego, or at least the sense of personal mental and
<62> emotional discomfort, and an understanding of its causes, invariably constitute the first impetus to perform the Great Work, even as it comprises the motive first to seek the services and aid of the analytical psychologist. This impetus and this self-consciousness are the prime implications of *Daath*. Its signification is a higher type of consciousness, the beginning of a spiritual rebirth. It acts as a self-evolved link between the higher Genius, on the one hand, at peace in its Supernal abode, and, on the other hand, the human soul bound by its Fall to the world of illusion and sense and matter. Not until that self-consciousness and acquired knowledge are turned to noble and altruistic ends, so long will sorrow and suffering be the inevitable result. Continually will the Red Dragon, the inverted power of the eros, ravish the little kingdom of self until such time as we open ourselves to the deepest levels of our unconsciousness, reconciling and uniting them with our conscious outlook, thus conquering the foe by driving it back to its proper realm. In such a way may we use, but neither ignore nor repress, the experience of life and its fruit to transcend our own personal limitations and attain to a *participation mystique* on a higher and self-conscious level.

Let me quote a few especially appropriate lines from Jung in connection with this Fall, when the fundamental basis of the *Ruach* has been attracted to the kingdom of shells and when *Malkuth* has been disassociated from the other Sephiroth: "Consciousness thus torn from its roots and no longer able to appeal to the authority of the primordial images, possesses a Promethean freedom, it is true, but it also partakes of the nature of a godless *hybris*. It soars above the earth, even above mankind,
<63> but the danger of capsizing is there, not for every individual to be sure, but collectively for the weak members of such a society, who again Prometheanlike, are bound by the unconscious to the Caucasus."

For the Adept to be cut off from his roots, from contact with the vitalising and necessary basis of his Unconsciousness, will never do. He must unite and integrate the various levels of his entire Tree. His task must be to train and develop the titanic forces of his own underworld, so that they become as a powerful but docile beast whereon he may ride.

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The Adeptus minor grade continues the theme of these two diagrams. Escorted into the Vault, the Aspirant is shown the lid of the Tomb of Osiris, the Pastos, wherein is buried our Father, Christian Rosenkreutz, and on that lid is a painting which brings fulfillment as it were to the narrative of the preceding diagrams. It is divided into two sections. The lower half of the painting depicts a figure of Adam, similar to his presentation in the Practicus grade diagram, though here the heads of the Dragon are falling back from the Tree, showing the Justified One, the illuminated adept, by his immolation and self-sacrifice rescuing the fallen kingdom of his natural self from the clutches of an outraged eros. But above this, as though to show the true nature behind the deceptive appearance of things is illustrated a noble figure of majesty and divinity described in the Ritual in these words. "And being turned I saw seven golden
<64> Light-bearers, and in the midst of the 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 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 right hand seven stars and out of his mouth went the Sword of Flame, and his countenance was as the Sun in his strength."

It is to effect this redemption of the personality, to regenerate the power of the dragon, and attempt to bring the individual to some realisation of his potential godhead, that is the object of the Adeptus Minor Ceremony.

It is for this reason that I hold that the Golden Dawn magic, the technique of initiation, is of supreme and inestimable importance to mankind at large. In it the work of academic psychology may find a logical conclusion and fruition, so that it may develop further its own particular contribution to modern life and culture. For this psycho-magical technique of ceremonial initiation indicates the psychological solution of the *anima* problem. "Arise! Shine! For thy light is come!"

Between the grade of Philosophus and the Portal, an interval of seven months was prescribed, the regimen of the planets. During that period, devised to assist the gradual fructification of the seeds planted within, a review was advised of all the preceding studies. Such a review certainly was imperative. As one of the Chiefs of the Order expressed it:—"Remember that there is hardly a circumstance in the rituals even of the First Order which has not its special meaning and application, and
<65> which does not conceal a potent magical formula. These ceremonies have brought thee into contact with certain forces which thou hast now to learn to awaken in thyself, and to this end, read, study and re-read that which thou hast already received. Be not sure even after the lapse of much time that thou hast fully discovered all that is to be learned from these. And to be of use unto thee, this must be the work of thine own inner self, thine own and not the work of another for thee so that thou mayest gradually attain to the knowledge of the Divine Ones."

The Grade of the Portal, which conferred upon the Candidate the title of Lord of the Paths of the Portal of the Vault of the Adepti, is not referred to a Sephirah as such. It may, however, be considered as an outer court to Tiphareth, exactly as the Adeptus Minor ceremony may be considered Tiphareth within. Its technical attribution is the element of Akasa, Spirit or Ether which is magically invoked by the usual procedure of invoking pentagrams and the vibration of divine names following upon the conjuration of the powers of the four subsidiary elements. To this grade, there is attached no elemental prayer as in the former grades, but there is one remarkable invocation employed which bears quoting here. In full Temple, the English version is not used, but it is vibrated in the original Enochian or Angelic tongue — a language which is at once sonorous, vibrant and dramatically impressive. The following is the full version of which an abridged one was normally used in the Temple: "I reign over you, (here

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the Order version names the three Archangels of the element) saith the God of Justice
in power exalted above the firmament of wrath. In whose hands the Sun is as a
<66> sword and the Moon as a through-thrusting fire. Who measureth your gar-
ments in the midst of my vestures and trussed you together as the palms of my hands. Whose seat I garnished with the fire of gathering. Who beautified your garments with admiration. To whom I made a law to govern the holy ones, and delivered you a rod with the ark of knowledge. Moreover, ye lifted up your voices and sware obedience and faith to him that liveth and triumpheth. Whose beginning is not nor end cannot be. Who shineth as a flame in the midst of your palaces and reigneth amongst you as the balance of righteousness and truth. Move therefore and show yourselves. Open the mysteries of your creation. Be friendly unto me, for I am the servant of the same your God, a true worshipper of the Highest."

This grade, referred to the veil *Paroketh*, which separates the First and Second Orders, is intermediate between the purely elemental grades and the spiritual grade of Adeptus Minor. A crown to the four lower elements, this Rite formulates above Earth, Air, Water and Fire, the uppermost point of the Pentagram, revealing the administration of the Light over and through the kingdom of the natural world. It concerns itself with the recapitulation of the former grades, co-ordinating and equilibriating the elemental self which, symbolically sacrificed upon the mystical altar, is offered to the service of the higher Genius. In that grade, too, aspiration to the divine is strongly stressed as the faculty by which the veil of the inner sanctuary may be rent. It is the way to realisation. The five Paths leading from the grades of the First to the Second Orders are symbolically traversed, and their symbols impressed within the sphere of sensation.

<67> A gestation period of at least nine months had to elapse prior to initiation to the grade of Adeptus Minor, and since there can be no misunderstanding the purpose and nature of this beautiful ceremony it requires the minimum of comment from my pen. It explains itself completely in one of the speeches: "Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through him our Master, O Brother of the Cross of the Rose. Like him, O 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."

The form of this ritual is beautiful in its simplicity and warrants a brief description. First of all, the candidate is led in, arrayed with insignia and badges and calling himself by his various titles and mottos. But he is warned that not in any vainglorious spirit are the mysteries to be approached, but in simplicity alone. This is the signal for him to be divested of all his ornaments and insignia, and by the Temple entrance, just prior to being bound upon a large upstanding cross of wood, he stands alone, clad in a simple unornamented black gown. The reader is earnestly recommended to study this Ritual again and again, until almost it becomes a part of his very life, incorporated into the fabric of his being, for herein are highly important and significant formulae of mystical aspiration and of practical magic. In it is exemplified the technical "Dying God" formula about which in *The Golden Bough* Frazer has written so eloquently.

Examples of this are to be found in every mythology and every mystical
<68> religion that our world has ever known. But I doubt that it has ever attained to a more clarified and definite espression than in this ceremony of the Adeptus Minor grade. For we are clearly taught by precept and by example that we are, in essence, gods of great power and spirituality who died to the land of our birth in the Garden of Hesperides, and mystically dying descended into hell. And moreover the ritual demonstrates that like Osiris, Christ, and Mithra, and many another type of god-man, we too may rise from the tomb and become aware of our true divine

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natures. The principal clause of the lengthy Obligation assumed while bound to the cross, indicating the trend of its teaching, and the import of its objective, is: "I further solemnly promise and swear that, with the Divine permission, I will from this day forward apply myself unto the Great Work, which is so to purify and exalt my spritual nature that with Divine aid I may at length attain to be more than human and thus gradually raise and unite myself to my higher and divine Genius, and that in this event, I will not abuse the great power entrusted to me."

The preface to the assumption of the obligation is under these circumstances a tremendously impressive occurrence, and few could fail to be even faintly moved by it. It consists of an invocation of an Angelic power: "In the divine name IAO, I invoke Thee thou great avenging Angel HUA, that thou mayest invisibly place thy hand upon the head of this Aspirant in attestation of his obligation . . ."

It is not difficult to realise that this is a critical and important phase of the ceremony. During this obligation, because of the symbolism attached to it and because of the active aspiration which is induced at this juncture, illumination
<69> may quite easily occur. In one of the documents describing certain effects ensuing from this initiation, one of the Chiefs has written, that the object of the ceremony conceived as a whole "is especially intended to effect the change of the consciousness into the *Neschamah*, and there are three places where this can take place. The first is when the aspirant is on the cross, because he is so exactly fulfilling the symbol of the abnegation of the lower self and the Union with the higher."

The Obligation assumed, the candidate is now removed from the cross, and the Officers then narrate to him the principal facts in the history of the founder of the Order — Christian Rosenkreutz. On a previous page was given a summary of these historical facts. When the History lecture mentions the discovery of the Vault wherein the Tomb and body of the illustrious Father were discovered, one of the initiating adepts draws aside a curtain, admitting the candidate to a chamber erected in the midst of the Temple similar to that described in the lecture. A few words roughly describing it may not be considered amiss. As a climax to the very simple Temple furniture of the Outer grades, it comes as a psychological spasm and as a highly significant symbol. The vault itself is a small seven-sided chamber, each side representing one of the seven planets, with their host of magical correspondences. The mediaeval Rosicrucian manifesto the *Fama Fraternitatis*, translated in Arthur Edward Waite's *Real History of the Rosicrucians*, describes it at great length, though I shall here quote but briefly: "We opened the door, and there appeared to our sight a vault of seven sides and seven corners, every side five foot broad and the height of eight foot. Although the
<70> sun never shined in this vault, nevertheless it was enlightened with another Sun, which had learned this from the sun, and was situated in the upper part of the centre of the ceiling. In the midst, instead of a tomb-stone, was a round altar . . . Now, as we had not yet seen the dead body of our careful and wise Father, we therefore removed the altar aside; then we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed. . . ."

Around this fundamental symbolism, the Golden Dawn adepts, displaying a genius of extraordinary insight and synthesis, had built a most awe-inspiring superstructure. The usual Order symbolism of the Light was represented by a white triangle centred by the Rose — this placed upon the ceiling. The floor design was so painted as to represent the Red Dragon and the forces of the primitive archetypes upon which the candidate trod as emblematic of his conquest. Placed in the centre of the Vault was the Pastos of Rosenkreutz — though the Pastos is also referred to as the Tomb of Osiris the Justified One. Both of these beings may be considered as the type and symbol of the higher and divine Genius. Immediately above this coffin rested the circular altar mentioned in the Fama. It bore paintings of the Kerubic emblems, and upon these were placed the four elemental weapons and a cross, the symbol of

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resurrection. At one point in the ceremony, the acting Hierophant, or Chief Adept as he is now called, is interred in the Pastos as though to represent the aspirant's higher Self which is hidden and confined within the personality, itself wandering blindly, lost in the dark wilderness. The whole concatenation of symbols is an elaborate and dramatic portrayal of the central theme of the Great Work. In a word, it depicts
<71> the spiritual rebirth or redemption of the candidate, his resurrection from the dark tomb of mortality through the power of the holy Spirit.

In the symbol of the Vault, the psychologist no doubt will see a highly interesting and complex array of Mother symbols, traces of which, used in very much the same way, may be found in the literary fragments we inherit from the mystery cults of antiquity. It would be possible, and quite legitimate so to interpret the Vault. For even the Order interpretation refers the Vault in its entirety to the Isis of Nature, the great and powerful mother of mankind and all that is. And an analysis of the separate parts of the Vault — the Venus door, the Pastos, the two Pillars — would subscribe to that view. For regeneration and the second birth have always as creative psychological states been associated with the Mother. And it may be recalled that the *Neschamah* or that principle in man which constantly strives for the superhuman shining heights, is always portrayed as a feminine principle, passive, intuitive and alluring. Whilst the universal counterpart of this human principle, represented on the Tree of Life by the Supernals, is always described by the mediaeval alchemists as a virginal figure, from whose life and substance all things have issued, and through whose agency man is brought to the second birth.

The reader is earnestly recommended to study this Ritual again and again until almost it becomes a part of his very life, incorporated into the very fabric of his being. Very little aesthetic appreciation will be required to realise that in this and the other rituals are passages of divine beauty and high eloquence. And the least
<72> learned will find ideas of especial appeal to him, as the scholar and the profound mystic will perceive great depth and erudition in what may appear on the surface as simple statement. Properly performed, with initiated technique and insight, these rituals are stately ceremonies of great inspiration and enlightenment.

The apparent complexity of the above delineated scheme may be thought by some individuals to be entirely too complicated for modern man and not sufficiently simple in nature. While one can deeply sympathise with the ideas of the extreme simplicity cult in Mysticism, nevertheless it is evident that the complex and arduous nature of the routine is no fault of Magic. Man himself is responsible for this awkward situation. To be purified was considered by the alchemists and the Theurgists of a bygone day as not nearly enough. That purification and consecration was required to be repeated and repeated, again and again. Because of countless centuries of evolution and material development — sometimes in quite false directions — man has spiritually repressed himself, and thus gradually forgotten his true divine nature. Meanwhile, as a sort of compensation for this loss, he has developed a complexity of physical and psychic constitution for dealing adequately with the physical world. Hence, methods of spiritual development refusing to admit the reality of that many-principled organisation may not be recognised as valid, for the sole reason that man is not a simple being. Fundamentally and at root he may be simple; but in actuality he is not. Having strayed from his roots, and lost his spiritual birthright in a jungle of delusion, it is not always easy to re-discover those roots or to find the way out from the Gates of the Land of Night.

<73> In contradistinction to the above mentioned type of amorphous mystical doctrine, Magic *does* recognise the many-faceted nature of man. If that intricate structure so painfully constructed be considered an evil, as some seem to think, it is a necessary evil. It is one to be faced and used. Therefore Magic connives by its technique to use, develop, and improve each of these several principles to its highest

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degree of perfection. "Thou must prepare thyself" councils Vaughan "till thou art conformable to Him Whom thou wouldst entertain, and that in every respect. Fit thy roof to thy God in what thou canst, and in what thou canst not He will help thee. When thou hast thus set thy house in order, do not think thy Guest will come without invitation. Thou must tire Him out with pious importunities.

> Perpetual knockings at His door,
> Tears sullying his transparent rooms,
> Sighs upon sighs; weep more and more—
> He comes.

This is the way thou must walk in, which if thou dost thou shall perceive a sudden illustration, and there shall then abide in thee fire with light, wind with fire, power with wind, knowledge with power, and with knowledge an integrity of sober mind!"

Not enough is it to be illuminated. The problem is not quite as simple as that. It is in vain that the wine of the Gods is poured into broken bottles. Each part of the soul, each elemental aspect of the entire man must be strengthened and transmuted and brought into equilibrium and harmony with the others. Integration must be
<74> the rule of the initiate, not pathology. In such a vehicle made consecrate and truly holy by this equilibriation, the higher Genius may find a worthy and fit dwelling. This and this alone, may ever constitute the true nature of initiation.

§

With each of the grades just described, a certain amount of personal work was provided, principally of a theoretical kind. The basic ideas of the Qabalah were imparted by means of so-called knowledge lectures, together with certain important symbols and significant names in Hebrew were required to be memorised. The lamens —insignia worn over the heart — of the various Officers were referred in divers ways to the Tree of Life, thus explaining after a fashion the function of that particular office in the Temple of Initiation. Each path traversed, and every grade entered, had a so-called Admission Badge. This usually consisted of one of the many forms of the Cross, and of symbols of the type of the Swastika, truncated Pyramid, and so forth. To these astrological and elemental attributions were referred. Most of these symbols possess great value, and since they repeatedly recur under different guises through the stages of personal magical work undertaken after the Adeptus Minor grade, they should receive the benefit of prolonged brooding and meditation.

Three of the most important items of personal study to be accomplished while in the First or Outer Order, apart from the memorisation of the rudiments of the Qabalah were: (a) The practice of the Pentagram Ritual with the Qabalistic
<75> Cross, (b) Tattwa Vision, and (c) Divination by Geomancy and the simple Tarot method described by Waite in his *Key to the Tarot*.

The Pentagram Ritual was taught to the Neophyte immediately after his initiation in order that he might "form some idea of how to attract and come into communication with spiritual and invisible things." Just as the Neophyte Ceremony of admission contains the essential symbolism of the Great Work, shadowing forth symbolically the commencement of certain formulae of the Magic of Light, so potential within the Pentagram Ritual and the Qabalistic Cross are the epitomes of the whole of that work. In all magical procedure it is fundamental, for it is a gesture of upraising the human consciousness to its own root of perfection and enlightenment by which the sphere of sensation and every act performed under its surveillance are sanctified. Thus it should precede every phase of magical work, elementary as well as advanced. The written rubric has previously appeared in my *Tree of Life*, and I may now add a word or two concerning the further directions which are orally imparted to the Can-

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didate after his admission.

The prime factor towards success in that exercise is to imagine that the astral form is capable of expansion, that it grows tall and high, until at length it has the semblance of a vast angelic figure, whose head towers amongst the distant stars of heaven. When this imaginative expansion of consciousness produces the sense that the height is enormous, with the Earth as a tiny globe revolving beneath the feet, then above the head should be perceived or formulated a descending ray of brilliant Light.

As the candidate marks the head and then the breast, so should this brilliance
<76> descend, even down to his feet, a descending shaft of a gigantic cross of Light.

The act of marking the shoulders right and left whilst vibrating the Sephirotic names, traces the horizontal shaft of the cross, equilibriating the Light within the sphere of sensation. Since it has been argued above that the Great Work consists in the search for the Light, this ritual truly and completely performed leads to the accomplishment of that Work and the personal discovery of the Light. The Pentagrams trace a cleansing and protecting circle of force invoked by the four Names of four letters each about the limits of the personal sphere, and the archangels are called, by vibration, to act as great stabilising influences.

The study of the different types of divination may seem difficult to understand in an Order which purported to teach methods of spiritual development. Many will no doubt be rather perplexed by this. Divination usually is said to refer exclusively to the low occult arts, to fortune-telling, and the prognostication of the future. Actually, however, so far as the Order is concerned, the principal object for these practical methods is that they stimulate, as few exercises can, the faculties of clairvoyance, imagination, and intuition. Though certain readings or interpretations to the geomantic and Tarot symbols may be found in the appropriate text books, these rule of thumb methods do not conduce to the production of an accurate delineation of the spiritual causes behind material events. These interpretations are usual to the beginner in the art, for he requires a foundation of the principal definitions employed upon

which his own meditations can build. These textual delineations in actual
<77> practice serve only as a base for the working of the inner faculties, provides for them a thrust-block as it were from which they may "kick-off." In short, the effort to divine by these methods calls into operation the intuitive and imaginative faculties to a very large extent. Everyone without exception has this faculty of divining in some degree, varying only in his ability to make it manifest. In most people it is wholly dormant.

Again, while divination as an artificial process may be wholly unnecessary and a hindrance to the refined perceptions of a fully developed Adept, who requires no such convention to ascertain whence a thing comes and whither it is going, yet these aids and stimuli have their proper place for the Neophyte. For those in training they are not only legitimate but useful and necessary. It may be interesting for the reader to attempt to acquire intuitive knowledge on any matter without the divinatory aids first, and it will be seen how extremely difficult it is to get started, to pick upon any one fact or incident which shall act as a prompt or a starter of the interior mechanism. Having failed in this way, let him see how much further he really may go by the judicious and sensible use of one of the Order methods. There is no doubt that the opening of the mind to an intuitive perception is considerably aided by these methods. And this is particularly true with regard to the rather lengthy Tarot method which was given to the initiate while engaged in the fulfilment of his Adeptus Minor curriculum. Like all magical techniques, divination is open to abuse. The fact, however, that abuse is possible does not, as again and again must be reiterated, fully condemn the abused technique. The application of common sense to the magical art is as necessary as it is to all else.

<78> There was a movement on foot in one of the Temples a little while ago to

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eliminate the study and practice of Geomancy from the scheme of training of the Outer Order. The prevailing tendency is so to simplify the road to Adeptship as to reduce the practical requisites to an absolute minimum by eliminating every phase of the work which does not come "naturally," and whose study might involve hard work. Most of the newly admitted candidates to this Temple within the past five years or more are utterly without any practical acquaintance with this technique.

Originally, Astrology was taught as part of the regular routine. All instruction on this subject seems now to have been thoroughly extirpated from the Order papers. Perhaps in this particular instance the omission is just as well. For recent years have seen a great deal of meticulous attention paid to this study by sincere and honest researchers, and there have been published many first-rate books explaining its intricacies. All that the Order demands of the Adeptus Minor is that he should be able to draw up a map showing the position of Planets and Signs, preparatory to certain operations requiring the invocation of Zodiacal forces.

Tattwa vision requires but little mention in this place, for full instructions in this technical method of acquiring clairvoyance may be seen in a later volume. They are compiled from a number of documents and verbal instructions obtaining within the Order. Since these oral "tid-bits" and papers were very scattered, it has been found necessary to reorganise the whole matter. In that restatement, however, I have exer-

cised no originality nor uttered personal viewpoints on any phase of the
<79> technique, confining my labour solely to re-writing the material in my posses-

sion. It may be interesting for the psychological critic to reflect upon the fact that it was this technique to which most members of the Order devoted the greatest attention — the only technique in which, more than any other single branch of the work, there is greater opportunity for deception and self-deception. While in many ways the Order technique may appear different from the vision method described in my *Tree of Life*, both are essentially the same. For they teach the necessity of an imaginative formation of an intellectual or astral form, the Body of Light, for the purpose of exploring the different regions of the Tree of Life or the several strata of one's own psychic make-up. The simpler aspects of this investigation are taught just after the grade of Philosophus, though naturally the full possibilities of this method and the complete details on the technical side do not reveal themselves until the teaching of the Second Order has been received.

In addition to these technical methods there were meditations on the symbols and ideas of the whole system, and it was quite frequently suggested that the student go through the ceremonies, after having taken the grades, and build them up in his imagination so that he re-lives them as vividly as when he was in the Temple. The practical exercise that accompanied the Portal grade was one in which the aspirant built up, again in the imagination, a symbolic form of the Qabalistic Tree of Life, paying at first particular attention to the formulation of the Middle Pillar in the sphere of

sensation or aura. This latter was conceived to be an ovoid shape of subtle
<80> matter, and the imaginative formulation of the various Sephiroth therein

whilst vibrating the appropriate Divine Names went far towards opening, in a safe and balanced way, the psycho-spiritual centres of which the Sephiroth were but symbols. This technique, with the so-called Vibratory Formula of the Middle Pillar which is a development therefrom, I consider to be one of the most important practical systems employed in the Order. Though the documents describe it in a very rudimentary and sketchy fashion, nevertheless it is capable of expansion in several quite astonishing directions. I have discussed and expanded this technique at considerable length in my book *The Art of True Healing*.

So far, I have confined myself to a bird's eye view of the routine as established in the First or Outer Order of the Golden Dawn. The graduated training of the entire Outer was intended as a preparation for the practical work to be performed in the

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Inner or Second Order of the Roseae Rubeae et Aureae Crucis. The assignation of personal magical work seems deliberately to have been postponed until after the Vault reception. It was held that the Ceremony formulated a link between the Aspirant and his Augoeides, that connection serving therefore as a guide and a powerful protection which is clearly required in the works of Ceremonial Magic. Since at the commencement of each serious operation the Initiate must needs exalt himself towards his higher and divine Genius that through him may flow the divine power which alone is capable of producing a pure magical work, the initial forging of that link is a matter of supreme importance.

Let me now detail the curriculum of work prescribed in the Second
<81> Order. The training of the Adeptus Minor consisted of eight separate items, and I quote the following from a syllabus "A—General Orders," now in circulation.

"Part One. A. Preliminary. Receive and copy: Notes on the Obligation. The Ritual of the ⑤= 6 Grade. The manuscript, Sigils from the Rose. The Minutum Mundum. Having made your copies of these and returned the originals you should study them in order to prepare to sit for the written examination. You must also arrange with the Adept in whose charge you are, about your examination in the Temple on the practical work."

"Part Two. Receive the Rituals of the Pentagram and Hexagram. Copy and learn them. You can now sit for the written examination in these subjects and complete 'A' by arranging to be tested in your practical knowledge in the Temple.

"Part One. B. Implements. Receive the Rituals of the Lotus Wand, Rose Cross, Sword, and the Elemental Weapons. Copy and return them. There is a written examination on the above subjects — that is on the construction, symbolism, and use of these objects, and the general nature of a consecration ceremony and the forming of invocations. This can be taken before the practical work of making is begun or at any stage during it.

"Part Two. This consists in the making of the Implements which must be passed as suitable before the consecration is arranged for, in the presence of a Chief or other qualified Adept. The making and consecration are done in the order given above unless it is preferred to do all the practical work first, and make arrangements for consecration as convenient.

<82> *"Part One. G. Neophyte Formulae.* Receive and copy Z. 1. on the symbols and formulae of the Neophyte Ritual. Z. 3, the symbolism of the Neophyte in this Ceremony. Copy the God-form designs of the Neophyte Ritual. The written examination on the Z. manuscripts may now be taken.

"Part Two. To describe to the Chief or other suitable Adept in the Temple the arrangement of the Astral Temple and the relative position of the Forms in it. To build up any God-form required, using the correct Coptic Name."

The above three sections, A. B. G., completed the course prescribed for the Zelator Adeptus Minor, the first sub-grade. The passing of these examinations, conferred the qualification for holding the office of Hierophant, that is the initiator, in the Outer Order of the G. D.

"Part One. C. Psychic. This consists in a written examination in the Tattwa system. Its method of use, and an account of any one vision you have had from any card.

"Part Two. This consists in making a set of Tattwa cards, if you have not already done so, and sending them to be passed by the Chief or other Adept appointed. To take the examiner on a Tattwic journey, instructing him as if he were a student and vibrating the proper names for a selected symbol.

"Part One. D. Divination. Receive and study the Tarot system, making notes of the principal attributions of the Inner method.

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<83> *"Part Two. Practical.* On a selected question, either your own, or the examiner's, to work out a Divination first by Geomancy, then by Horary Astrology, then by the complete inner Tarot system, and send in a correlated account of the result.

"Part One. F. Angelic Tablets. Receive and make copies of the Enochian Tablets, the Ritual of the Concourse of the Forces, and the Ritual of the making of the Pyramid, Sphinx, and God-form for any square. A written examination on these subjects may now be taken.

"Part Two. Make and colour a pyramid for a selected square, and to make the God-form and Sphinx suitable to it, and to have this passed by an Adept. To prepare a Ritual for practical use with this square, and in the presence of a Chief or other Adept appointed to build it up astrally and describe the vision produced. To study and play Enochian chess, and to make one of the Chess boards and a set of Chessmen.

"Part One. E. Talismans. Receive a manuscript on the making and consecrating of Talismans. Gather Names, Sigils, etc., for a Talisman for a special purpose. Make a design for both designs of it and send it in for a Chief to pass. Make up a special ritual for consecrating to the purpose you have in mind and arrange a time with the Chief for the Ceremony of Consecration.

"H. Consecration and Evocation. Subject: A ceremony on the formulae of Ritual Z. 2. Must be prepared before Examiner and must meet with his approval as to method, execution and effect."

<84> In the early Temples there was also issued a catalogue of manuscripts, enumerating in alphabetical order the documents circulated amongst the Zelatores Adepti Minores.

A. General Orders. The Curriculum of Work prescribed.
B. The Lesser and Supreme Rituals of the Pentagram.
C. The Rituals of the Hexagram.
D. Description of Lotus Wand, and Ritual of Consecration.
E. Description of Rose Cross and the Ritual of Consecration.
F. Sigils from the Rose.
G. Sword and Four Implements, with Consecration Ritual.
H. Clavicula Tabularum Enochi.
J. Notes on the Obligation of the Adeptus Minor.
K. Consecration Ceremony of the Vault.
L. History Lecture.
M. Hermes Vision, and Lineal Figures of the Sephiroth.
N. O. P. Q. R. Complete Treatise on the Tarot, with Star Maps.
S. The Attributions of the Enochian Tablets.
T. The Book of The Angelical Keys or Calls.
U. Lecture on Man, the Microcosm.
W. Hodos Chamelionis, the Minutum Mundum.
X. The Egyptian God-forms as applied to the Enochian Squares.
Y. Enochian Chess.
Z. Symbolism of the Temple, Candidate, and Ritual of the Neophyte grade.

<85> All the documents from A to Z listed above will be found reproduced in these volumes, though I have not retained that particular order. The sole omissions are the documents lettered H. J. L. and part of M.

"J" consists simply of an elaborated commentary upon the Adeptus Minor Obligation, written in a florid ponderous style reminiscent of Eliphas Levi-cum-Arthur Edward Waite.

"H" Clavicula Tabularum Enochi, is a more or less lengthy manuscript, turgid

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and archaic, for the most part repeating, though not as clearly, the contents of "S, The Book of the Concourse of the Forces." Incidentally, this document is practically a verbatim duplicate of part of a lengthy manuscript to be found in the Manuscript Library of the British Museum, Sloane 307. A good deal of the advice given is typically mediaeval, and definitely unsound from a spiritual viewpoint, and is certainly not in accord with the general lofty tenor of the remaining Order teaching. It explains how to find precious metals and hidden treasure, and how to drive away the elemental guardians thereof. It is an inferior piece of work — as also is the document "L", and so I have decided to omit both.

"M" has two sections, the Hermes Vision which I do propose to give, and the Lineal Figures of the Sephiroth. Because of the extreme complexity of the latter, and because it will be impossible to reproduce the several geometrical drawings in colour which accompany that manuscript, the writer has deemed it sufficient to restate it in a general manner as a note to the instruction on Telesmatic Images.

<86> The whole of the above decribed material I have arranged and classified in an entirely different way. The contents of these volumes will be found divided up into so many chapters or separate books, each complete by itself. And the material in each book will be seen to be consistent and appertain to parts of the magical technique which are placed with it. The Table of Contents describes my method of arrangement.

Clearly from these disclosures there may be drastic results. But the good, I trust, will immeasurably and ultimately outweigh whatever evil may come. That some careless people will hurt themselves and burn their fingers experimenting with matters not wholly understood seems almost inevitable. Theirs, however, will be the fault. For the formulae of Magic require intensive study prior to experimental work. And since all the important formulae are given in their entirety, and nothing withheld that is of the least value, there should be no excuse for anybody harming himself. No serious hurt should come to anyone. On the contrary, the gain to those serious students of Magic and Mysticism who have initiative and yet refuse to involve themselves with corrupt occult orders, and it is to these that I fain would speak, should be immeasurable.

You are being given a complete system of attainment. This you must study and develop at your own leisure, appyling it in your own particular way. The system is complete and effectual, as well as noble. The grade rituals as I shall reproduce them have been tampered with, in some cases unintelligently. Their efficacy, however, is not impaired, for the principal portion of those grade rituals, which teaches

<87> the art of invocation, is intact. So that the unwise editing that they have received in the past several years has not actually damaged them; all that has been removed are a few items, more or less important, of Qabalistic knowledge. If the reader feels that these might be value to him, and for the sake of tolerable completeness would like to have them, by studying such Qabalistic texts as the *Zohar* and the *Sepher Yetzirah* both of which are now in English translation, or some such work as Waite's *Holy Kaballah*, he will be in possession of the fundamental facts. It is in other parts of the Order work that injudicious tampering has been at work. Most of this is now restored and I believe that this book is an accurate representation of the whole of the Order work from Neophyte to Theoricus Adeptus Minor.

Some portions of the manuscripts have required editing, principally from the literary point of view. Whole paragraphs have had to be deleted, others shortened, sentences made more clear, the redundant use of many words eliminated, and a general coordination of the manuscripts undertaken. Certain other sections — those dealing at length with Talismans, Sigils, Clairvoyance, Geomancy and the Enochian Tablets — have been completely rewritten to render them more coherent. But nothing that is essential or vital to the magical tenor or understanding of any document

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will be omitted, changed or altered. This I avow and publicly swear. Where personally I have seen fit to make comment on any matter in order to clarify the issue or to indicate its antecedents, or connections in other parts of the work, that comment or remark is so marked by me with initials.

<88> Let me therefore urge upon the sincere reader whose wish it is to study this magical system, to pay great attention to the scheme of the grade rituals, to obtain a bird's eye view of the whole, to study every point, its movement and teaching. This should be repeated again and again, until the mind moves easily from one point of the ritual to another. The synthetic outline of those rituals presented in this Introduction should be found helpful as assisting in this task. Let him also study the diagrams of the Temple lay-out, and build up in his imagination a clear and vivid picture of that Temple together with the appropriate officers and their movements. Then it will be an easy matter to devise a simple form of self-initiation. It will be simple to adapt the text to solo performance. But a careful scrutiny and examination of the entire system should long precede any effort to do practical work, if serious harm and danger is to be avoided. The language needs first of all to be mastered, and the symbolic ideas of the whole system assimilated and incorporated into the very fibre of one's being. Intellectual acquaintance with every aspect of the subject is just as necessary as personal integrity and selfless devotion to an ideal. Sincerity is indeed the most trustworthy shield and buckler that any student may possess, but if he neglects the intellectual mastery of the subject, he will soon discover where his heel of Achilles is located. But these two combined are the only safeguards, the fundamental requisites to an insight into the significance of Magic. Not only are they the only sure foundation, but they conduce to the continual recollection of the goal at the end, which understanding arises through penetrating to the root of the matter, without which the student may stray but too readily from the narrow way stretching

<89> before him. No matter how brilliant his intellectual capacity, no matter how ardent his sincerity or potent his dormant magical power, always must he remember that they matter absolutely in no way unless applied to the Great Work — the knowledge and conversation of the Higher and Divine Genius. "Power without wisdom," said a poet, "is the name of Death." And as Frater D. D. C. F. so rightly said of one phase of magical work, but which has its application to the whole scheme, "Know thou that this is not to be done lightly for thine amusement or experiment, seeing that the forces of Nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself." In deviation from these injunctions lie the only actual dangers in the divine science.

One of the essentials of preliminary work, is the committing to memory of the important correspondences and attributions. And I cannot insist too strongly that this is fundamental. The student must make himself familiar first of all with the Hebrew Alphabet, and learn how to write the names of the Sephiroth and Deity Names in that tongue — he will realise their value when he approaches the practical work of invocation. Much time should be spent studying and meditating upon the glyph of the Tree of Life and memorising all the important attributions — divine Names, names of Archangels, Angels and Spheres and elements. All the symbols referred to the lamens of the officers should be carefully meditated upon, as also the various

<90> admission badges, and other symbols given in the knowledge lectures. Above all, a great deal of time and attention should be paid to the Middle Pillar technique and the Vibratory Formulae of divine names.

The student can easily adapt any fair-sized room to the exigencies of a Temple. The writer has worked in one hardly larger than a long cupboard, about ten feet long by six or seven wide. All furniture from the centre should be cleared away, leaving a central space in which one may freely move and work. A small table covered with a

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black cloth will suffice for the Altar, and the two Pillars may be dispensed with but formulated in the imagination as present. He may find it very useful to paint flashing Angelic Tablets according to the instructions found elsewhere, as well as the Banners of the East and West, placing these in the appropriate cardinal quarters of his improvised Temple. If he is able to obtain small plaster-casts of the heads of the Kerubim — the lion, the eagle, bull and man — and place these in the proper stations, they will be found together with the Tablets to impart a considerable amount of magical vitality and atmosphere to the Temple. What actually they do bestow is rather subtle, and perhaps indefinable. They are not absolute essentials, however, and may be dispensed with. But since Magic works by the intervention of symbol and emblem, the surrounding of the student's sphere with the correct forms of magical symbolism, assists in the impressing of those symbols within the aura or sphere of sensation, the true magical Temple. This may be left to the ingenium and the convenience of the student himself to discover after having made a close examination of the documents involved.

<91> Another matter upon which brief comment must be made concerns the Instruments. It would have given me great pleasure to have had illustrations of these reproduced in colour, for only thus can one appreciate their significance and the part they play in ceremonial. But this unfortunately has not been possible. Thus they are given only in black and white, which obviously cannot impart anything but the merest fraction of their actual beauty and suggestiveness. And I impress upon the serious student, even implore him, to betake upon himself the trouble of making these instruments himself. They are very simple to fashion. And the results obtained, to say little of the knowledge acquired or the intuitive processes that somehow are stimulated by that effort, are well worth even a great deal of bother. To adopt temporarily part of the terminology now current among analytical psychologists, and identify the latent spiritual self of man with what is known as the Unconscious, then be it remembered that this vast subterranean stream of vitality and memory and inspiration can only be reached by means of a symbol. For the latter, states Jung, "is the primitive expression of the Unconscious, while on the other hand it is an idea corresponding to the highest intuition produced by consciousness." Thus these weapons and magical instruments are symbolic representations of psychic events, of forces inhering within the potentiality of the inner man. By means of their personal manufacture, magical consecration and continual employment they may be made to affect and stimulate the dormant side of man's nature. It is an interesting fact that in his practice, Jung encouraged his patients to paint symbolic designs which some-

<92> times were comparable to the Eastern mandalas. It seems that the effort to paint these designs had the effect of straightening out stresses and knots in the unconscious, thus accomplishing the therapeutic object of the analysis. And not only were they thus means of self-expression but these designs produced a counter-effect of fascinating, healing and stimulating to renewed activity the hitherto unmanifested psyche.

With the exception that the ordinary magical student is not neurotic or psychopathic, the techniques are rather similar. For the magical tradition has always insisted upon the routine to be followed by the aspirant to that art. He was required to fashion the implements himself, and the more laborious he found that task, with the greater difficulties thrown before him, by so much more were those efforts of spiritual value. For not only are these instruments symbols or expressions of inner realities, but what is infinitely more of practical worth, their actual projection in this way from within outwards, the physical fashioning and painting of these instruments, also works an effect. They bring to life the man that was asleep. They react upon their maker. They become powerful magical agents, true talismans of power.

Thus, the Lotus Wand is declared in the Ritual to have the colours of the twelve

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signs of the Zodiac painted on its stem, and it is surmounted by the Lotus flower of Isis. It symbolises the development of creation. The Wand has ever been a symbol of the magical Will, the power of the spirit in action. And its description in the instruction on the Lotus Wand is such that it is seen to embrace the whole of nature — the Sephiroth, the spiritual aspects of the elements, and the action of the Sun
<93> upon all life by a differentiating process. Even as the whole of nature is the embodiment of a dynamic will, the visible form and vehicle of a spiritual consciousness. The Lotus flower grows from the darkness and gloom of the secret depths, through the waters, ever striving to open its blossoms on the surface of the waters to the rays of light of the Sun. So is the true magical or spiritual will secreted within the hidden depths of the soul of man. Unseen, sometimes unknown and unsuspected, it lies latent though the whole of the life. By these rites of Magic, its symbols and exercises, we are enabled to assist its growth and development, by piercing through the outer husks of the restricting shell, until it bursts into full bloom — the flower of the human spirit, the Lotus of the higher Soul. "Look for the flower to bloom in the silence . . . It shall grow, it will shoot up, it will make branches and leaves and form buds while the storm continues, while the battle lasts . . . It is the flower of the soul that has opened." Note, moreover, the description of and the comment made by Jung to a symbolic design brought to him by one of his patients, evidently a design like to the Lotus Wand, for he says: "The plant is frequently a structure in brilliant fiery colours and is shown growing out of a bed of darkness and carrying the blossom of light at the top, a symbol similar to the Christmas tree." This is highly suggestive, and students both of Yoga and Magic will find in this curious indications of the universality of cogent symbols. Magical processes and symbols are, in short, receiving confirmation at the hands of experimental psychology. It remains for the reader to benefit thereby.

<94> The Rose-Cross is a Lamen or badge synthesising a vast concourse of ideas, representing in a single emblem the Great Work itself — the harmonious reconciliation in one symbol of diverse and apparently contradictory concepts, the reconciliation of divinity and manhood. It is a highly important symbol to be worn over the heart during every important operation. It is a glyph, in one sense, of the higher Genius to whose knowledge and conversation the student is eternally aspiring. In the Rituals it is described as the Key of Sigils and Rituals.

The Sword is a weapon symbolising the critical dispersive faculty of the mind. It is used where force and strength are required, more particularly for banishing than for invoking — as though conscious intellection were allied to the power of Will. When employed in certain magical ceremonies with the point upwards, its nature is transformed into an instrument similar to the Wand. The Elemental weapons of the Wand, Cup, Dagger, and Pentacle are symbolical representations of the forces employed for the manifestation of the inner self, the elements required for the incarnation of the divine. They are attributed to the four letters of Tetragrammaton. All of these are worth making, and by creating them and continually employing them intelligently in the ways shown by the various rituals, the student will find a new power developing within him, a new centre of life building itself up from within.

One last word of caution. Let me warn the student against attempting difficult and complex ceremonies before he has mastered the more simple ones. The syllabus provided on a former page for the use of the Minor Adept grades the work
<95> rather well. The consecration ceremonies for the magical implements are, of their kind, excellent examples of ceremonial work. Classical in nature, they are simple in structure and operation, and provide a harmonious and easily flowing ritual. A good deal of experience should be obtained with the constant use of these and similar types which the student should himself construct along these lines. A

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<99> BOOK ONE

First Knowledge Lecture

1. The Four Elements of the Ancients are duplicated conditions of:

Heat and Dryness	Fire	△
Heat and Moisture	Air	◬
Cold and Dryness	Earth	∀
Cold and Moisture	Water	▽

2. The Signs of the Zodiac are twelve:

1. Aries, *the Ram*	♈
2. Taurus, *The Bull*	♉
3. Gemini, *The Twins*	♊
4. Cancer, *The Crab*	♋
5. Leo, *The Lion*	♌
6. Virgo, *The Virgin*	♍
7. Libra, *The Scales*	♎
8. Scorpio, *The Scorpion*	♏
9. Sagittarius, *The Archer*	♐
10. Capricorn, *The Goat*	♑
11. Aquarius, *The Water-Bearer*	♒
12. Pisces, *The Fishes*	♓

These Twelve Signs are distributed among the Four Triplicities,
<100> or sets of three Signs, each being attributed to one of the Four Elements, and they represent the operation of the elements in the Zodiac.

Thus to Fire belong Aries, Leo, Sagittarius:	♈ : ♌ : ♐
Thus to Earth belong Taurus, Virgo, Capricornus:	♉ : ♍ : ♑
Thus to Air belong Gemini, Libra, Aquarius:	♊ : ♎ : ♒
Thus to Water belong Cancer, Scorpio, Pisces.	♋ : ♏ : ♓

3. To the Ancients,
six Planets were known, besides THE SUN, which they classed with the Planets. They also assigned certain planetary values to the North and

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South NODES of the MOON — that is, the points where her orbit touches that of the Ecliptic.

These they named

Caput Draconis ☊ *Head of the Dragon* and
Cauda Draconis ☋ *Tail of the Dragon*

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

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

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

<101> The Old Planets *are:*

Saturn	♄	*Sol*	☉
Jupiter	♃	*Venus*	♀
Mars	♂	*Mercury*	☿

Luna ☽ The Moon

4. The Hebrew Alphabet

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

Five letters

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

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

ך : ן : ף : ץ The other four—Kaph, Nun, Pe, Tzaddi, have tails which should come below the line as shown.

Hebrew and Chaldee letters are written from right to left.

The Hebrew Qabalists

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

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

<102> The Sephiroth *are:*

1. Kether	K-Th-R	—*The Crown*	כתר
2. Chokmah	Ch-K-M-H	—*Wisdom*	חכמה
3. Binah	B-I-N-H	—*Understanding*	בינה
4. Chesed	Ch-S-D	—*Mercy*	חסד
5. Geburah	G-B-U-R-H	—*Severity*	גבורה
6. Tipareth	Th-Ph-A-R-Th	—*Beauty*	תפארת
7. Netzach	N-Ts-Ch	—*Victory*	נצח
8. Hod	H-O-D	—*Glory*	הוד
9. Yesod	Y-S-O-D	—*The Foundation*	יסוד
10. Malkuth	M-L-K-U-Th	—*The Kingdom*	מלכות

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

<103> THE HEBREW ALPHABET

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

<105> MEDITATION No. 1

Let the Neophyte

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

<104> *Readers of the above who have perused my *Tree of Life* and *Garden of Pomegranates* will note the difference in Hebrew pronunciation, and in order to avoid any further confusion an explanatory note must here be added. As is true of every language, in Hebrew there are several quite distinct dialects. There are, however, two principal ones which should be mentioned. The Ashkenazic, a dialect mostly in employment in Germany, Poland, and Russia; and the Sephardic used in Spain, Portugal, and the Mediterranean generally. Now since the Qabalah attained its prominence in Spain, most Qabalists have employed the Sephardic dialect. Personally I have found that the Ashkenazic dialect answers more nearly than the other to the requirements of transliteration into English, and many problems that have assailed modern students would have been non-existent had they known of the pronunciation which I employed in my former works. Actually, however, students must discover which of these two suits his own personal predilection and answers to the necessity imposed by the results of study and experience. The Order teaching employs the Sephardic pronunciation, and I have not ventured to interfere with that in any way at all. I simply mention the matter here to render impossible the likelihood of confusion arising. I.R.*

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

The simplest rhythm for the beginner is the Fourfold Breath.

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

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

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

<106> THE QABALISTIC CROSS AND LESSER RITUAL OF THE PENTAGRAM

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



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

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

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

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

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

Dagger between fingers, point up
and say AMEN.

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

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

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

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

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<107> Return to the East and complete your circle by bringing the dagger point to the centre of the first Pentagram.

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

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

BEFORE ME FLAMES THE PENTAGRAM—
BEHIND ME SHINES THE SIX-RAYED STAR

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

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

<108> THE USES OF THE PENTAGRAM RITUAL

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

Invoking



Banishing



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

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

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

3. It can be used as an exercise in concentration. Seated in meditation or lying down, formulate yourself standing up in robes and holding a dagger. Put your consciousness in this form and go to the East. Make yourself "feel" there by touching the wall, opening your eyes, stamping on the floor, etc.

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

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

(In the introduction, page 106, I have given instructions for the performance of the Qabalistic Cross. When tracing the Pentagrams, the imagination should be exerted to visualize them as flaming stars all about one. The impression should be of a fire ring studded in four places with stars of flame.

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

<110> THE PILLARS

In the explanation of the Symbols of the Grade of Neophyte, your attention has been directed to the general mystical meaning of the Two pillars called in the Ritual the "Pillars of Hermes" of "Seth" and of "Solomon." In the 9th chapter of the Ritual of the Dead they are referred to as the "Pillars of Shu," the "Pillars of the Gods of the Dawning Light," and also as "the North and Southern Columns of the Gate of the Hall of Truth." In the 125th Chapter, they are represented by the sacred gateway, the door to which the aspirant is brought when he has completed the negative confession. The archaic pictures on the one Pillar are painted in black upon a white ground, and those on the other in white upon a black ground, in order to express the interchange and reconciliation of opposing forces and the eternal balance of light and darkness which gives force to visible nature.

The black cubical bases represent darkness and matter wherein the Spirit, the *Ruach Elohim*, began to formulate the Ineffable NAME, that Name which the ancient Rabbis have said "rushes through the universe," that Name before which the Darkness rolls back at the birth of time.

The flaming red triangular capitals which crown the summit of the Pillars represent the Triune manifestation of the Spirit of Life, the Three Mothers of the Sepher Yetsirah, the Three Alchemical Principles of Nature, the Sulphur, the Mercury and the Salt.

Each Pillar is surmounted by its own light-bearer veiled from the material world.

At the base of both Pillars rise the Lotus flowers, symbols of regeneration and metempsychosis. The archaic illustrations are taken from
<111> vignettes of the 17th and 125th chapter of the Ritual of the Dead, the Egyptian Book of the *Per-em-Hru* or the *Book of Coming Forth into the Day*, the oldest book in the world as yet discovered. The Recension of the Priests of ON is to be found in the walls of the Pyramids of the Kings of the 5th and 6th Dynasties at Sakarah, the recension of the 11th and 12th Dynasties on the sarcophagi of that period, and the Theban recension of the

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18th Dynasty and onward is found on papyri, both plain and illuminated. No satisfactory translation of these books is available, none having been yet attempted by a scholar having the qualifications of mystic as well as Egyptologist.

The Ritual of the Dead, generally speaking, is a collection of hymns and prayers in the form of a series of ceremonial Rituals to enable the man to unite himself with Osiris the Redeemer. After this union he is no longer called the man, but Osiris, with whom he is now symbolically identified. "That they also may be One of us," said the Christ of the New Testament. "I am Osiris" said the purified and justified man, his soul luminous and washed from sin in the immortal and uncreated light, united to Osiris, and thereby justified, and the son of God; purified by suffering, strengthened by opposition, regenerate through self-sacrifice. Such is the subject of the great Egyptian Ritual.

The 17th Chapter of the Theban recension consists of a very ancient text with several commentaries, also extremely old, and some prayers, none of which come into the scheme of the original text. It has, together with the 12th chapter, been very carefully translated for the purpose of this lecture by the V. H. Frater M. W. T., and the V. H. Soror S. S. D. D. has made many <112> valuable suggestions with regard to the interpretation. The Title and Preface of the 17th Chapter reads:

"Concerning the exaltation of the Glorified Ones, of Coming and Going forth in the Divine Domain, of the Genies of the Beautiful land of Amentet. Of coming forth in the light of Day in any form desired, of Hearing the Forces of Nature by being enshrined as a living Bai."

And the rubric is:

"The united with Osiris shall recite it when he has entered the Harbour. May glorious things be done thereby upon earth. May all the words of the Adept be fulfilled."

Owing to the complex use of symbols, the ritual translation of the Chapter can only be understood by perpetual reference to the ancient Egyptian commentaries, and therefore the following paraphrase has been put together to convey to modern minds as nearly as possible the ideas conceived by the old Egyptians in this glorious triumphal song of the Soul of Man made one with Osiris, the Redeemer.

"I am TUM made One with all things.

"I have become NU. I am RA in his rising ruling by right of his Power. I am the Great God self-begotten, even NU, who pronounced His Names, and thus the Circle of the Gods was created.

"I am Yesterday and know Tomorrow. I can never more be overcome. I know the secret of Osiris, whose being is perpetually revered of RA. I have finished the work which was planned at the Beginning, I am the Spirit made manifest, and armed with two vast eagle's plumes. Isis and Nephthys are their names, made One with Osiris.

"I claim my inheritance. My sins have been uprooted and my <113> passions overcome. I am Pure White. I dwell in Time. I live through Eternity, when Initiates make offering to the Everlasting Gods. I

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have passed along the Pathway. I know the Northern and the Southern Pillars, the two Columns at the Gateway of the Hall of Truth.

"Stretch unto me your hands, O ye Dwellers in the centre. For I am transformed to a God in your midst. Made One with Osiris, I have filled the eye socket in the day of the morning when Good and Evil fought together.

"I have lifted up the cloud-veil in the Sky of the Storm. Till I saw RA born again from out the Great Waters. His strength is my strength, and my strength is His strength. Homage to you, Lords of Truth, chiefs who Osiris rules. Granting release from Sin, Followers of Ma where rest is Glorious. Whose Throne Anubis built in the day when Osiris said:

"Lo! A man wins his way to Amentet. I come before you, to drive away my faults. As ye did to the Seven Glorious Ones who follow their Lord Osiris. I am that Spirit of Earth and Sun.

"Between the Two Pillars of Flame. I am RA when he fought beneath the Ashad Tree, destroying the enemies of the Ancient of Days. I am the Dweller in the Egg. I am he who turns in the Disc. I shine forth from the Horizon, as the gold from the mine. I float through the Pillars of SHU in the ether. Without a peer among the Gods. The Breath of my mouth is as a flame. I light upon the Earth with my glory. Eye cannot gaze on my daring beams, as they reach through the Heavens and lick up the Nile with tongues of flame. I am strong upon Earth with the strength of RA. I have come into Harbour as Osiris made perfect. Let priestly offerings be made to me as one in
<114> the train of the ancient of Days. I brood as the Divine Spirit. I move in the firmness of my Strength. I undulate as the Waves that vibrate through Eternity. Osiris has been claimed with acclamation, and ordained to rule among the Gods. Enthroned in the Domain of Horus where the Spirit and the Body are united in the presence of the Ancient of Days. Blotted out are the sins of his body in passion. He has passed the Eternal Gate, and has received the New Year Feast with Incense, at the marriage of Earth with Heaven.

"TUM has built his Bridal Chamber. RURURET has founded his shrine. The Procession's completed. HORUS has purified, SET has consecrated, SHU made one with OSIRIS, has entered his heritage.

"As TUM he has entered the Kingdom to complete union with the Invisible. Thy Bride, O Osiris, is Isis, who mourned Thee when she found Thee slain. In Isis, thou art born again. From Nephthys is thy nourishment. They cleansed thee in thy Heavenly Birth. Youth waits upon thee, ardour is ready at thy hand. And their arms shall uphold thee for millions of years. Initiates surround Thee and Thine enemies are cast down. The Powers of Darkness are destroyed. The Companions of Thy Joys are with Thee. Thy Victories in the Battle await their reward in the Pillar. The Forces of Nature obey Thee. Thy Power is exceeding great. The Gods curse him that curseth Thee. Thine Aspirations are fulfilled. Thou art the Mistress of Splendour. They are destroyed who barred Thy way."

The 125th Chapter is concerned with the entry of an Initiate into the Hall of the Two Columns of Justice, and commenced with a most beautiful and

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symbolic description of Death, as a journey from the barren
<115> wilderness of Earth, to the Glorious Land which lies beyond. The literal translation of the opening lines is as follows:

"I have come from afar to look upon thy beauties. My hands salute Thy Name of Justice. I have come from afar, where the Acacia Tree grew not. Where the tree thick with leaves is not born. Where there come not beams from herb or grass. I have entered the Place of Mystery. I have communed with Set. Sleep came upon me, I was wrapped therein, bowing down before the hidden things. I was ushered into the House of Osiris. I saw the marvels that were there. The Princes of the Gates in their Glory."

The illustrations in this chapter represent the Hall of Truth as seen through the open leaves of its door. The Hall is presided over by a God who holds his right hand over the cage of a hawk, and his left over the food of eternity. On each side of the God is a cornice crowned by a row of alternate feathers and Uraei symbolising justice and fiery power. The door leaf which completes the right hand of a stall is called "Possessor of Truth controlling the Feet," while that on the left is "Possessor of strength, binding the male and female animals." The 42 Judges of the Dead are represented as seated in a long row, and each of them has to be named, and the Sin over which he presided has been denied.

This chapter describes the introduction of the initiate into the Hall of Truth by ANUBIS, who, having questioned the aspirant, receives from him an account of his initiation, and is satisfied by his right to enter. He states that

he has been taken into the ante-chamber of the Temple and there
<116> stripped and blind-folded, he had to grope for the entrance of the Hall, and having found it, he was reclothed and anointed in the presence of the Initiated. He is then asked for the Pass-words and demands that his Soul should be weighed in the Great Balance of the Hall of Truth, whereupon ANUBIS again interrogates him concerning the symbolism of the door of the Hall, and his answers being found correct, ANUBIS says: "Pass on, thou knowest it."

Among other things the Initiate states that he has been purified four times, the same number of times that the Neophyte is purified and consecrated in the ceremony of the Neophyte. He then makes the long Negative Confession, stating to each Judge in turn that he is innocent of that form of Sin over which he judges. Then he invokes the Judges to do him justice, and afterwards describes how he had washed in the washing place of the South, and rested in the North, in the place called "Son of the Deliverers" and he becomes the Dweller under the Olive Tree of Peace, and how he was given a tall flame of fire and a sceptre of cloud which he preserved in the salting tank in which mummies were swathed. And he found there another sceptre called "Giver of Breath" and with that he extinguished the flame and shattered the sceptre of cloud, and made a lake of it. The initiate is then brought to the actual Pillars, and has to name them and their parts under the symbol of the Scales of a Balance. He also has to name the Guardian of the Gateway, who prevents his passage, and when all these are propitiated, the plea of the Hall itself cries out against his steps, saying "Because I am silent, because I am pure," and it must know that his aspirations are pure enough and high

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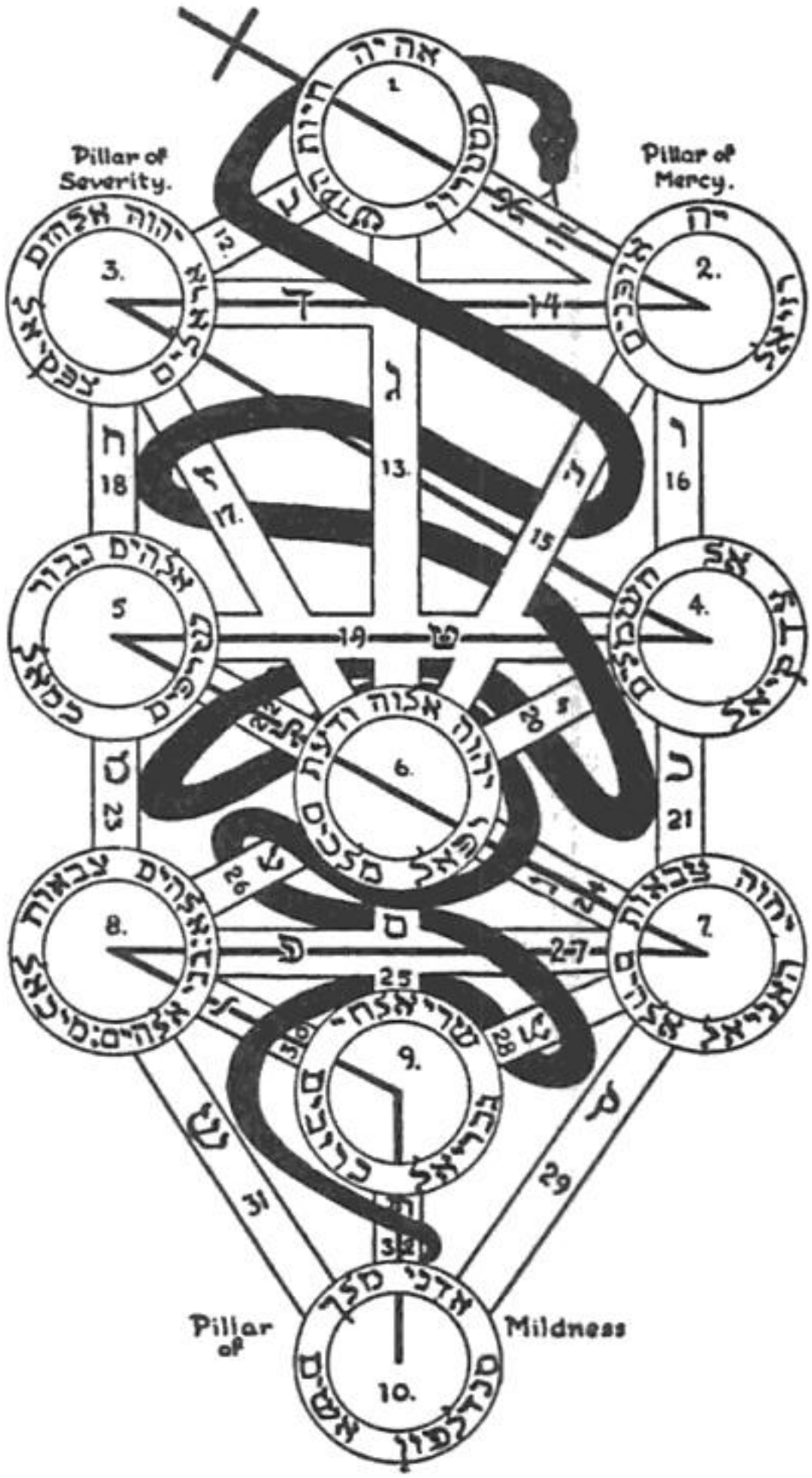
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THE SERPENT ON THE TREE OF LIFE



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Passive: The Back Pillar on the North Side.
Female.
Eve.
Pillar of Cloud.
Left Kerub.
Sandalphon.

<124> THE SECOND MEDITATION

LET THE ZELATOR meditate on a straight line. Let him take a ruler or a pencil and by moving it a distance equal to its length, outline a square.

Having done this, let him, after quieting his mind with the rhythmic breathing taught in the first meditation, mentally formulate a cube, and endeavor to discover the significance of this figure and its correspondences.

Let him meditate upon minerals and crystals, choosing especially a crystal of SALT, and entering into it, actually feel himself of crystalline formation.

Looking out on the Universe from this standpoint, let him identify himself with the EARTH SPIRITS in love and sympathy, recalling as far as he can their prayer as said in the closing of the Zelator Grade.

Let him meditate upon the EARTH TRIPLICITY, visualising the symbols of a BULL—a VIRGIN—a GOAT—which stand for KERUBIC EARTH—MUTABLE EARTH—CARDINAL EARTH.

For the above terms consult a simple astrology manual. Make notes of the ideas and pictures which arise in your mind.

The Four Worlds of the Qabalah are:

<125>	**ATZILUTH, Archetypal—Pure Deity.**	אצילות
	BRIAH, Creative—Archangelic.	בריאה
	YETZIRAH, Formative—Angelic.	יצירה
	ASSIAH, Action—Matter, Man, Shells, Demons.	עשיה

The Ten Houses, or Heavens, of Assiah, the Material World are:

1.	**Primum Mobile, Rashith ha Gilgalim.**	ראשית הגלגלים
2.	**Sphere of the Zodiac, Mazloth.**	מזלות
3.	**Sphere of Saturn, Shabbathai.**	שבתאי
4.	**Sphere of Jupiter, Tzedek.**	צדק
5.	**Sphere of Mars, Madim.**	מדים
6.	**Sphere of the Sol, Shemesh.**	שמש
7.	**Sphere of Venus, Nogah.**	נוגה
8.	**Sphere of Mercury, Kokab.**	כוכב
9.	**Sphere of Luna, Levanah.**	לבנה
10.	**Sphere of the Elements, Olam Yesodoth*.**	עולם יסודות

***This is sometimes rendered Cholem Yesodoth, and translated "The Breaker of Foundations." I am pretty certain that this is a mistake no doubt due to a printer's error in reproducing "Ch" in place of "Gh," the latter being intended for "Ayin," according to some older systems of transliteration.)**

Éléments sous droits d'auteur

THE DIVINE NAMES ATTRIBUTED TO THE SEPHIROTH

No. of Sephirah	Divine Name (Atziluth)	Archangelic Name (Briah)	Choir of Angels (Yetsirah)
1. Kether	Eheieh אהיה	Metatron מטטרון	Chayoth ha-Qadesh חיות הקדש
2. Chokmah	Yah יה	Raziel רזיאל	Auphanim אופנים
3. Binah	Yhvh Elohim יהוה אלהים	Tzaphqiel צפקיאל	Aʓalim אראלים
4. Chesed	El אל	Tzadqiel צדקיאל	Chashmalim חשמלים
5. Geburah	Elohim Gibor אלהים גבור	Kamael כמאל	Seraphim שרפים
6. Tiphareth	Yhvh Eloah Vedaath יהוה אלוה ודעת	Raphael רפאל	Melekim מלכים
7. Netzach	Yhvh Tzabaoth יהוה צבאות	Haniel האניאל	Elohim אלהים
8. Hod	Elohim Tzabaoth אלהים צבאות	Michael מיכאל	Beni Elohim בני אלהים
9. Yesod	Shaddai El Chai שדי אלחי	Gabriel גבריאל	Kerubim כרובים
10. Malkuth	Adonai ha-Aretz אדני הארץ	Sandalphon סנדלפון	Ashim אשים

Note: *The student should himself draw several Trees of Life, and upon them place the above names in proper order. Only by doing this will he learn of their significance.* I. R.

Éléments sous droits d'auteur

PLANETARY NAMES

	Name of Planet in Hebrew	Angel	Intelligence	Spirit
♄	Shabbathai	Cassiel	Agiel אגיאל	Zazel זאזל
♃	Tzedek	Sachiel	Iophiel יהפיאל	Hismael הסמאל
♂	Madim	Zamael	Graphiel גראפיאל	Bartzabel ברצבאל
☉	Shemesh	Michael	Nakhiel נכיאל	Sorath סורת
♀	Nogah	Hanael	Hagiel הגיאל	Kedemel קדמאל
☿	Kokab	Raphael	Tiriel פיריאל	Taphthartharath תפתרתרת
☽	Levanah	Gabriel	Malkah be Tarshisim ve-ad Ruachoth Schechalim מלכא בתרשיים ועד רוחות שחלים	Schad Barschemoth ha-Shartathan שד ברשמעת השרתתו

Éléments sous droits d'auteur

The traditional Tarot consists of a pack of 78 cards made up of
<128> Four Suits of 14 cards each, together with 22 Trumps, or Major Arcana, which tell the story of the Soul.

Each suit consists of ten numbered cards, as in the modern playing cards, but there are four instead of three honours: King or Knight, Queen, Prince or Emperor, Princess or Knave.

The Four Suits Are:

1. *Wands* or Sceptres comparable to Diamonds.
2. *Cups* or Chalices comparable to Hearts.
3. *Swords* comparable to Spades.
4. *Pentacles* or Coins comparable to Clubs.

Éléments sous droits d'auteur

<129> THIRD KNOWLEDGE LECTURE

THE SOUL is divided by the Qabalists into three Principal Parts:—

1. NESCHAMAH The Highest Part, answering to the Three Supernals.
2. RUACH The Middle Part, answering to the six Sephiroth from CHESED to YESOD, inclusive.
3. NEPHESCH The lowest, answering to MALKUTH.

NESCHAMAH answers to the higher aspirations of the Soul.

RUACH answers to the mind and reasoning powers.

NEPHESCH answers to the animal instincts.

CHIAH answers to CHOKMAH, YECHIDAH TO KETHER, while NESCHAMAH itself is referred to BINAH.

The Sepher Yetzirah divides the Hebrew Letters into three Classes of Three, Seven, and Twelve.

Three Mothers	א : מ : ש
Seven Double Letters	בגדכפרת
Twelve Single Letters	הוחטילנסעצק

The Holy Place embraces the symbolism of the 22 Letters.

<130> The Table of Shew-Bread, the Single Letters.

The Altar of Incense the Three Mothers.

Astral Spirits are those belonging to the Astral Plane. Such are false and illusionary forms, shells of the dead, and Ghosts and Phantoms.

Elemental Spirits are those belonging to the nature of the Elements; some are good and some are evil.

An Angel is a pure and high Spirit of unmixed good in office and operation.

In the Tarot, the ten small cards of each suit refer to the Sephiroth. The four suits refer to the Letters of Tetragrammaton thus:—

Sceptres or Wands to	Yod
Cups	Heh
Swords	Vau
Pentacles	Heh (final)

The Four Suits also refer to the Four Worlds of the Qabalists thus:—

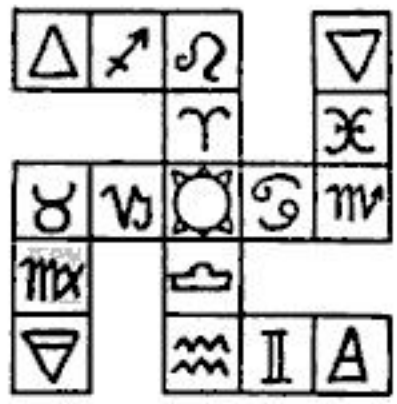
Sceptres to	Atziluth
Cups	Briah
Swords	Yetzirah
Pentacles	Assiah

Éléments sous droits d'auteur

The Honours of the Tarot Pack are, as it were, the Vice-gerants of the Great Name, in the Qabalistic World to which each suit is referred. They also symbolise Father, Mother, Son, Daughter, Birth, Life, Death, Resurrection.

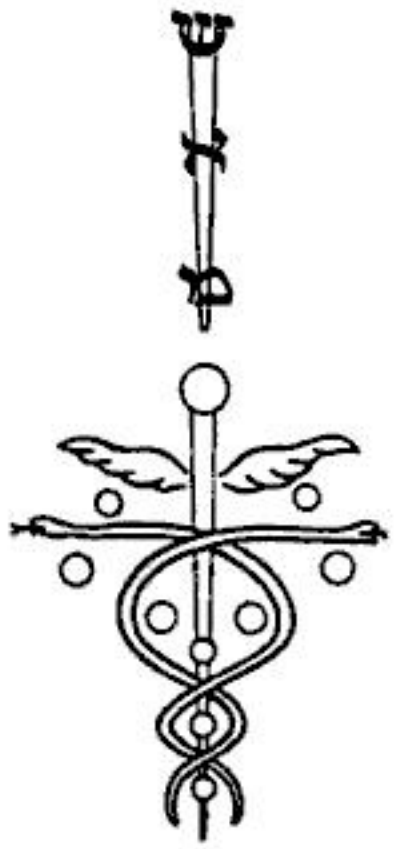
<131>

THE FYLFOT CROSS



The 17 Squares out of a square of lesser squares, refer to the *Sun* in the twelve Signs of the Zodiac and the Four Elements:

This form of the Caduceus of Hermes is that of the Three Mother Letters placed on one another thus:



The Caduceus has another meaning on the *Tree of Life.* The upper part wings touch *Chokmah* and *Binah:* These are the Three Supernals.

The Seven lower Sephiroth are embraced by the twin Serpents whose heads rest upon *Chesed* and *Geburah.*

<132> The meaning of *Luna* on the *Tree of Life* is thus:

In its increase it embraces the side of Mercy; in its decrease the side of Severity, and at the full, it reflects the *Sun of Tiphareth.*

<133>

MEDITATION

Let the Theoricus practise the Moon Breath, while saying mentally the word AUM: (Moon breath is through the left nostril only.)

Let him meditate upon the waxing and waning crescents, while visualising a silver crescent upon an indigo background.

Let him now call before his mind the Signs of the Airy Triplicity ♊ ♎ ♒ and enclosed in these, let him meditate upon the numbers nine and five and therewith the forms of the Pentagram and Pentangle.

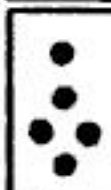
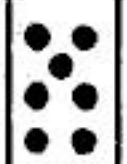
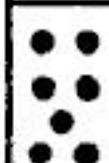
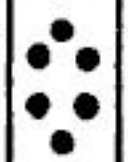
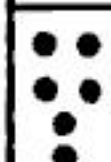
Let him now rise in imagination above the mineral world into the world of trees and flowers and identify himself in love and sympathy with the Powers of the Elements behind these.

Let him realise the mental world where mind rules over matter, and let him meditate upon the ideas of appearance and reality.

Éléments sous droits d'auteur

<135> FOURTH KNOWLEDGE LECTURE

The Figures of Geomancy and Their Zodiacal Attributions

	Puer	♈		Puella	♎
	Amissio	♉		Rubeus	♏
	Albus	♊		Acquisitio	♐
	Populus	♋		Carcer	♑
	Via	♋		Tristitia	♒
	Fortuna Major	♌		Laetitia	♓
	Fortuna Minor	♌		Caput Draconis	☊
	Conjunctio	☍		Cauda Draconis	☋

Éléments sous droits d'auteur

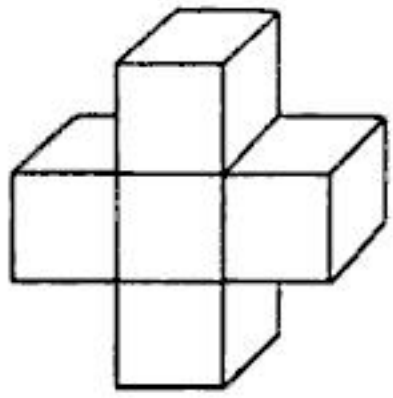
<136> The numbers and lineal figures appropriate to the planets are:

Saturn	3	Triangle
Jupiter	4	Square
Mars	5	Pentagram
Sun	6	Hexagram
Venus	7	Heptagram
Mercury	8	Octagram
Moon	9	Enneagram

THE MAGICAL SQUARES OF THE PLANETS are formed of the squares of the number of the planet, arranged so as to yield the same number each way. The number of the sum of each column of figures and the number of the total of all the numbers of the square, are also numbers especially attached to the Planet. Thus the number of the Planet SATURN is 3, square 9, sum of all columns vertical, horizontal and diagonal 15; total sum of all numbers, 45.

These numbers are then formed into Divine and Spirit Names, as is demonstrated in that section of this book dealing with sigils.

<137> THE SOLID GREEK CUBICAL CROSS, the Admission Badge for the Path of Tau, is composed of 22 squares, answering to the 22 letters of the Hebrew Alphabet.



THE SOLID TRIANGLE OR TETRAHEDRON, or Pyramid of Fire, the Admission Badge for the Path of Shin, represents the Simple Fire of Nature and the Latent or Hidden Fire.



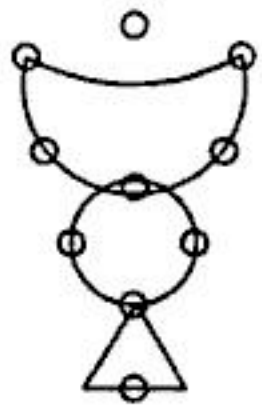
The three upper triangles refer to Fire — Solar, Volcanic and Astral, while the lowest or basal triangle represents the latent heat.

THE GREEK CROSS of 13 Squares, the Admission Badge for the Path of Resh, is referred to the Sun in the Twelve Signs of the Zodiac, and also in the midst of the Four Elements.

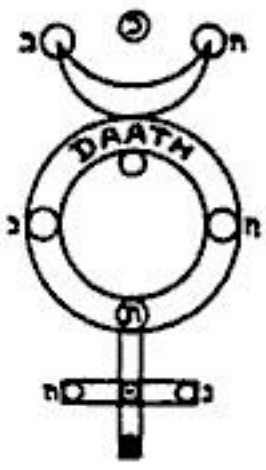


<138> THE CUP OF STOLISTES, the Admission Badge to the Grade of ⑨ = [8], is thus referred to the Tree of Life. It embraces nine of the Sephiroth, exclusive of *Kether*.

Éléments sous droits d'auteur



Yesod and *Malkuth* are referred to the triangle below, the former to the apex, the latter to the base. Like the Caduceus, it further represents the Three Elements: Water, Fire and Air. The Crescent refers to the Waters Above the Firmament, the sphere to the Firmament, and the basal triangle to the consuming Fire, which is opposed to the Fire symbolised by the upper part of the Caduceus.



THE SYMBOL of MERCURY on the Tree of Life Enbraces all but *Kether*. The horns spring from *Daath* (Knowledge) which is not, properly speaking, a Sephira, but rather a conjunction of *Chokmah* and *Binah*.

<139>

ATTRIBUTION OF THE TAROT TRUMPS

Path	*No.*	*Tarot Trump*	*Letter*	*Symbol*
11	0	The Foolish Man	א	♙
12	1	The Juggler	ב	☿
13	2	The High Priestess	ג	☽
14	3	The Empress	ד	♀
15	4	The Emperor	ה	♈
16	5	The Hierophant	ו	♉
17	6	The Lovers	ז	♊
18	7	The Chariot	ח	♋
19	8	Strength (Justice)	ט	♌
20	9	The Hermit (Prudence)	י	♍
21	10	The Wheel of Fortune	כ	♃
22	11	Justice (Strength)	ל	♎
23	12	The Hanged Man	מ	♆
24	13	Death	נ	♏
25	14	Temperance	ס	♐
26	15	The Devil	ע	♑
27	16	Tower Struck by Lightning	פ	♂
28	17	The Star	צ	♒
29	18	The Moon	ק	☽
30	19	The Sun	ר	☉
31	20	Last Judgment	ש	△
32	21	The Universe.	ת	♄

Éléments sous droits d'auteur



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12. The Hanged Man=The Severity of Splendour. Execution of Judgment. Mars acting through Water upon Mercury.
13. Death=The Sovereignty and result of Victory. Sol acting through Scorpio upon Venus, or Osiris under the destroying power of Typhon afflicting Isis.

<143> 14. Temperance=The Beauty of a firm Basis. The Sovereignty of Fundamental Power. Sol acting through Sagittarius upon Luna.

15. The Devil=The Sovereignty and Beauty of Material (and therefore false) splendour. Sol acting through Capricorn upon Mercury.
16. The Tower=The Victory over Splendour. Venus acting through Mars upon Mercury. Avenging force.
17. Star=The Victory of Fundamental Strength. Venus acting through Aquarius upon Luna. Hope.
18. Moon=The Victory of the Material. Venus acting through Pisces upon the Cosmic Elements, deceptive effect of the apparent power of Material Forces.
19. Sun=The Splendour of the Material World. Mercury acting through the Sun upon the Moon.
20. Judgment=The Splendour of the Material World. Mercury acting through Fire upon the Cosmic Elements.
21. Universe=The Foundation of the Cosmic Elements and of the Material World. Luna acting through Saturn upon the Elements.

<144> THE GARDEN OF EDEN BEFORE THE FALL

This diagram is described in the Practicus Ritual. It shows in a glyph the teaching proper to the Practicus on entering the Sephirah HOD which he has reached by the Paths of SHIN and RESH from MALKUTH and YESOD respectively.

At the summit are the THREE SUPERNAL SEPHIROTH summed up into ONE—AIMA ELOHIM, the Mother Supernal—The Woman of the Apocalypse (Chap. 12) clothed with the SUN, the MOON under her feet, and on her head the Crown of Twelve Stars.

It is written 'So the Name JEHOVAH is joined to the Name ELOHIM, for JEHOVAH planted a Garden Eastward in Eden.'

From the Three Supernals follow the other Sephiroth of THE TREE OF LIFE. Below the TREE, proceeding from MALKUTH is THE TREE OF KNOWLEDGE of GOOD AND of EVIL which is between the Tree of Life and the World or Assiah or Shells, represented by the Coiled Up DRAGON with Seven Heads and Ten Horns—being the Seven Infernal Palaces and the Ten Averse Sephiroth. (These are described in the text of the Rituals but are not read to the Candidate at his Grade. When studying this diagram, these descriptions should be looked up, but they are not required for the exam.)

The River NAHER flows forth from the Supernal Eden and in DAATH it is divided into Four Heads:—

PISON: Fire—flowing to GEBURAH where there is Gold.

<145> GIHON: Water—the Waters of Mercy, flowing into CHESED.

HIDDIKEL: Air—flowing into TIPHARETH.

PHRATH (Euphrates): Earth — flowing into MALKUTH.

Éléments sous droits d'auteur

It is written "In DAATH the Depths are broken up and the Clouds drop down dew."

The word *Naher* has the meaning 'perennial stream'—'never failing waters' as opposed to other words meaning Torrent or Brook.

The River going out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal proceeding from the Throne, on either side of the Tree of Life, bearing all manner of Fruit.

Thus the Rivers form a Cross and on it The GREAT ADAM, the SON who is to rule the Nations, was extended from TIPHARETH and his arms stretch out to GEBURAH AND GEDULAH, and in MALKUTH is EVE, supporting with her hands the TWO PILLARS.

<146> ON THE GENERAL GUIDANCE AND PURIFICATION OF THE SOUL

Learn first, O Practicus of our Ancient Order, that true Equilibrium is the basis of the Soul. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

Know then that as Man is born into this world amidst the darkness of Nature and the strife of contending forces, so must his first endeavour be to seek the Light through their reconciliation. Thus, thou who hast trial and trouble of this life, rejoice because of them, for in them is strength, and by their means is a pathway opened unto that Light Divine.

How should it be otherwise, O man, whose life is but a day in Eternity, a drop in the Ocean of Time? How, if thy trials were not many, couldst thou purge thy soul from the dross of Earth?

Is it but now that the higher life is beset with dangers and difficulties; hath it not been ever thus with the Sages and Hierophants of the Past? They have been persecuted and reviled, they have been tormented of men, yet through this has their glory increased. Rejoice, therefore, O Initiate, for the greater thy trial, the brighter thy triumph. When men shall revile thee and speak against thee falsely, hath not the Master said "Blessed art thou." Yet, O Practicus, let thy victories bring thee not vanity, for with increase of knowledge should come increase of wisdom. He who knows little, thinketh he knows much; but he who knoweth much hath learned his own ignorance. Seest thou a Man wise in his own conceit? There is more hope of a fool than of him.

<147> Be not hasty to condemn other's sin. How knowest thou that in their place thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself? Be thou well sure of this, that in slander and self-righteousness is sin. Pardon therefore the sinner, but encourage not the sin. The Master condemned not the adulterous woman, but neither did he encourage her to commit the sin.

Thou therefore who desirest magical gifts, be sure that thy soul is firm and steadfast, for it is by flattering thy weakness that the Evil One will gain power over thee. Humble thyself before thy God, yet fear neither man nor spirit. Fear is failure and the forerunner of failure; and courage is the beginning of virtue. Therefore fear not the Spirits, but be firm and courteous with them, for thou hast no right either to despise or to revile them, and this too may lead thee into sin. Command and banish the Evil ones. Curse them by

Éléments sous droits d'auteur

the Great Names of God, if need be; but neither mock nor revile them, for so assuredly thou wilt be led into error.

A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind. His actions affect not himself only, but also those with whom he is brought into contact, either for good or for evil.

Neither worship nor neglect the physical body, which is thy temporary connection with the outer and material world. Therefore let thy mental equilibrium be above disturbances by material events. Restrain the animal passions and nourish the higher aspirations; the emotions are purified by suffering.

Do good unto others for God's sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long
<148> for thine ears to be tickled by expressions of gratitude. Remember that unbalanced force is evil, that unbalanced severity is but cruelty and oppression, but that also unbalanced Mercy is but weakness which would allow and abet evil.

True prayer is as much action as Word; it is Will. The Gods will not do for man what his Higher Powers can do for himself, if he cultivate Will and Wisdom. Remember that this Earth is but an atom in the Universe, and thou thyself but an atom thereon. And that even couldst thou become the God of this Earth whereon thou crawlest and grovellest, thou wouldst even then be but an atom and one among many. Nevertheless, have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject spiritual truth, but every sin and act leaveth its effect.

To obtain magical Power, learn to control thought. Admit only true ideas which are in harmony with the end desired, and not every stray and contradictory idea that presents itself. Fixed thought is a means to an end; therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of the thought, and therefore it hath been said that "the thought of foolishness is sin." Thought therefore is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do? Therefore, as has been already said, establish thyself firmly in the Equilibrium of Forces, in the centre of the cross of the elements, that Cross from whose centre the creative word issued in the birth of the dawning universe.

As it was said unto thee in the Grade of Theoricus: "Be thou
<149> 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.

For wert thou to summon the Gnomes to pander to thy avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure creatures of God's creation to fill thy coffers and to satisfy thy lust for Gold? Wouldst thou defile the Spirits of driving Fire to

Éléments sous droits d'auteur

serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Water to pander to thy lust and debauchery? Wouldst thou force the Spirits of the evening breeze to minister to thy folly and caprice?

Know that with such desires thou canst but attract the evil and not the good, and in that can the evil will have power over thee.

In true religion there is no sect. Therefore take heed that thou blaspheme not the name by which another knoweth his God for if thou doest this thing in Jupiter, thou wilt blaspheme YHVH; and in Osiris YEHESHUAH.

"Ask of God and ye shall have,
Seek and ye shall find.
Knock, and it shall be opened unto you."

<150> THE GARDEN OF EDEN AFTER THE FALL

This diagram is described in the Philosophus Ritual. It shows in a glyph the teaching proper to a Philosophus on entering the Sephirah NETZACH which he has reached by the Three Paths of QOPH, TZADDI, AND PEH from the SEPHIROTH—MALKUTH, YESOD and HOD respectively.

The Great Goddess EVE, being tempted by the fruits of the TREE OF KNOWLEDGE whose branches tend upwards to the seven lower Sephiroth, but also downward to the Kingdom of Shells, reached down to them and the two pillars were left unsupported.

Then the Sephirotic Tree was shattered. She fell and with her fell the Great ADAM. And the Great Red Dragon arose with his seven heads and ten horns, and EDEN was desolated—and the folds of the Dragon enclosed MALKUTH and linked it to the Kingdom of the Shells.

And the heads of the Dragon rose into the seven lower Sephiroth, even up to DAATH at the feet of Aima Elohim.

Thus were the four Rivers of EDEN desecrated and the Dragon Mouth gave forth the Infernal Waters in DAATH—and this is LEVIATHAN, The Piercing and Crooked Serpent.

But TETRAGRAMMATON ELOHIM placed the Four Letters YHVH of the NAME and the Flaming Sword of the Ten Sephiroth between the devastated Garden and the Supernal Eden, that this should not be involved in the Fall of ADAM.

<151> And it became necessary that a Second Adam should arise to restore the System, and thus, as ADAM had been spread on the Cross of the Four Rivers, so the Second ADAM should be crucified on the Infernal Rivers of the four armed Cross of DEATH—yet to do this He must descend into the lowest, even MALKUTH the Earth, and be born of her. (Psalm 74. 'Thou breakest the Heads of Leviathan in pieces.')

And 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. (Genesis, 36:31 to 43. Chronicles 1: 43 to 54.)

NOTE: The Edomites were the descendants of Esau who sold his birthright. Their Kings came to symbolise unlawful and chaotic forces.

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<153> FIFTH KNOWLEDGE LECTURE

AZOTH is a word formed from the initial and final letters of the Greek, Latin and Hebrew Alphabets thus:—A and Z, Aleph and Tau, Alpha and Omega. It is used with various meanings by different writers but generally signifies *Essence.*

The following names occur in Qabalistic writings:—

AIN—the Negative	אין	(Nothing—Not)
AIN SOPH	אין סוף	(Limitless)
AIN SOPH AUR	אין סוף אור	(The Limitless Light)

These are the Veils of the Negative Existence depending from Kether. ARIK ANPIN אריך אנפין—MACROPROSOPUS or The Vast Countenance is a title of Kether, and another of its titles is the Ancient of Days, AATIK YOMIN עתיק יומין

Kether or the Vast Countenance emanates first as ABBA, the Supernal Father, and AIMA the Supernal Mother.

ABBA אבבא The Supernal Father is referred to YOD of Tetragrammaton, and

AIMA אימא The Supernal Mother is referred to HEH.

ELOHIM אלהים is a name given to these two Persons united.

As Elohim they become the parents of THE SON ZAUIR
<155> ANPIN זאיר אנפין, also called MICROPROSOPUS or the LESSER COUNTENANCE.

ABBA is referred to YOD and the Sephira CHOKMAH. AIMA is referred to HEH and the Sephirah BINAH. ZAUIR ANPIN is referred to the six Sephiroth—Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod, and of these especially to TIPHARETH.

MALKAH מלכה The Queen, and KALAH כלה The Bride are titles of MALKUTH considered as the Spouse of Zauir Anpin, the Microprosopus.

The Letters of the Name YHVH contain these meanings, thus:—

YOD is referred to ABBA.	HEH to AIMA.
VAU to ZAUIR ANPIN.	HEH (final) to MALKAH.

These Letters are also referred to the Four Worlds and the Four Suits of the Tarot thus:—

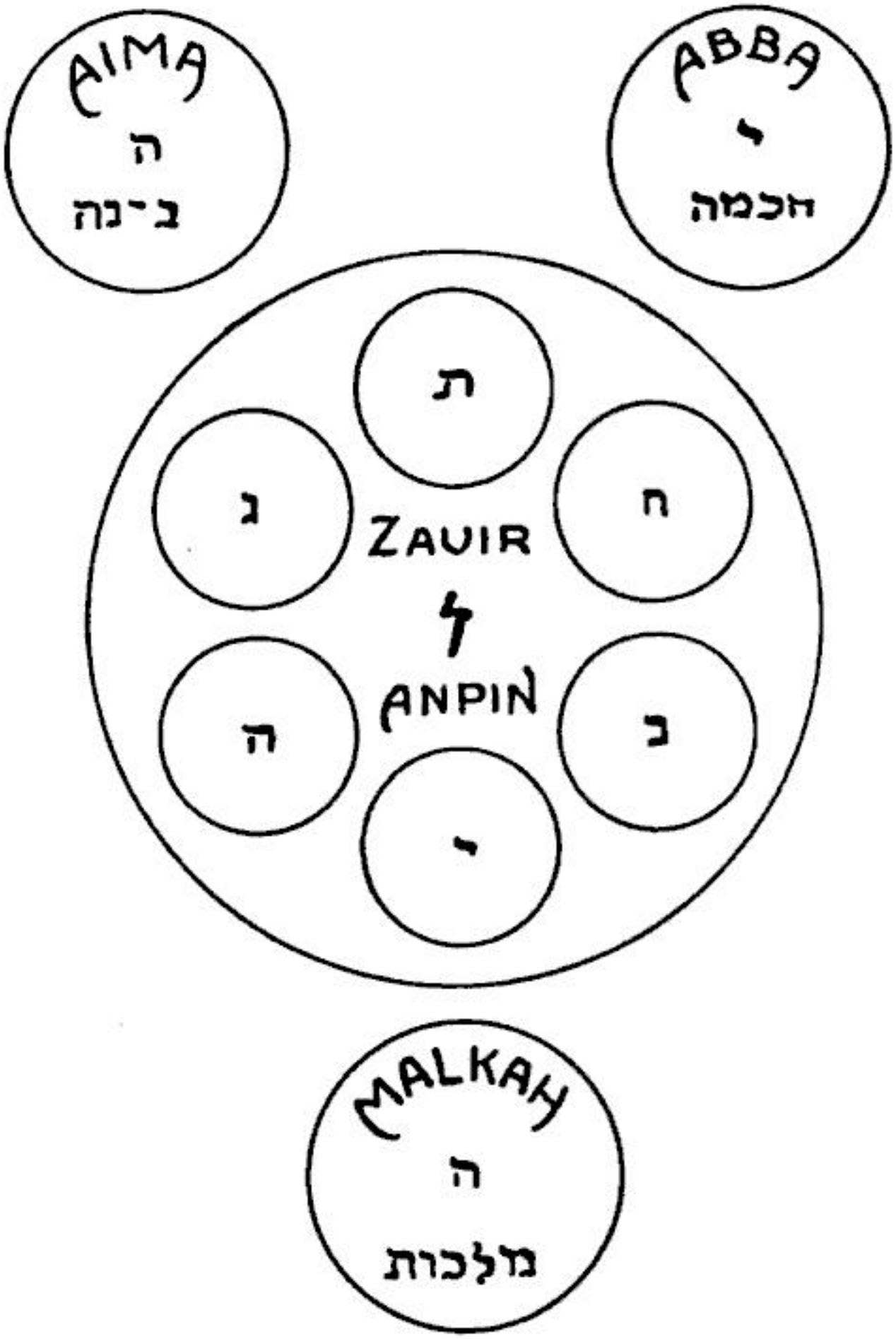
YOD	ATZILUTH	WANDS
HEH	BRIAH	CUPS
VAU	YETZIRAH	SWORDS
HEH (f)	ASSIAH	PENTACLES

In each of the Four Worlds are the Ten Sephiroth of that World, and each Sephirah has its own ten Sephiroth, making 400 Sephiroth in all — the number of the letter TAU, The Cross, The Universe, the Completion of all Things.

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TETRAGRAMMATON ON THE TREE



The Tarot is thus referred to The Tree of Life:

The Four Aces are placed on the Throne of Kether — the <156> remaining small cards of the suit desired on the respective Sephiroth, 2 on Chokmah, 3 on Binah, etc. The 22 *Trumps* are then

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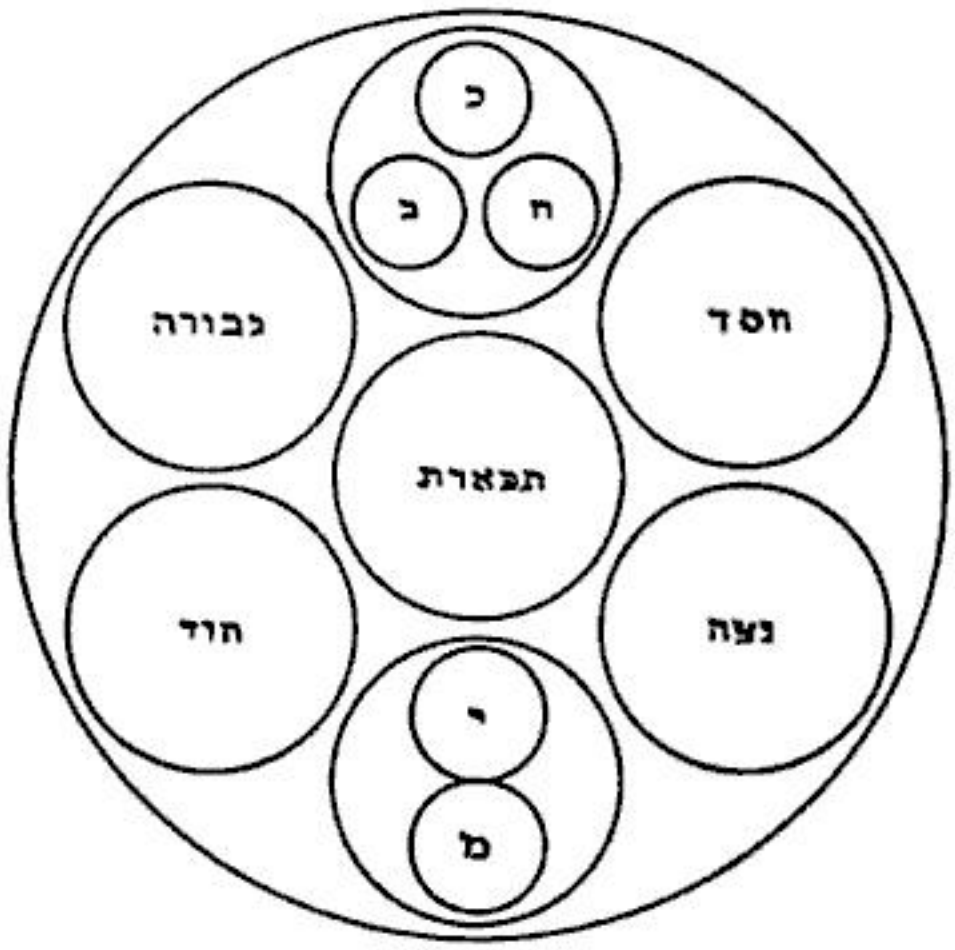
<163> TWO FURTHER ALCHEMICAL ATTRIBUTIONS TO THE TREE OF LIFE

1.	Kether	Mercury	The Metallic Root
2.	Chokmah	Salt	Lead
3.	Binah	Sulphur	Tin
4.	Chesed	Silver	Silver
5.	Geburah	Gold	Gold
6.	Tiphareth	Iron	Iron
7.	Netzach	Copper	Hermaphroditical Brass
8.	Hod	Tin	Brass
9.	Yesod	Lead	Mercury
10.	Malkuth	Mercury Philosophorum	Medicina Metallorum

THE QLIPPOTH ON THE TREE OF LIFE

1.	Kether	Thaumiel—The two contending Forces
2.	Chokmah	Ghogiel—The Hinderers
3.	Binah	Satariel—The Concealers
4.	Chesed	Agshekeloh—The Breakers in Pieces
5.	Geburah	Golohab—The Burners
6.	Tiphareth	Tagiriron—The Disputers
7.	Netzach	Gharab Tzerek—The Ravens of Death
8.	Hod	Samael—The Liar or Poison of God
9.	Yesod	Gamaliel—The Obscene Ones
10.	Malkuth	Lilith—Queen of the Night and of Demons

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The Seven Palaces attributed to the Ten Sephiroth

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Divine and Angelic Names

Sign	Name in Hebrew	Divine Name	Arch-angel	Angel	Angel ruling the House corresponding	Decan	Angel ruling Decan	Angel ruling Quinance
<171>								והואל
						♂	חור	דניאל
♈	מלח	יהוה	מלכידאל	שרתיאל	איאל			תחשיה
						☉	בתחמי	עמסיה
								ננאל
						♀	כנדר	ניתאל
								מבחיה
						☿	כדמרי	פויאל
♉	שור	יהוה	אסמואל	ארזיאל	מואל			נממיה
						☽	מנתראי	יילאל
								הרחאל
						♄	ימגנון	מעראל
								ומבאל
						♃	מגרש	יזעאל
♊	תאומים	יהה	אסבריאל	סראיאל	ניאל			ענואל
						♂	שנרני	מוזיאל
								חסביה
						☉	ביתור	מנקאל
<172>								אישאל
						♀	מתראוש	חבויה
♋	סרטן	הוה	מוריאל	סביאל	כשאל			ראותאל
						☿	רהדע	יבמיה
								חייאל
						☽	אלינביר	מומיה
								והויה
						♄	לומנהר	יליאל
♌	אריה	הויה	ורכיאל	שרשיאל	עואל			סיטאל
						♃	זחעי	עלמיה
								מהשיה
						♂	מוזבה	ללהאל
								אאיה
						☉	אנגאורה	כהתאל
					ויאל			חזיאל
♍	בתולה	והוה	המליאל	שלתיאל		♀	ראשהוה	אלדיה
								לאויה
						☿	מספר	תהעיה
<173>								יזלאל
						☽	סרסני	מבהאל
					יהאל			הריאל
♎	מאזנים	והיה	זוריאל	חדקיאל		♄	מהרנץ	הקמיה
								לאויה
						♃	שהריר	כליאל
								לוויה
						♂	בטוץ	פחליה
♏	עקרב	והוה	ברכיאל	מאיציאל	סומול			נלכאל
						☉	ניגרזהר	ייאל
								סלהאל
						♀	נתרזריאל	התויה
								נתהיה
						☿	משרית	האאיה
♐	קשת	ויהה	ארוכיאל	סמקיאל	סיעמאל			ירהאל
						☽	והרין	שאהיה
								רייאל
						♄	אבוהא	אומאל
<174>								לכבאל
						♃	ממנין	חשריה
♑	גדי	ויהו	הנאל	פרימיאל	כשניעה			יחזיה
						♂	יסיסיה	לתחזיה
								בוקיה
						☉	יסגיבהזיאל	סנהאל
								אניאל
						☿	סססם	חעמיה
♒	דלי	והוה	כאסבריאל	צכסקיאל	אנסואל			רחשאל
						♀	אברהן	ייאל
								חהוהאל
						☽	נחזריאל	מוכאל
								וליה
						♄	בחלמי	ילהיה
♓	דגים	והוה	אסניציאל	וכביאל	פשיאל			סאליה
						♃	אוהן	עריאל
								עשליה
						♂	סמריף	סיהאל

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times and then relax completely into a chair. Allow all your muscles to go limp and let your breath out to the last gasp. Do the whole process three times, if necessary. It is designed to stimulate the solar plexus which is the heart of the nervous system which governs emotion.

Another good exercise is to say the Deity Names aloud. Take a deep breath and say them softly, smoothly and slowly, imagining the while that your voice travels out to the confines of the Universe. This can be done in conjunction with the Pentagram Ritual.

5. The Tree of Life in the Aura. In the aura which interpenetrates and surrounds our physical bodies, we are to build up a replica of the Tree of Life. The Pillar of Severity is on our right side, the Pillar of Mercy on our left, and the Pillar of Benificence in our midst.

THE MIDDLE PILLAR EXERCISE

It is best to build up the Middle Pillar first. To do this stand up and raise yourself in imagination to your Kether—a brilliant light above your head. Imagine this light descending to Daath, at the nape of your neck, and thence to Tiphareth in your heart where it glows like sunlight and whence it radiates into the other Sephiroth. From Tiphareth the light goes to Yesod in the region of the hips, and thence to Malkuth in which your feet are planted. Having made a clear image of the Middle Pillar, you can then establish the other Sephiroth by vibrating the Deity Names. This can be done as
<181> an alternative to the Pentagram Ritual as a preparation for meditation.

1. Imagine yourself standing in the Temple, facing West. The Black Pillar of Severity will be on your right—the White Pillar of Mercy on your left. You will make the Middle Pillar as you stand between them.

2. Imagine now that the Black Pillar is reflected in your right side—the White Pillar in your left.

3. Take a deep breath and raise your consciousness to your Kether above your head and vibrate the Name EHEIEH—which means I am. Imagine the Light flowing down through Daath (at the nape of your neck) to Tiphareth.

4. In the same manner, establish Yesod in the name SHADDAI EL CHAI, and Malkuth in the Name ADONAI HA-ARETZ.

5. Make the Qabalistic Cross to indicate that you have called down the Light of your Kether and balanced it in your aura. Then let your imagination dwell on the aura and see it oval and clear, pulsating with the glow from Tiphareth.

If you are called to see anyone who is ill, who is depressed, or who has a depressing effect on you, you should do this exercise beforehand. In the case of the person who has a depressing effect on you, you may also imagine that your aura is hardened at the edge so that they are unable to penetrate it, and so deplete you of vitality (which is generally what such sensations mean).

In all these practices it is well to remember that 'Strength is in Silence.' If you talk about them, save to your Chief, or if you try to analyse their
<182> effects, you will not benefit by them. Try them with simple faith and

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of them.

<188> As he thus traverses the long road to dispassionate self-knowledge, and no longer has to waste energy in doing battle for and indulging wounded feelings in defence of a totally false idea of himself, he is led to meditate on the varied symbols of the cross, and from this to contemplate the Crucified One, revealed to the West as Jesus of Nazareth.

This life and the sayings of Jesus given in the Meditation should be studied and pictured in the mind.

The mind must be taught to die to useless churnings over past things and vain apprehensions about future things. This is difficult, for human phantasies die hard, but once the effort is made, however transient the result, it becomes easier with time to replace wasteful thoughts with those that cluster round a powerful symbol of eternal truth.

As the time for the ⑤ = [6] Ceremony approaches, the Aspirant should withdraw as far as may be from externals that these symbols may work in his mind.

He will find them waiting on the threshold of his mind ready to tell their story as he walks about or is occupied in mechanical tasks. Once a place has been made for them no 'time' is required to develop them. They grow in the waste places.

Definite times, too should be set aside for Meditation wherein ideas may be formulated as far as possible.

<189> Before going to sleep, the Aspirant should do the Pentagram Ritual and impress on his mind that he must recall on waking any teaching that has been given him in dream or vision. This may be assisted, if on waking, he calls before his mind the Sun rising, thinly veiled in clouds.

This should be done at least the week preceding the Grade.

The Ceremony will be a true initiation for the Aspirant only in so far as he has prepared himself to receive it.

Like a word, it is a symbol, the communication of whose essence depends on the understanding and experience of the recipient.

<190> MEDITATION

LET THE ASPIRANT meditate upon the Cross in its various forms and aspects as shown in the Admission Badges throughout the Grades.

Let him consider the necessity and prevalence of sacrifice throughout nature and religion.

Let him realise the saying of the Master 'Whosoever shall save his life shall lose it, and whosoever shall lose his life shall save it.'

'Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.'

Let him endeavour to realise his own place and relative importance in the Universe, striving to stand outside himself and allowing only such claims as he would allow to another.

Let him carefully abstain from talking of himself, his feelings or

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The beams of *Geburah* and *Tiphareth* meet in *Hod* and thence arises in *Hod* a brilliant pure and flashing orange tawny. And the Sphere of its Operation is that of *Kokab*, the stellar light, bestowing elegance, swiftness, and scientific knowledge and art, and constancy of speech, and it ruleth the sphere of the action of the planet Mercury. And *Elohim Tzabaoth* is also a God of Hosts and of Armies, of Mercy and of Agreement, of Praise and Honour, ruling the Universe in Wisdom and Harmony. And its Archangel is *Michael*, the Prince of Splendour and of Wisdom, and the Name of Order of Angels is *Beni Elohim*, or Sons of the Gods, who are also called the Order of Archangels.

The beams of Chesed and Geburah meet in *Yesod* and thence
<197> ariseth in *Yesod* a brilliant deep violet-purple or puce, and thus is the third Triad completed. And the sphere of its operation is that of *Levanah*, the Lunar beam, bestowing change, increase and decrease upon created things and it ruleth the Sphere of Action of the Moon and the nature of mankind. And *Shaddai* is a God who sheddeth benefits, Omnipotent and Satisfying, and *Al Chai* is the God of Life, the Living One. Its Archangel is *Gabriel* the Prince of Change and Alteration. And the name of the Order of Angels is *Kerubim* or Kerubic ones who are also called the Order of Angels.

And from the rays of this Triad there appear three colours in *Malkuth* together with a fourth which is their synthesis. Thus from the orange tawny of Hod and the green nature of Netzach, there goeth forth a certain greenish 'citrine' colour, yet pure and translucent withal. From the orange tawny of Hod mingled with the puce of Yesod there goeth forth a certain red russet brown, 'russet' yet gleaming with a hidden fire. And from the green of Netzach and the puce of Yesod there goeth forth a certain other darkening green 'olive' yet rich and glowing withal. And the synthesis of all these is a blackness which bordereth upon the Qlippoth.

Thus are the colours of the Sephiroth completed in their feminine or Rainbow scale.

Moreover, though the Tree of Life operates through all the Ten Sephiroth, yet it is referred in a special manner to Tiphareth. Also, though the branches of the Tree of Knowledge of Good and Evil stretch into the seven lower Sephiroth and downwards into the Kingdom of Shells, yet it
<198> is referred especially unto Malkuth. Similarly with Netzach and Hod, the right and left columns of the Sephiroth are referred respectively thereto.

In Malkuth, *Adonai ha-Aretz* is God, the Lord and King, ruling over the Kingdom and Empire which is the Visible Universe.

And *Cholem Yesodoth* the Breaker of Foundations, (or *Olam Yesodoth*—the World of the Elements) is the Name of the Sphere of Operation of Malkuth which is called the Sphere of the Elements from which all things are formed, and its Archangels are three:—*Metatron*, the Prince of Countenance reflected from Kether, and *Sandalphon*, the Prince of Prayer (feminine), and *Nephesch ha Messiah*, the Soul of the Reconciler for Earth. And the Order of Angels is *Ashim* or Flames of Fire, as it is written 'Who maketh his Angels Spirits and his Ministers as a flaming Fire,' and these are also called the Order of Blessed Souls, or of the Souls of the Just made Perfect.

(Note the Three Archangels attributed to Malkuth with reference to Christian symbolism in regard to Our Father, Our Lady, and Our Lord.)

The following table consists of a classification of the scales of colour in each of the Four Worlds. The numbers 1-10 refer to the Sephiroth, and those from 11-32 inclusive to the Paths.

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THE FOUR COLOUR SCALES

YOD—FIRE	HEH—WATER	VAU—AIR	HEH (final) EARTH
King Scale (Atsiluth)	Queen Scale (Briah)	Emperor or Prince (Yetsirah)	Empress or Knave (Assiah)
Wands	Cups	Swords	Pentacles
1 Brilliance	White Brilliance	White Brilliance	White flecked gold
2 Soft Blue	Grey	Bluish Mother of pearl	White flecked red, blue, yellow
3 Crimson	Black	Dark Brown	Grey flecked pink
4 Deep Violet	Blue	Deep Purple	Deep azure flecked yellow
5 Orange	Scarlet-red	Bright Scarlet	Red flecked black
6 Clear pink rose	Yellow (gold)	Rich Salmon	Gold amber
7 Amber	Emerald	Bright Yellow Green	Olive flecked gold
8 Violet-purple	Orange	Red Russet	Yellow-brown flecked white
9 Indigo	Violet	Very Dark purple	Citrine flecked azure
10 Yellow	Citrine, olive, russet, black	4 colours fl. gold	Black rayed yellow
11 Bright-pale yellow	Sky-blue	Blue-emerald green	Emerald flecked gold
12 Yellow	Purple	Grey	Indigo-rayed violet
13 Blue	Silver	Cold Pale Blue	Silver rayed sky-blue
14 Emerald Green	Sky Blue	Early Spring Green	Bright rose of cerise rayed pale yellow
15 Scarlet	Red	Brilliant Flame	Glowing Red
16 Red Orange	Deep Indigo	Deep warm olive	Rich Brown
17 Orange	Pale Mauve	New yellow	Reddish grey inclined to mauve
18 Amber	Maroon	Rich bright Russet	Dark greenish-brown
19 Greenish-Yellow	Deep Purple	Grey	Reddish-amber
20 Yellowish-Green	Slate Grey	Green Grey	Plum Colour
21 Violet	Blue	Rich Purple	Bright blue rayed Yellow
22 Emerald-Green	Blue	Deep blue green	Pale Green
23 Deep blue	Sea-Green	Deep olive green	White flecked purple like mother of pearl
24 Green-blue	Dull brown	Very dark Brown	Livid Indigo brown-black-beetle
25 Blue	Yellow	Green	Dark vivid-blue
26 Indigo	Black	Blue black	Cold-dark-grey near black
27 Scarlet	Red	Venetian Red	Bright red rayed azure or emerald
28 Violet	Sky blue	Bluish Mauve	White tinged purple
29 Ultra Violet Crimson	Buff flecked silver-white	Light translucent Pinkish brown	Stone Colour
30 Orange	Gold yellow	Rich amber	Amber rayed red
31 Glowing scarlet-Orange	Vermillion	Scarlet flecked gold	Vermillion flecked crimson and Emerald
32 Indigo	Black	Blue black	Black rayed blue
31 Citrine, olive, russet black	Amber	Dark Brown	Black and yellow
32 White, merging Grey	Deep purple (nearly black)	7 prismatic colours. violet outside	White, red, yellow, blue black (outside)
Daath Lavender	Grey White	Pure Violet	Grey flecked gold

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<203> **THE MICROCOSM—MAN**

Thou shalt know that the whole Sphere of Sensation which surroundeth the whole physical body of a man is called "The Magical Mirror of the Universe." For therein are represented all the occult forces of the Universe projected as on a sphere, convex to the outer, but concave to man. This sphere surroundeth the physical body of a man as the Celestial Heavens do the body of a Star or a Planet, having their forces mirrored in its atmosphere. Therefore its allotment or organization is the copy of that Greater World or Macrocosm. In this "Magical Mirror of the Universe," therefore, are the Ten Sephiroth projected in the form of the Tree of Life as in a solid sphere. (See also the Astronomic view of the Tarot in Part Eight.)

A man's physical body is within the Ten Sephiroth projected in a sphere. The divisions and parts of the body are formed from the Sephiroth of the Tree of Life, thus.

Kether is *above* the Crown of the Head, and represents a crown which indeed is powerful, but requires one worthy to wear it. In the crown of the head is placed the faculty of Neschamah, which is the power of Aspiration unto that which is beyond. This power of Neschamah is especially attributed unto the Supernal Triad in Assiah, of which there are three manifestations which are included in the general concept, Neschamah.

From Chokmah and Binah are formed the sides of the brain and head. Therein exist the intellectual faculties of Wisdom and Understanding, shining into and illuminating their inferior, the Ruach. They are the mansions of the practical administration of the intellect, whose physical shewing forth is by reflection in Ruach. In the Magical Mirror of the Universe, or the Sphere of Sensation, Man is placed between four pillars of the Tree of Life as projected in a sphere. These keep their place and *move not*. But the Man himself places in his Sphere of Sensation
<204> that point of the Zodiac which ascended at the moment of his birth and conception (for the same degree of the Zodiac ascendeth at both, otherwise the birth could not take place). That is to say that at those times the same degree of the Zodiac is ascending in the East of the Heavens of the Star whereon he is incarnated. Thus doth he remain during that incarnation facing that particular point in his sphere of sensation. That is to say, this sphere *doth not revolve* about the physical body.

From Chesed and Geburah are formed the arms. Therein exist the faculties of operative action, wherefore at their extremities are the symbols of the Four Elements and the Spirit, thus:—

Thumb	Spirit
3rd Finger	Fire
Index Finger	Water
Little Finger	Air
Second Finger	Earth

The arms are the manifestors of the executive power of the Ruach, and therein are the faculties of touch strongly expressed.

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From Tiphareth is formed the trunk of the body, free from the
<205> members, and therein as in a receptacle of influences are situated the vital organs.

The blood is Spirit mingled with and governing the watery principle. The lungs are the receptacles of Air which tempereth the blood as the wind doth the waves of the sea—the mephitic impurities of the blood in its traversal of the body requiring the dispersing force of the Air, even as the sea, under a calm, doth putrify and become mephitic.

The heart is the great centre of the action of Fire, lending its terrible energy as an impulse unto the others. Thence cometh from the fiery nature the red colour of the blood.

The part above the heart is the chief abode of the *Ruach*, as there receiving and concentrating the other expressions of its Sephiroth. This part is the central citadel of the body and is the particular abode of the lower and more physical will. The higher will is in the Kether of the body. For the higher will to manifest, it must be reflected into the lower will by Neschamah. This lower will is immediately potent in the lower membranes and thus, in the region about the heart, is the lower will seated like the King of the body upon its throne.

The concentration of the other faculties of the *Ruach* in and under the presidency of the Will, at the same time reflecting the administrative governance of Chokmah and Binah, is what is called the human con-
sciousness. That is, a reflection of two creative Sephiroth under
<206> the presidency of the Four Elements, or the reflection of *Aima* and *Abba* as the parents of the human Jehovah. But the human Neschamah *exists* only when the higher Will is reflected by the agency of aspiration from Kether into the lower body, and when the flaming letter Shin is placed like a crown on the head of Microprosopus. Thus only doth the human will become the receptacle of the higher Will and the action of Neschamah is the link therewith. The lower will is the human Jehovah—an angry and jealous God, the Shaker of the Elements, the manifestor in the life of the body. But illuminated by the higher Will, he becometh Yeheshuah, no longer angry and jealous, but the self-sacrificer and the Atoning and Reconciling One.

This as regards the action of the more physical man.

Unto this *Ruach* also are presented the reflections of the Macrocosmic Universe in the Sphere of Sensation. They surround the *Ruach* which, in the natural man, feeleth them but vaguely and comprehendeth them not. The faculties of the Earth are shown forth in the organs which digest and putrify, casting forth the impurities, even as the Earth is placed above the Qlipoth.

Thou wilt say, then, that the *Ruach* cannot be the reasoning mind, seeing that it reflecteth its reason from Chokmah and Binah—but it is the executive faculty which reasoneth, which worketh with and combineth the faculties reflected into it. The reasoning mind, therefore, is that which useth and combineth the Principia of Chokmah and Binah so that the parts of Chokmah and Binah which touch the *Ruach* are the initiators of the reasoning power. The reason itself is a process and but a simulacrum of the action of the higher Wisdom and Understanding. For the Air is not the Light—only the

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<207> translator of the Light. Yet without the Air, the operations of the Light could not so well be carried out. The word *Ruach*, Spirit, also meaneth Air. It is like a thing that goeth out thou knowest not whither, and cometh in thou knowest not whence.

'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit.'

This Air, the *Ruach*, permeateth the whole physical body but its concentrated influence is about the heart. Yet, were it not for the boundary force of Chokmah and Binah above, of the sphere of sensation surrounding it, and of Malkuth below, the *Ruach* could not concentrate under the presidency of the Name, and the life of the body would cease.

Thus far concerning the Ruach as a *whole*, that is, the action of the Will in Tiphareth.

From Netzach and Hod are formed the thighs and legs, and they terminate in the symbols of five, as do the arms; but they are not so moveable, owing to the effect of Malkuth. In them are placed the faculties of support and firmness and balance; and they show the more physical qualities of the *Ruach*. In them is the sustaining force of the *Ruach*. They are the affirmation of the Pillars of the Sephiroth, as answering to the Passive, the arms more answering to the two pillars which are Active. They are the columns of the Human Temple.

From Yesod are formed the generative and excretory organs, <208> and therein is the seat of the lower desires, as bearing more on the double nature of, on the one hand, the rejection of the Qlippoth, and on the other hand the simulacrum of the vital forces in Tiphareth. It is the special seat of the automatic consciousness. That is, not the Will, but the *simulacrum* of the Will in Tiphareth. Yesod is the lowest of the Sephiroth of the Ruach, and representeth "Fundamental Action." It therefore governeth generation. In Yesod is therefore the automatic consciousness or simulacrum of the Will. This automatic consciousness is to the Nephesch what the *Daath* action is to the *Ruach*. Thus, therefore, there being a simulacrum or reflection of the heart and vital organs in the parts governed by Yesod, if the consciousness of the Tiphareth be given unto this wholly, it shall pave the way for disease and death. For this will be a withdrawing of the vital forces of the Name, which are in the citadel of Tiphareth, to locate them in Yesod, which is a more easily attacked position. For the automatic consciousness is the translator of the Ruach unto the Nephesch.

From Malkuth is formed the whole physical body under the command and presidency of the Nephesch. The Nephesch is the subtle body of refined astral Light upon which, as on an invisible pattern, the physical body is extended. The physical body is permeated throughout by the rays of the Ruach, of which it is the material completion. The Nephesch shineth through the Material body and formeth the Magical Mirror or Sphere of Sensation. This Magical Mirror or Sphere of Sensation is an imitation or copy of the Sphere of the Universe. The space between the physical body and the <209> boundary of the sphere of Sensation is occupied by the ether of the astral world; that is to say, the container or recipient of the Astral

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sciousness, Tiphareth the Human Consciousness, and Yesod the Automatic Consciousness.

It is the Divine Consciousness because it is the only part of man
<215> which can touch the All-potent forces. Behind Yechidah are Angelic and Archangelic Forces of which Yechidah is the manifestor. It is therefore the Lower Genius or Viceroy of the Higher Genius which is beyond, an Angel Mighty and Terrible. This Great Angel is the Higher Genius, beyond which are the Archangelic and Divine.

Recall the Tiphareth clause of an Adeptus Minor: "I further solemnly promise and swear that with the divine permission I will from this day forward apply myself unto 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 to my Higher and Divine Genius, and that in this event, I will not abuse the great power entrusted unto me."

Note that this clause answereth unto Tiphareth, seeing that it is the Lower Will that must apply itself unto this work, because it is the King of the Physical Man. All the Shining Ones (whom we call Angels) are microcosms of the Macrocosm Yetzirah, even as Man is the microcosm of the Macrocosm of Assiah. All Archangelic forms are microcosms of the Macrocosm of Briah, and the Gods of the Sephiroth are consequently the Microcosms of the Macrocosm of Atziluth. Therefore apply this perfecting of the Spiritual Nature as the preparation of the Pathway for the Shining Light, the Light Divine.

The evil persona of a man is in the Sphere of the Qlippoth, and the devils
are the Microcosms of the Macrocosm of the Qlippoth. This evil per-
<216> sona hath its parts and divisions, and of it the part which toucheth the Malkuth of the Nephesch is its Kether. Tremble therefore at the evil forces which be in thy own evil persona. And as above the Kether of a Man are his Angelic and other forms, so below the Malkuth of the Evil Persona are awful forms, dangerous even to express or think of.

<217> TASK UNDERTAKEN BY THE ADEPTUS MINOR

This, then, is the task to be undertaken by the Adeptus Minor. To expel from the Sephiroth of the Nephesch the usurpation by the evil Sephiroth; to balance the action of the Sephiroth of the Ruach in those of the Nephesch. To prevent the Lower Will and Human Consciousness from falling into and usurping the place of the Automatic Consciousness. To render the King of the Body, the Lower Will, obedient to and anxious to execute the commands of the Higher Will, that he be neither a usurper of the faculties of the Higher, nor a sensual despot—but an Initiated Ruler, and an anointed King, the viceroy and representative of the Higher Will, because inspired thereby, in his Kingdom which is man. Then shall it happen that the Higher Will, i.e., the Lower Genius, shall descend into the Royal Habitation, so that the Higher Will and the Lower Will shall be as one, and the Higher Genius shall descend into the Kether of the Man, bringing with him the tremendous illumination of his Angelic Nature. And the Man shall become what is said of Enoch. "And

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Thus the Macrocosmic Universe is one vast infinite sphere containing so many and diverse infinite microcosmic forms, of which the perfect knowledge is only known unto the advanced Adept.

Also it shall here suffice to say that thou shalt make a distinction between the Four-handed race (the quadrumana, Apes and monkeys) which

<224> **be midway between Man and Beast and other animals. For they be neither the one or the other, but are the fallen and debased result of a most ancient magical effect to formulate a material and immediate link between the human and animal microcosms. This is elsewhere treated of, and it shall here be sufficient to say that they are *not* an *ascent*, from the beast unto the Man, but a mistaken magical fall from a man unto a beast. Anciently they were a terrible power upon this planet, as then having more of the man than of the animal, whereas now they have more of the animal than of Man. The ancient traditions of their primal conditions are preserved unto this day in the legends of ogres and, in certain records, cannibalism and its rites.**

Regarding the beasts, they are, for the most part, easily obsessed, and they have not the spiritual responsibility of the man. Their nature is not evil, but, following a natural law—seeing that man is head of the Assiatic creation—so the animal is higher than the vegetables or mineral. Also bear thou well in mind that the race of the transformers are given unto cruelty. Such are above all the race of creeping things. As Man hath his Ruach which is upright in the Tree of Life, so hath the beast his Ruach which is horizontal; as it is said: "The Ruach of a man which goeth upwards (i.e. directeth itself upwards), and the Ruach of the beast which goeth downwards (or crosswise) in the Earth." The Neschamah in the Beast is not. The beast consisteth of a Ruach and a Nephesch with a rudimentary Daath or Spiritual Consciousness. This Daath ever seeketh that which is beyond it and thence are beasts not responsible, but are submitted unto obsession, and herein is a great mystery. Man, therefore, is placed at the head of the beasts. Woe, woe, unto him if he teacheth their elementary Daath cruelty and injustice instead of mercy and justice. For the Man is a God unto the Beast, and the aspiration of the Beast is toward the Man,

<225> **and great is the office of the Beast, for he prepareth the foundation for the man. Man is responsible for creation, and since he was originally placed in creation to be its Lord, as *he is*, so will the creation follow him. And thus it is possible for the *Genius of a Nation* to change the climate of a country, and the nature of the beasts therein. Men fell from primal estate, and then they who were formless became imaged in form, deformed. And this is a mystery of the Demonic Plane which entereth not into this section.**

The Elemental Spirits and others of their kind are an organisation not quite so complete as man. In spiritual consciousness more keen, and yet in some ways his spiritual superior though organically his inferior. They are the formers of the primal Man, that is the Elementary Man, and they have other and greater offices, for in them are many worlds and ranks and spheres. They are as the younger man (i.e. child) and towards them also is Man responsible, and he hath wrought them much injustice.

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INTRODUCTION TO THE NEOPHYTE CEREMONY

GOD FORMS AND STATIONS IN THE ⓪ = ▣

The Opening of the Hall of the Neophytes and the Ceremony of Initiation into the ⓪ = ▣ Grade describe the essential formula of the Outer Order work and set in motion the energies necessary for the aspirant's spiritual growth. The setting is Ancient Egyptian, particularly based upon the 125th Chapter of the *Egyptian Book of the Dead*, and the ⓪ = ▣ Hall is also called "The Hall of Maat," the "Hall of Two Truths", and the "Hall of Dual Manifestation." The Hall of Maat is the scene for the weighing of the Soul where the crucial judgment of the deceased is made. Just as the deceased Ani's soul hangs in the balance, the soul and aspiration of the candidate for ⓪ = ▣ Grade of Neophyte hang between light and dark, evolution or devolution.

The numerous gods of the Egyptian judgment are represented in the ⓪ = ▣ by the stations of the officers, their functions and movements in the temple. These stations and the god-forms attributed are fully described in the "Z" documents (later chapters in this book).[1] All are well worth the time to read carefully—". . . therefore learn not as an unreasoning child, but meditate, search out and compare, . . ."[2]

Besides the seven officers and their corresponding god-forms, there are Invisible Stations, with associated deities, which do not move in the temple and are very significant as representing the balance of opposing forces in the Hall of Two Truths. The Invisible Station corresponding to the Yesod, the 9th Sephirah on the Tree of Life, immediately East of the Altar which is in the upper region of Malkuth in the ⓪ = ▣ temple, is the abode of a Set-like god-form associated with the Evil Triad and at the same time with a dark reptilian god associated with Typhon (see description of three in one, in "Z. 3." He is the Accusor, the Evil Genius, who would bind the candidate's soul in darkness with forces of the Qlippoth. In the Neophyte Initiation the Accusor rises from the base of the Altar at the time of the soul's greatest danger. During this vulnerable time, four Invisible Stations attributed to the Sons of Horus[3] protect the vital organs, symbolic of the essential life forces, until after the Oath has been taken and judgment has been passed.

Before the Hierophant administers the Oath he leaves the Throne of the East. The god-form of Osiris, represented by the Hierophant on the Throne, remains there maintaining the balance of forces in the temple. As the Hierophant passes between the Pillars on the way to the Altar, he assumes a second form of his Office which is having consented to take the obligation, is unprepared for this most delicate phase of initiation. Thrice bound and hoodwinked, the seeker is braver than he knows, uninitiated and in ignorance, totally dependent on the surrounding balance of forces. The Hierophant's Office now represents the candidate's Higher and Divine Genius, which in his blindness he cannot realize himself. Standing upon the Station of Typhon/Set during the weighing of the soul, the Hierophant, as the

[1]Vol. 3 Book 5, pages 81 and 152.
[2]Quoted from Vol. 1 Book 1 *Concerning the Tree of Life.*
[3]Vol. 3 Book 5, p. 124 *The Canopic Gods*

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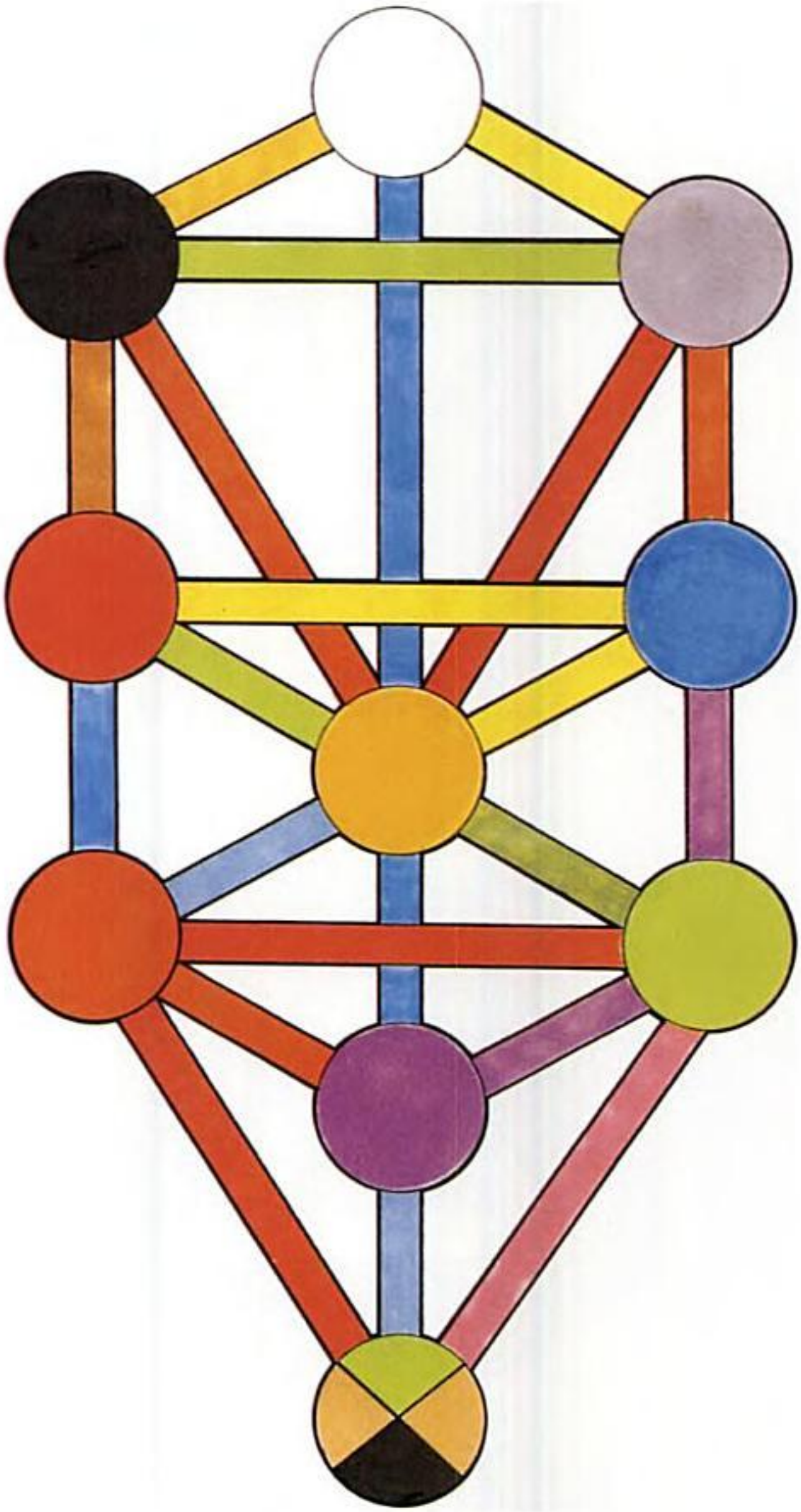
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THE MINUTUM MUNDUM

Refer to page 95-98.

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Higher Self, steps upon and keeps down the Evil Triad until the danger is passed. However "well prepared" or knowledgeable before initiation, the critical choice of the aspirant's soul is the same for everyone, and is especially equal in the equilibrating system of the Golden Dawn.

Also present for the judgement, disappearing after the Oath, are the Invisible Stations of the 42 Assessors. These god-forms are more like accusors than assessors, as the deceased in the *Book of the Dead* is required to deny to each one of them a particular crime or fault in the "Negative Confession." In the ⓪ = [0] temple these gods are represented through visualization by the officers, reinforced by other members present. Contemplation of these and the other god-forms and stations will enhance experience of the ceremony and facilitate the establishing of the Neophyte energies in all participants.

THE TREE OF LIFE IN THE TEMPLES OF THE OUTER ORDER

The representation of the Tree of Life in the Outer Order temples reflects the harmony and balance of that simple and infinite diagram. The philosophy of the Qabalah is expressed in the temple's changing patterns throughout the grade rituals and in the rhythm of activity within the rituals individually. Regardless of nationality, religion, language, etc. of the god-forms and forces represented, they are consistently balanced and in alignment with the different levels of manifestation in the temple and on the Tree, in their attributes, functions and with the magical purpose of the ceremonies. Systematically working through the grades can provide unexpected insights, new perspectives and a broader understanding of the synthesis of magical, religious, and scientific aspects of the Great Work as it relates to the growth and processing of the aspiring student.

The four Sephiroth of the ⓪=[0] are the only ones shown in the Outer Order temples. The stations and officers as appropriate, follow the Tree thru the Elemental Grades from ⓪ =[0] to ④ = [7] Malkuth is the Sephirah of the Neophyte and Zelator grades, Theoricus is in Yesod, Practicus in Hod, Philosophus in Netzach. In a sense all Outer Order ceremonies take place in Malkuth as they never leave the world of Assiah represented macrocosmically by Malkuth.

The floor plan of the temple as an ideal, geometrically perfect reality may not be visible in the less than perfect surroundings of the participants' living room, bedroom, union hall, or whatever place has been chosen for a ceremony. There are significant connections to be discovered in the arrangement of the temple. Experimentation and application of number systems, including the Hebrew alphabet and numbers, and geometrical concepts like the symbols introduced as Meditations in the Knowledge Lectures of each grade can lead students to leaps in understanding of the relationships between the Qabalah and the Golden Dawn system. Practice in drawing the Tree in different ways, connecting paths with Sephiroth in the endless variety of patterns, will aid in determining a satisfactory geometric model and a method of drawing the Tree which students of the Qabalah and the Golden Dawn will use countless times. The potential for discovery is exponential with conscious, receptive experience of the rituals—literally walking the Paths—and dedicated, directed study, assimilating and synthesizing knowledge and experience over time.

Anupassana, May 4, 1986

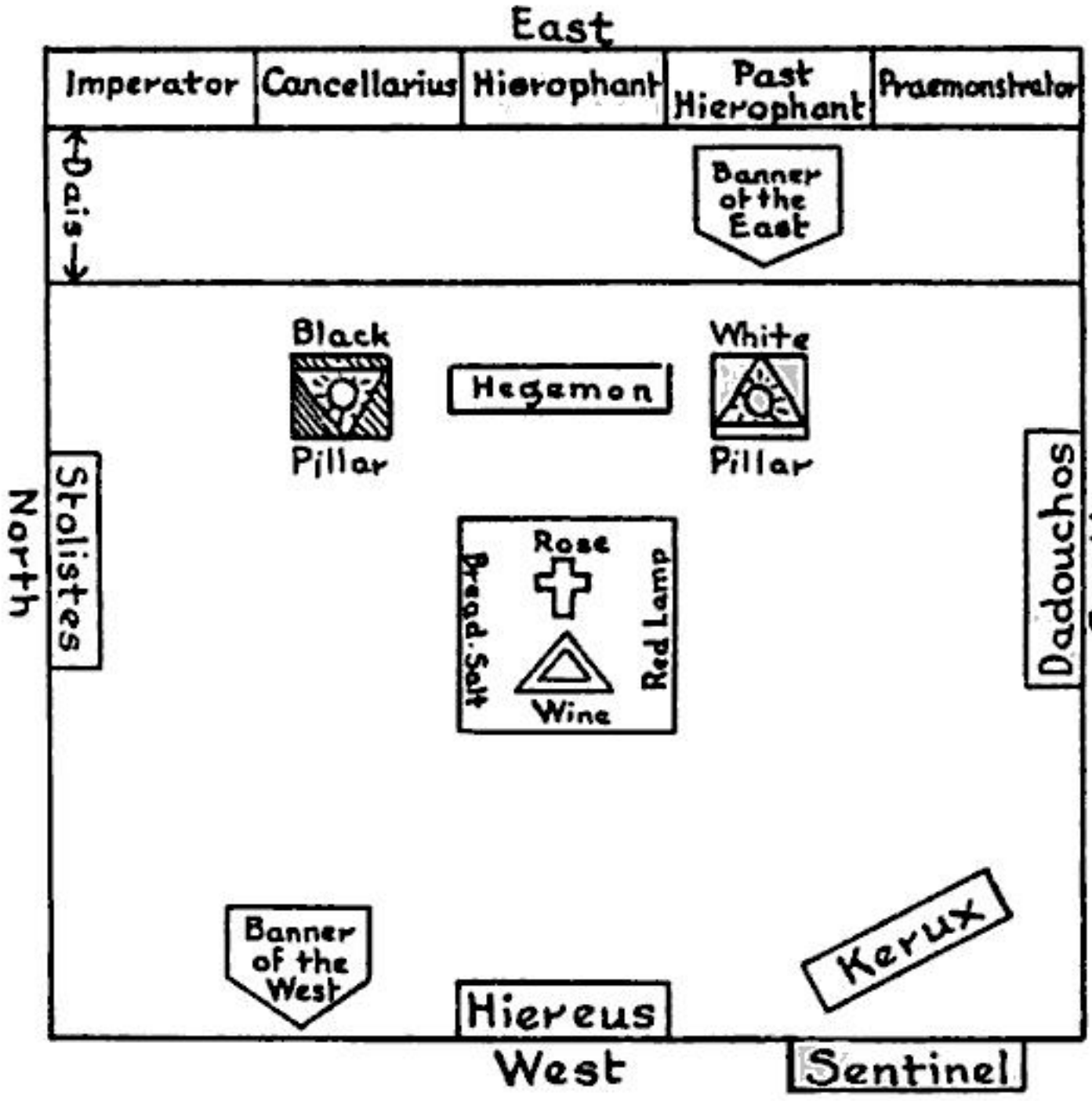
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<11>

NEOPHYTE ⊙ = ⊡ GRADE

OF THE

ORDER OF THE STELLA MATUTINA



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Hiero *(one knock)*
Kerux on hearing the Hierophant's knock, goes to the North East, to Hierophant's right, faces West, raising his Lamp and Wand and says:
Kerux HEKAS! HEKAS! ESTE BEBELOI!
Kerux returns to his place.
Hierophant rises with one knock.
Hiero *(knocks)* Fratres and Sorores of the ..... Temple of the Order of the Stella Matutina, assist me to open the Hall of the Neophytes. Frater Kerux, see that the Hall is properly guarded.
Kerux goes to the door and gives one knock. Sentinel replies with one knock.
Kerux Very Honoured Hierophant, the Hall is properly guarded.
He salutes the Hierophant's Throne. Remains by door.
Hiero Honoured Hierus, guard the hither side of the portal and assure yourself that all present have witnessed the Stella Matutina.
Hiereus goes to the door, stands before it with Sword erect, Kerux being on his right with Lamp and Wand, and says:
Hiereus Fratres and Sorores of the Order of the Stella Matutina, give the Signs of a Neophyte.
This done, Hiereus gives Signs towards Hierophant, and says:
Very Honoured Hierophant, all present have been so honoured.
<14> *Hiereus and Kerux return to their places.*
Hierophant gives the Sign of the Enterer towards the West, but NOT the Sign of Silence.
Hiero Let the number of Officers in this degree and the nature of their Offices be proclaimed once again, that the Powers whose images they are may be re-awakened in the spheres of those present and in the Sphere of this Order — for by Names and Images are all Powers awakened and re-awakened.
He makes the Sign of Silence.
Honoured Hiereus, how many Chief Officers are there in this Grade?
Hiereus There are three Chief Officers; the Hierophant, the Hiereus, and the Hegemon.
Hiero Is there any peculiarity in these Names?
Hiereus They all commence with the letter 'H'.
Hiero Of what is this Letter a 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.
Hiero How many lesser Officers are there?
Hiereus There are three besides the Sentinel; the Kerux, the Stolistes, and the Dadouchos.
The Sentinel is without the Portal of the Hall and has a Sword in his hand to keep out intruders. It is his duty to prepare the Candidate.
Hiero Frater Dadouchos, your station and duties?
Dad My station is in the South to symbolise Heat and Dryness, and my duty is to see that the Lamps and Fires of the Temple are ready at the

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Heg My Soul wanders in Darkness and seeks the Light of the Hidden Knowledge, and I believe that in this Order Knowledge of that Light may be obtained.

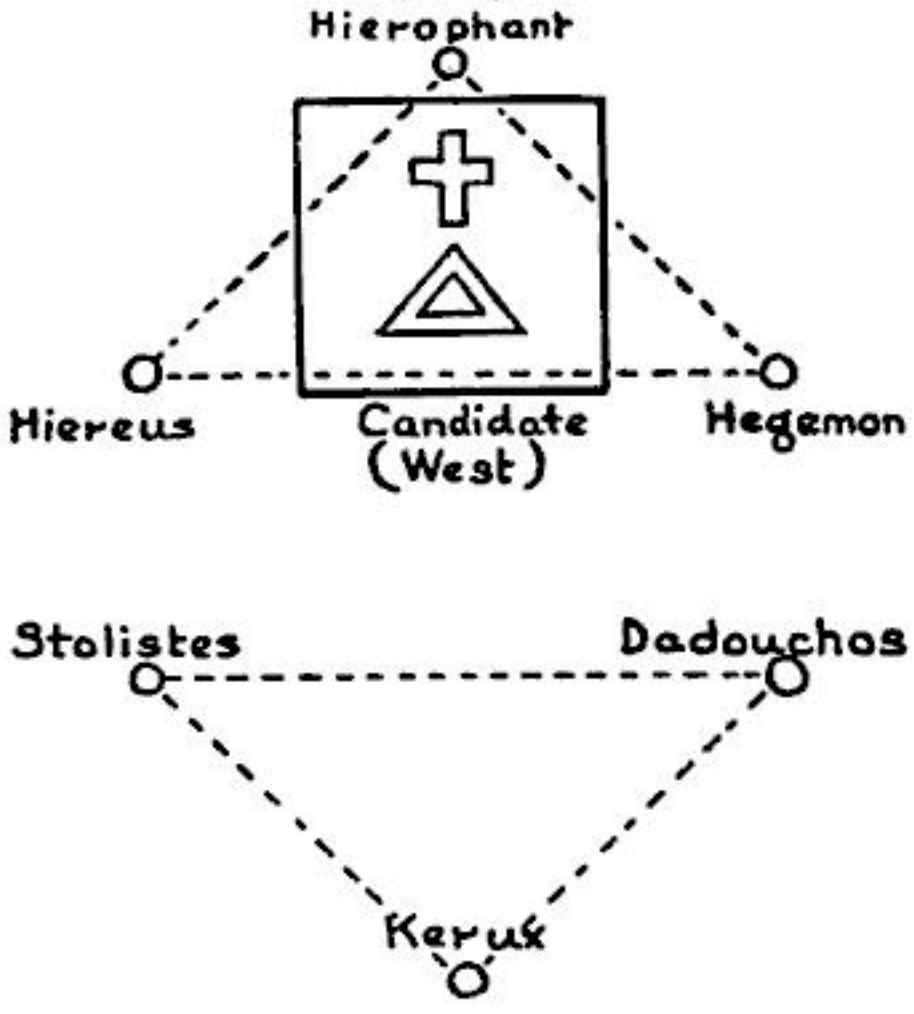
Hiero We hold your signed pledge to keep secret everything that relates to this Order. I now ask you, are you willing to take a solemn Obligation in the presence of this Assembly, to keep the secrets and Mysteries of our Order inviolate?

Heg *(prompts Candidate to say)* I am.

Hiero There is nothing contrary to your civil, moral or religious duties in this Obligation. Although the Magical virtues can indeed awaken into momentary life in the wicked and foolish hearts, they cannot reign in any heart that has not the natural virtues to be their throne.
He Who is the Fountain of the Spirit of Man and of Things, came not to break, but to fulfill the Law. Are you ready to take this Oath.

Cand. *(prompted by Hegemon)* I am ready.

Hiero Then you will kneel on both your knees.
Hierophant comes to the East of the Altar with his Sceptre. Hegemon assists
<22> *Candidate to kneel, and stands right of Candidate. Hiereus stands to left. Kerux, Stolistes and Dadouchos complete the Hexagram of Officers as shown below.*



Hiero Give me your right hand which I place upon this Holy Symbol. Place your left hand in mine, bow your head, repeat your full name by which you are known on earth, and say after me:
I..... in the Presence of the LORD of the Universe, Who works in

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Hiero Long hast thou dwelt in Darkness —
Quit the Night and seek the Day.

Heg
Hiereus } *(together)* We receive thee into the Order of the Stella Matutina.
Hiero

<29> *Hiero* KHABS.
Hiereus A.M.
Heg PEKHT.
Hiereus KONX.
Heg OM.
Hiero PAX.
Heg LIGHT.
Hiero IN.
Hiereus EXTENSION.

The Officers take down their Sceptres and Sword. Kerux moves to North East of the Altar and raises his Lamp. Hierophant points to the Lamp to direct Candidate's attention.

Hiero In all thy wandering in Darkness, the Lamp of the Kerux went before thee, though it was not seen by thine eyes. It is the Symbol of the Light of the Hidden Knowledge.

The Officers return to their places, Hierophant to his Throne. Hegemon and Candidate remain West of the Altar.

Let the Neophyte be led to the East of the Altar.

Hegemon places him to the East, near but not between the Pillars, and then takes his place outside the White Pillar.

Honoured Hiereus, give the Neophyte the Secret Signs, Token and Words, together with the present pass-word of the ⦾ = ◘ Grade of the Stella Matutina.

Place him between the Mystical Pillars and superintend his fourth and final Consecration.

Hiereus passes by the North to the Black Pillar. He comes round
<30> *to the East. Hegemon advances to meet him and take from him his Sword and Banner. Hiereus steps between the Pillars, and facing Candidate, says:*

Hiereus Frater . . . . . ., I shall now proceed to instruct you in the secret Step, Signs, Grip and Words of this Grade.

Firstly, advance your left foot a short space, as if entering a portal. This is the Step.

The Signs are two. The First or Saluting Sign is given thus: Lean forward and stretch both arms out thus: (*make Neophyte do this*). It alludes to your condition in a state of Darkness, groping for Light.

The second Sign is the Sign of Silence, and is given by placing the left fore-finger on your lip thus (*makes Neophyte do it*). It is the position shown in many ancient statues of Harpocrates, and it alludes to the silence you have sworn to maintain concerning everything connected with this Order. The first sign is always answered by the second.

The Grip or Token is given thus: Advance your left foot touching

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would permit Evil to exist unchecked, thus making itself, as it were, the accomplice of that Evil.
Remember that things Divine are not attained by mortals who understand the Body alone, for only those who are lightly armed can attain the summit.
Remember that God alone is our Light and the Bestower of Perfect Wisdom, and that no mortal power can do more than bring you to the Pathway of that Wisdom, which he could, if it so pleased him, put into the heart of a child. For as the whole is greater than the part, so are we but Sparks from the unsupportable Light which is in Him.
The ends of the Earth are swept by the Borders of His Garment of Flame — from Him all things proceed, and unto Him all things return.
Therefore, we invoke Him. Therefore even the Banner of the East falls in adoration before Him.

Hiero Before you can ask to pass to a higher Grade, you will have to commit certain rudiments of Occult Knowledge to memory. A manuscript lecture in these subjects will be supplied you by the Chief in whose charge they are. When you can pass an examination in this elementary Qabalistic knowledge, you will inform the Member in whose charge you are, and arrangements will be made for you to sit for examination. If you are found perfect you will then apply for

<38> admission to the next Degree. Remember, that without a Dispensation from the Second Order, no person can be admitted or advanced to a Grade of the First Order.

Kerux conducts Neophyte to his table and gives him one of the small dishes of solution to hold.

Kerux Nature is harmonious in all her workings, and that which is above is as that which is below. Thus also, the Truths which by material Science we investigate, are but special examples of the all-pervading Laws of the Universe. So, within this pure and limpid fluid, lie hidden and unperceived of mortal eyes, the elements bearing the semblance of blood, even as within the mind and brain of the Initiate lie concealed the Divine Secrets of the Hidden Knolwedge. Yet if the Oath be forgotten, and the solemn pledge broken, then that which is secret shall be revealed, even as this pure fluid reveals the semblance of blood.

Kerux adds fluid from the other dish.

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

<39> *Hierophant comes to the table. The Register is signed.*

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also the Planets, Paths, Sephirah and other Qabalistic correspondences; the Sign, Number, Grand Word, Password and Mystic Title. The Sash of the grade is described and bestowed.
4. Facing the direction of the Tablet in the grade, Hierophant gives the candidate the symbolism of the Element, the three Names of God, and the name of the King from the Enochian Tablet.
5. Next the symbolism of Cross, Triangle, etc. on the Altar is explained by the Hierophant.
6. The Hegemon gives his speech on the symbolism of the Sephirah, the Planet, and indicates the Kamea, Sigils and Signs appropriate, as displayed in the temple.
7. The Hierophant confers Mystic Title of Grade upon the candidate and gives the symbol of the Element, which is its name in Hebrew, and proclaims him or her Lord or Lady of (number) Paths.

Closing
1. The Hierophant knocks to announce Closing. All rise.
2. Temple security is seen to, the door checked as in the Opening.
3. Hierophant knocks once and all face East for the Adoration. All Salute the East with the Grade Sign after "Amen".
4. Hierophant goes to the Quarter and Tablet appropriate to the Grade, and officers arrange themselves behind him as in Opening.
5. Hierophant knocks once and then announces the Elemental Prayer, which all recite together.
6. After the Prayer, Hierophant makes Banishing Pentagrams, first of Spirit, active or passive, then of the Element — tracing and charging each with Sceptre before the Tablet.
7. Hierophant then gives License to Depart, after which all return to places.
8. Hierophant declares the temple closed.
9. Chief officers give knocks as in Opening, with base of Sceptre or Sword on floor.

—Anupassana
May, 1986

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And Tetragrammaton placed Kerubim at the East of the Garden of Eden and a Flaming Sword which turned every way to keep the Path of the Tree of Life, for He has created Nature that Man being cast out of Eden may not fall into the Void. He has bound Man with the Stars as with a chain. He allures him with Scattered Fragments of the Divine body in bird and beast and flower, and He laments over him in the Wind and in the Sea and in the birds. When the times are
<55> ended, He will call the Kerubim from the East of the Garden, and all shall be consumed and become Infinite and Holy.

Receive now the secrets of this Grade. The step is thus given — 6 by 6 — showing you have passed the threshold. The Sign is given by raising the right hand to an angle of 45°. It is the position in which the Hierophant interposed for you between the Hiereus and the Hegemon. The Token is given by grasping fingers, the thumb touching thumb to form a triangle. It refers to the Ten Sephiroth. The Word is ADONAI HA—ARETZ, and means Adonai the Lord of the Earth, to which Element this Grade is allotted. The Mystic Number is 55, and from it is formed the Pass-word *Nun He*. It means Ornament, and when given is lettered separately. The Badge of this Grade, is the sash of the Neophyte with the narrow white border, a red cross within the Triangle, and the number ① within a circle and 10 within a square, one on each side of the triangle.

He invests Neophyte with the sash, and points out the Three Portals, saying:

The Three Portals facing you in the East, are the Gates of the Paths leading to the three further Grades, which with the Zelator and the Neophyte forms the first and lowest Order of our Fraternity. Furthermore, they represent the Paths which connect the Tenth Sephirah Malkuth with the other Sephiroth. The letters Tau, Qoph and Shin make the word Quesheth — a Bow, the reflection of the
<56> Rainbow of Promise stretched over our Earth, and which is about the Throne of God.

Hegemon points out the Flaming Sword, saying:

Heg This drawing of the Flaming Sword of the Kerubim, is a representation of the Guardians of the Gates of Eden, just as the Hiereus and Hegemon symbolise the Two Paths of the Tree of the Knowledge of Good and of Evil.

Hiereus In this Grade, the red Cross is placed within the White Triangle upon the Altar, and it is thus the symbol of the Banner of the West. The Triangle refers to the Three Paths and the Cross to the Hidden Knowledge. The Cross and the Triangle together represent Life and Light.

Hiero points out the Tablet of the North, saying:

Hiero This Grade is especially referred to the Element of Earth, and therefore, one of its principal emblems is the Great Watch Tower or

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Kerux goes out and instructs Neophyte in the knocks. Stol. and Dad. take up positions so as to face Neophyte as he enters Hall. Kerux opens door and
<59> *admits Neo., but does not stand in front of him.*

Hiero Frater....., as in the Grade of Neophyte, you came out of the World to the Gateway of Hidden Knowledge, so in this Grade you pass through the Gate-way and come into the Holy Place. You are now in the Court of the Tabernacle, where stood the Altar of Burnt Offering, whereon was offered the Sacrifices of animals, which symbolised the Qlippoth or Evil Demons who inhabit the plane contiguous to and below the Material Universe.

Dadouchos makes Cross in air with Censer, and censes Neophyte in silence with three forward swings.

Hiero Between the Altar and the entrance into the Holy Place, stood the Laver of Brass wherein the priests washed before entering the Tabernacle. It was the symbol of the Waters of Creation.

Stol. makes cross with water on Neophyte's forehead and sprinkles thrice in silence.

Having made offering at the Altar of Burnt Sacrifice, and having been cleansed at the Laver of Brass, the Priest then entered the Holy Place.

Kerux takes Neophyte behind Pillars to North. Stolistes and Dadouchos return to their places. Hiereus takes his stand between the Pillars (Kerux having removed the chair) facing Neophyte. He guards the path with his Sword and says:

<60> *Hiereus* Thou canst not pass the Gateway which is between the Pillars, unless thou canst give the Signs and Words of a Neophyte.

Neophyte gives them, and instructed by Kerux, advances to a position between the Pillars. Hiereus returns to his place. Hegemon comes forward, stands East of Pillars, facing Neophyte, and bars the way into the Temple with Sceptre, saying:

Heg Thou canst not enter the Holy Place, unless thou canst give the Sign and Grip of a Zelator.

Neophyte gives them. Kerux resumes his seat after handing Neophyte over to charge of Hegemon. Heg. leads Neophyte to North, and says:

Heg To the Northern side of the Holy Place, stood the Table of Shewbread. The drawing before you represents its occult meaning. On it twelve loaves were laid as emblems of the Bread of life, and it is an image of the Mystery of the Rose of Creation. The 12 circles are the 12 Signs of the Zodiac, while the Lamp in the centre is symbolic of the Sun, which is the source of heat and life. The Four Triangles whose twelve angles each touch one of the 12 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 12 circles, alludes to the 3 Decanates, or phases of ten degrees of each sign. On one side of each Triangle is the Permutation of the Divine Name Yod Heh Vau Heh, which is referred to that particular sign, while in the
<61> opposite side of it is the name of one of the 12 Tribes which is also attributed to it.

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formed with them the Planets of the Universe, the Days of the Week, and in Man, the Gate of the Soul. He has loved and blessed the number 7 more than all things under His Throne. The powers of these 7 letters are also shown forth in the 7 Palaces of Assiah, and the Seven Stars of that Vision are the 7 Archangels who rule them.

He leads Neophyte to W. of Altar, and returns to his place, and is seated. Hierophant comes to E. of Altar, takes censer from Altar, and holding it with chain short, makes cross and three forward swings, replaces it, and says:

Hiero Before the Veil of the Holy of Holies, stood the Altar of Incense, of which this Altar is an image. It was of the form of a double cube, thus representing material form as a reflection and duplication of that which is Spiritual. The sides of the Altar, together with the top and bottom, consist of ten squares, thus symbolising the Ten Sephiroth of which the basal one is Malkuth, the realisation of the rest upon the material plane, behind which the others are concealed. For were this double cube raised in the air immediately above your head, you would but see 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.

<64> 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 Earth. Learn then, to separate the pure from the impure, and refine the Gold of the Spirit from the Black Dragon, the corruptible body. Upon the Cubical Altar, were Fire, Water, and Incense, the Three Mother Letters of the Hebrew Alphabet; Aleph, Mem, and Shin. Mem is silent, Shin is sibilant, and Aleph is the tongue of a balance between these contraries in equilibrium, reconciling and mediating between them. In this is a great Mystery, very admirable and recondite. The Fire produced the Heavens, the Water, the Earth, and the Air is the reconciler between them. In the year, they bring forth the hot, the cold, and the temperate seasons, and in man, they are imaged in the head, the chest, and the trunk.

I now confer upon you the Mystic Title of Periclinus de Faustis, which signifies that on this Earth you are in a wilderness, far from the Garden of the Happy.

And I give you the symbol of ARETZ which is the Hebrew name for Earth, to which the ☉ = 10 Grade of Zelator is referred. The word Zelator is derived from the ancient Egyptian Zaruator, signifying "Searcher of Athor", Goddess of Nature; but others assign to it the meaning of the zealous student whose first duty was to blow the Athanor of Fire which heated the Crucible of the Alchemist.

<65> *Hierophant resumes seat on Dais: Kerux leads new Zelator to seat in North West.*

Hiero Frater Kerux, you have my command to declare that our Frater has been duly admitted to the ☉ = 10 Grade of Zelator.

Kerux comes to N. W. of Hierophant, faces West, raises Wand and says:

Kerux In the Name of ADONAI MELEKH, and by command of the Very Honoured Hierophant, hear ye all that I proclaim that Frater. . . . . .

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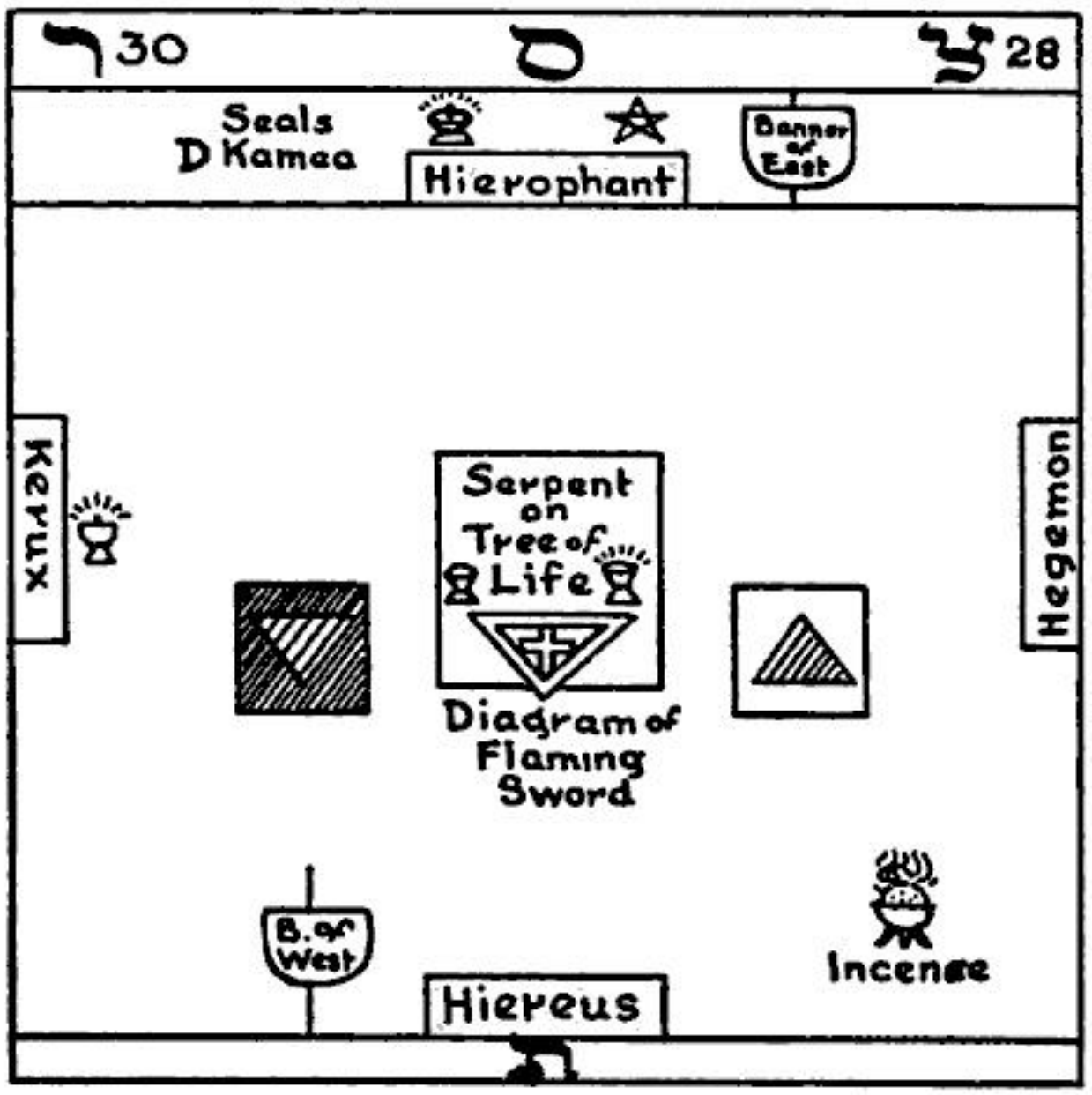


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<82> SECOND PART



Temple arranged as in diagram.
Kerux takes up CADUCEUS Badge.

Hiero 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.

<83> *Kerux takes Caduceus Admission Badge and brings Zelator to the door to give the knocks. Hegemon opens the door and leads Zelator in a little way and faces him to Hierophant.*

Hiero Frater Periclinus de Faustis, as in the Zelator Grade there were given the symbolical representations of the Tree of the Knowledge of Good and Evil, of the Gate of Eden and of the Holy Place, so in this Grade of Theoricus, the Sanctum Sanctorum with the Ark and the 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 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

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Above them ever burn the Lamps of their Spiritual Essence, of which they are partakers in the Eternal Uncreated One.
Hierophant stands in the Sign of Theoricus.
Glory be unto Thee, Lord of the Land of Life, for Thy Splendour filleth the Universe.
After a short pause, Hierophant comes to the West of the Altar, and says:
The ② = [9] Grade of Theoricus is referred to YESOD, as the Zelator Grade 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.
<86> To this Grade, as to those preceding it, certain Signs and Tokens are attributed. They consist of a Sign, Token, Grand Word, Mystic Number and Pass-word formed therefrom.
The Sign is thus given. Stand with feet together and raise both arms upwards and back, palms up, as if supporting a weight, thus  . It represents you in the Path of YESOD, supporting the Pillars of Mercy and Severity. It is the Sign made by the Greek God ATLAS, who supported the Universe on his shoulders and whom Hercules was directed to emulate. It is the ISIS of Nature, supporting the Heavens.
The Grip is that of the First Order which you received in the preceding Grade.
The Grand Word is a name of Seven Letters, SHADDAI EL CHAI, which means the Almighty and Living One.
The MYSTIC NUMBER is 45, and from it is formed the Pass-Word which is MEM HE, 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 Yetsirah is referred. It is called the Pure and Clear Intelligence, and it is so called because it purifieth and maketh clear the Sephiroth, proveth and emendeth the forming of their representation, and disposeth their duties or harmonies, wherein they combine, without mutilation or division. The Distinguishing Badge of this Grade, which you are now entitled to wear is the Sash of the
<87> Zelator, with the addition of a white cross above the triangle and the numbers ② and [9] in a circle and square respectively, left and right of its summit — and beneath the triangle, the number 32 between two narrow parallel white lines. The meaning of the Tablet of Earth was explained to you in the preceding Grade.
Hierophant returns to East and sits down. Hegemon guides Zelator to him.
The Three Portals facing you are the Gates of Paths leading from this Grade. That on the right connects with the Grade of Philosophus, that on your left with the Grade of Practicus, while the central one leads to the Portal.
This Grade especially refers 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 one of the Four Great Tablets delivered unto

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Pillars. *(done)* 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 leading to the Grade of Philosophus is now open to you. Take in your right hand the Calvary Cross of Twelve Squares and follow your guide through the Path of the Waters.

Hegemon circumambulates Temple once with Practicus, having given him the Calvary Cross to carry. As they approach the East for the second time,

<127> *Hierophant rises holding up Cup of Water. Hegemon and Practicus halt.*

The priest with the Mask of OSIRIS spake and said: I am Water, stagnant and silent and still, reflecting all, concealing all. I am the Past — I am the Inundation. He who riseth from the Great Water is my Name. Hail unto ye, Dwellers of the Land of Night! For the rending of Darkness is near.

Heg. leads Practicus round to Hiereus who rises cup in hand as they approach. Hegemon and Practicus halt before him.

Hiereus 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 takes Practicus round to his own seat, takes up Cup and says:

Heg 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 that stands in the place of the Past. I am the Fertilised land. Hail unto

<128> thee Dwellers of the Wings of the Morning!

Heg. replaces Cup and leads Practicus to a seat West of the Altar, and returns to place.

Hiero *(rising)* 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 Waters. Terrible was the Silence of that 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 Darkness of Vacancy, the Spirit moved and the Lightbearers existed for a space.

I have said Darkness of Darkness — are not the Countenances of Darkness fallen with Kings? Do the Sons of the Night of Time last for ever? And have they not yet 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 hasted away. In the Waters beneath

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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 Aquarius, the Water-bearer, unto which is attributed the Countenance of Man, the ADAM who restored the World.

Hiero, Hegemon, and Practicus come West of the Altar.

Before you upon the Altar is the 17th Key of TAROT which symbolically resumes these ideas.

The large STAR in the centre of the Heavens has seven principal and
<135> fourteen secondary rays and this represents the Heptad multiplied by the Triad. This 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, the Star of Isis-Sothis. Around it are the Stars of the Seven Planets each with its seven-fold counterchanged operation.

The nude female figure with the Star of the Heptagram on her brow is the synthesis of Isis, of Nephthys, and of Athor. She also represents the planet VENUS through whose sphere the influence of Chesed descends. She is Aima, Binah, 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 floweth and faileth not.

Note well, that in this Key she is completely unveiled while in the 21st Key she is only partially 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 of 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 ripple of this sign represent, as it
<136> were, Waves of Water — the ripples of that River going forth out of Eden — but, therefore also, is it justly attributed to Air and not unto Water because it is the Firmament dividing and containing the Water.

Hierophant returns to his place.

I have much pleasure in conferring upon you the Title of Lord 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.

Hegemon leads Practicus out.

<137> THE 27TH PATH OF PEH

The Temple is symbolically in HOD, and the Paths in the East and S. E., leading from it, are those of Mem, Ayin, Peh, Resh, and Shin. Of these, PEH is shown in the South, before which now stand the Pillars. Hierophant returns to his Throne on the Dais, Hiereus with his Banner is seated before the Dais in the N. E., Hegemon in the S. E. The Officers are supplied with Red Lamps.

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Heg O Lord, I have heard Thy Speech and was afraid. The Voice of the Lord is upon the Waters. The God of Glory thundereth. The Lord is upon many Waters. The Voice of the Lord is powerful. The Voice of the Lord is full of Majesty. The Voice of the Lord breaketh the Cedars of Lebanon. The Voice of the Lord divideth the Flames of Fire. The Voice of the Lord shaketh the wilderness of Kadesh.

Hegemon places Practicus in a seat West of the Altar, facing Hiero; and takes the Calvary Cross. He returns to his place.

Hiero 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
<141> praise. 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 Perpetual Hills did bow. His ways are everlasting. I saw the tents of Cushan in affliction and the curtain of the Land of Midian did tremble.

Was the Lord displeased against the Rivers? Was Thy Wrath against the Sea that Thou didst ride upon Thy horses and 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 Habitations. At the Light of Thine arrows they went — at the shining of Thy Glittering Spear. Thou didst march through the Land in indignation. Thou didst thrash the Heathen in Thine Anger. Thou didst march through the Sea with Thy Horses — through the depth of the Mighty Waters.

Hegemon leads practicus to Hiero and gives Hiero the Calvary Cross.

The Calvary Cross of Ten Squares refers to the Ten Sephiroth in balanced disposition, before which the Formless and the Void rolled
<142> back. It is also 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 PEH 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 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.

Hiero, Heg, and Practicus come to the W. of Altar.

Hiero Before you upon the Altar is the 16th Key of TAROT, which symbolically resumes these ideas.

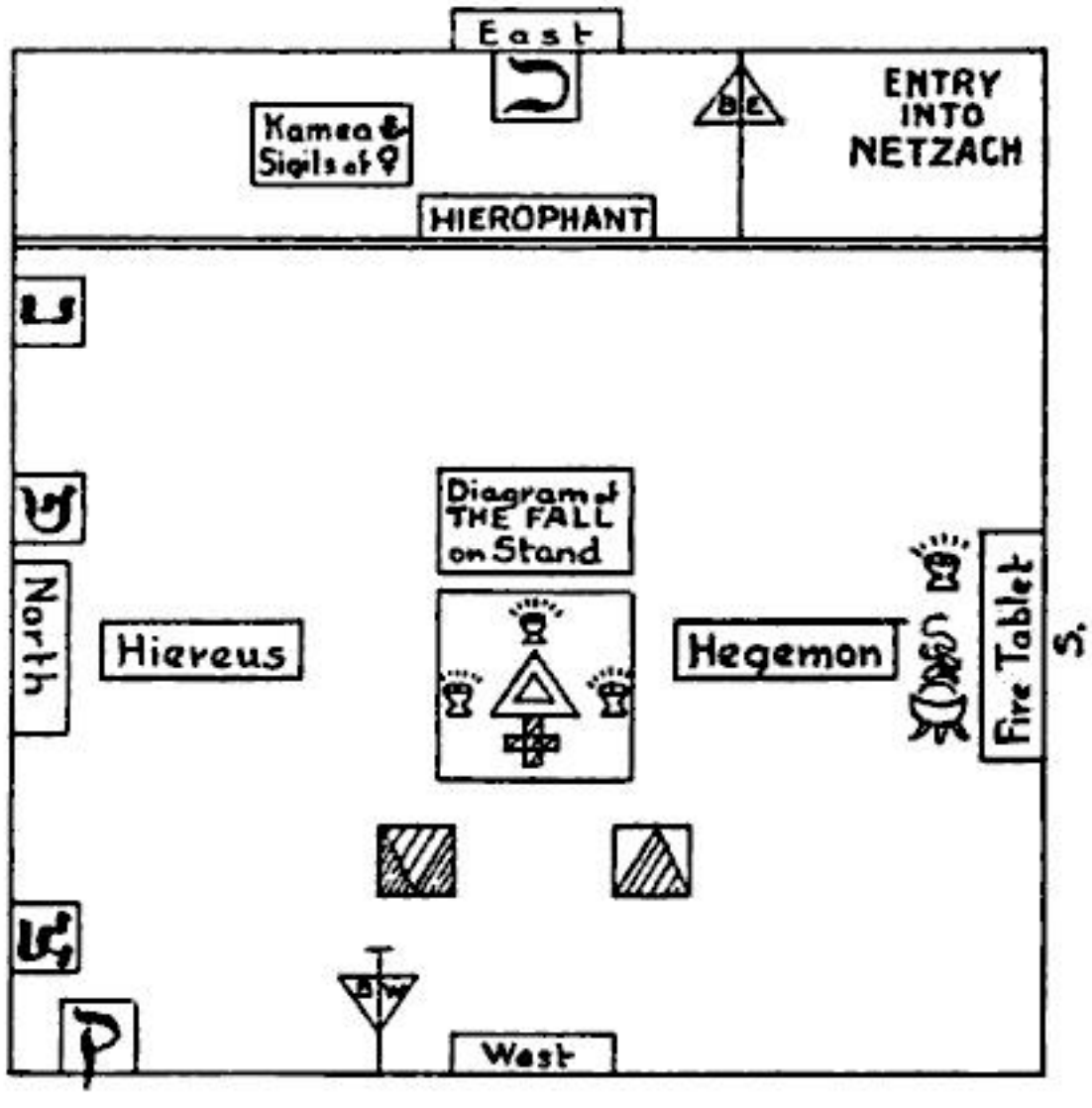
It represents a Tower struck by a Lightning Flash proceeding from a rayed circle and terminating in a triangle. It is the Tower of Babel struck by the Fire from Heaven. It is to be noted that the triangle at the end of the flash, issuing from the circle, forms exactly the as-

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tronomical 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, symbolising 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 symbolised by the men falling headlong. On the right hand side
<143> of the Tower is LIGHT and the representation of the Tree of LIFE by ten circles this disposed.
On the left hand side is DARKNESS and eleven circles symbolising the QLIPPOTH.
Hierophant returns to his throne. Hegemon and Practicus remain West of Altar.
I have much pleasure in conferring upon you the Title of LORD OF THE 27TH PATH.
You will now quit the Temple for a short time and on your return, the Ceremony of your Reception into the ④ = 7 Grade of Philosophus will take place.
Hegemon leads Practicus out.

<144> THE ENTRY INTO NETZACH
GRADE OF PHILOSOPHUS

The Pillars are placed on either side of the Altar, North, and South. On the Altar are the Cross and Triangle placed to represent the symbol of Sulphur. At each Angle of the Triangle a red lamp burns. East of the Altar, suspended from a banner pole, is the



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Diagram of THE FALL, facing West. The Temple is now symbolically in NETZACH so the Paths which enter it from the East and North are shown: E. CAPH; N. E.
<145> *corner NUN; N. PEH; N. W. TZADDI; N. W. corner QOPH. The symbol of VENUS on the Tree of Life is shown in the East. Hierophant is seated in the East; Hiereus and Hegemon North and South of the Altar, respectively, beside the Pillars. Hegemon requires the Sash of the Grade, and Badge of LAMEN of Hegemon.*

Hiero Honoured Hegemon, you have my commands to present the Practicus with the necessary Admission Badge and to admit him.
Hegemon instructs Practicus to knock, gives him Lamen, and admits him.
In the North West are the Portals of the 29th and 28th PATHS by which you have symbolically entered this Grade from the ① = [10] and the ② = [9] Grades 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 to Hiereus.
Hiereus By what symbol dost thou enter herein?
Heg By the peculiar Emblem of the Hegemon which is the Calvary Cross of Six Squares.
Hiereus This Cross embraces, as you see, Tiphareth, Netzach, Hod and Yesod, and rests upon Malkuth. Also, the Calvary Cross of Six Squares forms the Cube, and is thus referred to the Six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod.
Hegemon faces Practicus to the Diagram at the Altar. Hiero comes West of Altar and points to Diagram. Hegemon resumes seat.
<146> *Hiero* This is the symbolic representation of THE FALL. For, the Great Goddess who, in the ③ = [8] Grade was supporting the Columns of the Sephiroth, in the sign of the ② = [9] Grade, being tempted by the Tree of Knowledge (whose branches indeed tend upward into the Seven Lower Sephiroth, but also tend downward unto the Kingdom of Shells) reached down unto the Qlippoth, and immediately the Columns were unsupported and the Sephirotic system was shattered, and with it fell ADAM, the MICROPROSOPUS.
Then arose the Great DRAGON with Seven Heads and Ten Horns, and the Garden was made desolate, and MALKUTH was cut off from the Sephiroth by his intersecting folds, and linked unto the Kingdom of Shells. And the Seven Lower Sephiroth were cut off from the Three Supernals in DAATH, at the feet of AIMA ELOHIM.
And on the Heads of the Dragon are the Names and Crowns of the Edomite Kings. And because in DAATH was the greatest rise of the Great Serpent of Evil, therefore is there, as it were, another Sephirah, making for the Infernal or Averse Sephiroth, Eleven instead of Ten.
And hence were the Rivers of Eden desecrated, and from the Mouth

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of the DRAGON rushed the Infernal Waters in DAATH. And this is LEVIATHAN, The Crooked Serpent.

But between the Devastated Garden and the Supernal Eden, YOD
<147> HE VAU HE ELOHIM placed the Letters of THE NAME and THE FLASHING SWORD that the uppermost part of the Tree of Life might not be involved in the Fall of Adam. And thence it was necessary that the SECOND ADAM should come to restore all things and that, as the First Adam had been extended on the Cross of the Celestial Rivers, so the SON should be crucified on the Cross of the Infernal Rivers of DAATH. Yet, to do this, he must descend unto the lowest first, even unto Malkuth and be born of her.

The ④ = [7] Grade of PHILOSOPHUS is referred unto the Sephirah NETZACH and the 27th, 28th, and 29th PATHS are bound thereto. The Sign of this Grade is given by raising the hands to the fore-head, and with the thumbs and index fingers forming a triangle, apex up thus .... This represents the element of FIRE to which this Grade is allotted, and also the 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 — YOD HE VAU HE TZABAOTH, which means Lord of Armies.

The Mystic Number is 28 and from it is formed the Pass Word KAPH CHETH, which should be lettered separately when given. It means Power.

Unto this Grade, and unto the Sephirah NETZACH, the Seventh Path of the Sepher Yetzirah is referred. It is called the Recondite
<148> Intelligence, and it is so called because it is the Refulgent Splendour of all the Intellectual Virtues which are perceived by the Eye of the Mind and by the Contemplation of Faith.

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 ④ in a circle and [7] in a square on either side of its summit, and below the number 31, the numbers 27, 28, and 29 in bright green, between narrow bars of the same colour.

This Grade is especially referred to FIRE and therefore, the Great Watch-Tower or Terrestrial Tablet of the South forms one of its principal Emblems. It is known as the Fourth or Great Southern Quadrangle and is one of the Four Great Tablets delivered unto ENOCH by the Great Angel Ave. From it are drawn the Three Holy Secret Names of God OIP TEAA PEDOCE, which are borne upon the Banners of the South, and numberless Divine and Angelic Names which appertain unto the Element of Fire. The meanings of the other Tablets have already been explained to you.

The Triangle surmounting the Cross upon the Altar represents the Fire of the Spirit surmounting the Cross of Life and of the Waters of Edom. You will note that it thus forms the Alchemical Emblem of Sulphur. The Red Lamps at the angles of the Triangle are the Threefold form of Fire.

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Hegemon places Practicus in the North facing South, and goes S. E. Any members present should arrange themselves in balanced formation behind Hiereus and Hegemon.

Let us rehearse the Prayer of the Salamanders or Fire Spirits. *(knocks)*

Immortal, Eternal, Ineffable and Uncreated Father of all, borne upon the Chariot of Worlds which ever roll in ceaseless motion. Ruler over the Etherial 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 illuminatest 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
<152> Throne and who compose Thy Court.

O Universal Father, One and Alone! Father alike of Immortals and Mortals. Thou hast specially 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 Aspirations unto Thee, O Father! O Mother of Mothers! O Archetype Eternal of Maternity and Love! O Son, the Flower of all Sons! Form of all Forms! Soul, Spirit, Harmony and Numeral of all things! Amen!

Hiero makes Banishing Circle and Pentagrams with sceptre before Tablet.

Depart ye in peace unto your habitations. May the blessing of YOD HE VAU HE TZABAOTH be upon ye! Be there peace between us and you, and be ye ready to come when ye are called.

Hiero returns to his place. The others follow. Hegemon leads Philosophus to his seat.

In the name of YOD HE VAU HE TZABAOTH, I declare this Temple closed in the ④ = [7] Grade of Philosophus.

Hiero יהו יהו ו
Hiereus יהו יהו ו
Heg יהו יהו ו

Hegemon conducts the Philosophus out.

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Second Adept in the South makes ④ = 7 *Sign and knocks.*

Ch. Ad. The Cross upon the Altar is also a Cross of corrosion, corruption, disintegration and death. Therefore, doth it fall in the Paths of Death and the Devil, unless in Hod, the Glory triumpheth over matter and the Corruptible putteth on Incorruption, thus attaining unto the beauty of Tiphareth; unless in Netzach, Death is swallowed up in Victory and the Transformer becometh the Transmuter into Pure Alchemic Gold. 'Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of God.'
What then, Very Honourable Third Adept, is the additional Mystic Title bestowed upon a Philosophus as a link with the Second Order?

3rd Ad. Phrath, the Fourth River of Eden.

Hiereus Tau.

Heg Resh.

3rd Ad. Peh.

<159> *Ch. Ad.* Very Honourable Second Adept, what may be added to this Word?

2nd Ad. Kaph *(knock)*

Hiereus Tau *(knock)*

Heg Resh *(knock)*

3rd Ad. Peh *(knock)*

Ch. Ad. The whole Word is Paroketh, which is the Veil of the Tabernacle.
All make Signs of Rending of the Veil.

Ch. Ad. *(knocks)* In and by that Word, I permit the Portal of the Vault of the Adepti to be opened.
Second and Third Adepts draw aside curtains revealing Chief Adept who rises with Pentacle and taper in left hand, Sceptre in right.
Let us establish the Dominion of the Mystic ETH over the Four Elements.
Chief Adept faces East. All face East. Chief Adept having descended from the Dais and taken his position in front of Air Tablet, Hegemon stands behind Chief bearing Rose Leaves. All make Qabalistic Cross. Hegemon places Rose Leaves before Air Tablet and stands in the ② = 9 *Sign. Chief lights the Lamps as he goes round. Chief Adept invokes Air and lights Lamp. Hegemon takes Rose Leaves to Altar and puts them on Air arm of Cross and remains East of Altar facing West.*
Chief Adept goes to South. Second Adept comes behind, places sticks of incense before Tablet and stands in ④ = 7 *Sign.*
Chief Adept invokes Fire and lights Lamp as before. Second Adept
<160> *takes incense to Altar and places it on Fire arm of the Cross and stands at the South of Altar looking North.*
Chief Adept goes West lights Lamp. Third Adept stands behind him, places Cup before Tablet and stands in Sign of ③ = 8. *Chief Adept invokes Water. Third Adept takes Cup to Altar, places it on Water arm of Cross and stands in Sign of* ③ = 8.
Chief Adept goes North. Lights Lamp, Hiereus stands behind him, places Salt before Tablet and stands in ① = 10 *Sign. Chief Adept invokes Earth.*

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E. of Altar and stand in Grade Signs. 2nd Ad. in S. gives Phil. incense, makes a Cross over it. Phil. walks round repeating ④ = 7 *Words while 2nd Ad. stands in* ④ = 7 *Sign. Phil. returns S. removes shade. 2nd Ad. takes him to Altar, directs him to place Incense at S. He takes Cross from Phil.'s neck and places it in the midst of the Four Elements. Phil. is directed to stand W.*
<174> *of Altar in* ⓪ = 0 *Sign, 3rd Ad. behind Phil. The four Officers in Grade Signs.*

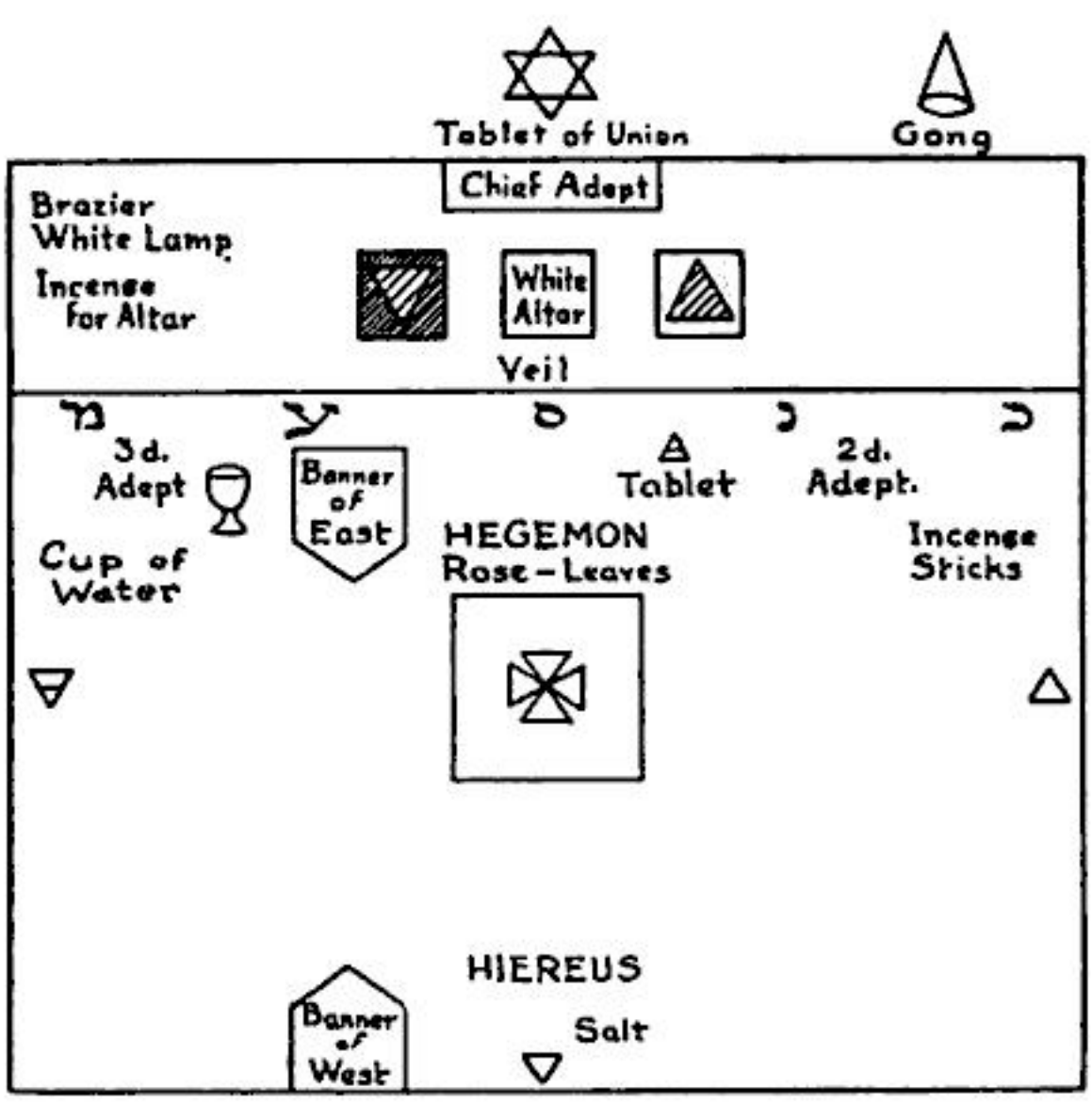
Hiereus. From the centre outwards, so moveth the point as it traceth the line and the Cross. Equated and equilibrated lie here the Four Elements of the body of Osiris slain.

2nd Ad. May the corrosive Cross return upon itself, from without inward from the Four Quarters to the Center, and become by sacrifice and transmutation, an offering acceptable, a body glorified.
Chief Adept unseen sounds gongs once.

2nd Ad. *(to Phil.)* You will now quit the Temple for a short time, and on your return, the Ceremony of your advance will be proceeded with.
Phil. gives Sign of Silence and is led out by Hiereus.

<175> RITE of the PENTAGRAM and the FIVE PATHS.

Temple arranged as in Diagram. 2nd Ad. sits on Dais at S. E. 3rd Ad. sits on Dais to N. E. Altar in Yesod under hanging Pentagram. On it are the 4 Elemental Emblems — Incense, Cup, Rose leaves and Salt. In middle,



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Phil. gives the Sign. 2nd and 3rd Ads draw back Veil, revealing Ch. Ad. who stands also in the Sign of Tau, with Sceptre and White Lamp. 2nd and 3rd Ads. and Phil. mount Dais. Phil. if able should stand in Sign during Offering Ritual. Lights turned up. Hs. and Heg. stand behind Phil, who is between the Pillars — 2nd Ad. South and 3rd Ad. North.

Ch. Ad. Freely and of full purpose and with understanding do you offer
<189> yourself upon the Altar of the Spirit?

Phil. I do.

As they say their Words, Hiereus and Heg. ascend Dais to drop their emblems into the brazier. Each officer makes his Grade Sign as he does so. Ch. Ad. makes appropriate Pent. holding up White Lamp. Phil. drops in Motto.

Hiereus In the Letter Tau. *(Salt)*
Ch. Ad. In the Letter Heh. *(Incense)*
Heg In the Letter Resh. *(Rose leaves)*
Ch. Ad. In the Letter Vau. *(Incense)*
3rd Ad. In the Letter Peh. *(Water)*
Ch. Ad. In the Letter Heh. *(Incense)*
2nd Ad. In the Letter Kaph. *(Incense sticks)*
Ch. Ad. In the Letter Yod. *(Incense)*
All. In the Letter Shin. *(Phil. drops in Motto)**

Ch. Ad. makes Spirit Pentagrams over the whole, then stretching out Sceptre touches Phil. on the breast.

Ch. Ad. May this offering be as the offering of Abel, which ascended unto God. *Phil. lowers his arms. Ch. Ad. sits down.*

Ch. Ad. Stretch out your left hand to touch the Black Pillar *(done)* the Pillar of the First Degree, wherein all was as yet in the darkness of the Path Tau. This was a period of restriction and of groping, as was shown by the black sash, the Sign of the First Degree. Among its symbols were the Cross, upon which meditate, that the mysteries of growth and change may become revealed.

Stretch out now your right hand to touch the White Pillar *(done)* the
<190> Pillar of the Second Degree, wherein is the Fire of the Path Samekh. Its token in our Order, is the White Sash. Standing thus you are in the point of equilibrium, Master of both, Lord of the Second Degree, Lord of the Paths of the Portal of the Vault of the Adepti — wherefore, in recognition of your achievement, I confer upon you the White Sash of Probation. *(3rd Ad. puts on white sash)*. The grip of this Degree is the Grip of the First Order, but given with the left hand, and represents the Sephira Chesed, and the White Pillar. The Sign is given thus: — *(gives it)* and symbolises the rending asunder of a curtain or veil. The answering Sign is given by the converse thus. *(gives*

*Here we have the Sacred Name of the Demi-Urge, I.H.V.H., and the Shin which transforms it into the Redeemed-One, Yeheshuah, mingled together with the letters of Paroketh, the Veil, i.e.:

P R K T H (Paroketh)
\+ I H Sh H (Jeheshuah, Jesus)

(Th.) *H.* (R.) *V.* (P.) *H.* (K.) *I.: Sh.*
(The order of Letters in Ritual) H.S.

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it) The Pass-word is, as you have been told, Paroketh, which is the Veil of the Tabernacle, and is exchanged by letter thus: —

Ch. Ad. Peh.

Phil. *(prompted)* Resh.

Ch. Ad. Kaph.

Phil. Tau.

Ch. Ad. Further, I give you the Word ETH which crowns the Pyramid of the Four Elements in the ④ = [7] Grade, and is one symbol of the Spirit which converts the Cross into the Pentagram. Wherefore, above my Throne is this Tablet *(points to Tablet of Union)* which is called the Tablet of Union, and binds together the Four Tablets into one under the presidence of the Spirit.

Thus far by work of the intellect, and by aid of our Rites, have you come. Now must you labour to establish the Pentagram in yourself.

<191> That it be the Pentagram of Good, upright and balanced, not the evil and reversed Pentagram of the Goat of Mendes; to make yourself truly a Microcosm reflecting the Macrocosm whose symbolic Hexagram of Tiphareth presides above you.

This Degree is in one sense attributed to Yesod, base of the Path of probation, Sagittarius. In Yesod is the Sphere of Luna, who in her fullness reflects the Sun of Tiphareth. The number given to the Moon in the ② = [9] is Nine, but in a more esoteric sense the number of Luna is Five, the number of the Pentagram and the Microcosm.

Ch. Ad. rises with Sceptre and white lamp. 2nd Ad. places Tablet of Union on the Altar in readiness. Heg. places two forms of Temperance by Altar W. Ch. Ad. puts white lamp on Altar. Officers replace Elements before their respective Tablets, and return to form a Cross round the Altar.

Ch. Ad. This drawing represents the more ancient form of the 14th Key of Tarot, for which the later and more usual form of Temperance was soon substituted, as better representing the natural symbolism of the Path Sagittarius. The earlier figure was considered not so much a representation of this Path alone, as the synthesis of that and the others conjoined. The later figure, therefore, is better adapted to the more restricted meaning. The more ancient form shows a female figure crowned with the crown of five rays, symbolising the Five Principles of Nature, the concealed Spirit and the Four Elements of Earth, Air, Water and Fire. About her head is a halo of light. On her

<192> breast is the Sun of Tiphareth. The Five-rayed Crown further alludes to the Five 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 reconcilement is made by the Air in Yesod, uniting with the volatilised Water arising from the cauldron through the influence of the Fire beneath it. The chains which link the Lion and the Eagle to her waist, are symbolic of the Paths of Scorpio and Capricornus as

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shown by the Scorpion and the Goat in the background. In her right hand, she bears the Torch of Solar Fire elevating and volatilising the Water in Hod by the fiery influence of Geburah, while with her left hand, she pours from a vase the Waters of Chesed to temperate and calm the Fires of Netzach. This later form is the usual figure of Temperance, symbolising in a more restricted form than the preceding, the peculiar properties of this Path. It represents an Angel with the Solar emblem of Tiphareth on her brow, and wings of the aerial and volatilising nature, pouring together the fluidic Fire and the fiery Water — thus combining, harmonising and temperating those opposing elements.

One foot rests on dry and volcanic land, in the background of which is a volcano whence issues an irruption. The other foot is in the water by whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square,
<193> 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 to 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 it is so called because it is the primary temptation by which the Creator tries all righteous persons. That is, that in it, there is ever present the temptation to turn aside to the one hand or the other.

2nd and 3rd Ads. give Cup and red lamp to Phil. who holds them in form of Tau Cross.

Ch. Ad. Let this remind you once more, that only in and by the reconciliation of opposing forces is the Path-way made to true occult knowledge and practical power. Good 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 subjugated himself thereto. As it is said "Stoop not down, for a precipice lieth beneath the Earth — a descent of seven steps; and therein, is established the throne of an evil and fatal force. Stoop not down unto that dark and lurid world. Defile not thy brilliant flame with the earthy dross of matter. Stoop not down, for
<194> its splendour is but seeming, it is but the habitation of the Sons of the Unhappy."

2nd and 3rd Ads. take back red lamp and Cup and restore them to their Tablets. On the Altar is the White Lamp and the Tablets of Union. Phil. is seated West of Altar. 2nd and 3rd Ads. return to places. Hs. goes to N. Heg. to S. Ch. Ad. returns to Throne in E. takes up Banner of the East and Hierophant's Lamen.

Ch. Ad. Seeing that you are now Lord of the Paths of the Portal of the Vault of the Adepti, and are entered into the Second Degree, approaching

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Microcosm, the esoteric Luna number — the number of the Spirit and the Four Elements — of the Soul entering the body. Nine multiplied by five yields 45, the number of Yesod, and the supreme number of the Square of Saturn, as the Triad expanded into matter.

CLOSING

Ch. Ad. *(knocks)* Very Honoured Fratres and Sorores, assist me to close the Portal of the Vault of the Adepti. *All rise.*
Honoured Hiereus see that the entrance is properly guarded.

Hiereus Very Honoured Chief Adept, the entrance is properly guarded.

Ch. Ad. Very Honoured Fratres and Sorores, give the Signs of the Neophyte, Zelator, Theoricus, Practicus and Philosophus. Give the Sign of the Rending of the Veil. Give the Sign of the Closing of the Veil. Very Honoured 2nd Ad. what is the Word?

2nd Ad. Peh.

Ch. Ad. Resh.

2nd Ad. Kaph.

Ch. Ad. Tau.

<197> *2nd Ad.* The whole Word is Paroketh, which is the Veil of the Tabernacle.

Ch. Ad. In and by that Word, I declare the Portal of the Vault of the Adepti duly closed.
Ch. Ad. draws curtain. Officers take up their stations before Elemental Tablets. Ch. Ad. stands W. of the Altar, facing East. Phil. stands behind him.

Ch. Ad. In the Power of the Name Yod, Heh, Vau, Heh, and in the might of the concealed Name YEHESHUA, in the symbol of the Tablet of Union and by the Word Eth, Spirits of the Five Elements, adore your Creator.
At the word "depart," below each Officer simultaneously makes banishing Pentagram of his own Element before the Tablet, ending with Grade Sign.

Ch. Ad. Depart in peace unto your habitations. May there be peace between us and you, and be ye ready to come when you are called.
Ch. Ad. makes banishing Pent. of Spirit and gives LVX Signs. All face East and make Qab. Cross all saying together: —

All. Unto Thee Tetragrammaton, be ascribed Malkuth, Geburah, Gedulah, unto the Ages, AMEN.

Ch. Ad. יהוה ו
3rd Ad. יהוה ו
2nd Ad. יהוה ו
Hiereus יהוה ו
Heg יהוה ו

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projection, of the Consecration of Talismans and Symbols, and the Rituals of the Pentagram and Hexagram, and most especially of the use and attribution of the Flashing Colours, and the Vibratory mode of pronouncing the Divine Names.

Tiphereth I further promise and swear that with the Divine Permission I will, from this day forward, apply myself to the Great Work — which is, to purify and exalt my Spiritual Nature so that with the Divine Aid I may at length attain to be more than human, and thus gradually raise and unite myself to my higher and Divine Genius, and that in this event I will not abuse the great power entrusted to me.

Netzach I furthermore solemnly pledge myself never to work at any important symbol without first invocating the highest Divine Names connected therewith, and especially not to debase my knowledge 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 HUA, that the evil and material may react on me.

Hod I further promise to support the admission of both sexes to our
<215> 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, whereby strife and ill-feeling may be engendered.

Yesod 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 to that of Lord of the Paths of the Portal only.

Malkuth 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, HUA, and if I fail herein — may my Rose be disintegrated and my power in Magic cease.

Third hands Dagger to Second Adept and holds Cup conveniently for him. Second dips point of Dagger in Wine and makes Cross on Aspirant — on brow, feet, right hand and left hand, and heart, saying:

(for brow) There are Three that bear witness in Heaven; the Father, the Word, and the Holy Spirit, and these Three are One.

(for feet) There are Three that bear witness on Earth; the Spirit, the Water, and the Blood, and these Three agree in One.

<216> *(right Hand)* Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of Heaven.

(left hand) If ye be crucified with Christ, ye shall also reign with Him.

(He marks heart in silence) Then says:

Second Let the Aspirant be released from the Cross of Suffering. It is written, that he who humbleth himself shall be exalted.

V. H. Frater Hodos Chamelionis, remove from the Aspirant the

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These four Fratres also erected a building to serve for the Temple and Headquarters of their Order, and called it the Collegium ad Spiritum Sanctum, or the 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 father's brother of C. R. C.), C. B. a skillful artist, G. C., 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 freely.
2. That they should not be constrained to wear any distinctive dress,

<219> but therein follow the custom of the country.

3. That every year on the day of Corpus Christi, they should meet at the Collegium ad Spiritum Sanctum, or write the cause of absence.
4. Everyone 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 Fratres were to travel in different countries, and two were to remain with Christian Rosenkreutz.

Second Frater I.O. was the first to die, and then in England where he had wrought many wonderful cures. He was an expert Kabbalist as his book *H* witnesseth. His death had been previously foretold him by C. R. C. But those who were later admitted were of the First Order, and knew not when C. R. died, and save what they learned from Frater A., the sucessor 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

<220> 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, revealing door)*, upon which was inscribed 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 You will now quit the Portal for a short time, and on your return the Ceremony of Opening the Tomb will be proceeded with. Take with

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you this Wand and Crux Ansata, which will ensure your re-admission.

Aspirant goes out, carrying the Wand and Crux of Chief Adept.

SECOND POINT

Prepare Tomb as in diagram. Chief Adept lies in Pastos on his back to represent C. R. C. He is clothed in full Regalia; on his breast is the complete Symbol of the Rosy Cross suspended from the double Phoenix Collar. His arms are crossed on breast, and he holds Crook and Scourge; between them lies the
<222> *book T. Lid of Pastos closed and Circular Altar stands over it. Other Adepti outside Tomb as before. On the Altar are replaced Rose Cross, Cup of Wine, Chain and Dagger.*

Second Associate Adeptus Minor, let the Aspirant now be admitted.

Third Ad. opens the door, and admits Aspirant, who carries Wand and Crux of Chief. He is placed in front of and facing Vault Door.

Second 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 Emblem 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 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
<223> 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. Restrain even the thought of thy heart lest a bird of the air carry the matter.

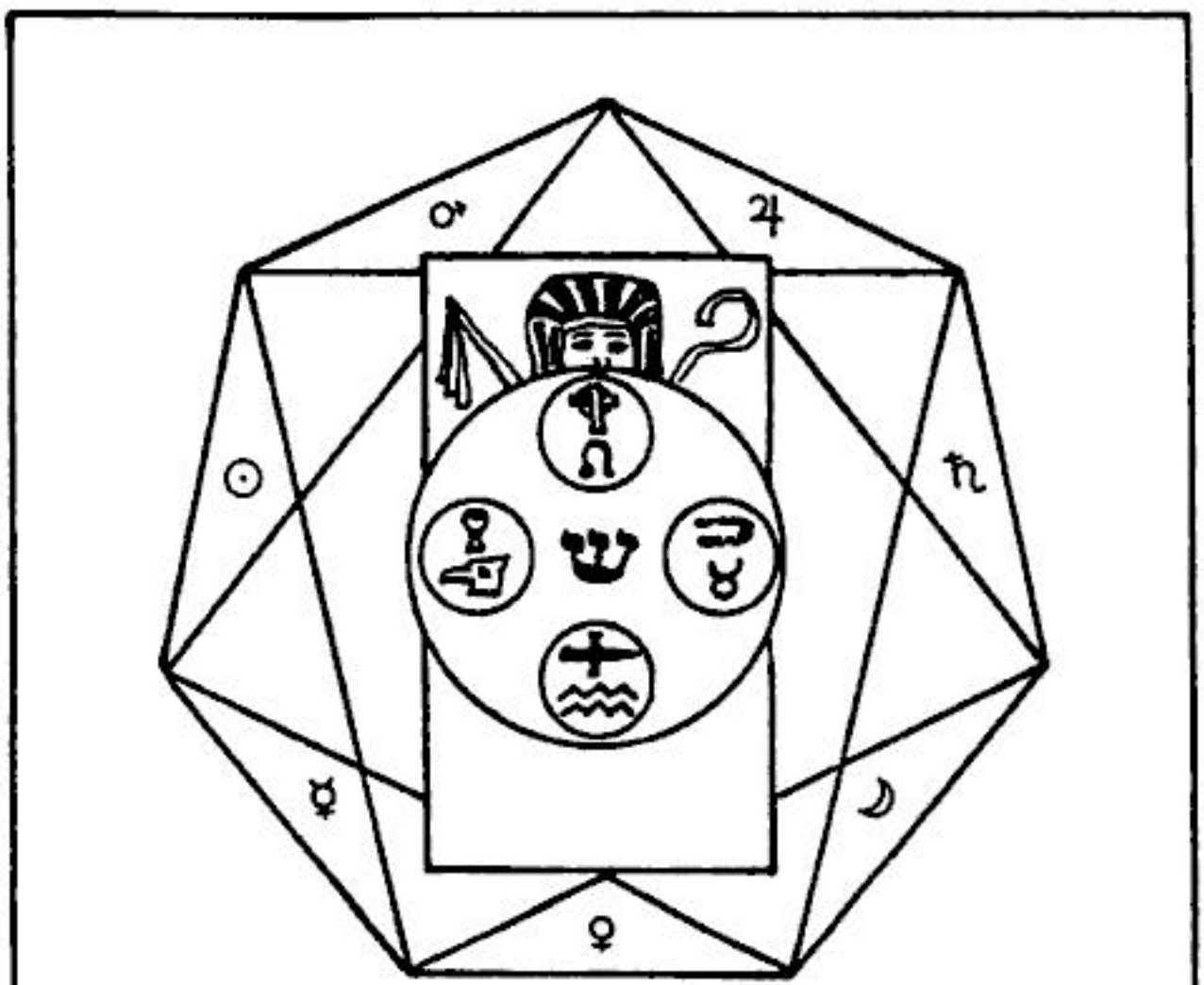
Third Upon more closely examining the Door of the Tomb, you will perceive, even as Frater N. N., and those with him did perceive, that beneath the CXX in the inscription were placed the characters IX thus:

POST CXX ANNOS PATEBO
IX

being equivalent to Post Annos Lux Crucis Patebo — At the end of 120 years, I, the Light of the Cross, will disclose myself. For the letters forming LVX are made from the dismembered and conjoined angles of the Cross and 120 is the product of the numbers from 1 to 5, multiplied in regular progression, which number five is symbolised in the Cross with four extremities and one centre point.

Second On the following morning, Frater N. N. and his companions forced

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Second Point

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Third Adept hands Chain to Aspirant, and takes Wand and Cross from him.

Second Take therefore this Chain, O Aspirant, and place it about thy neck and say: I accept the Bonds of Suffering and Self-Sacrifice.

2nd and 3rd Adepts rise. Aspirant repeats words as directed.

Second Rise, then, my Frater, in the symbol of self-renunciation and extend thine arms in the form of a cross.

Aspirant rises, feet together, and arms extended.

Second Associate Adeptus Minor, take from the Altar the Dagger of Penance and the Cup of Tribulation, that I may confirm the vow of the

<226> Aspirant forever by marking him afresh with the Stigmata of the Cross.

Second takes Dagger from Third and marks Aspirant anew as at Obligation: brow, feet, right hand, left hand, and heart. Gives Dagger back to Third who replaces it on Altar, and then hands Aspirant the Rose Crucifix.

Second Take that symbol, raise it with both hands above thy head and say: "Thus will I uphold the Sign of Suffering and of Strength." 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."

Aspirant replaces Crucifix and repeats words as directed. Third gives him back Wand and Crux of Chief Adept. Second and Third Adepts move away Altar revealing upper part of Pastos. They open lid, disclosing Chief Adept within.

Third And the Light shineth in Darkness, and the darkness comprehendeth it not.

Second Touch with the head of thy Wand the Rose and Cross upon the breast of the Form before thee, and say: "Out of the darkness, let the light arise."

Done. Chief, without moving or opening his eyes, says:

<227> *Chief* Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through Him our Master, O Brother of the Cross and the Rose. Like Him, O 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.

Aspirant gives Wand and Crux to Chief Adept who gives in exchange the Crook and Scourge.

Chief Quit then, this Tomb, O Aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the Crook of Mercy and in thy left

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the Scourge of Severity, the emblems of those Eternal Forces betwixt which the equilibrium of the Universe dependeth; those forces whose reconcilation is the Key of Life, whose separation is evil and death. Therefore thou art inexcusable, whosoever thou art, that judgest another, for in that thou condemnest another, thou condemnest but thyself. Be thou therefore merciful, even as thy Father who is in Heaven is merciful. Remember that tremendous Obligation of rectitude and self-sacrifice which thou hast voluntarily taken upon thyself, and tremble thereat. And let the humble prayer of thy heart be: "God, be merciul to me a sinner, and keep me in the pathway of Truth."

Third Thus, then, did Frater N. N. and his companions, having moved
<228> aside the Circular Altar, and having 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 mystic Tarot; at the end of which was written a brief paragraph concerning Christian Rosenkreutz, beneath which the earlier Fratres had inscribed their names. Following this came the names of the three Highest Chiefs of the Order, viz:

Frater Hugo Alverda, the Phrisian, in the 576th year of his age.
Frater Franciscus de Bry, the Gaul, in the 495th year of his age.
Frater Elman Zata, the Arab, in the 463rd year of his age.

Last of all was written: Ex Deo Nascimur; In Yeheshuah Morimur; Per Spiritum Sanctum Reviviscimus. "In God are we born, in Yeheshuah we die, through the Holy Spirit we rise again."

They re-close the Pastos, and replace Altar.

Second So, then, our Frater N. N. and his companions reclosed the Pastos for a time, set the Altar over it, shut the Door of the Tomb, and placed their seals upon it.

All quit the Vault. Aspirant carries Crook and Scourge; the door is closed, and Aspirant is led out of the Portal. The Tomb is then re-opened and Chief Adept released.

<229> THIRD POINT

Tomb prepared as in diagram. Door not quite closed. In South East angle is diagram of Minutum Mundum; in N. E. that of Sword and Serpent. Due East, the Mountain. Altar as before with Crook and Scourge added later. Chief stands at East with arms extended. Pastos outside in Portal, head to the East. Lid laid side by side with space between. Second Adept seated at head, Third at Foot of Pastos. Aspirant is admitted, still carrying Crook and Scourge. 2nd and 3rd Adepts discard cloaks.

Second And lo, two Angels in White apparel sitting, the one at the head and the other at the foot, where the body of the Master had lain, who said: "Why seek ye the living among the dead?"

Chief I am the Resurrection and the Life. He that believeth in Me, though

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of the Serpent of Wisdom.
The Floor has upon it also the Symbol of a Triangle enclosed within a Heptagram, bearing the titles of the Averse and Evil Sephiroth of the Qlippoth, the Great Red Dragon of Seven Heads, and the inverted and evil triangle. And thus in the Tomb of the Adepti do we tread down the Evil Powers of the Red Dragon *(Chief Adept stamps thrice on diagram)* and so tread thou upon the evil powers of thy nature. For
<240> there is traced within the evil Triangle the Rescuing Symbol of the Golden Cross united to the Red Rose of Seven times Seven Petals. As it is written "He descendeth into Hell." But the whiteness above shines the brighter for the Blackness which is beneath, and thus mayest thou comprehend that the evil helpeth forward the Good. And between the Light and that Darkness vibrate the Colours of the Rainbow, whose crossed and reflected rays, under the Planetary Presidency are shewn forth in these Seven Walls. Remember that thou hast entered by the door of the Planet Venus, whose symbol includes the whole Ten Sephiroth of the Tree of Life. Each Wall of the



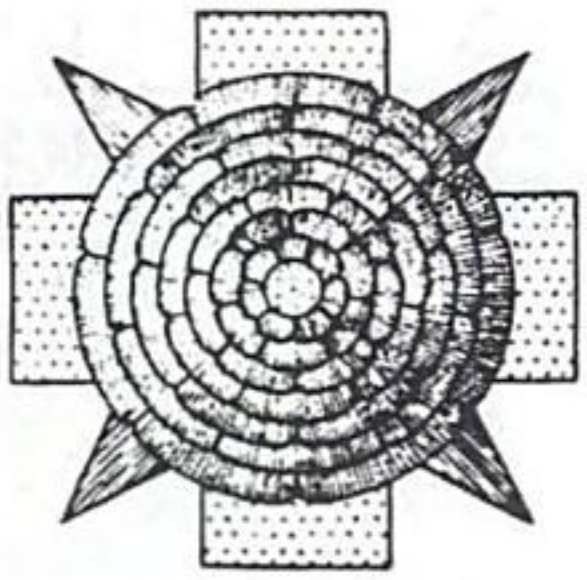
The Ceiling of the Vault



The Floor of the Vault



The Circular Altar



The Rose and Cross at the Head of Pastos (49 Petals)

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Hiero ONE CREATOR
Dad ONE PRESERVER
Hiereus ONE DESTROYER
Stol ONE REDEEMER
Heg *(Knocks.1)* One Reconciler between them.
All make Signs towards the Altar.
Hierophant goes to the West of the Altar and lays down his Sceptre, saying:
<247> *Hiero* With the Pass-word . . . . . I lay down my Sceptre.
Hierophant takes the ROSE from the Altar and returns to his place.
Hiereus passes direct to the Altar and lays down his Sword, saying:
Hiereus With the Pass-word . . . . . I lay down my Sword.
Hiereus takes the Cup of Wine and returns to place.
Hegemon comes direct to the East of the Altar and lays down Sceptre, saying:
Heg With the Password . . . . . I lay down my Sceptre.
Hegemon remains standing East of the Altar.
Kerux comes direct to the Altar, hands his Lamp to Hegemon, and lays down his Wand, saying:
Kerux With the Pass-word . . . . . I lay down my Lamp and Wand.
Kerux returns to his place. Hegemon also returns, taking Lamp of Kerux.
Stolistes comes round by East and South to West of Altar and puts down Cup, saying:
Stol With the Pass-word . . . . . I lay down my Cup.
Stolistes takes the Paten of Bread and Salt and returns to place. Dadouchos comes direct to the Altar and lays down his Censer, saying:
Dad With the Pass-word . . . . . I lay down my Censer.
Dadouchos takes the Red Lamp from the Altar and returns with Sun to his place.
<248> *Sentinel comes by South to East of the Altar and puts down his Sword, saying:*
Sent With the Pass-word . . . . . I lay down my Sword.
He returns by North and East to his place.
Kerux passes to the North East to begin his Circumambulation. As he reaches each Quarter, and the Prayer is said, Officers and Members face that Quarter and at the end of the Prayer, all make Signs towards the Quarter. Kerux moves to the East and halts before Hierophant, who, holding up the Rose, faces East. All face East.
Hiero 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 with the Rose and salutes. All salute.
Kerux passes to the South and faces Dadouchos, who turns South holding up the Lamp. All face South.
Dad 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 with the Lamp and salutes. All salute. Kerux

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passes to West and faces Hiereus, who turns West holding Cup on high. All face West.

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

<249> *Hiereus makes a Cross with the Cup, and salutes. All salute. Kerux passes to the North and faces Stolistes, who turns North, holding Paten on high, and says:*

Stol Let us adore the Lord of the Universe.
Holy art Thou, Lord of the EARTH, which Thou hast made for Thy Foot-stool!
Stolistes makes a Cross with the Paten and salutes. All salute. Kerux passes round the Temple to his place. All face towards the Altar. Hegemon stands East of the Altar, facing West, and holding Kerux's Lamp on high, says:

Heg 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 flee unto 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 turned 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 Cross over the Altar with the Lamp. All salute towards the Altar. Hegemon keeps the Lamp. All sit down.
Imperator rises and knocks, and says:

<250> *Imperator* By the Power and Authority vested in me, I confer the new Pass-word. It is . . . . . .
Hierophant, taking the Rose, quits his Throne, which is taken by Imperator. Hierophant then goes East of the Altar and lays down the Rose. He returns to the East and lays his Lamen and Cloak at the foot of the Throne, and takes his place in the East as a Member of the Temple. In the same manner, Hiereus puts down the Cup, Hegemon the Lamp of Kerux, Stolistes the Paten, Dadouchos the Red Lamp in turn, and lay their Lamens at the foot of the Throne and all are seated with Members of their own rank.
Praemonstrator rises to read out the names of the new Officers.

Praemonstrator The Officers appointed to do the Work of the Temple for the ensuing six months are . . . . . .
At the end, he says:

Praemonstrator The Brethren of the Outer Order will now retire for a season.
Kerux gathers up and leads out all who have not attained the White Sash. There is a pause while the New Officers are provided with Nemysses and Lamen Collars.

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Outer Order Members, taking Office, should take these things with them and clothe outside in readiness for their Installation by the New Hierophant now to be appointed.

All Inner Order Members now present assume their Rose-Crosses. Chief
<251> *takes his place on the Throne of East. Second on his left; Third on his right. Lesser Officers leave dais and take seats among other Members.*

Chief Peace Profound, my Brethren. *(he rises)*
Second Emanuel. *(he rises)*
Third God is with us. *(he rises)*
Chief In Nomine Dei viventis.
Second Et vivificantis.
Chief Qui vivit et regnet in saecula saeculorum.
Third Amen.
Chief Avete, Fratres et Sorores.
Second Rosae Rubae
Third Et Aureae Crucis.
Chief Very Honoured Fratres et Sorores, seeing that the things which are above do continually lift up unto their high estate the things which are below, and do thence return them after a certain great transfiguration, that the work of Wisdom may continue and that the Grace and Sanctification of the Holy and Glorious Zion may be communicated to the Zion which is on Earth, wherefore the worlds rejoice together and are fulfilled in all completion, I beseech you to join with me in my intention, and to ratify in your hearts, the solemn and sacramental words by which I assume this external and visible Temple of the Stella Matutina into the House not made by hands, builded of Lively Stones — the Company of the Adepts. And it is so assumed accordingly.
Second Cum Potestate et Gloria.
Third Amen!
<252> *The Chiefs are seated.*
Chief Fratres et Sorores of the Roseae Rubeae et Aureae Crucis. We know that the Mystic Temple, which was erected of old by Wisdom, as a Witness of the Mysteries which are above the Sphere of Knowledge, doth abide in the Supernal Triad — in the Understanding which transcends Reason, in the Wisdom which comes before Understanding and in the Crown which is the Light of the Supernals. We know that the Shekinah, the co-habiting Glory, dwelt in the Inner Sanctuary, but the first Creation was made void. The Holy Place was made waste and the Sons of the House of Wisdom were taken away into the captivity of the Senses. We have worshipped since then in a house made with hands, receiving a Sacramental Ministration by a derived Light in place of the Co-habiting Glory. And yet, amidst Signs and Symbols the Tokens of the Higher Presence have never been wanting in our hearts. By the Waters of Babylon we have sat down and wept, but we have ever remembered Zion, and that Memorial is a Witness testifying that we shall yet return with exultation into the House of our Father. As a Witness in the Temple of the

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Heart, so in the Outer House of our Initiation, we have ever present certain Watchers from within, deputed by the Second Order to guard and lead the Lesser Mysteries of the Stella Matutina and those who advance therein, that they may be fitted in due course to participate in the Light which is beyond it. It is in virtue of this connect-
<253> ing link, this bond of consanguinity, that I have assumed the things which are without in the Temple of the Stella Matutina into the things which are within the company of the Second Order at this secret meeting held at the ..... Equinox for the solemn purpose of proclaiming a new Hierophant charged with the Rites of the Temple during the ensuing six months, being a part of the temporary period which intervenes between us and our rest.

Second Let us work, therefore, my Brethren and effect righteousness, because the Night cometh.

Third Wherein no man shall labour.

Chief *(rises)* Fratres and Sorores of the Roseae Rubeae et Aureae Crucis, by the power in me vested, I proceed to the installation and investiture of the Hierophant of the Stella Matutina Temple in the Order of the R. R. et A. C. in the Portal of the Vault of the Adepti.

Second *(rises)* Benedictus qui venit.

Third *(rises)* In Nomine Domini.

The Three Adepti give LVX signs, and seat themselves.

Chief Very Honoured Frater, at the discretion of the Chiefs of the Second Order you have been appointed to the Office of Hierophant of this Temple for the ensuing six months. Are you willing to assume its duties and responsibilities?

Hiero I am.

Chief Then I will thank you to advance to the East, giving the Grand Sign of the Order of the R. R. et A. C. *(done)*

<254> *Second* Benedictus Dominus deus Noster.

Third Qui dedit nobis hoc Signum. *(touches Rose Cross on breast)*

Chief Very Honoured Frater ..... Standing in the Eastern place of the Temple, I will thank you to give me the secret word of the Order R. R. et A. C. *(done)*

Second Habes Verbum.

Third Et verbum caro factum est, et habitavit in nobis.

Chief *(rises)* Wherefore, Brethren, let us remember that when the Body is assumed by the Word, the Man becomes a living Soul. For which reason we persevere in the Pathway of the Cross as we look for the Assumption of the Rose. The Very Honoured Adeptus Secundus will now deliver the Charge before Installation. *(he sits down)*

Second *(rises)* The high Office to which you have been appointed by the decree of the Chiefs of the Second Order involves duties of a solemn kind and their proper fulfillment is a sacred responsibility which rests for a period upon you. While the rule of the Outer Order is more particularly committed to the Imperator, while the instruction of its members is entrusted to the Praemonstrator above all, and the general business of the Temple devolves especially upon the Can-

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Let the Hiereus come to the East.
Hiereus, standing in the East, is invested with the Cloak by the Server, who also clips the Lamen in place and Hierophant holds the Lamen while saying:
By the power to me committed, I ordain you Hiereus of this Temple for the ensuing six months, and I pray that from your Throne in the West, symbolising the failing light, you also, may lead the Fratres and Sorores of the Order, to the full Light in the end, and that you and they, in the midst of material gloom, will ever remember that the Divine Darkness is the same as the Divine Glory.
Hiereus passes to the East of the Altar and takes up the Sword, saying:
By the Pass-word . . . . . I claim my Sword.
He goes to his Throne. When he is seated, Hierophant says:
Let the Hegemon come to the East.
Hegemon is given the Cloak and Lamen in the same way, and Hierophant, holding the Lamen, says:
By the power to me committed, I ordain you Hegemon of this Temple for the ensuing six months, and I pray that from between the Pillars, you may lead the Fratres and Sorores into the equilibrium of perfect reconciliation.
<262> *Hegemon goes to the East of the Altar, takes his Sceptre, and says:*
Heg By the Pass-word . . . . . I claim my Sceptre.
(takes his place)
Hiero Let the Kerux come to the East.
Kerux and other Officers to follow are served with the Lamen which Hierophant holds while addressing them.
By the power to me committed, I ordain you Kerux of this Temple for the ensuing six months, to guard the inner side of the Portal, and to lead all Mystic Processions. I pray that you may ever go before us with the Torch of the Higher Luminaries, uttering the Watchwords of the Day. Thanks be to God, my brother, for the Admirable Light.
Kerux By the Pass-word . . . . . I claim my Lamp and Wand.
Hiero Let the Stolistes come to the East.
By the power to me committed, I ordain you Stolistes of this Temple for the ensuing six months, to watch over the Cup of Clear Water, and to purify the Hall, the Brethren and the Candidate. May you also, in your own Soul, be sprinkled with Hyssop and be cleansed — may you be washed and made whiter than snow. Thanks be to God, my brother, for the living Water which purifies the whole Creation.
Stol By the Pass-word . . . . . I claim my Cup.
Hiero Let the Dadouchos come to the East.
By the power to me committed, I ordain you Dadouchos of this Tem-
<263> ple for the ensuing six Months, to watch over the Fires of the Temple and to perform the Consecrations by Fire. Remember the sweet odour of the Greater Sanctuary, and the Savour of the Beauty of the House. Thanks be to God, my brother, for the true Incense which hallows our life.
Dad By the Pass-word . . . . . I claim my Censer.

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Portal of the Vault of the Adepti. Give the Signs of a Neophyte, Zelator, Theoricus, Practicus, Philosophus. Very Honoured Associate Adept, what is the additional Mystic Title bestowed on a Philosophus as a link with the Second Order.

Assoc. Phrath.

Third To what does it allude?

Hodos To the Fourth River of Eden.

Third What is the Sign?

Hodos The Sign of the Rending Asunder of the Veil.

Third What is the Word?

Hodos Peh.

Third Resh.

Assoc Kaph.

Third Tau.

Hodos The whole word is PAROKETH, meaning the Veil of the Tabernacle.

Third In and by that Word, I declare the Portal of this Vault of the Adepts duly opened. *(makes Qabalistic Sign of Cross)* Unto Thee, O Tetragrammaton, be ascribed Malkuth, Geburah, and Gedulah *(crossing fingers)* unto the ages, Amen.

All make same Sign and say same words. Replace Altar within Vault, leave
<269> *Cross, Cup and Dagger in place outside for use in Obligation. Close door of Vault. Three Adepts take places and open in the* ⑤ = 6 *Grade. The Vault Door is thus opened and may so remain till close of Ceremony.*

Second ו

Third ו

Chief ו

Second ו

Chief Ave, Fratres et Sorores.

Second Roseae Rubeae.

Third Et Aureae Crucis.

Chief Very Honoured Fratres et Sorores, assist me to open the Vault of the Adepts. *(knocks)* Very Honoured Hodos Chamelionis, see that the Portal is closed and guarded.

Hodos *(having done so, saluting)* Merciful Exempt Adept, the Portal of the Vault is closed and guarded.

Chief Mighty Adeptus Major, by what Sign hast thou entered the Portal?

Third By the Sign of the closing of the Veil. *(gives it)*

Chief Associate Adeptus Minor, by what Sign hast thou closed the Portal?

Third By the Sign of the closing of the Veil. *(gives it)*

Second Peh.

Third Resh.

Second Kaph.

Third Tau.

Second PAROKETH.

Third Which is the Veil of the Sanctum Sanctorum.

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Second Merciful Exempt Adept, I, on behalf of the Second Order, request you to re-invest yourself with the insignia of your high office, which alone has entitled you to offer yourself unto the high powers as surety for the Order.

Chief Adept reclothes. Three Adepts enter the Vault — roll Altar aside, open
<276> *lid of Pastos, put Book "T" upon the table. Chief steps into the Pastos, and stands facing the door. The Three Adepts join Wands and Cruces.*

Chief I invoke Thee, HRU, the Great Angel who art set over the operations of this secret Wisdom, to strengthen and establish this Order in its search for the Mysteries of the Divine Light. Increase the Spiritual perception of the Members and enable them to rise beyond that lower self-hood which is nothing, unto that Highest Self-hood which is in God the Vast One.

The Three Adepts disjoin Wands, and lower them into the Pastos, joining them together at the black ends, directing them towards the centre of the floor. They hold Cruces as before.

And now, in the tremendous Name of Strength through sacrifice, YEHESHUA YEHOVASHA, I authorise and charge ye, ye Forces of Evil that be beneath the Universe, that, should a member of this Order, through will, forgetfulness, or weakness, act contrary to the obligation which he hath voluntarily taken upon himself at his admission, that ye manifest yourselves as his accusers to restrain and to warn, so that ye, even ye, may perform your part in the operations of the Great Work through the Order. Thus therefore, do I charge and authorise ye through YEHESHUA YEHOVASHAH, the name of Sacrifice.

Three Adepts disjoin Wands and Cruces. Chief steps out of Pastos.

Let the Pastos be placed without the Vault as in the third point of the
<277> Ceremony of Adeptus Minor.

Pastos is carried out into the outer chamber. Lid is removed and placed beside it. Chief stands between Pastos and Lid facing door of Vault, his arms crossed. Second stands at head of Pastos, and Third at foot. Other Adepts form a circle round, join Wands over head of Chief, then separate Wands from head and give Signs of ⑤ = 6 *Grade.*

(slowly and loudly) 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 on me shall never die. I am the First and I am the Last. I am he that liveth but was dead, and behold I am alive for evermore, and hold the Keys of Hell and of Death.

Chief quits Circle, Second follows, then the other Members, with Third last. All enter the Vault and proceed round the Altar with the Sun. Chief reads the sentences following and all halt in former positions, Chief in centre, others round.

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 upon Earth for good. I have finished my work. I have entered into the invisible. I

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THE SYMBOLISM OF THE SEVEN SIDES

<280>

By G. H. FRATER, N.O.M.

Among those characteristics which are truly necessary in the pursuit of magical knowledge and power, there is hardly any one more essential than thoroughness. And there is no failing more common in modern life than superficiality.

There are many who, even in this grade which has been gained by serious study, after being charmed and instructed by first view of the Vault of Christian Rosencreutz, have made no attempt to study it as a new theme. There are many who have attended many ceremonial admissions and yet know nothing of the attribution of the seven sides, and nothing of the emblematic arrangement of the forty squares upon each side.

Some of you do not even know that Venus is in an astrological sense misplaced among the sides, and not two in five have been able to tell me why this is so, or what is the basis of the arrangement of the seven colors and forces. Many have told me which element out of the four is missing, and others have told me that the sign Leo occurs twice, but very few can tell me why the two forms of Leo are in different colours in each case, and only a few can tell me without hesitation which Three Sephiroth have no planet attached.

And yet even in the ☉ = 10 grade you are told you must analyse and comprehend that Light or Knowledge, and not only take it on per-
<281> sonal authority. Let us then be Adepti in fact, and not only on the surface; let our investigations be more than skin deep. That only which you can demonstrate is really known to you, and that only which is comprehended can fructify and become spiritual progress as distinguished from intellectual gain. Unless you can perceive with the soul as well as see with the eye your progress is but seeming, and you will continue to wander in the wilds of the unhappy.

Let your maxim be *Multum non multa* — Much, rather than many things. And tremble lest the Master find you wanting in those things you allow it to be supposed that you have become proficient in. Hypocrisy does not become the laity; it is a fatal flaw in the character of the occultist. You know it is not only the teacher in this Hall before whom you may be humiliated, but before your higher and divine Genius who can in no wise be deceived by outward seeming, but judgeth you by the heart, in that your spiritual heart is but the reflection of his brightness and the image of his person, even as Malkuth is the material image of Tiphareth, and Tiphareth the reflection of the crowned Wisdom of Kether, and the concealed One.

There is but a couple of pages in the 5-6 Ritual which refer to the symbolism of the seven sides of the Vault. Read them over carefully, and then let us study these things together. First, the seven sides as a group, and then the forty squares that are on each side.

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The seven sides are all alike in size and shape and subdivision, and the forty squares on each side bear the same symbols. But the colouring is varied in the extreme, no two sides are alike in tint, and none of the squares
<282> are identical in colour excepting the single central upper square of each wall, that square bearing the Wheel of the Spirit. The Seven walls are under the planetary presidency, one side to each planet. The subsidiary squares represent the colouring of the combined forces of the planet; the symbol of each square is represented by the ground colour, while the symbol is in the colour contrasted or complementary to that of the ground.

Now these planetary sides are found to be in a special order, neither astronomical nor astrological. The common order of the succession of the planets is that defined by their relative distances from Earth, putting the Sun, however, in the Earth's place in the series thus: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Saturn is farthest from the Earth, and the Earth is between Mars and Venus. Beginning with Saturn in the case of the Walls of the Vault, the order is Saturn, Jupiter, Mars, Sun, Mercury, Venus, Moon. Here Mercury and Venus are transposed.

But there is something more than this. For Saturn, the farthest off, is neither the door nor the East, nor anywhere else that is obviously intended. For it is the corner between the South and the South-West sides. Nor is Luna, at the other end of the scale, in any notable position on the old lines.

There is, then, a new key to their order to be found and used, and such as are very intuitive see it at a glance. The planets are in the order of the Rainbow colours, and in colours because this Adeptus Minor grade is the especial exponent of colours. You Adepti are in the Path of the Chamelion — Hodos Chamelionis.

<283> If now you take the planetary colours and affix the planets and arrange them in the order of the solar spectrum and then bend up the series into a ring and make the chain into a Heptagram, and turn the whole about until you get the two ends of the series to meet at the Eastern point, you will have this mysterium:

Violet—Jupiter.	Indigo—Saturn.	Blue—Moon.
Green—Venus.	Yellow—Mercury.	Orange—Sun.
Red—Mars.		

Science teaches, and has rediscovered a great truth, that however valuable the seven colours of the prism may be, there are rays invisible and so not demonstrated here by space. Beyond the red end of the spectrum begins the violet, and these have a great chemical or Yetsiratic force. These forces, ever present and unseen, are represented by the Chief Adept standing erect at the Eastern angle, the most powerful person in the group, and delegate of the Chiefs of the Second Order, and through them of the mystic Third Order. He it is who has, symbolically, at any rate, passed from death unto life, and holds the Keys of all the creeds. And he it is who may place in our hands the Keys of the locked Palace of the King if we are able to make our knocking heard. Representing the East, coming from the East, he faces the Western world, bringing intuition with him; before him lies the symbolic body of our Master C.R.C., our grand exemplar and founder — or at other times, the empty

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pastos, from which he has arisen, the Chief Adept.

He has Mars and Geburah at his right hand, and Jupiter and Gedulah at his left hand. He faces Venus in the West, the Evening Star, which represents the entry of the Candidate who has toiled all day until the evening.

<284> At even he enters the Western door of the planet Venus, that sole planet unto whose symbol alone all the Sephiroth are conformed. At "evening time there shall be light," the light of the mixed colours. So the newly admitted Adept comes in contact with totality of the planetary forces for the first time. A great opportunity opens before him; let him see well that he use it worthily. He enters through the green side of the vault. Green is the colour of growth; let him see that he grows.

Upon each side of the vault are forty squares, five vertical series and eight horizontal, the whole being symbolically 5′ x 8′. Now the published and printed *Fama Fraternatitas* says these forty feet were divided into ten squares. If you are mathematicians you would know that ten similar squares could not alone be placed in such an area and yet fill it. Ten squares alone to fill a rectangle could only be placed in an area of the shape 5′ x 6′. Hence in the *Fama*, ten squares are marked and salient" — they are the Sephiroth.

Besides the Ten Sephiroth, there are the following: There are the Four Kerubim, Three Alchemical Principles, Three Elements, Seven Planets, Twelve Zodiacal Signs, One Wheel of the Spirit — thus 40 in all. The Spirit Wheel is on every side and always in the centre, and is always depicted unchanged in black upon white.

Upon the side there are always the 4 Kerubic emblems — zodiacal, yet different, for the Eagle replaces Scorpio. (Scorpio has three forms, the Scorpion, the Eagle, and the Snake for the evil aspect.)

These Kerubim represent the letters of the name YHVH, and

<285> note that they are always arranged in the Hebrew order of the letters. Yod for the Lion, Heh for the Eagle, Vau for the Man, Heh final for the Ox, the Tauric Earth.

Note that these four Zodiacal signs are not in their own colours, but as symbols of the elements have elementary colours. As Zodiacal signs, then, they are found to be compounds of the zodiacal and planet colours; but they are here as Kerubic emblems compounded of the Elemental colour and the Planetary colour of the side.

The Three Principles are composed of the colour of the Principles, and the colour of the Planet of any particular wall. Mercury being fundamentally blue, Sulphur red, and Salt yellow.

The Three Elements have fundamentally the usual three colours, Fire red, Water blue, Air yellow. Note that Earth is missing.

The Seven planets have their colours as are often stated, and note that each of the seven is set beside its appropriate Sephirah, so that there are three Sephiroth which have no Planet: Kether, Chokmah, and Malkuth.

The 12 Zodiacal Signs are the lower portion of the sides of the vertical column. The central one has none of the twelve; they are so allotted between the four remaining columns. Further note that they are only three ranks, the 5th, 7th, and 8th; none are in the 6th rank from above.

This arrangement then shows: Four Triplicities and three Quaternaries.

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<290> *Unofficial*

THE THREE CHIEFS

By FRATER A. M. A. G.

The first Temple founded in England in 1887-88 under the governance of the Hermetic Order of the Golden Dawn was named very appropriately Isis-Urania. Isis-Urania is Venus, and she is the occult planet which represents the Genius of this Order — Venus, the Evening and the Morning Star, presaging the rising of the Sun of ineffable Light. Venus is also, as Isis, a symbol of the Qabalistic *Shekinah*, the Glory of the Presence Divine, the Holy Spirit. After the Revolt in the Order about 1900, the schismatic sect appropriated as the name of their Order, Stella Matutina, the Morning Star, thus continuing the significance of the enlightening function and purpose for which the Order was founded originally. For, if one may speak of the Order as having a specific purpose, then that sublime motive is to bring each man to the perfection of his own *Kether*, to the glory of his own higher Genius, to the splendour of the Golden Dawn arising within the heart of his soul. And its technique is always encompassed through the uplifting of the heart and mind by a theurgic invocation to Isis-Urania, the symbolic personification of the Sephiroth of the Supernal Light.

It is well known that Venus is a planet peculiarly associated with occult and mystical aspiration. In *The Secret Doctrine* we find Blavatsky stating that

"Venus, or Lucifer, the planet, is the light-bearer of our Earth, in both
<291> a physical and mystical sense." And in quoting from the Stanzas of Dzyan, she presents the statement that "Thus Earth is the adopted child and younger brother of Venus." Hence a good deal of wisdom is concealed in the very choice of the name of the Order. To this we will have occasion to refer on a later page.

In the Ritual of the Grade of Adeptus Minor, the Third Adept, reading from the historical account of the origins of the Order, states that "The True Order of the Rose Cross ascendeth into the heights even unto the Throne of God himself." If the reader will well have studied the preliminary knowledge material of the Outer Order, he will remember it is said that the symbol of Venus — a true symbol of growth and development — embraces all the Ten Sephiroth of the Qabalistic Tree of Life. Since the Order is under the presidency of Venus, and in view of the above quotation, it would seem that the Order considered from a variety of viewpoints is allied to the Tree of Life, and vice-versa. Thus the system of grades, and the division of the organisation into Three Separate Orders — the Order of the Golden Dawn in the Outer, the Second Order of the R.R. et A.C., and the unnamed Third Order of Masters, whose Sephiroth obtain above the Abyss — is based upon a natural and a very recondite series of correspondences. "As above so below." So that as the Tree of Life consists of a glyph which represents not only a material

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physical universe but also a uranography of the invisible and spiritual world, so does the Order consist, in all actuality, of more than an external Order. Concealed within and behind the grade system, is the invisible Order, of true adepts, unknown and, in most cases, unnamed Masters.

<292> At the close of the Second Point of the 5-6 Ceremony, there are named, without further reference, the Names and Ages of the "Three Highest Chiefs of the Order". These Chiefs are Hugo Alverda, whose age is given as 576, Franciscus, who died at the age of 495 years and Elman Zata, who died at the age of 463. In addition to these three there is Christian Rosencreutz the Founder who died at the age of 106 years.

These enormous ages, unbelievably long in the case of the three chiefs, imply — that is if we accept the history in its obvious and literal sense — that, as Adepts, they had discovered and employed the secret of the Elixir of Life, in order to prolong the period of their usefulness on Earth. And though they have died, that is discarded their purely physical instruments, it is not to be supposed they are cut off from our sphere of activity. Such is not the occult teaching. Apart from the probability that they may have since incarnated voluntarily once more on this plane to continue their work on behalf of mankind in their own silent ways, they would have become what are known in the East as Nirmanakayas. Speaking in *The Secret Doctrine* of one group of Adepts, Blavatsky gives a definition of Nirmanakayas which is distinctly worth quoting: "*Maruts* is, in occult parlance, one of the names given to those Egos of great Adepts who have passed away, and who are known also as *Nirmanakayas;* of those Egos for whom — since they are beyond illusion — there is no Devachan (heaven) and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on Earth." Such must therefore be the nature of the divine guardians of our Order. A

<293> few lines following the above quotation in *The Secret Doctrine,* Madame Blavatsky further remarks "*Who* they are 'on earth' — every student of Occult science knows." Whether they do or not, at any rate, it is clear the Order has a little to say on this matter.

There is an enormous amount of significant material in *The Secret Doctrine* which should be very suggestive to the student of the magical wisdom. For *The Secret Doctrine* assists in the comprehension of the Order knowledge, and likewise the Order knowledge makes brilliantly clear what are otherwise highly obscure passages in that colossal monument of Blavatsky's erudition. The only one of these points that I wish to consider at the moment is this question of Adepts in relation to the Order. In the first half of Volume Two of *The Secret Doctrine,* there is a passage or two which I must quote: "Alone a handful of primitive men — in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes — remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers. There were those among them, who remained in their *Kumaric* (divine purity) condition from the beginning; and tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy, *which never died since that period.*" The magical tradition has it too that the Three Chiefs and Christian Rosencreutz were of those who retained their

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knowledge of their divine origins and spiritual nature, and they have been constantly with us. The student would be well-repaid to study what H. P. B. has to say in the first Volume of *The Secret Doctrine* about the stem and
<294> root of Initiators, that Mysterious Being who, born in the so-called Third Race of our evolutionary era, is called "The Great Sacrifice" and "the tree from which in subsequent ages, all the great historically known Sages and Hierophants . . . have branched off." More cannot be quoted here, but it is all highly significant, and the employment of Order methods corroborates a great deal of what she wrote. But I do intend to quote from what she calls the Catechism of the Inner Schools, which deals still further with the theme of the Secret Chiefs of our Order, or the undying Adepts of all Ages. 'The inner man of the first . . . only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvana, spurning Devachan and remaining constantly on Earth for the Salvation of mankind. . . . Out of the seven virgin-men *(Kumara)* four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen they are ever present. When people say of one of them, 'He is dead', behold, he is alive and under another form. These are the Head, the Heart, the Soul, and the Seed of undying knowledge. Thou shalt never speak, O Lanoo, of these great ones before a multitude, mentioning them by their names. The wise alone will understand." Though I have little intention to speak of them more clearly, little harm can be done from what is already stated above, for the names used are clearly the pseudonyms or magical mottos of those great beings.

If however, we consider these Chiefs from a wholly different point of view, the results are not less suggestive. Some students of the Order
<295> have thought that these Three Chiefs may be considered as representative of certain principles in Nature or Sephiroth of the Tree of Life, particularly as it is said that the Order of the Rose Cross (the Ankh or the Venus symbol) ascendeth unto the Throne of God himself. How may we discover, then, what principles are involved, and why? Two hints are given in the Adeptus Minor Ritual as to what procedure the student may follow in order to elucidate these obscure mysteries. Almost deliberately the ritual states, in the first place, that Damcar, whither our Father C. R. C. journeyed, may be transliterated into Hebrew, thus yielding דמכר, two words which, if translated mean the "Blood of the Lamb". The Lamb has always been a symbol of the Higher Ego. Secondly, there is the analysis of the Key-word I. N. R. I., whereby the English letters are transliterated into Hebrew, attributed to certain Yetziratic correspondences, Egyptian deities, signs and ideas. This must, then, be our technique with regard to this problem. The Qabalah is the means whereby we may unlock the closed doors of the veiled intimations which abound in the Order rituals.

Through the application of this technique to the Names and Ages of the Chiefs, one may reasonably conclude that, as the historical lection of the Third Adept showed, They represent the Triune Supernal Light, the Divine White Brilliance invoked in the Vault of the Adepti — the letter Shin extended, bursting through the balanced elemental powers of Tetragrammaton to confer the attainment of the Grade. If we transliterate the Names

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into Hebrew, first, of all, we have the following:—

<296> פראנבימסכם = 541 = 10 = 1 = Kether ☿
חונע = 84 = 12 = 3 = Binah ♁
חאלמאן = 776 = 20 = 2 = Chokmah ♃

(It may be here remarked that the method of reducing numbers to units as shown above, while often called Theosophical addition, is actually the mode of working called *Aiq Beker*, or the Qabalah of Nine Chambers. This method of working was eliminated from the Order papers issued in one Temple by several high-grade initiates, whose natural stupidity was far in excess of their adeptship. By this method of *Aiq Beker*, the 22 letters and 5 finals of the Hebrew alphabet are grouped together by threes according to units, tens, and hundreds in nine divisions.)

Elman Zata is represented in the Rituals as being an Arab; that is his origins are in the South and East, representing heat and fire, and so the Alchemical Sulphur is a fit attribution. Sulphur is also an attribution of Chokmah, to which also the element of Fire is allocated. Hugo is called the Phrisian. If we refer this place to Frisia in Denmark, the North, then the Alchemical Salt is a proper reference — Binah, and the element of Water, the Great Salt Sea. Franciscus is the Gaul, which country is a point between the North and the South, a temperate zone. Hence, he is the reconciler between them, a mediator, surely the Alchemical Mercury. Thus from this point of view, the Gematria of the Names of the Three Chiefs, allies them with the Light of the Supernal Sephiroth, that Light which ascendeth into the heights, even unto the Throne of God himself.

Leaving, however, the Gematria of their individual Names for a moment, and proceeding to the Qabalah of the numbers of their
<297> Ages, an equally interesting and significant fact is revealed.

Hugo's age is given as 576, which reduces to 18=9.
Franciscus age is given as 495, which reduces to 18=9.
Elman's age is given as 463, which reduces to 13=4.

9 plus 9 plus 4, added together yield 22. 22 is the number of the letters of the Hebrew Alphabet, the totality of the Paths linking the Sephiroth on the Tree of Life. This number also represents, therefore, the Serpent of Wisdom which rises from Malkuth to Kether, the ascending Spiral, the path which the aspirant to the Great Order must tread. In short, the Chiefs represent the Path itself which is to be followed, even as They represent the goal which is at the end thereof. Each initiate, it is the universal tradition of the Mystic path, must not only tread the Way, but must *become*, even as did these Three Chiefs, that Path itself.

By referring the number 22 in a slightly different way to the Qabalah of Nine Chambers, we may obtain 220, which is the Gematria of Kor כר, the Lamb, Abi-Agnus, the Strength of our Race — also the initials of Christian Rosenkreutz. Moreover, 2 plus 2, equals 4, which is the number of *Daleth*, which means a door, referred to Venus, the symbolical figure which embraces the whole Tree of Life, revealing that compassion or love is that fiery

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force which binds together through an orderly growth and progression the whole Sephirotic Scheme into a Unity. And Daleth and Venus are the attributions of that door into the Tomb of the Justified One, the Vault of the Adepti, even as the reciprocal Path of Venus, Daleth, on the Tree of Life, is the

<298> Secret Gate which leads out from the Garden of Venus into the newer life, the Glory of the Boundless Light. The secret of that Gate abides in the womb of the Great Mother, the intrinsic regenerating nature of the Empress of the Tarot — Isis-Urania.

Again, there are other considerations. At the end of the Order document on the symbolism of the neophyte grade there is the statement that "*Nephesch ha-Mesiach*, the Animal Soul of the Messiah" is "the Shekinah or Presence between the Kerubim." Note that the Shekinah represents, as I previously attempted to point out, Aima Elohim, the Supernal Sephiroth as a synthetic Unity, the Divine White Brilliance. Since this is spoken of as *between* the Kerubim, the Middle Pillar of the Tree, which is thus by definition the Path of the Redeemer or Messiah, the path of the Sushumna traversed by the Kundalini serpent is referred to. Now Messiah in Hebrew is spelt משיח and its Gematria is 358. There is another word in Hebrew having precisely the same enumeration, and that word is נחש, Nachash, meaning a Serpent. As we demonstrated above, the ascending Spiral is represented by the Serpent of Wisdom, which is the path of the 22 letters of the Alphabet — and to this Serpent are the ages of the Three Chiefs referred. Thus between the Serpent of Wisdom which represents the Way to the Crown, the Paths of the Tree of Life, and the Power of the Chiefs of the Order, there is seen a *gematria* connection. Interestingly enough, in all ancient systems, the Serpent is also the Tempter, Lucifer — and once again, Lucifer is Venus, the Redeemer.

Thus the Three Chiefs of the Order of the R. R. et A. C. are the symbolic representatives of the Way to that Land which is beyond "honey,

<299> and spice and all perfection", the Way to the Light itself. But they are also the Light at the end of the Way; they have *become* the divine attainment. How significant becomes the statement "I am the Way, the Truth and the Life. No man cometh unto the Father but by me."

There is one last correspondence before closing this paper. The symbolic drama of the Adeptus Minor Ritual has as its goal the union of the aspirant with the divine nature of Christian Rosencreutz. Theoretically, it is assumed that our Father C. R. C. is the type and symbol of spiritual attainment, a man who achieved union with his Higher and Divine Genius, and was brought to the Light of his Kether. He is portrayed as a living man, who symbolically died, and like Osiris of old, was glorified through trial, perfected through suffering, and rose again in a mystical resurrection. Now in the Ritual, he is referred to as "The Light of the Cross" and this latter is pictorially shown as "I, CXX", which is 120. The Light of the Cross, CXX, is of course the LVX, the Light of the Supernals. Now 120 reduces to 12, and it is interesting to note that 12 is also the numeration of the Great Angel HUA who is invoked to overshadow the Aspirant when he is bound to the Cross of Obligation. HUA is, in the Zohar, one of the mystical Titles of Kether, the Crown of the Tree. Analysis of the Name expands the idea considerably. The Name is composed of three letters, Heh, Vau, Aleph. Heh is 5 in number, the Pentagram which is

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Pentagrams should precede and close Invokations as the equilibrium of the Elements, and in establishing the harmony of their influence. In closing, these currents are reversed.

Diagram I



TABLET OF UNION NAMES

Active—Air .....Exarp

Passive—Water .....Hcoma

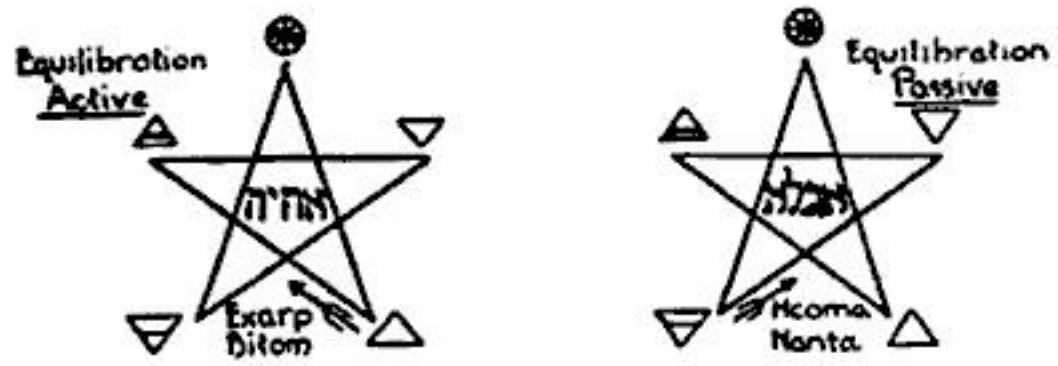
Passive—Earth .....Nanta

Active—Fire .....Bitom

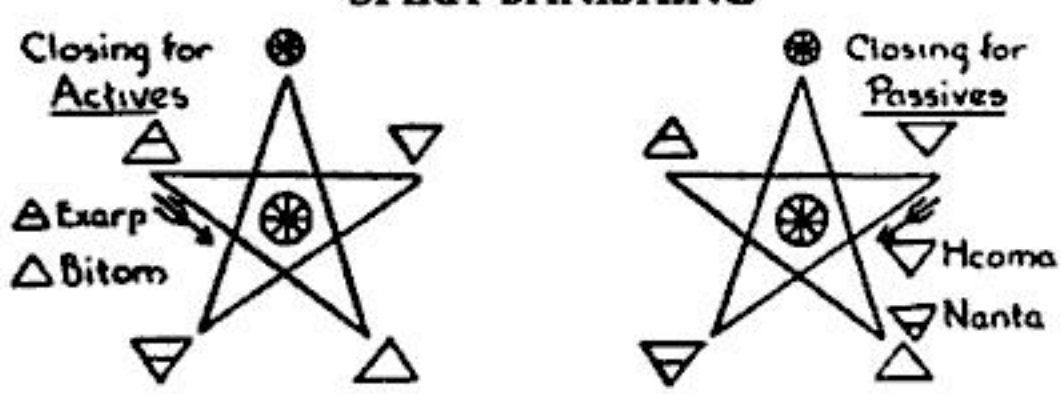
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Diagram 2

SPIRIT
INVOKING PENTAGRAMS



SPIRIT BANISHING



They are the invoking and banishing Pentagrams of the Spirit; 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. In the Banishing Pentagram, the current is reversed. The Sigil of the Ox should be traced in the centre. These two Pentagrams are in general use for invokation or banishing, and their use is given to the Neophyte of the first Order of the Golden Dawn under the title of the Lesser Ritual of the Pentagram. This Lesser Ritual of the Pentagram is only of use in general and unimportant invokations. Its use is permitted to the Outer that Neophytes may have protection against opposing forces, and also that they may form some idea of how to attract and to

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<18> # SUPREME INVOKING RITUAL

OF THE

PENTAGRAM

Diagram 5



Face East. Make Qabalistic Cross.

Make Equilibriated Active Pentagram of Spirit.

Vibrate **Exarp** in making Pentagram.

Vibrate **Eheieh** in making Wheel.

Finish with the ⑤ = 6 Signs.



Make the Invoking Pentagram of Air.

Vibrate **Oro Ibah Aozpi** in making Pentagram.

Vibrate **Yhvh** in making Aquarius.

Finish with the ② = 9 Sign.

Carry Point to South—



Make Equilibriated Active Pentagram of Spirit.

Vibrate **Bitom** in making Pentagram.

Vibrate **Eheieh** in making Wheel.

Give ⑤ = 6 Signs.



Make the Invoking Pentagram of Fire.

Vibrate **Oip Teaa Pedoce** in making Pentagram.

Vibrate **Elohim** in making Leo sigil.

Make the ④ = 7 Sign.

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Diagram 7

INVOKING

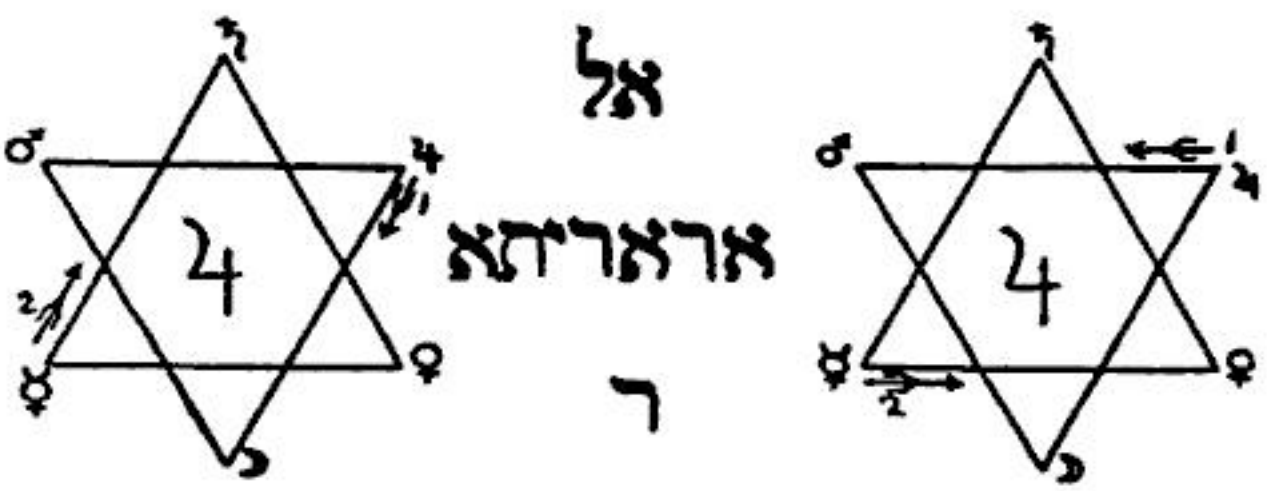
BANISHING



SHADDI EL CHAI



ELOHIM TZABAOTH



EL

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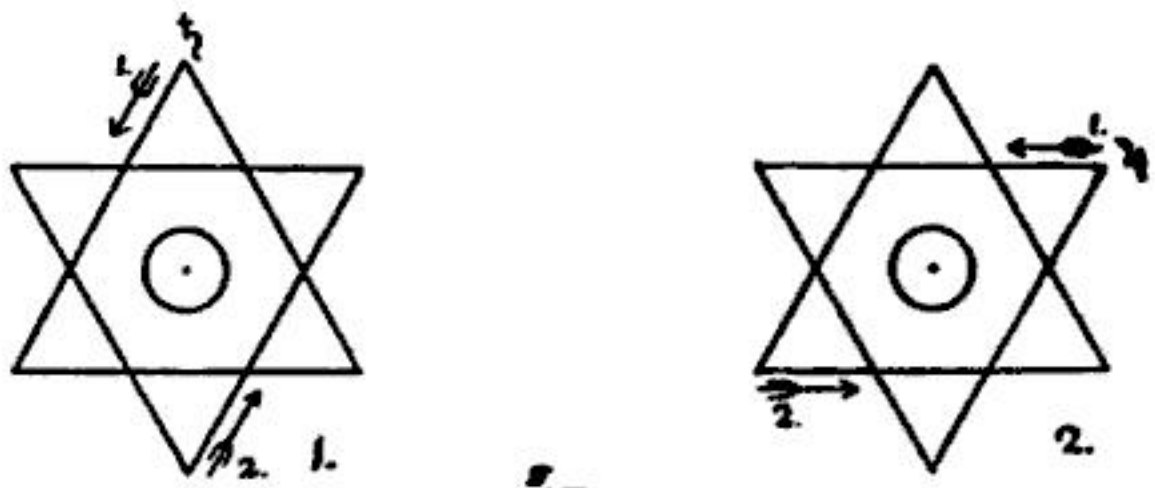
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Diagram 10

Banishing



Six Banishing Hexagrams for Sol.

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In all Rituals of the Hexagram as in those of the Pentagram, thou shalt complete the circle of the place. Thou shalt *not* trace an external circle round each Hexagram itself unless thou wishest to confine the force to one place — as in charging a Symbol of Talisman.

<27> From the attribution of the Planets, one to each angle of the Hexagram, shalt thou see the reason of the sympathy existing between each superior planet and one certain inferior Planet. That is, that to which it is exactly opposite in the Hexagram. And for this reason is it that the Triangle of their invoking and banishing Hexagrams counter-change. The superior Planets are Saturn, Jupiter, Mars. The inferior Planets are Venus, Mercury, Luna. And in the midst is placed the Fire of the Sun. Therefore the superior Saturn and the Inferior Luna are sympathetic, so are Jupiter and Mercury, Mars and 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 is it to be employed in all invocations of the Forces of the Sephiroth: though the Signet Star of the Pentagram represents their operation in the Luna World, in the Elements and in Man.

If thou wilt deal with the Forces of the Supernal Triad of the Sephiroth, thou shalt make use of the Hexagrams of Saturn; for Chesed those of Jupiter, for Geburah those of Mars; for Tiphareth those of the Sun, and for Netzach those of Venus, and for Hod those of Mercury, and for Yesod and Malkuth those of the Moon.

Know also that the Sephiroth are not to be invoked on every slight occasion, but only with due care and solemnity. Above all, the forces of Kether and Chokmah demand the greatest purity and solemnity of heart and mind in him who would penetrate their mysteries. For such high knowledge is only to be obtained by him whose Genius can stand in the Presence of the Holy Ones. See that thou usest the Divine Names with all reverence and humility for cursed is he that taketh the Name of the Vast One in vain.

<28> When thou tracest the Symbol of a Planet in the centre of a Hexagram, thou shalt make the same of a proportionable size to the interior of the Hexagram, and thou shalt trace them from left to right generally following the course of the Sun as much as possible. Caput and Cauda Draconis may follow the general rule.

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

When thou shalt desire to purify or consecrate any place, thou shalt per-

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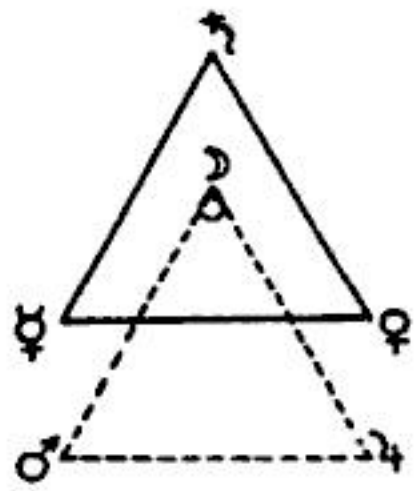
form the Lesser Banishing Ritual of the Hexagram, either in conjunction with, or instead of that of the Pentagram, according to the circumstances of the case. For example, if thou hast been working on the plane of the Elements before, it will be well to perform the Lesser Ritual of the Pentagram before proceeding to work of a Planetary nature, so as thoroughly to clear the places of Forces which, although not hostile or evil of themselves, will yet not be in harmony with those of an altogether different Plane. And ever be sure that thou dost complete the circle of the place wherein thou workest.

THE FOUR FORMS

These are the four forms assumed by conjoining the two triangles of the Hexagram on which the Lesser Ritual of the Hexagram is based. The first form is:

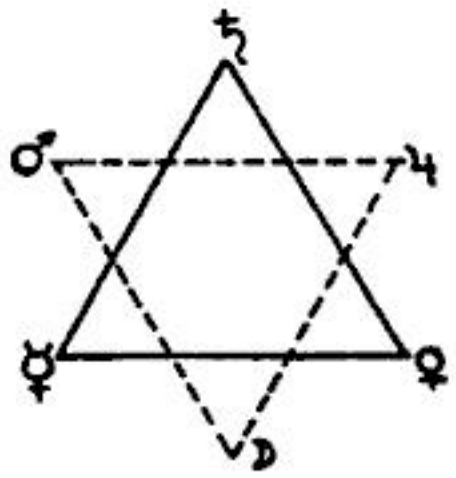
<29>

Diagram 11



The angles are attributed as in the diagram. Its affinity is with the Eastern Quarter, the position of Fire in the Zodiac. (Note: To form these from the usual Hexagram, lower the inverted triangle, then reverse it by throwing the Lunar angle up to top from being lowest. Mars and Jupiter do not change sides.)

Diagram 12

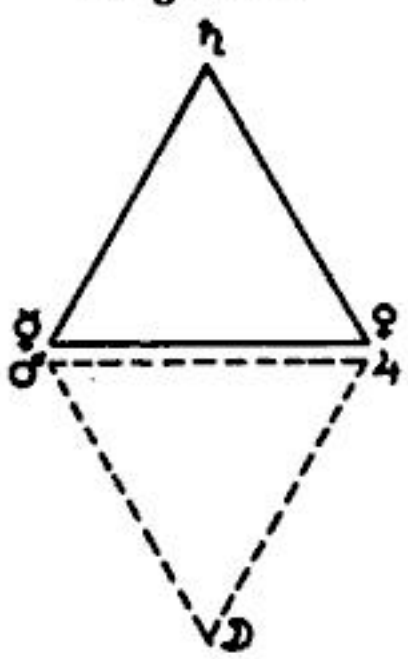


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The second form is the ordinary Hexagram with the attribution of the angles as usual: the affinity being rather with the Southern Quarter, the position of Earth in the Zodiac, and of the Sun at his culmination at noon.

<30> The third form is:

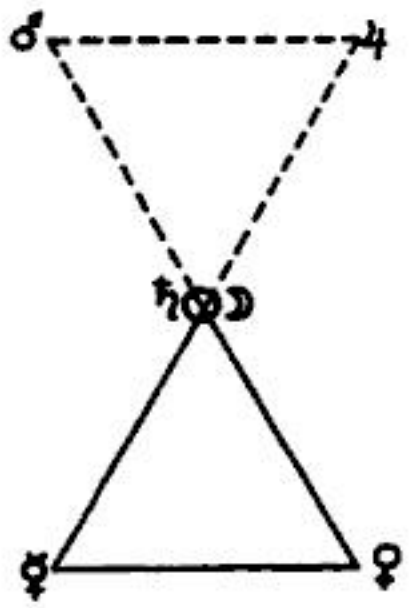
Diagram 13



The angles are attributed as shown and its affinity is with the Western Quarter, the position of Air in the Zodiac.

The fourth form is

Diagram 14



The angles are attributed as shown and its affinity is with the Northern Quarter, the position of Water in the Zodiac.

With each of these forms the Name Ararita is to be pronounced — seven letters.

<31> Also as in the preceding cases there will be seven modes of tracing each of these four forms, according to the particular Planet with those Forces thou art working at the time.

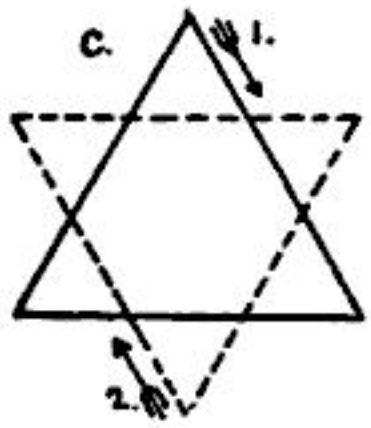
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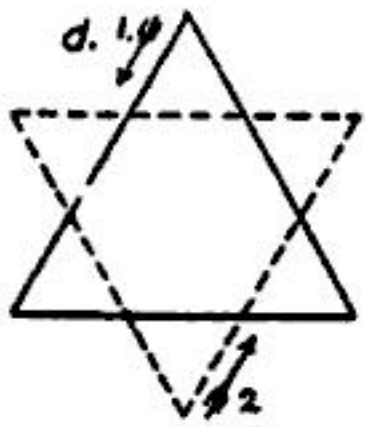
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From right to left, and see that thou closest carefully the finishing angle of each triangle.

<33> Carry thy magical implement round to the South, and if thou desirest to *invoke* trace the figure thus:

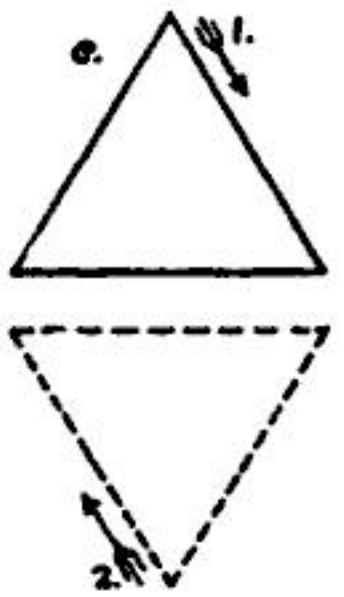


But if to *banish* then from left to right thus:



Bring as before the point of thy magical implement to the centre and pronounce the Name Ararita.

Pass to the West, and trace the figure for *invoking* thus:



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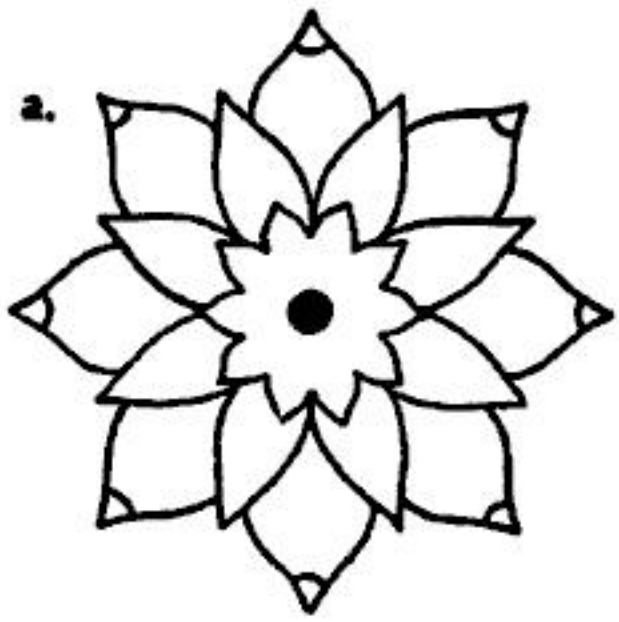


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Diagram 17

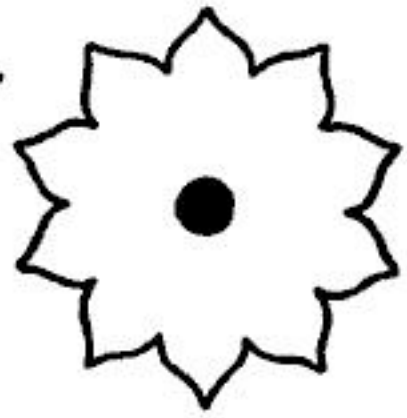
Lotus Flower from above:
Centre: Orange or gold

a.



Inmost Petals,
10 in number,
White both sides.

b.



Calyx, 4 Petals,
Coloured orange.

c.



Two whorls of 8 Petals, white inside and olive green outside, with 5 veins shown on the green.

d.



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For example, if Venus be the Planet referred to, use in the day Libra, and in the night Taurus.

Should the action be with the Elements, one of the Signs of the Triplicity of the Elements should be held according to the nature of the Element intended to be invoked. Bear in mind that the Kerubic Emblem is the most powerful action of the Element in the triplicity. For example, Leo — Violent heat of summer. Aries — Beginning of warmth in spring. Sagittarius, waning of heat in autumn.

<41> *Hold the Wand by the white portion* for all Divine and Spiritual Matters or for the Sephirotic influences, and for the process of rising in the Planes.

Hold the Wand by the black part only for material and mundane matters.

The 10 upper and inner Petals refer to the Purity of the Ten Sephiroth. The middle 8 refer to the counter-charged natural and spiritual forces of Air and Fire. The lowest and outer 8 refer to the powers of Earth and Water. The centre and amber portion refers to the Spiritual Sun, while the outer calyx of 4 orange sepals shows the action of the Sun upon the life of things by differentiation.

The Wand should never be used inverted.

The Lotus Flower is not to be touched in working, but in Sephirotic and Spiritual Things, the Flower is to be inclined towards the forehead; and to rise in the Planes, the orange coloured centre is to be fully directed to the forehead.

CONSECRATION OF THE LOTUS WAND

1. *Provide a private room, white triangle, red cross of six squares. Incense, a rose, water in a vase, Lamp or vessel of Fire, Salt on a platter, and an astrological figure of the heavens for the time of consecration. If possible a set of astrological symbolic diagrams of the Twelve Signs should be set around the room. Have ready also the Ritual of the Pentagram, New Wand, white silk or linen wrapper, table with black cover for altar.*
2. *Find position of East.*
3. *Prepare an invocation of the Forces of the Signs of the Zodiac.*
4. *Place Altar in centre of room, cover it with black.*
5. *Arrange upon it, the cross and triangle. Incense and Rose in East above Cross and Triangle. Lamp in South. Cup in West. Salt in North.*
6. *Illumine Lamp.*

<42> 7. *Stand, holding new Wand at West of Altar, facing East.*

8. *Grasp Wand by black portion and say:*
9. **Hekas! Hekas! Este Bebeloi.**
10. *Perform Lesser Banishing Ritual of the Pentagram.*
11. *Purify room first with Water, then with Fire, as in the* ⓪ = 0 *Grade, repeating as you do so, these two passages from the Ritual of the 31st Path.*
(with Water) **So therefore, first, the Priest who governeth the works of Fire, must sprinkle with lustral water of the loud resounding sea.**
(with Fire) **And when, after all the Phantoms are vanished, 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.**

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12. *Take up the Wand again, by white portion. Circumambulate the room three times and, at the end, repeat the adoration of the Lord of the Universe as in the Ritual of* ⓪ = [0] *Grade, saluting at each adoration with the Neophyte Sign, and at "Darkness" giving the Sign of Silence.*
    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.
13. *Perform the Supreme Invoking Ritual of the Pentagram at the 4 Quarters of the Room, tracing the proper Pentagram at each quarter and pronouncing the appropriate Angelic and Divine Names, taking care to give Grade Sign appropriate to Element.*
14. *Stand then in the Eastern Quarter, facing East, hold Wand by white portion, give* ⑤ = [6] *Signs, look upward, hold Wand on high, and say:*
    O Harpocrates, Lord of Silence, Who art enthroned upon the Lotus.
    Twenty-Six are the Petals of the Lotus, Flower of thy Wand. O Lord of
<43> Creation, they are the Number of Thy Name.
    In the name of Yod He Vau He, let the Divine Light descend!
15. *Facing consecutively the quarter where each Sign is according to the Horary Figure for the time of working, repeat in each of the 12 directions the invocation which follows, using the appropriate Divine and Angelic Names and Letters for each specially. Begin with Aries, hold the Wand at the appropriate coloured Band, and in the left hand the Element, from off the Altar, which is referred to the particular Sign and say:*
    (This for Aries) The Heaven is above and the Earth is beneath. And betwixt the Light and the Darkness the colours vibrate. I supplicate the Powers and Forces governing the Nature, Place, and Authority of the Sign Aries, by the Majesty of the Divine Name Yod He Vau He, with which, in Earth life and language, I ascribe the letter Heh, to which is allotted the symbolic Tribe of Gad and over which is the Angel Melchidael, to bestow this present day and hour, and confirm their mystic and potent influence upon the Red Band of this Lotus Wand, which I hereby dedicate to purity and to Occult Work, and may its grasp strengthen me in the work of the character of Aries and his attributes.
    As this is recited, trace in the Air with the Lotus end, the invoking Pentagram of the Sign required, and hold the corresponding element from the altar in the left hand, while facing in each of the 12 Zodiacal directions.
16. *Lay Wand on the Altar, Lotus end towards the East.*
17. *Stand at West of Altar, face East, raise hands, and say:*
    O Isis! Great Goddess of the Forces of Nature, let Thine Influence
<45> descend and consecrate this Wand which I dedicate to Thee for the performance of the works of the Magic of Light.
18. *Wrap the Wand in silk or linen.*
19. *Purify the room by Water and by Fire as at first.*
20. *Perform reverse circumambulation.*
21. *Standing at West of Altar, face East, and recite:*
    In the Name of Yeheshuah, I now set free the Spirits that may have been imprisoned by this ceremony.
22. *Preferably, perform the Lesser Banishing Ritual of the Pentagram.*

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THE INVOCATION TO THE FORCES OF THE SIGNS OF THE ZODIAC

SIGN	PERMUTATION OF NAME				HEBREW LETTER	TRIBE OF ISRAEL	ANGEL	COLOUR
Aries	Yod	Heh	Vau	Heh	Heh	Gad	Melchidael	Red
Taurus	Yod	Heh	Heh	Vau	Vau	Ephraim	Asmodel	Red-Orange
Gemini	Yod	Vau	Heh	Heh	Zayin	Manasseh	Ambriel	Orange
Cancer	Heh	Vau	Heh	Yod	Cheth	Issachar	Muriel	Amber
Leo	Heh	Vau	Yod	Heh	Teth	Judah	Verchiel	Lemon-Yellow
Virgo	Heh	Heh	Vau	Yod	Yod	Naphthali	Hamaliel	Yellow-Green
Libra	Vau	Heh	Yod	Heh	Lamed	Asshur	Zuriel	Emerald
Scorpio	Vau	Heh	Heh	Yod	Nun	Dan	Barchiel	Green-blue
Sagittarius	Vau	Yod	Heh	Heh	Samech	Benjamin	Advachiel	Blue
Capricorn	Heh	Yod	Heh	Vau	Ayin	Zebulun	Hanael	Indigo
Aquarius	Heh	Yod	Vau	Heh	Tzaddi	Reuben	Cambriel	Violet
Pisces	Heh	Heh	Yod	Vau	Qoph	Simeon	Amnitziel	Crimson

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yourself goes out, and you get all the sensation of walking around your own quiescent body. Used thus, with rhythmmic breathing, it will withdraw your mind from pain (if it be not too severe) and release you for sleep. You can do the analysis of the Key-Word standing behind your physical head, and you can call down the Divine White Brilliance, watching it flow over your body and smooth out the tangles in the etheric double, bringing peace and rest.

4. You can do the Ritual with intention to help others in pain or difficulty. For this purpose, you build up an astral image of the person, in the centre of the room, and call down the Light upon him, after surrounding him with the six crosses. When the ceremony is done, command the astral shape you have made to return to the person, bearing with it the peace of Yeheshuah.

5. It is a protection against psychic invasion from the thoughts of others or from disturbed psychic conditions, such as there might be in a place charged with fear, where terrible things had happened.

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<51>

THE COMPLETE SYMBOL

OF THE

ROSE CROSS

This symbol is to be worn suspended from a yellow collarette of silk, the motto of owner placed on the reverse side, with white sash, and is for general use in Magical working, to be worn at all meetings of Adepts.

It is to be made by each Adept alone, and consecrated by himself and never touched by any other person; and wrapped in white silk or linen when not in use.

It is a complete synthesis of the Masculine, Positive or Rainbow scale of Colour attributions, which is also called "The Scale of the King."

The four ends of the Cross belong to the four Elements, and are coloured accordingly. The white portion belongs to the Holy Spirit and the Planets.

The Twenty-two petals of the Rose refer to the twenty-two Paths. It is the Cross in Tiphareth, the receptacle and the centre of the Forces of the Sephiroth and the Paths.

The extreme centre of the Rose is white, the reflected Spiritual brightness of Kether, bearing upon it the Red Rose of Five Petals and the Golden Cross of Six Squares; four green Rays issuant around the Angles of the Cross, from which the Second Order takes its name. They are the Symbols of the Receiving Force.

Upon the white portion of the Symbol, below the Rose, is placed the Hexagram, with the Planets in the order which is the key of the Supreme Ritual of the Hexagram.

Around the Pentagrams, which are placed one upon each Elemental coloured arm, are drawn the symbols of the Spirit and the Four Elements, in the order which is the key to the Supreme Ritual of the Pentagram.

<52> Upon each of the floriated ends of the Cross are arranged the Three Alchemical Principles, but in a different order for each Element, and as showing their operation therein.

The upmost Arm of the Cross, allotted to Air, is of the yellow colour of Tiphareth. In it the flowing Philosophic Mercurial nature is chief and without hindrance to its mobility; hence the ever moving nature of Air. Its Sulphureous side is drawn from the part of Fire, whence its luminous and electrical qualities. Its Saline side is from the Water, whence result clouds and rain from the action of the Solar Forces.

The lowest Arm of the Cross, allotted to Earth, is of the four colours of Malkuth, the Earth being of the nature of a container and receiver of the other influences. The Citrine answers to its Airy part, the Olive to the Watery, the Russet to the Fire, and the black to the lowest part, Earth. Here also is the Mercurial part chief, but hindered by the compound nature whence its faculty becomes germinative rather than mobile, while the Sulphur and the Salt are

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respectively from the sides of Water and Fire, which almost neutralize their natural operation and bring about the fixedness and immobility of Earth.

The extremity allotted to Fire is of the scarlet colour of Geburah, and in it the Sulphureous nature is chief, whence its powers of heat and burning. The Salt is from the side of Earth, whence the necessity for a constant substantial pabulum whereon to act, and the Mercury is from the side of Air, whence the leaping, lambent motion of flame especially when acted upon by wind.

The extremity allotted to Water is of the blue colour of Chesed, and in it the Saline side is chief as exemplified in the salt water of the Ocean, to which all waters go; and from whence also is derived the nature of always preserving the horizontal line. The Mercurial part is from Earth, whence the weight and force of its flux and reflux. Its Sulphuric part is from the Air
<53> whence the effect of waves and storms. So that the disposition of these Three Principles forms the key of their Alchemic operation in the Elements.

The White rays issuing from behind the Rose at the inner angles between the Arms, are the Rays of the Divine Light issuing and corruscating from the Reflected Light of Kether in its centre; and the letters and symbols on them refer to the analysis of the Key Word of an Adeptus Minor, I. N. R. I. by which the opening of the Vault is accomplished.

The Twelve letters of the Twelve Petals follow the Order of the Signs of the Zodiac. Uppermost is Heh, the letter of Aries, followed by Vau, Zayin Cheth, Teth, Yod, while the letter of Libra, which is Lamed is lowermost. Ascending are Nun, Samekh, Ayin, Tzaddi, Qoph.

The Seven Double Letters of the middle row are allotted to the Planets in the order of their Exaltations, the planets being wanderers; the Stars are fixed with respect to the Earth. These letters are Peh, Resh, Beth, with Daleth exactly over Libra, followed by Gimel, Caph, Tau.

The Three Mother letters are allotted to the Elements and are so arranged that the Petal of Air should be beneath the Arm of the Cross allotted to Air, while those of Fire and Water are on counterchanged sides, so that the forces of the Arms of the Cross should not too much override the Planetary and Zodiacal forces in the Rose, which might otherwise be the case were the Petal of Fire placed on the same side as the Arm of Fire and that of Water on the side of Water.

(The Mode of Sigil Formation from the Rose Petals is taught in the supplement to this Ritual, reproduced in Book Seven in Volume Four.)

The back of the Cross bears inscriptions in Latin: "The Master Jesus Christ, God and Man," between four Maltese Crosses which represent the Four Pyramids of the Elements opened out.

This is placed at the upmost part because therein is affirmed a
<54> Descent of the Divine Force into Tiphareth, which is the central point between Supernals and Inferiors.

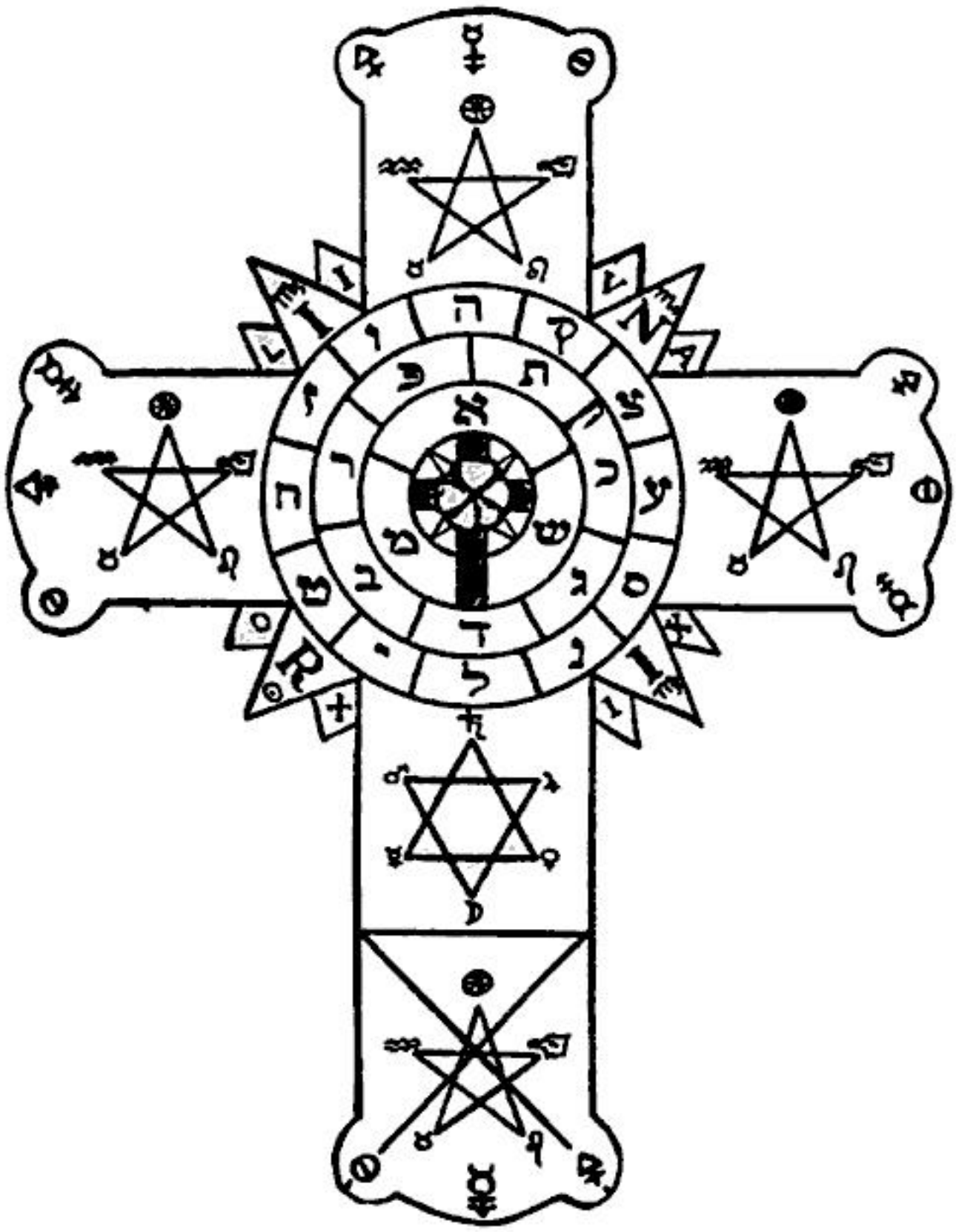
But at the lowest part is written the motto of the Zelator Adeptus Minor, because therein is the affirmation of the elevation of the Human into the Divine. But this is impossible without the assistance of the Divine Spirit from Kether, whence the space above Malkuth is white upon the front aspect of the Cross, white being the Symbol of the Spiritual rescued from the

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Diagram 20



THE ROSE CROSS LAMEN

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<62>

THE MAGIC SWORD

It is to be used in all cases where great force and strength are to be used and are required, but principally for banishing and for defence against evil forces. For this reason it is under the Presidency of Geburah and of Mars, whose Names and Forces are to be invoked at its consecration, which should take place in the day and hour of Mars, or else during the course of the Fiery Tattwa.

Any convenient sword may be adapted to this use, but the handle, hilt and guard must be such as to offer surfaces for inscriptions. It should be of medium length and weight.

The motto of the Adeptus should be engraved upon it, or upon the hilt in letters of emerald green, in addition to the mystic devices and names. The hilt, pommel and guard are to be coloured a flame red. The blade should be clean and bright. Pentagrams should be painted on salient portions, because this is the lineal figure of Geburah. The Divine and Angelic Names related to Geburah are then to be added in emerald, and also their Sigils taken from the Rose. The Sword must then be consecrated in due form.

Here again let the Zelator Adeptus Minor remember his Obligation never to use his knowledge of practical Magic for purposes of Evil, and let him be well assured that if he do this, notwithstanding his pledge, the evil he endeavours to bring about will re-act on himself. He will experience in his own person and affairs that very thing which he has endeavoured to bring about for another. So also may he perish and be blotted out from among us.

To obtain real force implanted in any magical weapon, by consecration, the Adept requires to be healthy, pure, strong in mind, free from anxi-
<63> ety and apart from disturbances. He requires also to have mastered the details of the ceremony and to be familiar with the proper pentagrams and other symbols.

CONSECRATION RITUAL OF SWORD

Prepare: Chamber, central Altar draped in Black, Red Cross and White Triangle, Rose and Incense, Cup and Water, Lamp, Plate and Salt. White Robe, Sash, Consecrated Rose Cross and Lotus Wand, New Sword, Red Cloak and Lamen. An Invocation to Mars and Geburah. An Astrological figure to show position of Mars at the time. In wording and formulating the Invocation to the Forces of Geburah, force and strength are to be specially requested.

1. *Place the Sword upon Altar, hilt to East near Incense, point to West near Water.*
2. *Take up Lotus Wand by Black part.*

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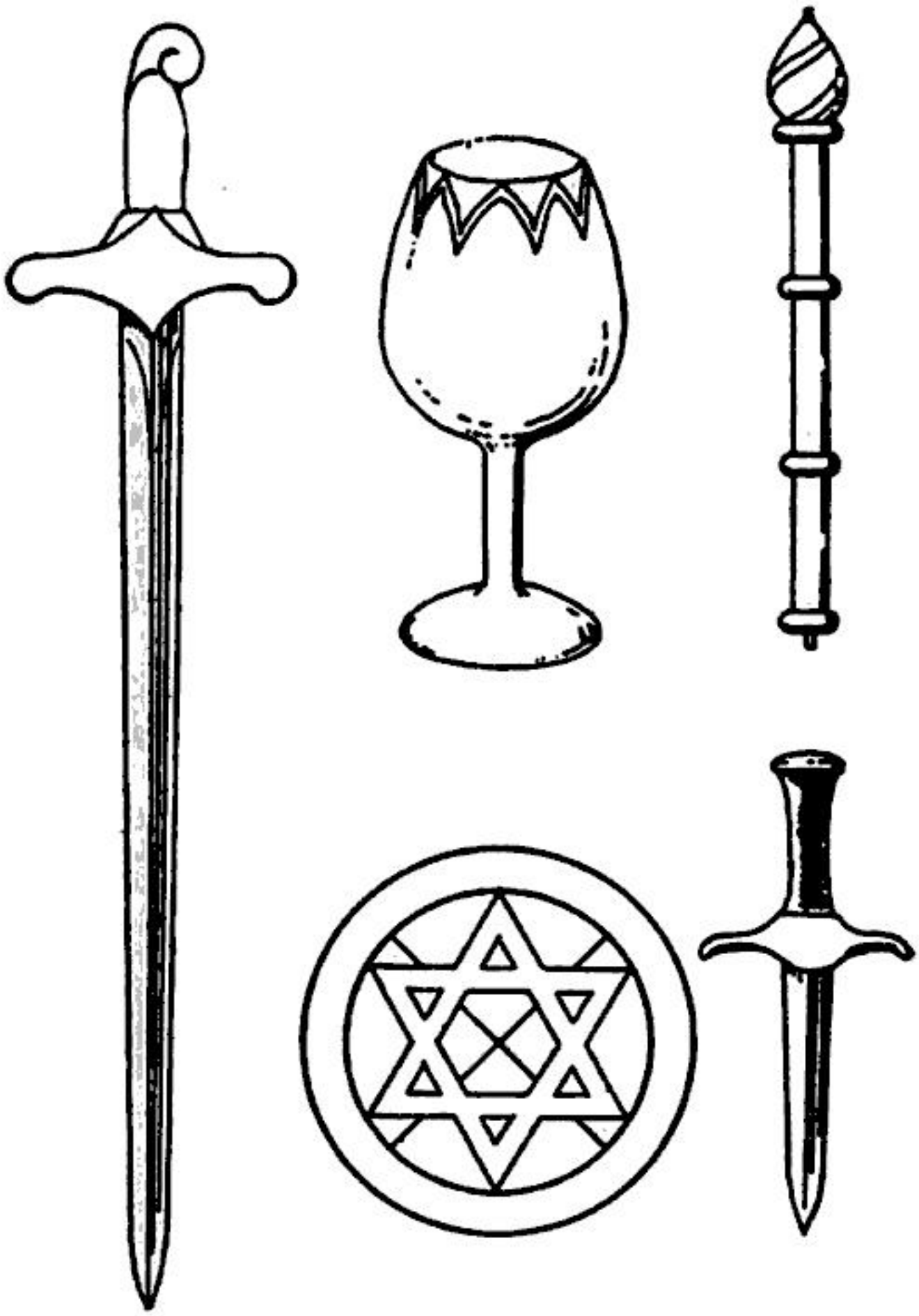


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Diagram 21



THE SWORD AND ELEMENTAL WEAPONS

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be white to symbolise spiritual purity and influence of the Divine and Shining Light. Members of the Outer Order wear a black gown or tunic, with a Sash indicating their Grade across it. The Black Sash crosses from the left shoulder (from the side of the Black Pillar, as they first received it), and the White Sash from the Right shoulder.

Egyptian Head-Dresses, or Nemysses are worn by the Chiefs and Officers, those of the Chiefs being of the Colour of their Mantles striped with the complementary colour; those of the Officers being striped equally black and white. Members may wear similar nemysses in black and white or plain black squares of approved pattern.

The Key to the formation of the tunic and nemyss is the Crux Ansata for the nemyss makes the oval, and the arms and body of the tunic, the cross.

THE SYMBOLISM OF THE TEMPLE

The Bases of the two Pillars are respectively in Netzach and Hod; the White Pillar being in Netzach and the Black Pillar in Hod. They represent the
<86> Two Pillars of Mercy and Severity. The bases are cubical and black to represent the Earth Element in Malkuth. The columns are respectively black and white to represent the manifestation of the Eternal Balance of the Scales of Justice. Upon them should be represented in counterchanged colour any appropriate Egyptian designs, emblematic of the Soul.

The scarlet tetra-hedonal capitals represent the Fire of Test and Trial: and between the Pillars is the porchway of the Region Immeasurable. The twin lights which burn on their summits are "The Declarers of the Eternal Truth." The bases of the tetrahedra, being triangular, that on the white pillar points East, while that on the Black points West. They thus complete the Hexagram of Tiphareth — though separate, as is fitting in "The Hall of the Dual Manifestation of Truth."

The Altar, whose form is that of a double cube, is placed in the Eastern part of Malkuth, as far as the Neophyte is concerned. But to the Adeptus Minor, its blackness will veil on the East Citrine, on the South olive, on the North russet, while the West side alone, and the base, will be black, while the summit is of a brilliant whiteness.

The Symbols upon the Altar represent the Forces and Manifestation of the Divine Light, concentrated in the White Triangle of the Three Supernals as the synthesis; wherefore, upon this sacred and sublime Symbol, is the obligation of the Neophyte taken as calling therein to witness the Forces of the Divine Light.

The Red Cross of Tiphareth (to which the Grade of ⑤ = 6 is referred) is here placed above the White Triangle, not as dominating it, but as bringing it down and manifesting it unto the Outer Order; as though The Crucified One, having raised the symbol of self-sacrifice, had thus touched and brought into action in matter, the Divine Triad of Light.

Around the Cross are the Symbols of the Four Letters of the Name Jehovah — the Shin of Yeheshuah being only *implied* and not expressed in
<87> the Outer Order. At the East is the Mystical Rose, allied by its scent to the Element of Air. At the South is the Red Lamp, allied by its Flame

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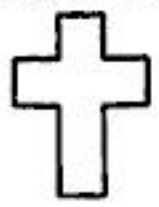
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of that Path by which alone is safe entrance to the mystical knowledge of the Light in Tiphareth. Being placed before Paroketh at the point of its rending, it there marks the shining forth of the Light through the Veil; and that translation of the Three Supernals to the Outer Order, which is represented by the red Calvary Cross and the White Triangle upon the Altar. Thus the station of Hierophant's Throne, fitly represents the Rising of the Sun of Life and Light upon our Order.

The Robe of scarlet represents the flaming energy of the Divine Light, shining forth into infinite Worlds. Upon the left breast is a White Cross to represent purification unto the Light, and this Cross may be one of the following forms:—

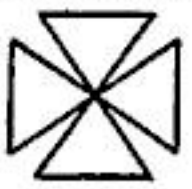
<89> In which case it alludes either to the cross of six squares of Tiphareth or to the Cross of the Rivers.

CALVARY:



The Cross of the Elements, to represent the descent of the Divine and Angelic Forces into the pyramid symbol.

PYRAMIDAL:



A Cross of the Elements, symbolising their purification through the Light of the Four-lettered Name Yhvh in Tiphareth.

EQUILATERAL:



The Cross of Four arrowheads, representing the keen and swift impact of the Light, coming from behind the Veil, through the Elements symbolised by the arrow of Sagittarius in the Path Samekh.

MALTESE:



It is indifferent which of the Crosses be employed, seeing that each represents the operation of the Light through the Veil.

<90> The Sceptre represents the forces of the Middle Pillar. It is scarlet with gold bands to represent the places of the Sephiroth Daath, Tiphareth and Yesod, the pommel being Malkuth. The shaft represents the Paths Gimel, Samekh and Tau. The Grip by which it is wielded, is the path Tau, representing the Universe governed by and attracting the forces of the Light. The Names of Sephiroth and Paths are not marked thereon, but the Hierophant Initiate of the Second Order should remember the sublimity of the symbolism while he wields it. It represents him as touching thereby the Divine Light of Kether and attracting it through the Middle Pillar to Malkuth. It is called "The Sceptre of Power" and invests him with the power of declar-

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ing the Temple Open or Closed in any Grade, if time be short, and this is done by saying: "By the power in me vested by this Sceptre, I declare this Temple duly opened (or closed)."

This method of Opening and Closing "by Sceptre" should only be used in great emergency where time presses. It should not be used in a Ceremony Elemental Spirits have been invoked — especially not in the Closing.

The Lamen is partially explained in the Portal Ceremony thus: "The Hierophant's Lamen is a synthesis of Tiphareth, to which the Calvary cross of six 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 symbolic of the reconciliation of the celestial essences of Fire and Water. For the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange which is the complementary colour to blue. The small inner circle placed upon the Cross alludes to the Rose that is conjoined therewith in the symbolism of the Rose and Cross of our Order." But in addition to this, it represents the blazing light of the Fire of the Sun bringing into being the green vegetation of the otherwise barren Earth. And also the power of self-sacrifice requisite in one who would essay to
<91> initiate into the Sacred Mysteries. So as the Sceptre represents the Authority and Power of the Light, the Lamen affirms the qualifications necessary to him who wields it, and therefore is it suspended from a white collar, to represent the Purity of the White Brilliance from Kether. Hence it should always be worn by the Hierophant.

The Banner of the East is also partially explained in the Portal:—"The field of the Banner of the East is White, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number of six of Tiphareth, the yellow Cross of Solar Gold, and the cubical stone, bearing in its centre the sacred Tau of Life, and having bound together upon it the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water — the Ruach Elohim and the Waters of Creation."

In addition to this explanation, it affirms the Mode of Action employed by the Divine Light in its operation by the Forces of Nature. Upon it is the symbol of the Macrocosm so coloured as to affirm the action of the Fire of the Spirit through the Waters of Creation under the harmony of the Golden Cross of the Reconciler. Within the centre of the Hexagram is a Tau cross in White, to represent its action as a Triad; and the whole is placed on a white field representing the Ocean of the Ain Soph Aour. The Banner is suspended from a gold coloured bar by red cords, and the pole and base should be white. The base represents the purity of the foundation — the shaft, the Purified Will directed to the Higher. The golden cross-bar is that whereon the Manifested Law of Perfection rests; the Banner itself, the Perfect Law of the Universe, the red cords and tassels the Divine Self-renunciation, Whose trials and sufferings form, as it were, the Ornament of the Completed Work. The whole represents the ascent of the Initiate into Perfect Knowledge of the Light — therefore in the address of the Hiereus the Neophyte hears "Even the Banner of the East sinks in Adoration before Him," as though that
<92> symbol, great and potent though it be, were yet but an inferior pre-

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sentment of the Higher, fitted to our comprehension.

"Expounder of the Sacred Mysteries" is the name of the Hierophant, and he is "Osiris" (Aeshoorist) in the Nether World. (St added as a suffix to a name indicates the influence from Kether.)

The Station of Hiereus is at the extreme West of the Temple and in the lowest point of Malkuth where he is enthroned in its darkest part, in the quarter represented black in the Minutum Mundum Diagram. Representing a Terrible and Avenging God at the Confines of Matter, at the borders of the Qlippoth, he is enthroned upon Matter and robed in Darkness, and about his feet are Thunder and Lightning — the impact of the Paths of Shin and Qoph — Fire and Water, terminating respectively in the russet and olive quarters of Malkuth. There, therefore, is he placed as a mighty and avenging Guardian to the Sacred Mysteries. The Symbols and Insignia of Hiereus are:

The Throne of the West in the Black of Malkuth, where it borders on the Kingdom of Shells,
The Black Robe of Darkness, bearing a white cross on the left breast;
The Sword of Strength and Severity;
The Lamen suspended from a Scarlet Collar.
The Banner of the West.

The position of the Throne of the West at the limits of Malkuth is fitting for the Avenger of the Gods, for he is placed there in eternal affirmation against the Evil Ones — "Hitherto shall ye come and no further." The Throne is also placed there as a seat of witness and of punishment decreed against Evil.

The Robe or Mantle is of Darkness, threatening and terrible to the Outer, as concealing an avenging Force ever ready to break forth against the Evil Ones. On the left breast is a white Cross to represent the Purification
<93> of Matter unto the Light. The Sword represents the Forces of the Pillar of Severity as a whole, but the places of the Sephiroth are not necessarily indicated thereon. The guard is Hod and may be of brass; the Grip is the Path of Shin and may be of scarlet, and the pommel, Malkuth, may be black. The grip by which it is wielded, being the Path Shin, represents the Universe governed by the flaming force of Severity, and represents the Hiereus as wielding the Forces of Divine Severity. "The Sword of Vengeance" is its name.

The Lamen is partially explained in the Portal thus: "The Outer Circle includes the four Sephiroth, Tiphareth, Netzach, Hod, and Yesod, of which the first three mark the angles of the triangle inscribed within, while the connecting Paths Nun, Ayin, and Peh form its sides. In the extreme centre is the Path Samekh through which is the passage for the Rending of the Veil. It is therefore a fitting Lamen for Hiereus as representing the connecting Link between the First and Second Orders, while the white triangle established in the surrounding Darkness is circumscribed in its turn by the Circle of Light." In addition to this explanation, the Lamen represents "The Light that shineth in Darkness though the Darkness comprehendeth it not." It affirms the possibility of the Redemption from Evil and even that of Evil itself, through self-sacrifice. It is suspended from a scarlet Collar as representing its dependence on the Force of Divine Severity over-awing the evil. It is a symbol of tremen-

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The Kerux is the principal form of Anubis, as the Sentinel is the subsidiary form.

Kerux is *Ano-Oobist Empe-Eeb-Te*—"Anubis of the East."

Sentinel is *Ano-Oobi Em-Pemen-Te*—"Anubis of the West."

The Kerux is the Herald, the Guardian and Watcher *within* the Temple, as Sentinel is the Watcher *Without* — and therefore is his charge the proper disposition of the furniture and stations of the Temple. He is also the Proclaimer. His peculiar ensigns of Office are:

The Red Lamp to signify the Hidden Fire over which he watches.

The Magic Staff of Power to represent a Ray of the Divine Light which kindles the Hidden Fire.

<99> Two Potions whereby to produce the effect of Blood.

He is the Guardian of the Inner side of the Portal — the sleepless Watcher of the Gods and the Preparer of the Pathway to Divine Wisdom. "Watcher for the Gods" is the name of Kerux, and he is Ano-Oobist, the Herald before them.

The Stolistes is stationed in the Northern Part of the Hall to the North-West of the Black Pillar whose base is in Hod, and is there as the Affirmer of the powers of Moisture, Water, reflected through the Tree into Hod. The Cup is the Receptacle of this, filled from Hod so as to transmit its forces into Malkuth, restoring and purifying the vital forces therein by Cold and Moisture. "Goddess of the Scale of the Balance at the Black Pillar" is the name of Stolistes and she is "The Light Shining through the Waters upon Earth," Aura-Mo-Ooth, and there is a connection between her and the Aurim or Urim of the Hebrews.

The Dadouchos is stationed towards the midst of the Southern part of the Hall, to the South-West of the White Pillar whose base is in Netzach and is there as the Affirmer of the Powers of Fire, reflected down the Tree to Netzach. The Censer is the Receptacle thereof — the transmitter of the Fires of Netzach to Malkuth, restoring and purifying the vital force therein by Heat and Dryness. "Goddess of the Scale of the Balance at the White Pillar" is the name of Dadouchos and she is "Perfection through Fire manifesting on Earth." Thaum-Aesch-Nia-eth, and there is a connection between her and the Thummim of the Hebrews.

The Stolistes has the care of the Robes and Insignia of the Temple as symbolising by their cleansing and purification the Purging away of the Evil of Malkuth by the Waters of the Spirit.

The Dadouchos has charge of all lights, fires and incense, as representing the purifying and purging of Malkuth by Fire and the Light of the Spirit. These Officers also purify the Temple, the Members and the Candidate by Water and by Fire, as it is written: "I indeed baptise you with Water,
<100> but One shall come after me who shall baptise ye with the Holy Ghost and with Fire."

This completes the names and titles of the Officers of a Temple and they are Seven in number and may all be taken by a Frater or Soror. As they represent powers and not persons, the feminine form of the Greek names is not usually used, for the powers are positive (male) or negative (female) according to the God-form used. Thus Hierophant, Hiereus, and Kerux are more

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2. The Stations of the Children of Horus.
3. The Stations of the Evil One.
4. The Station of Harpocrates.
5. The Stations of Isis, Nephthys, Aroueris.

1. *The Kerubim:* The Stations of the Man, the Lion, the Bull, and the Eagle are at the Four Cardinal Points without the Hall, as invisible Guardians of the limits of the Temple. They are placed according to the winds — beyond the Stations of Hierophant, Dadouchos, Hiereus, and Stolistes — and in this order do their symbols appear in all Warrants of Temples.

The Kerub of Air formulates behind the Throne of Hierophant. She has a young girl's countenance and form, with large and shadowing wings; and she is a power of the Great Goddess Hathor who unites the powers of Isis and Nephthys. To the Sign Aquarius is she referred as a correlative,
<102> which represents Springs of Water breaking upon Earth; though as a Zodiacal Sign it is referred to Air, the container of Rain. The Egyptian name of the Sign Aquarius is Phrititthi.

Note: "Thou shalt not confound the Kerubim with their Signs of the Zodiac, notwithstanding that the latter be under the Presidency of the former, seeing that the Kerub representeth a far more Sublime Potency, yet acting by a harmonious sympathy through the particular Sign allotted unto their correspondence."

The Kerub of Fire has the face and form of a Lion with large and clashing wings. He formulates behind the Throne of Dadouchos and he is a power of the Great Goddess Tharpesh or Tharpheshest, the latter syllable being nearly Pasht. The action of the Lion Kerub is through the Flaming Fire of Leo of which the Egyptian name is Labo-Ae.

The Kerub of Water has the face and form of a Great Eagle with large and glistening wings and he formulates behind the throne of Hiereus. He is a power of the Great God Thoomoo, and his operation is by the Sign of Scorpio, which is called in Egyptian Szlae-Ee. (Note: In Egyptological works the name of this God is Tum or Tmu.—I. R.)

The Kerub of Earth has the face and form of a Bull with heavy and darkening wings. He formulates behind the Throne of Stolistes and he is a power of the Great God Ahaphshi and his operation is by the Sign Taurus called Ta-Aur in Egyptian.

2. The Children of Horus: Between the Invisible Stations of the Kerubim are those of the Four Vice-gerants of the Elements and they are situated at the Four Corners of the Temple, at the places marked by the Four Rivers of Eden in the Warrant; for the body of a Warrant, authorising the formation and establishment of a Temple, represents the Temple itself — of which the Guardians are the Kerubim and the Vice-gerents in the places of the Rivers.

Ameshet (man-headed) is placed in the North East, between
<103> *the Man and the Bull. Ameshet or Amesheth. (The spelling is Coptic and differs according to the force intended to be invoked by the letters.)

Tou-mathaph, jackal-headed, is placed in the South East between the

*(Note: In making up the 2nd Edition, page 103 of Vol. III and page 103 of Vol IV were accidentally transposed. The proper location is now restored in this 5th Edition.) C.L.W.

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Man and the Lion. Toumathph or Tmoumathv.

Ahephi, Ape-faced, is placed in the South West between the Lion and the Eagle. Ahephi or Ahaphix.

Kabexnuv, Hawk-faced, is placed in the North-West, between the Eagle and the Bull. Kabexnuv or Dabexnjemouv.

3. The Station of the Evil One. This station is in the place of Yesod and is called the Station of the Evil One, the Slayer of Osiris. He is the Tempter, Accuser, and Punisher of the Brethren and in Egypt is represented mostly with the head of a Water-Dragon, the body of a Lion or leopard, and the hind-parts of a Water-horse. He is the Administrator of the power of the Evil Triad:

The Stooping Dragon, Apophrassz.

The Slayer of Osiris—Szathan Toophon.

The brutal power of Demonic Force—Bessz.

The Synthesis of this Evil Triad "The Mouth of the Power of Destruction" is called Ommoo-Szathan.

4. The Station of Harpocrates. The Invisible Station of Harpocrates is in the Path of Samekh, between the Station of Hegemon and the Invisible Station of the Evil Triad. Harpocrates is the God of Silence and Mystery, whose Name is the Word of this Grade of Neophyte. He is the younger brother of Horus, Hoor-Po-Krattist.

5. The Stations of Isis and Nephthys. The Stations of Isis and Nephthys are respectively at the Places of the Pillars in Netzach and Hod, and these Great Goddesses are not otherwise shown in the Grade, save in
<104> connection with the Praemonstrator and Imperator, as operating through the Hierophant, seeing that Isis corresponds to the Pillar of Mercy and Nephthys to that of Severity; and therefore the positions of the Pillars or Obelisks are but, as it were, the Places of their feet.

The Station of Aroueris. The Invisible Station of Aroueris (Horus the Elder) is beside the Hierophant as though representing the power of Osiris to the Outer Order — for while the Hierophant is an Adeptus, he is shown only as Lord of the Paths of the Portal — so that, when the Hierophant moves from the Throne of the East, he is no longer Osiris but Aroueris. Yet when the Hierophant is on the Dais the Station of Aroueris is that of the Immediate Past Hierophant who sits on the Hierophant's left. Aroo-ouerist.

This ends the Constitutory Symbolism of a Temple in the ⓪ = [0] Grade of Neophyte. Should a Member have occasion to quit his place, he shall do it moving with the course of the Sun; and as he passes the place of Hierophant, he shall salute with the Sign. And when he enters or quits the Temple, he shall salute the Hierophant's Throne when within the Portal.

<105> THE SYMBOLISM OF THE OPENING

OF THE

⓪ = [0] GRADE OF NEOPHYTE

The Opening Ceremony begins with the Cry of the "Watcher Within" who should come to the right front of Hierophant and raise his Wand. This

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Symbol of the Ray of the Divine Light from the White Triangle of the Three Supernals thus descends into the Darkness and warns the Evil and uninitiated to retire, so that the White Triangle may be formulated upon the Altar through the combined effect of the formulae of the Opening Ceremony.

Having done this, he sees that the Entrance is properly guarded. And then the Hierophant calls to the Hiereus to test the members by the Signs, the knowledge of which shows that they, though in the Land of Blindness and Ignorance, have yet seen that Triangle of Divine Light from the Three Supernals formulated in Darkness. It is then noted that the names of the three chief Officers begin with the Letter of Breath the Coptic ⲉ . In the name of Osiris the ⲉ is mute, and silent, and concealed, as it were, by 'H' the Eta. In the name Horus, it is manifest and violently aspirated, while in the name Thmaest, it is partly one and partly the other, for it is compounded with the Letter 'T' in ⊖.

(H "Ae" is attributed to Chesed — ⲉ to Aries, and ⊖ to Earth and Saturn. This is intended to affirm the Unknown Life, which is Inspired from the Beyond, sent out to Aries, the commencement of the Spring of the year, the Life which after being Inspired, is breathed forth again; and also the *possible use* of that Breath, between the Inspiration and the Expiration, in the combination between it and the Forces of the Microcosm.)

<106> The whole is a rehearsal of the properties of the reflection of the Element *Air* down through the Middle Pillar of the Sephiroth, representing the reflection of the Air from Kether, through Tiphareth to Yesod, and even to the Citrine part of Malkuth. For the subtle Aether is, in Kether, inspired from the Divine Light beyond; thence reflected into Tiphareth, wherein it is combined with the Reflexes from the Alchemical Principles in that great Receptacle of the Forces of the Tree. In Yesod, it affirms the foundation of a formula and from Malkuth it is breathed forth or reflected back.

And this formula the Adept can use. Standing in his Sphere of Sensation he can, by his knowledge of the Sacred Rites, raise himself unto the contemplation of Yechidah and from thence aspire (in the sense of Adspire, *i.e.*, to attract *towards* you in breathing) downwards into himself the Lower Genius as though temporarily to inhabit himself as its Temple.

Another formula of Vibration is here hidden. Let the Adept, standing upright, his arms stretched out in the form of a Calvary Cross, vibrate a Divine Name, bringing with the formulation thereof a deep inspiration into his lungs. Let him retain the breath, mentally pronouncing the Name in his *Heart*, so as to combine it with the forces he desires to awake thereby; thence sending it downwards through his body past Yesod, but not resting there, but taking his physical life for a material basis, send it on into his feet. There he shall again momentarily formulate the Name — then, bringing it rushing upwards into the lungs, thence shall he breathe it forth strongly, while vibrating that Divine Name. He will send his breath steadily forward into the Universe so as to awake the corresponding forces of the Name in the Outer World. Standing with arms out in the form of a Cross, when the breath has been imaginatively sent to the feet and back, bring the arms forward in "The

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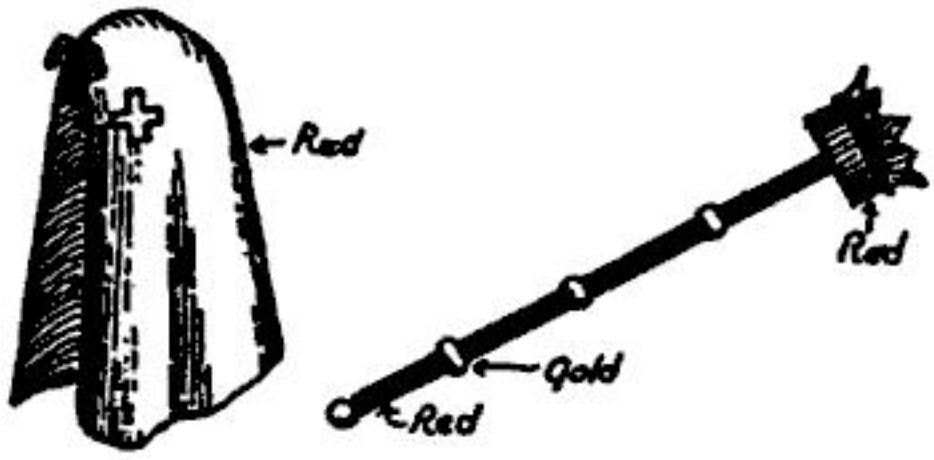
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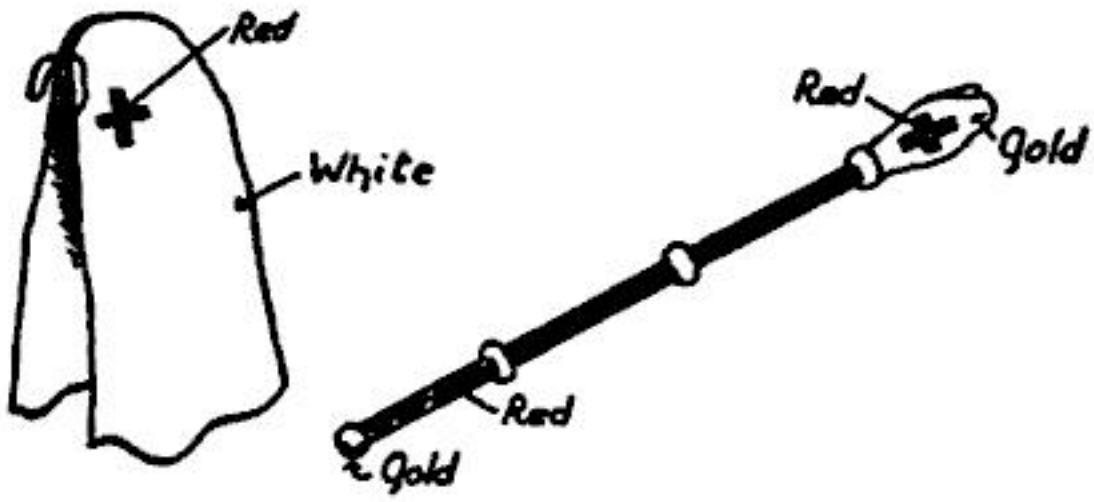
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<111> *Diagram 23*

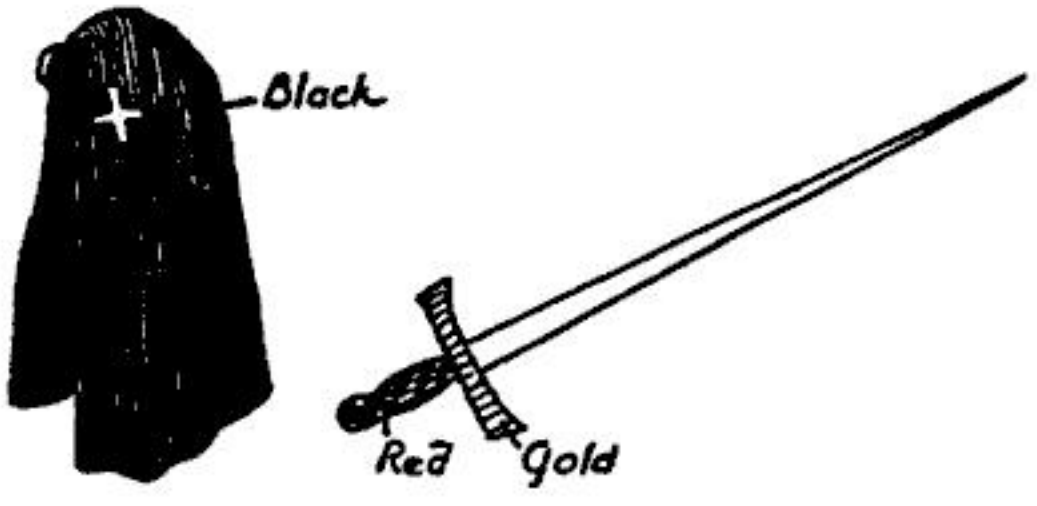
HIEROPHANT'S CLOAK AND WAND



HEGEMON'S CLOAK AND WAND

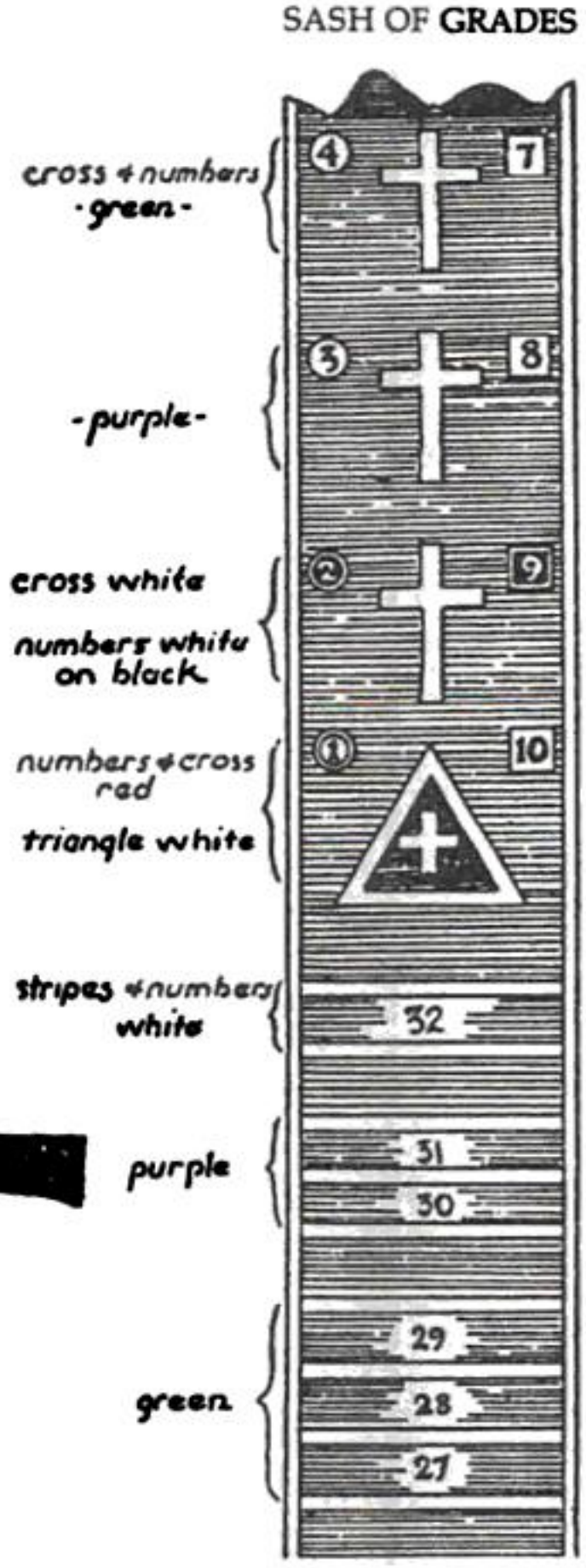


CLOAK AND SWORD OF HIEREUS



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Diagram 24



Head-dress of Officers
Black and white equal
striped Nemysses.
Members may wear
above or plain ones;
also Black Gown,
Sash of Grade,
Red Shoes.



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<113>

Diagram 25

OFFICERS' LAMENS



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<114> COPTIC NAMES OF THE CHIEFS AND OFFICERS

Visible Stations

Imperator: Nephthys: Neoph-tho-osest Νεφθοσε-ϲ
Praemonstrator: Isis: Ae-isest Ϩισε-ϲ
Cancellarius: Thoth: Tho-ooth ⲑⲱⲟⲩⲑ
Past Hierophant: Aroueris: Aroo-ouerist Ⲁⲣⲱⲩⲉⲣⲓ-ϲ
Hierophant: Osiris: Ae-shoo-rist Ϩⲩⲱⲱⲣⲓ-ϲ
Hegemon: Thmae-st ⲑⲙⲁⲛϲ Thmae-sh ⲑⲙⲁϩ-ⲱ
Thmaae-tt ⲑⲙⲁ-ⲧ
Hiereus: Horus: Hoor ϩⲱⲱⲣ
Kerux: Anubis: Ano-oobist-em-Pe-eeb-tte
ⲁⲛⲱⲩⲃⲓ-ϲ ⲙ-ⲡⲉⲓⲟⲧ (Of the East)
Stolistes: Aur-a-mo-ooth ⲁⲩⲣⲁ-ⲙⲱⲟⲩⲑ
Dadouchos: Thaum-aesch-niaeth ⲑⲁⲩⲙ-ⲁⲓⲥϫ-ⲛⲓⲁⲉⲑ
Sentinel: Ano-oobi em-Pementte ⲁⲛⲱⲩⲃⲓ- ⲙ-ⲡⲉⲙⲧ
(Of the West)

Invisible Stations

Children of Horus:
N.E.—Ameshett or Amesheth ⲁⲙⲉϫⲉⲧ
or ⲁⲙⲉϫⲉⲑ
S.E.—Tto-oumathph or Tmo-oumathv ⲧⲱⲩⲙⲁⲑϥ
or ⲧⲱⲩⲙⲁⲑⲫ
N.W.—Kabexnuv or Dabexnjemouv ⲕⲁⲃⲉϩⲛⲩϥ
or ⲕⲁⲃⲉϩⲛⲧⲉⲙⲟⲩϥ
S.W.—Ahephi or Ahaphix ⲁϩⲉⲫⲓ
or ⲁϩⲁⲡϩⲓϩ

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<115> *Kerubim:*

	Kerub		*Sign*	
Ahathoor	ⲁϩⲁⲑⲱⲱⲣ	Phritithi	ϥⲣⲓⲧⲓⲑⲓ	♒
Tharpesh	ⲑⲁⲣϥⲉ-ⲱϫ	Labo-ae	ⲗⲁⲃⲱ-ⲏ	♌
Tho-oom Mo-oo	ⲑⲱⲟⲙ-ⲙⲱⲟⲩ	Szlae-ee	ⲥⲗⲏⲓ	♏
Ahapshi	ⲁϩⲁⲡϣⲓ	Ta-aur	ⲧⲁⲟⲩⲣ	♉

Tharpesh can also be spelt Tharpeshest

Cardinal Points:

North	Anmehitt	ⲛⲙⲉϩⲓⲧ
South	Phraestt	ϥⲣⲏⲥⲧ
East	E-eebtt	ⲉⲓⲟⲧ
West	Emantt	ⲉⲙⲉⲛⲧ

Harpocrates: Ho-or-Po-Kratt-I St ⲱⲱⲣ-ⲡⲟ-ⲕⲣⲁⲧⲓ-ⲉ

Evil Persona

Apophra-i Ssz ⲁⲡⲟϥⲣⲁⲥⲟ	Stooping Dragon
Szathan-Toophon ⲟⲁⲑⲁⲛ-ⲧⲟⲧϥⲱⲛ	Slayer of Osiris
Bessz ⲃⲉⲥⲟ	Brutal Power of Demonic Force
Ommoo Szathan ⲟⲙⲙⲟⲩ-ⲟⲁⲑⲁⲛ	Power of the Mouth of the Power of Destruction

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Sentinel: Anubis of the West.

His form is the same as that of Kerux but his nemyss, ornaments, and dress are black and white. He has a lion's tail and carries a black Phoenix Wand and Ankh. He stand on black.

(Note: If the reader, who is interested, will consult some such text as *The Gods of the Egyptians* by Sir E. Wallis Budge, he will find pictures of the gods referred to. He would be well-advised to make his own tracings or drawings of them with colour as directed by these instructions.—I.R.)

THE THREE CHIEFS

Imperator: Nephthys

Nephthys has a face and body of translucent gold. She is crowned with a Cap over a vulture head-dress of black and white, the vulture head being red. Her collar and ornaments are black and white, and she wears a black robe to the feet. It is bordered in black and white. She carries a blue Ankh and a Lotus Wand with a green flower and a blue stem. She stands on black and white pavement.

Praemonstrator: Isis.

Isis has a face and body of translucent gold. She is crowned with a Throne over a vulture head-dress of blue and orange. The vulture
<120> head is red. Her robe is of blue bordered with gold. Her ornaments are blue and orange, and she carries a blue Ankh and a Lotus wand with a green flower and a blue stem. She stands on blue and orange.

Cancellarius: Tho-oth.

The God-form of Thoth is built up by the Cancellarius or the officer seated on the right of Hierophant. This is his visible station, but during a Neophyte Grade, he also has an invisible station in the East while the Obligation takes place.

He has an Ibis head, black beak and white throat. His nemyss is yellow bordered with mauve. His collar yellow with a middle band of squares in mauve and green. His tunic is mauve with yellow stripes, and he has a lion's tail. His limbs are natural colour, his ornaments are red and green. He carries a blue Ankh, and a stylus and writing tablet. He stands on mauve and yellow.

THE INVISIBLE STATIONS

These fall naturally into four groups given below in order of their importance.

1. Stations in the Path Samekh in the Middle Pillar — Hathor — Harparkrat — Evil Persona.
2. Kerubim.
3. Children of Horus.
4. The Forty-Two Assessors.

1. *Hathor:* This Great Goddess formulates behind Hierophant in the East. Her face and limbs are of translucent gold. She wears a scarlet Sun Disc, resting between black horns from the back of which rise two feathers in white, barred blue. She has a black nemyss — a collar of blue, red, blue; and blue bands which support her robe of orange, bordered with blue and red.

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Her ornaments are blue and orange. She carries a blue Ankh and a Lotus Wand with a green flower and a blue stem. She stands on black bordered with blue.

<121> *Harparkrat:* He formulates in the centre of the Hall between Hegemon and the Altar, where he sits or stands on a Lotus, facing East. His face and body are translucent emerald green. He has blue eyes, and a curl of blue hair, denoting youth, comes round his face on the right side. He wears the double crown, red and white. His collar is yellow and blue; his waist cloth is yellow and blue with a mauve girdle, whence depends a lion's tail. His Lotus has leaves alternately blue and yellow, and rests on a pavement of mauve and orange. He has no insignia. His left forefinger is on his lips.

Omoo-Sathan. Typhon, Apophis, Set. The Evil Persona is a composite figure of the powers arising from the Qlippoth. It rises from the base of the Altar standing East of the Altar facing West, in the Sign of Typhon. He is black, and has an animal, somewhat lizard-like, head, a black body, and tail, and he stands on black. His nemyss is of olive green decorated with russet, his collar of russet and citrine. He has a white apron and a waist cloth of dull red striped with russet. He has no ornaments.

2. *The Kerubim. The Kerub of Air* is formed behind Hathor and she is a power of Hathor, and has the same general colouring. She has a young girl's countenance and behind her are spread large and shadowing wings.

The Kerub of Fire is in the South beyond the seat of Dadouchos. It is a power of the Great Goddess Tharpesh, and has the face and form of a Lion with large and clashing wings. The colouring is very lively and flashing Leo green with ruby and flame-blue and Emerald green.

The Kerub of Water is formed behind Hiereus and is a power of the Great God Toum or Tmu. It has the face and form of a great Eagle with large and glistening wings. The colours are mostly blue and orange with some green.

<122> *The Kerub of Earth* is in the North behind the Seat of Stolistes. It is a power of the Great God Ahapshi and has the face and form of a Bull with heavy darkening wings, and the colours are black, green, red, with some white.

These forms are not described in detail. We are to imagine them there as great stabilising forces whose forms vary according to circumstances.

3. *The Children of Horus.* These have their invisible stations in the corners of the Hall. They are the guardians of the viscera of the human being — every part of whom comes up for judgment in its right time and place.

Ameshet: The man-faced is in the North East. He has a blue nemyss banded with red, blue and black. His face is red and he has a black ceremonial beard. Round the shoulders of his white mummy shape are bands of red, blue and black, three times repeated. He stands on red, blue and black with a border of green, white and yellow.

Tmoomathaph, the Jackal-faced, is in the South East. He has a black face with yellow linings to his pointed ears. He wears a blue nemyss with borders of black, yellow and blue — the same colours appearing threefold at his

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shoulders. He has a white mummy shape and stands on blue, yellow and black, with a border of green, yellow, mauve.

Kabexnuv: The Hawk-faced, is in the North West. He has a black and tawny face, and a nemyss of black bordered with red, yellow, black. The same colours appear three fold, at his shoulders. He has a white mummy shape and stands on red, yellow, and black with a border of green, mauve, white.

Ahepi: The Ape-faced, is in the South West. He has a blue nemyss bordered with red, blue and yellow bands. These colours appear on his
<123> shoulders in the same order. His face is red; and he stands on red, blue, and yellow, with a border of green, orange, and mauve.

Note: Tmoomathaph is sometimes written Duamutef. Kabexnuv is sometimes written Qebhsenef. Ahephi is sometimes written Hapi. Ameshet is sometimes written Mesti.

4. *The Forty-Two Assessors.* These are not described at all save to say that they make the Sign of the Enterer as the Candidate is passed by them. They are Witnesses in the Judgment Hall of Osiris.

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THE CANOPIC GODS

THE SYMBOLISM OF THE FOUR GENII OF THE HALL OF THE NEOPHYTES

By G. H. FRATRE *Sub Spe*

In a Temple of the Grade of Neophyte, the Four Gods, Ameshet, Ahephi, Tmoumathaph, Kabexnuf, said also to be Vice-gerants of the Elements, and answering to the Rivers of Eden as drawn in the Warrant of the Temple, are said to rule in the four Corners of the Hall between the Stations of the Kerubim.

In Egyptian Mythology, these Gods are also said to be the Children of Horus, and to partake of his symbology. If now, we regard the Neophyte Ceremony as representing the entrance into a new life, Regeneration —Mors Janua Vitae — the Egyptian symbology wherein that idea was so clearly and exactly worked out becomes important. Bear in mind that a new life means a new plane or a higher world, a passing, say, from the Kether of Assiah to the Malkuth of Yetzirah.

Now as behind Kether depend the Veils of the Negative Existence: Ain, Ain Soph and Ain Soph Aour, so through Negative Existence must pass the Soul that goes from Assiah to Yetzirah, or vice-versa. This process is illustrated by the Neophyte Ceremony as described in Z-3., and as seen by the clairvoyant eye. In Egyptian mythology, the Dead, when the Ceremonies are complete, the Soul weighed and passed, the Body mummied and preserved from corruption, became one with Osiris, and is called an Osirian. Hence, the Hierophant, who represents Osiris when the Candidate is placed in the North, speaks to him in the character of his Higher Soul — "The Voice of my undying and Secret Soul said unto me" etc.

Osiris, however, is a mummied form, and the body of the Egyptian dead was mummied at this part of the Ceremony. Let us now consider the

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<125> nature of the body which is mummied. The body itself may be considered as a vehicle whereby the life forces act, and the medium whereby these life-forces act is what are termed the Vital organs. Withdraw or destroy any of these, and the life ceases to function in that body. Not less important, then, than the body itself, the vehicle of the Soul, are the Organs, the media for the action of organic life, and it is equally important to preserve these from corruption, yet not together with the body. For as the body of Osiris was broken up, so must the body of the Osirian be divided. This is the meaning of the viscera being preserved apart from the body.

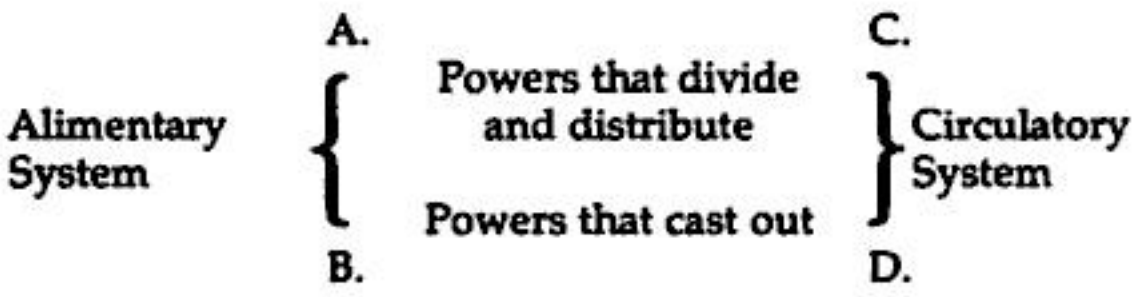
The death and resurrection of Christ has other symbology and the teachings belong to a higher Grade. Let none therefore object that His Body was laid in the Tomb entire. (The Body of Osiris was first laid in the Chest or Pastos whole. The division into 14 parts was subsequent. N. B. 1 plus 4 = 5, the five wounds.) For even as Yod Heh Vav Heh must be known before Yod Heh Shin Vav Heh can be comprehended, and as Moses must precede Christ, so must the Mysteries of Osiris first be known.

Now the Guardian of the Hall and of the Neophytes against the Qlippoth (whose Kether is Thaumiel, the Dual or Two-headed One, the Demons of Corruption and disintegration) is the Hiereus or Horus, and to the Children of Horus, who partake of his symbology, are the viscera committed, to guard them against the demons of disintegration and corruption. As the elements and the forces of the Elements are to the world, so are the vital organs and the Life which animates them to the human body. Appropriately, then, are the vital organs and the life which animates them, placed under the charge of the Vice-gerents of the Elements, the Children of Horus, the Great Gods Ameshet, Ahephi, Tmoumathaph and Kabexnuf, who regulate their functions in material life, and guard them after so-called death, when the man that was has become an Osirian.

Consider then, what are these vital organs and their functions.

<126> Broadly they may be divided into the alimentary system and the circulatory system, for in this classification we take no account of the brain or reproductive organs which belong to another classification, and are not Elemental nor concerned in the maintenance of the life of the material body.

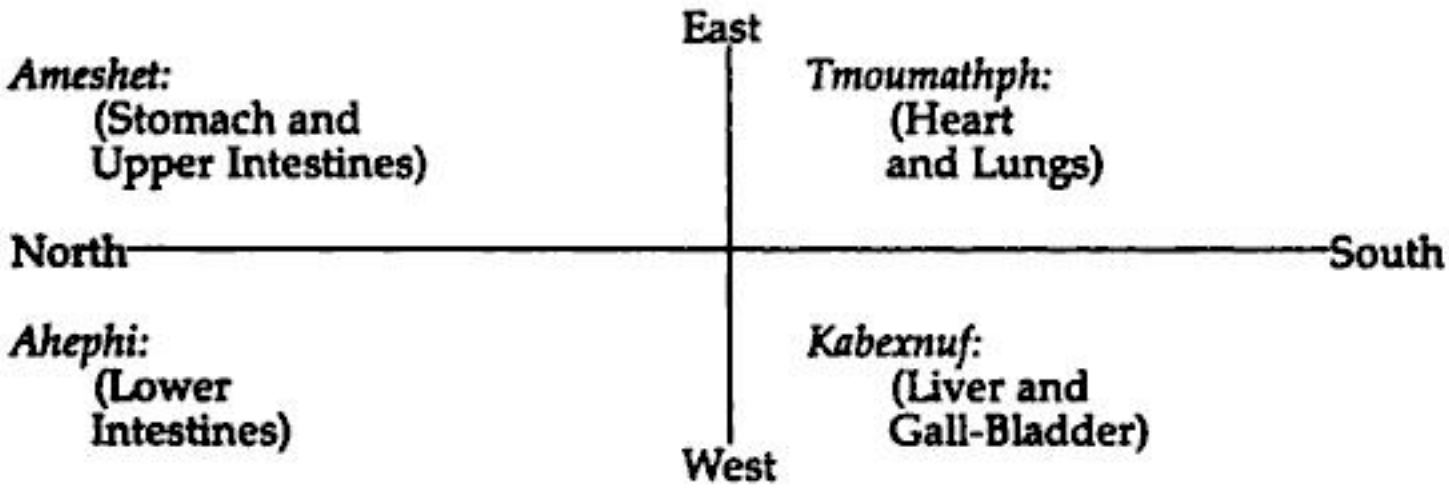
Each of these divisions may be further divided into that which divides or distributes to the body — that which is needed for life, and that which casts out from the body and renders to the Qlippoth that which is unnecessary or pernicious. From this arises a four-fold division as in the following diagram:



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Yet this arrangement, would, as it were, symbolise the entire separation of the Alimentary System and the Circulatory System, which is contrary to Nature, for they continually counter-change, and thus arises Life. Wherefore in the Hall of the Two Truths, the portions of Ahephi and Kabexnuf are reversed, and the order becomes.

East—Ameshet. South—Tmoumathph
North—Kabexnuf West—Ahephi

Now these, being thus arranged, do partake of the symbology of the elements to which they belong. For Ameshet being to the East, the quarter of Air, has the head of a Man. Tmoumathph, to the South, has the head of a Jackal who is the purveyor of the Lion, (for these are the Vice-Gerents of the Elements, while the Kerubim are the Lords thereof); so Tmoumathph is properly a jackal. Kabexnuf in the West, in the region of Water, has the form of a Hawk, the subordinate form to the Alchemic Eagle of Distillation, and the form also, of Horus, the Hiereus, beside whom is his station, and of whose symbology he partakes.

<129> Ahephi in the North, has the head of an Ape. The symbology of the Ape in Ancient Egypt is very complex. Here it may be taken that while Apis, the Bull, represents the Divine Strength of the Eternal Gods, the Ape represents the Elemental Strength which is far inferior and blended with cunning. Ahephi, however, has other symbology and other attributes. For by reason of the fertilising qualities of the Nile and of the fact that what is brought down by the Nile as refuse from the Land of the Sacred Lakes is, to Egypt, its life and the source of its fertility, so there arises a correspondence between the Nile and the lower intestines, and both are under the care of Ahephi (Hapi) who thus was worshipped as Nilus, and in this connection he has for his symbol, a head-dress of Lotus Flowers.

Now, further, the Alimentary System is under the special guardianship of Isis and Nephthys. Isis who conquers by the power of Wisdom and the forces of Nature, guards Ameshet. And Nephthys who hides that which is secret, guards Ahephi — whence also, until recent days, in the fulness of Time, the sacred sources of Ahephi, the Nile, were kept secret from the whole world.

Tmoumathph is under the guardianship of Neith, the Dawn. This is the Celestial Space, who makes the Morning to pass and awakes the Light of a Golden Dawn in the Heart of Him whom the Eternal Gods shall choose, by the Sacred Science of the Breath.

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bolic judgment takes place during the speech of the Hierophant to
<136> the Candidate, the answer of the Hegemon and his consent to take the Obligation.

The moment the Candidate thus consents, the Hierophant advances between the Pillars as if to assert that the Judgment is concluded. He advances by the invisible station of Harpocrates to that of the Evil Triad, which he symbolically treads down, so that as Aroueris he stands upon the opposer. He then comes to the East of the Altar, interposing between the place of the Evil Triad and the Candidate. At the same time, the Hiereus advances on the Candidate's left, the Hegemon on his right, thus formulating about him the symbol of the Higher Triad before he places his hand upon the symbol of the Three Supernals upon the Altar. Again, before doing so, he has been bidden to kneel in adoration of that symbol, as if the natural man abrogated his will before that of the Divine Consciousness.

As he kneels in the presence of the Triad of Aroueris, Thmaa-est and Horus, he places his left hand in that of his Initiator as affirming his passive reception of the Ritual, but his right hand is on the white triangle as symbolising his active aspiration towards his Higher Self. His head is bowed as representing the Voluntary submission of the human will to the Divine — and for this latter reason he repeats in the Obligation his name in the outer world.

The Hierophant gives one knock, affirming that the submission unto the higher is perfect. Only at this moment, does the invisible and colossal figure of Tho-oth cease to be in the Sign of the Enterer and give the Sign of Silence, permitting the first real descent of the Genius of the Candidate, who descends to the invisible station of Harpocrates as a witness of the Obligation.

The Hiereus and the Hierophant return to their Thrones, and therefore it is not Aroueris, but Osiris himself that addresses the speech to the Candidate — "The Voice of my Higher Self," etc., which confirms the link established between the Neschamah and the Genius by formulat-
<137> ing the conception thereof into the Ruach. For this, Osiris speaks in the character of the Higher Soul, the symbolic form of which is standing between the columns before him. The affirmation of the Higher Soul as the God of the man does not mean that this is the only God, but rather that it is the only presentment of him which the natural man can grasp at all. Neither is it just to say that the Higher Soul is one with God, seeing that the part is by no means the whole, nor can the whole be accurately and sufficiently described as an assemblage of parts. Let not the reverence for the God of thy self cause thee by a misconception to lose thy reverence for the Gods who live for ever — the Aeons of Infinite Years. Herein is a great error and one which may, in its ultimatum bring about the fall of the Genius, a sin which entails none the less terrible consequences because it is a sign of the higher plane where the choice is not between good and evil but between the higher and the lower forms of good.

Therefore is the Mystic Circumambulation in the Path of Darkness led by the Kerux with the symbolic light, as formulating that the Higher Soul is not the *only* Divine Light but rather a spark from the Ineffable Flame — and the Kerux, in his turn, is but the Watcher of the Gods. After the Kerux comes

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the Hegemon, the translator of the Higher Self, leading the Candidate; and then come the Goddesses of the Scales of the Balance, the Stolistes and the Dadouchos. They move once round; the formation in darkness of the Binah angle of the White Triangle of the Three Supernals. The Hierophant knocks once as they pass him in affirmation of Mercy — the Hiereus in affirmation of Severity; and the invisible Assessors each give the Sign of the Enterer as the Candidate passes on his way. At the second passing of the Hierophant, the knock affirms the commencement of the angle of Chokmah.

The Kerux bars the Candidate's approach to the West to mark that the natural man cannot obtain the understanding of even the Son of Osiris unless by purification and equilibrium. Again is the Candidate
<138> purified and consecrated, the Pillars about his Sphere of Sensation being rendered more manifest. After this second consecration, the Candidate is allowed to approach the place of "The Twilight of the Gods" and for a brief space the hood-wink is slipped up, to present a glimpse, but a glimpse only, of the Beyond. In the challenge of the Hiereus to know the Name is signified the knowledge of the formula. For if the formula of Horus be not with the Candidate, that of Osiris cannot be grasped. But to the Candidate the power of Horus as yet can only appear as a terrible and incomprehensible force — "The Force of the Avenger of the Gods", whence the speech of the Hegemon for him. The Candidate cannot as yet comprehend that before Mildness can be exercised rightly, the forces of Severity and Mercy must be known and wielded, but to accomplish this the greatest courage and energy is required and not hysterical weakness and absence of resolution in action. Hence in the answer of the Hiereus is an affirmation of the necessity of courage and of the danger of fear, and he gives one knock to seal the vibration of that force imaged in the Candidate's sphere of sensation.

The next barring and consecration of the Candidate is an extension of the previous one and the commencement of the formulation of the angle of Kether. The hood-wink is again slipped up giving a still further glimpse of the nature of the Divine Light, though to the mind of the Candidate, an imperfect one. Therefore it is to him, as expressed in the answer of the Hegemon, a light dimly seen through the Darkness, yet heralding a Glory beyond. The speech of the Hierophant formulates the forces of the hidden central pillar. After this, the Candidate passes to the Altar of the Universe, which receives the influences of the three Pillars, as though then the Ray from the Divine would descend into the darkness of the mind, for then, but not till then, is he fitted to realise what are the first things necessary to the "Search for the Shining Light."

<139> The Hierophant now leaves his Throne and passes between the Pillars, either halting there during the prayer or halting at the places of Harpocrates, or that of the Evil Triad, or East of the Altar. It does not particularly matter which, but one of them may seem more appropriate to a particular candidate than another and the Hierophant will usually find that he halts at the right place instinctively.

The Hiereus stands on the left of the Candidate, the Hegemon on his right, thus forming the Triad of the Supernals. The Kerux, Stolistes and

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Dadouchos represent an inferior and supporting Triad behind him as if they affirmed that he has passed the Judgment of the Balance. It is best, though not absolutely necessary, that the Hierophant and the Hiereus should hold their Banners. In any case, it should be done astrally.

The Higher Self of the Candidate will be formulated in the invisible station of Harpocrates behind the Hierophant, who in his present position is Aroueris. The Hierophant gives a single knock to seal the matter and then invokes the Lord of the Universe. Then only is the hood-wink removed definitely.

The Hierophant, Hiereus, and Hegemon join sceptres and sword above the Candidate's head, thus formulating the Supernal Triad, and assert his reception into the Order. They recite the mystic words to seal the current of the Flowing Light.

The Higher Self remains in the station of Harpocrates, and at this point, the spirit-vision should see a gleaming white triangle formulated over the Candidate's head.

The Hierophant now calls forward the Kerux, cautioning the Candidate that the Light has preceded him without his knowledge. It represents to him here, a vague formulation of ideas which as yet he can neither grasp nor analyse. This Light is not a symbol of his Higher Self, but a Ray from the Gods to lead him thereto.

<140> Only after having thus been brought to the Light is the Candidate led to the East of the Altar — the place of the station of the Evil Triad — to affirm that with this Light he will be able to cast out and trample on his own Evil Persona which, when it has been put in its place, will then become a support to him. It is to the Hiereus, "The Avenger of the Gods" therefore, that the duty of entrusting the Candidate with the secret signs, etc., is delegated. It is he who places him for the first time between the Pillars and superintends his final consecration — thus bringing the peculiar force in matter of the Hiereus to the aid of the Candidate, so that he may more safely and resolutely combat the temptations of the Evil Persona.

The Hierophant has returned to his Throne while the Hegemon holds the insignia of the Hiereus while he confers the Signs, etc. She thus affirms the necessity of the force represented by the Hiereus to the Candidate.

The Hierophant on the Throne, the Hiereus East of the Black Pillar and the Hegemon East of the White Pillar again form a Triad which here represents the reflection of the Three Supernals. The Higher Soul is formulated between the Pillars in the Place of Equilibrium. The Candidate is in the place of the Evil Triad and the Hiereus now advances to the place of Harpocrates between the Pillars to give the words.

After the giving of the words and signs, the Hiereus draws the Candidate forward between the Pillars and for the second time in the Ceremony, the Higher Soul stands near and ready to touch him. The Hiereus returns to his place East of the Black Pillar so that the Three Chief Officers may formulate and draw down to the Candidate, by their insignia, and the influence of their symbols, the forces of the Supernal Triad. It is important, therefore, that at this point, they should be in these places.

The Candidate now stands between the Pillars, bound with a rope like

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<152> Z. 2

THE FORMULAE OF THE MAGIC OF LIGHT

AN INTRODUCTION TO THE PRACTICAL WORKING OF THE Z. 2 FORMULAE

By G. H. FRATER S. R. M. D.

In the Ritual of the Enterer are shadowed forth symbolically, the beginning of certain of the Formulae of the Magic of Light. For this Ritual betokeneth a certain Person, Substance or Thing, which is taken from the dark World of Matter, to be brought under the operation of the Divine Formulae of the Magic of Light.*

Also herein are contained the commencements of all formulas of Evocation, the development of which is further shown in the Inner Knowledge of the succeeding grades of the Outer Order. In the true knowledge of the application of the Symbolism of the "Enterer" lies the entrance to the knowledge of Practical Magic: and therefore are all the Formulae drawn from the Ritual classed under Five several heads, according unto the Letters of the name Yeheshuah.

For to the Letter Yod י and the element of Fire belong the works of Ceremonial Magic, as the evocations of the Spirits of the Elements, etc.

Unto the First Heh ה the consecration and charging of Telesmata, and the production of Natural Phenomena, as storms, earthquakes, etc.

Unto the Great Holy Letter Shin ש are allotted Three classes of works: spiritual development, transformations and invisibility.

Unto the Letter Vau ו Divination in all its branches; and the art of making the Link between the subject of the work and the process of divination.

And to the Final Heh ה the works and operations of the Art of Alchemy, the order of its processes and Transmutation.

<153> FOREWORD

By FRATER A. M. A. G.

This document, which was presented to advanced members of the Zelator Adeptus Minor grade, lists under the name of the Pentagrammaton several modes of magical working. It comprises, altogether, seven formulae. For the first five of these, I have provided herewith examples of the appropriate kind of Ritual in order to enable the reader or student to form some notion of their nature. They are not produced here that they may be slavishly

*Note: Here we have the heart of the Golden Dawn's Magic of Light. Just as the profane Ego, the "Person" of the Neophyte is bound by oath of submission and faith to the current invested in the Golden Dawn in the neophyte Ritual, so too, every semi-autonomous process, conscious and unconscious, dwelling with that ego in the Kingdom of the Mind must likewise be initiated as a Neophyte in the Golden Dawn. At every conceivable level of your personality, the little whirling wheels of the Cross-Flux of the Elemental Forces represented by I. H. V. H. must each come to view themselves as the vehicles for the Spirit represented by Shin, thus transforming the whole person, atom by atom, into Yeheshuah!

In Tibet, Padmasambhava converted all the Bon spirits to Buddhism. Transcendant realities know no Sect. H.S.

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followed, since they are purely personal productions. My motive in including them is only to assist the student as showing him a completed type of ceremony. The formula for Spiritual Development so-called, is represented by two distinct rituals each quite different in structure, yet equally efficacious in its own especial way. The Bornless Ritual, the second of the two, was reproduced in rudimentary form in my *Tree of Life*. Because of the excellent dovetailing of certain Order formulae and speeches with the barbarous words of the older Ritual, rendering it in practice a magnificent and inspiring ceremony, I have decided to republish it here so that interested students may observe how older fragments may be treated.

So far as the writer is concerned, the section on Divination never acquired much meaning, but it was thought advisable to retain it in the event that significance may be seen in it by others. As an example of the first stages of that mode of operation, there is given an experience recorded many years ago by G. H. Frater Sub Spe, and to some it may prove suggestive. The section on Alchemy remains quite obscure since the subject does not interest me; and I regret that I have not been able to acquire a record of an operation based on it. (N. B. Since this was written, my book entitled *The* <154> *Philosopher's Stone* has been published. It is a fairly protracted survey and analysis of alchemical ideology.—I. R.)

The Requiem Ritual is an original contribution, though based on fundamental formulae, and I hope it will be found useful.

So far as the first sections on actual Ceremonial Magic are concerned a few remarks may seem appropriate. Let it be noted first of all that a formal Circle and Triangle are required only in that type of operation called Evocation. It is preferable to paint the circle and divine names on the floor or on canvas, or on a neutral coloured sheet of linoleum so that the circle and names appear brilliant and clear cut. But for convenience' sake, and for quicker working, it is useful to lay out a circle in coloured tapes. The colour naturally will depend on the nature of the ceremony. At the appropriate angles of quarters of this taped circle, pentacles or flashing Tablets of the requisite Divine Names or symbols may be placed.

The other ceremonies, Consecration and Invisibility for example, require no such device, for the performance of the Banishing Rituals of the Pentagram and Hexagram followed by the Consecrations — either as in the Neophyte Ceremony or as in the Opening by Watch-Tower — clears a space for working which is amply protected. This procedure suffices for most operations, though in Evocation the greatest precautions and protections are necessary, and these are afforded by the presence of the Circle and Divine Names.

A great deal of attention should be paid to that part of the ceremony demanding the Invocation of the Higher. Success herein spells success for the entire ceremony. That is, there should be a clear consciousness of the presence of the divine force coursing through the operator. He should become aware of the awakening of a titanic force within him. It is an unmistakable sensation. So strong and powerful can this become, that at times it may almost seem to be a physical one. If this Invocation is slurred over or <155> inconsequentially performed, then a great deal of power must be

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expended unnecessarily on the remaining parts of the ritual in order to redeem the entire operation from failure. And the operation would suffer from the disadvantage of having been effected by the human part of the magician, instead of by his own Higher Genius. If the Vibratory formula of the Middle Pillar is very powerfully employed, using the name appropriate to the operation on hand, and if the force thus invoked is distributed throughout the Sphere of Sensation by the formulae of the Mystic Circumambulation — both of which are fully described in Z. 1, Book Five —then the chances of success are great. It is imperative to stress this point for it is my belief that the greater number of the cases of failure in, let us say, evocation are due solely to hastening past this important stage to the actual and stated purpose of the ceremony. This haste causes failure. Failure brings about disappointment in the formula as a whole. This is why so little work has been done on this particular system of Magic.

In passing, may I say that before the Vibratory Formula of the Middle Pillar can be at all successfully employed, the student should have put in a great deal of work on the exercise called the Formulation of the Middle Pillar. This exercise, described in the Portal paper reprinted in Part One and at great length in my book *The Middle Pillar*, awakens the magical centres in the psycho-spiritual make-up of the student. Needless to say, that without the power derived, directly or indirectly, from these Sephirotic centres of chakras, there can be no successful Magic. When a certain amount of success has been obtained in this formulation, then the vibratory formula should be assiduously practised. Its results are salutary — and quite apart from the spiritual and psychic effect, which is that to be aimed at, its reaction incidentally on the physical health and vitality is so marked as almost to be miraculous.

<156> The two important adjuncts to success in Ceremonial Magic are briefly the God-form and the Vibration of the Divine Name. The assumption of the appropriate form of the Egyptian God — or the Telesmatic Image especially built up by the imagination based upon the signification of the letters of the Name — and the powerful vibration of the Name itself by the Vibratory Formula of the Middle Pillar are bound, if all other conditions are complied with, to yield salutary results. The symbolic God-form held firmly in the imagination, the Name vibrated with great force — then the subsequent invocations, and the gradual materialisation or other manifestation of the force, require practically no effort. The most frequent mistake, and of course a natural one, is to concentrate upon the stated purpose of the operation.

The type of Invocation of the Higher employed in most of the ceremonies shown here has no authority obtaining within the Order. It is fundamentally the result of my own spiritual bias. The Higher invocations more usually employed within the Order approximate to the nature of ordinary prayers. These, for many reasons into which I do not wish to enter, do not please me.

The procedure delineated above should of course be followed in all other types of ceremonial — for the consecration of Flashing Tablets and Talismans; and especially in operations striving towards invisibility or trans-

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himself from the reflex of the current by the sign of silence, and drops his hands. He now looks towards the Quarter that the Spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be not thus faintly visible, let the Magician repeat the conjuration of the Superiors of the Spirit, from the place of the Throne in the East. And this conjuration may be repeated thrice, each time ending with a new projection of Will in the sign of the Enterer, etc. But if at the third time of repetition he appeareth not, then be it known that there is an error in the working.

So let the Master of Evocations replace the Sigil upon the Altar, holding the Sword as usual: and thus doing, let him address a humble prayer unto the Great Gods of Heaven to grant unto him the force necessary to correctly complete that evocation. He is then to take back the Sigil to between the Pillars, and repeat the former processes, when assuredly that Spirit will begin to manifest, but in a misty and ill-defined form.

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(But if, as is probable, the Operator be naturally inclined unto evocation, then might that Spirit perchance manifest earlier in the Ceremony than this. Still, the Ceremony is to be performed up to this point, whether he be there or no.)

Now as soon as the Magician shall see the visible manifestation of that Spirit's presence, he shall quit the station of the Hierophant, and consecrate afresh with Water and with Fire, the Sigil of the evoked spirit.

S—Now doth the Master of Evocations remove from the Sigil the restricting cord, and holding the freed Sigil in his left hand, he smites it with the flat blade of his sword, exclaiming, "By and in the Names of . . . . . I do invoke upon thee the power of perfect manifestation unto visible appearance." He then circumambulates the circle thrice holding the sigil in his Right hand.

T—The Magician, standing in the place of the Hierophant, but turning towards the place of the Spirit, and fixing his attention thereon, now reads a potent Invocation of the Spirit unto visible appearance, having previously placed the sigil on the ground, within the circle, at the quarter where the Spirit appears.

This Invocation should be of some length; and should rehearse and reiterate the Divine and other Names consonant with the working.

That Spirit should now become fully and clearly visible, and should be able to speak with a direct voice, if consonant with his nature. The Magician then proclaims aloud that the Spirit N. hath been duly and properly evoked in accordance with the sacred Rites.

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U—The Magician now addresses an Invocation unto the Lords of the plane of the Spirit to compel him to perform that which the Magician shall demand of him.

V—The Magician carefully formulates his demands, questions, etc., and writes down any of the answers that may be advisable. The Master of

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canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in darkness. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation before me, for I am the wielder of the forces of the Balance. Thou hast known me now so pass thou on unto the Cubical Altar of the Universe."

P—He then recovers Talisman or M. B., passes on to the Altar, laying it thereon as before shewn. He then passes to East of Altar, hold left
<169> hand over Talisman, and sword over it erect. Then doth he rehearse a most potent conjuration and invocation of that Spirit to render irresistible this Telesmata or M. B., or to render manifest this natural phenomenon of . . . . . ., using and reiterating all the Divine, Angelic, and Magical Names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures, and the like from that conjuration.

Q—The Magician now elevates the covered Telesma or Material Basis towards Heaven, then removes the Veil entirely, yet leaving it corded, crying with a loud voice. "Creature of Talismans, (or M. B.), long hast thou dwelt in darkness. Quit the Night and seek the Day."

He then replaces it in the Altar, holds the Magical Sword erect above it, the Pommel immediately above the centre thereof, and says, "By all the Names, Powers, and rites already rehearsed, I conjure upon thee power and might irresistible." Then say the Mystic Words, Khabs Am Pekht, etc.

R—Saith the Magician, "As the Light hidden in darkness can manifest therefrom, so shalt thou become irresistible." He then takes up the Telesmata, or the M. B., stands to East of the Altar, and faces West. Then shall he rehearse a long conjuration to the Powers and Spirits immediately superior unto that one which he seeks to invoke, to make the Telesmata powerful. Then he places the Talisman or M. B. between the Pillars, himself at the East, facing West, then in the Sign of the Enterer, doth he project the whole current of his Will upon the Talisman. Thus he continueth until such time as he shall perceive his will power weakening, when he protects himself by the Sign of
<170> Silence, and then drops his hands. He now looks toward the Talisman, and a flashing Light or Glory should be seen playing and flickering on the Talisman or M. B., and in the Natural Phenomena a slight commencement of the Phenomena should be waited for. If this does not occur, let the Magician repeat the Conjuration of the Superiors from the place of the Throne of the East.

And this conjuration may be repeated thrice, each time ending with a new projection of Will in the Sign of the Enterer, etc. But if at the third time of repetition the Talisman or M. B. does not flash, then be it known that there is an error in the working. So let the Master of Evocations replace the Talisman or M. B., upon the Altar holding the Sword as usual, and thus doing, let him address an humble prayer unto the Great Gods of Heaven to grant unto him the force necessary

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to correctly complete the work. He is then to take back the Talisman, to between the Pillars, and repeat the former process, when assuredly the Light will flash.

Now as soon as the Magician shall see the Light, he shall quit the station of the Hierophant and consecrate afresh with water and with fire.

S—This being done, let the Talisman or M. B. have the cord removed and smite it with the Sword and proclaim "By and in the Names of....., I invoke upon thee the power of ....." He then circumambulates thrice, holding the Talisman or M. B. in his right hand.

T—Then the Magician, standing in the place of the Hierophant, but fixing his gaze upon the Talisman or M.B. which should be placed on the ground within the Circle, should now read a potent invocation of some length, rehearsing and reiterating the Divine and other
<171> Names consonant with the working. The Talisman should now flash visibly, or the Natural Phenomena should definitely commence.

Then let the Magician proclaim aloud that the Talisman has been duly and properly charged, or the Natural Phenomena induced.

U—The Magician now addresses an Invocation unto the Lords of the plane of the Spirit to compel him to perform that which the Magician requires.

V—The Operator now carefully formulates his demands, stating clearly what the Talisman is intended to do, or what Natural Phenomena he seeks to produce.

W—The Master of Evocations now addresses a conjuration unto the Spirit, binding him to hurt or injure naught connected with him, or his assistants, or the place. He then dismisses the Spirits in the name of Jehovashah and Jeheshua, but wrap up Talisman first, and no Banishing Ritual shall be performed, so as not to discharge it, and in the case of Natural Phenomena it will usually be best to state what duration is required. And the Material Basis should be preserved wrapped in white linen or silk all the time that the Phenomena is intended to act.

And when it is time for it to cease, the M. B. — if water, is to be poured away; if Earth, ground to powder and scattered abroad; if a hard substance as a metal, it must be decharged, banished and thrown aside; if a flame of fire, it shall be extinguished; or if a vial containing air, it shall be opened and after that well rinsed out with pure water.

III. ש
נ — INVISIBILITY

A—The Shroud of Concealment.

B—The Magician.

C—The Guards of Concealment.

<172> D—The Astral Light to be moulded into the Shroud.

E—The Equation of the Symbols in the Sphere of Sensation.

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F—The Invocation of the Higher; the placing of a Barrier without the Astral Form; the Clothing of the same with obscurity through the proper invocation.

G—Formulating clearly the idea of becoming Invisible. The formulating of the exact distance at which the shroud should surround the Physical Body. The consecration with Water and Fire, so that their vapour may begin to form a basis for the shroud.

H—The beginning to formulate mentally a shroud of concealment about the operator. The affirmation aloud of the reason and object of the working.

I—Announcement that all is ready for the commencement of the operation. Operator stands in the place of the Hierophant at this stage, placing his left hand in the centre of the white triangle and holding in his right the Lotus Wand by the black end, in readiness to concentrate around him the shroud of Darkness and Mystery.

(N. B. In this operation as in the two others under the dominion of Shin, a Pentacle or Telesma suitable to the matter in hand, *may* be made use of, which is then treated as is directed for Telesmata.)

J—The Operator now recites an Exorcism of a Shroud of Darkness to surround him and render him invisible, and, holding the Wand by the black end, let him, turning round thrice completely, formulate a triple circle around him, saying, "In the Name of the Lord of the Universe, etc., I conjure thee, O Shroud of Darkness and of Mystery, that thou encirclest me so that I may become invisible, so that seeing me, men see me not, neither understand, but that they may see the thing that
<173> they see not, and comprehend not the thing that they behold! So mote it be."

K—Now move to the North, face East, and say, "I have set my feet in the North, and have said 'I will shroud myself in Mystery and concealment." Then repeat the Oration, "The Voice of my Higher Soul, etc.," and then command the Mystic Circumambulation.

L—Move round as usual to the South, Halt formulating thyself as shrouded in darkness, on the right hand the Pillar of Fire, and on the left the Pillar of Cloud, but reaching from Darkness to the Glory of the Heavens.

M—Now move from between the Pillars thou hast formulated to the West, face West, and say, "Invisible I cannot pass by the Gate of the Invisible save by the virtue of the name of 'Darkness.'" Then formulating forcibly about thee the shroud of Darkness, say, "Darkness is my Name, and concealment. I am the Great One Invisible of the Paths of the Shades. I am without fear, though veiled in Darkness, for within me, though unseen, is the Magic of Light."

N—Repeat process in L.

O—Repeat process in M but say, "I am Light shrouded in darkness. I am the wielder of the forces of the balance."

P—Now, concentrating mentally about thee the Shroud of Concealment, pass to the West of the Altar in the place of the Neophyte, face East, remain standing, and rehearse a conjuration by suitable Names for

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the formulating of a shroud of Invisibility around and about Thee.

Q—Now address the Shroud of Darkness, thus: "Shroud of Concealment. Long hast thou dwelt concealed. Quit the Light, that thou mayest conceal me before men." Then carefully formulate the shroud of con-
<174> cealment around thee and say, "I receive thee as a covering and as a guard." Then the Mystic Words.

R—Still formulating the shroud, say, "Before all Magical manifestation cometh the knowledge of the hidden light." Then move to the pillars and give the signs and steps, words, etc. With the Sign of the Enterer, project now thy whole will in one great effort to realise thyself actually fading out, and becoming invisible to mortal eyes; and in doing this must thou obtain the effect of thy physical body actually gradually becoming partially invisible to thy natural eyes, as though a veil or cloud were formulating between it and thee (and be very careful not to lose thy self-control at this point.) But also at this point is there a certain Divine Exstasis and an exaltation desirable, for herein is a sensation of an exalted strength.

S—Again formulate the shroud as concealing thee and enveloping thee, and thus wrapped up therein, circumambulate the circle thrice.

T—Intensely formulating the Shroud, stand at the East and proclaim, "Thus have I formulated unto myself a shroud of Darkness and of Mystery, as a concealment and guard."

U—Now rehearse an invocation of all the Divine Names of Binah, that thou mayest retain the Shroud of Darkness under thy own proper control and guidance.

V—State clearly to the shroud what it is thy desire to perform therewith.

W—Having obtained the desired effect, and gone about invisible, it is required that thou shouldst conjure the Powers of the Light to act against that shroud of Darkness and Mystery so as to disintegrate it, lest any force seek to use it as a medium for an obsession, etc.

Therefore rehearse a conjuration as aforesaid, and then open the
<175> shroud and come forth out of the midst thereof, and then disintegrate that shroud, by the use of a conjuration to the forces of Binah to disintegrate and scatter the particles thereof, but affirming that they shall again be readily attracted at thy command.

But on no account must that shroud of awful Mystery be left without such disintegration, seeing that it would speedily attract an occupant which would become a terrible vampire praying upon him who had called it into being.

And after frequent rehearsals of this operation, the thing may almost be done "per Motem."

ב TRANSFORMATIONS

A—The Astral Form.

B—The Magician.

C—The Forces used to alter the Form.

D—The Form to be taken.

E—The Equation of the Symbolism in the Sphere of Sensation.

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shape of the Form desired. And at this point he must see as if in a cloudy and misty manner the outline of the form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the two vast Pillars of Fire and Cloud.

S—He now again endeavours to formulate the Form as if visibly enshrouding him; and still, astrally, retaining the form, he thrice circumambulates the place of working.

T—Standing at the East, let him thoroughly formulate the shape, which should now appear manifest, and as if enshrouding him, even to his own vision; and then let him proclaim aloud, "Thus have I formulated unto myself this Transformation."

U—Let him now invoke all the Superior Names, etc., of the Plane appropriate to the Form that he may retain it under his proper control and guidance.

V—He states clearly to the Form what he intends to do with it.

W—Similar to this W section of Invisibility, save that the conjurations, etc., are to be made to the appropriate plane of the form instead of to Binah.

<178> ☙ SPIRITUAL DEVELOPMENT

A—The Sphere of Sensation.

B—The Augoeides.

C—The Sephiroth, etc. employed.

D—The Aspirant, or Natural Man.

E—The Equilibration of the Symbols.

F—The Invocation of the Higher. The limiting and controlling of the lower and the closing of the material senses, to awaken the spiritual.

G—Attempting to make the Natural Man grasp the Higher by first limiting the extent to which mere Intellect can help him herein; then by purification of his thoughts and desires. In doing this let him formulate himself as standing between the Pillars of Fire and Cloud.

H—The Aspiration of the whole Natural Man towards the Higher Self, and a prayer for Light and guidance through his Higher Self, addressed to the Lord of the Universe.

I—The Aspirant affirms aloud his earnest prayer to obtain Divine Guidance, kneels at the West of the Altar; in the position of the Candidate in the Enterer, and at the same time astrally projects his consciousness to the East of the Altar, and turns, facing his body, to the West, holding astrally his own left hand with his astral left. And he raises his Astral right hand holding the presentment of his Lotus Wand by the White portion thereof, and raised in the Air erect.

J—Let the aspirant now slowly recite an oration unto the Gods and unto the Higher Self (as that of the Second Adept in the entering of the Vault) but as if with his Astral Consciousness, which is projected to the East of the Altar.

(Note: If at this point the Aspirant should feel a sensation as of

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the curcurbite. It is then to be exposed to the rays of the sun for twelve hours each day; from 8:30 a.m. to 8:30 p.m. (This should be done preferably when the sun is strongly posited in the Zodiac, but it can be done at some other times, though *never* when he is in Scorpio, Libra, Capricornus, or Aquarius).

Q—The curcurbite is again placed upon the white triangle upon the altar. The Alchemist repeats the words: "Child of Earth, long hast thou dwelt, etc." then holding above it the Lotus Wand by the white end, he says: "I formulate in thee the invoked forces of Light," and repeats the mystic words. At this point keen and bright flashes of light should appear in the curcurbite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an Elemental from the curcurbite consonant to the Nature of the Mixture, and judge by the nature of the colour of its robes and their brilliancy whether the matter has attained to the right condition. But if the flashes do *not* appear, and if
<188> the robes of the elemental be not brilliant and flashing, then let the curcurbite stand within the white triangle for seven days; having on the right hand of the Apex of the triangle a flashing tablet of the Sun, and in the left one of the Moon. Let it not be moved or disturbed all those seven days; but not in the dark, save at night. Then let the operation as aforementioned be repeated over the curcurbite, and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appear not, it is a sign that there hath been an error in the working, such being either in the disposition of the Alchemist or in the management of the curcurbite. Wherefore let the lunar and the solar invocations and exposures be repeated, when without doubt, if these be done with care (and more especially those of Caput Draconis and Cauda Draconis with those of the Moon as taught, for these have great force materially) then without doubt shall that flashing light manifest itself in the curcurbite.

R—Holding the Lotus Wand by the white end, the Alchemist now draws over the curcurbite the symbol of the Flaming Sword as if descending into the mixture. Then let him place the curcurbite to the East of the Altar. The Alchemist stands between the pillars, and performs a solemn invocation of the forces of Mars to act therein. The curcurbite is then to be placed between the Pillars (or the drawn symbols of these same) for seven days, upon a flashing tablet of Mars. After this period, fit on the Alembic Head, and distil first in Balneum Mariae, then in Balneum Arenae till what time the mixture be all distilled over.

S—Now let the Alchemist take the fluid of the distillate and let him
<189> perform over it an invocation of the forces of Mercury to act in the clear fluid, so as to formulate therein the alchemic Mercury, even the Mercury of the philosophers. (The residuum or the dead head is not to be worked with at present, but is to be set apart for future use.) After the invocation of the Alchemic Mercury a certain brilliance should manifest itself in the whole fluid, that is to say, it should not only be clear, but also brilliant and flashing. Now expose it in an her-

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Finished is that which is written concerning the Formulae of the Magic of Light.

(Note: Instances of Rituals based upon these formulae will be found in the next section, Book Six.—I.R.)

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BOOK SIX

(Rituals based upon the Golden Dawn Formulae of Z.3 in Book Five.)

CEREMONIAL MAGIC

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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.

Reaching East, face East, strike Air with dagger, and make Invoking Air Pentagram with Aquarius in centre, and say:

Oro Ibah Aozpi. In the names and letters of the Great Eastern Quadrangle, I invoke ye, ye Angels of the Watch-tower of the East.

Replace Dagger. Take Pantacle, go North, face North, circumambulate, after shaking Pantacle thrice.

Stoop not down into the darkly splendid world wherein continually lieth a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding; a black ever-rolling abyss ever espousing a body unluminous, formless and void.

Reaching North, shake Pantacle, make Earth Pentagram, with Taurus in centre, and say:

Emor Dial Hectega. In the names and letters of the Great Northern Quadrangle, I invoke ye, ye angels of the Watch-tower of the North.

<197> *Replace Pantacle. Go West of Altar, face East, raise the Censer and describe invoking Pentagrams of Spirit both Active and Passive, saying:*

Exarp. Bitom. Nanta. Hcoma. In the names and letters of the mystical Tablet of Union, I invoke ye, ye divine forces of the Spirit of Life.

Replace Censer. Make the Portal Sign of the Rending of the Veil.

I invoke ye, ye Angels of the celestial spheres whose dwelling is in the invisible. Ye are the guardians of the Gates of the Universe, be ye also the guardians of this mystic sphere. Keep far removed the evil and the unbalanced. Strengthen and inspire me so that I may preserve unsullied this abode of the mysteries of the Eternal Gods. Let my sphere be pure and holy so that I may enter in and become a partaker of the secrets of the Light Divine.

Circumambulate three times to draw down the Light. Return to altar, face East, and utter 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.*

Pause. Then take up the Lotus Wand, and pass between the Pillars. Make the Zelator Sign, and say:

Let us adore the Lord and King of Earth. Adonai Ha-Aretz. Adonai Melekh. Unto thee *(make the Qabalistic Cross)* be the Kingdom, the Power, and the Glory.

<198> Malkuth, Geburah, Gedulah, Amen. *(Trace the Cross and Circle in air with Wand.)* The Rose of Sharon and the Lily of the Valley. Amen.

Pass round the Temple to the Earth Tablet in the North. Make the Invoking Pentagrams of Spirit, Active and Passive, and the Invoking Earth Penta-

*Hereafter, this form of opening the Temple, up to the Adoration, will be referred to as the *Formula of Opening by Watchtower*. It is an ideal method of preparing any chamber for practical work, and even as a complete ceremony by itself has much to commend its very frequent use. As preparation for serious meditation, for skrying, for difficult magical works, it is as fine a preliminary as could be wished for.

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in the kingdom of gems, the marvellous seed of the stars. Live, reign and be thou the eternal dispenser of the Treasures whereof thou hast made us the wardens.

Trace Invoking Earth Pentagram over Sigil, and say:

In the three great Secret Holy Names of God borne upon the banners of the North, Emor Dial Hectega *(Vibrate by the Middle Pillar and circumambulate)* I invoke thee, Thou great King of the North, Ic Zod Heh Chal *(trace a whirl with sword over Sigil)* to be present here by me this day, and to grant Thy protection and power unto me, to enable me to evoke Axir, an Angel subservient to the lesser Angle of Earth of the Northern Quadrangle, unto visible manifestation.

Trace Saturn Hexagram over Sigil, but using the Taurus Symbol of the Kerub.

I invocate ye, ye great princes of the Northern Quadrangle, who are known by the title and honourable office of Seniors. Hear ye my petition, ye celestial Seniors who rule over the Earth in the North Quadrangle, and who bear the names of Laidrom, Alhectega, Aczinor, Ahmbicv, Lzinopo, Liiansa. Be this day present with me, so that the Angel Axir may be caused to manifest physically unto me in this Temple, to the end that he may teach me the creative art, and how I may divinely fix the Higher Self within a purified body, and how I may find the hidden stone of the philosophers, that stone whereon is a new name written.

O thou Angel, Axir, subservient in the Lesser Angle of Earth, in the Great Northern Quadrangle, I do invocate and conjure Thee, being armed with divine power. By the name of Ic Zod Heh Chal and by the spirit
<204> name of Nanta, I conjure thee. By the name of Cabalpt and Arbiz the holy names of God, and by the name of Nroam that great Archangel who governeth thy lesser Angle of the Watch-tower situate in the North, and by Taxir, the Angel who is thy immediate superior, I do invoke Thee, and by invocating, do conjure thee. And being armed with the power of Adonai, I do strongly command Thee by Him who spake and it was done, and unto whom all creatures of the earth are obedient. And I, being made after the image of the Elohim, and endued therefore with the power of the Holy Spirit, created also unto divine will, do evoke thee by the name of Adonai Ha-Aretz. *(vibrate by the Middle Pillar and circumambulate)*. I conjure thee in the name of Adonai Melekh, *(Vibrate by Middle Pillar, etc.)* The Lord and King of the Earth. And I conjure ye powerfully by the three holy Archangels of the Kingdom: Metatron, Sandalphon, and Nephesch Ha-Messiach, and by those powerful Souls of Fire, the Aschim. And I command thy manifestation in the name and power of Auriel the Great Archangel of Earth. By these names do I evoke and conjure thee that thou dost forthwith leave thine abodes in the kingdom of Earth and appear unto me here, visibly and in material form before me in the magical triangle without this circle, in fair shape and true. And by all these divine Names do I command and conjure thee to manifest thyself.

Wherefore come now, thou Angel Axir. Come! Manifest thyself in visible and material form before me, and without delay, from wherever thou mayest be, and make true and faithful answer unto those things I shall have cause to demand of thee. Come thou peaceably, visibly, and affably, and

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without delay, manifesting that which I desire. Come, I command ye, by all the holy names, by the Archangels above thy kingdom, and by the rulers of thy realm. Come, Axir, come!

Take up Sigil, smite it thrice with Sword. Rise it in left hand, stamping thrice
<205> *with right foot. Place veiled Sigil in North, and say, as though from the throne of the East.*

The Voice of the Exorcist said unto me. Let me shroud myself in darkness, peradventure thus may I manifest myself in Light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the darkness of a primal sleep. And the Voice of the Exorcist said unto me, "Creature of Sigils, the Light shineth in darkness, but the darkness comprehendeth it not."

Pick up Sigil in left hand and circumambulate once, attracting the Light. Pass to South, and bar Sigil with the Sword.

Unpurified and Unconsecrate, thou mayest not approach the gate of the West.

Purify with Water and consecrate with Fire, as in Neophyte ceremony. Then lift Sigil aloft, and say:

Creature of Sigils, twice consecrate and twice purified, thou mayest approach the gate of the West.

Pass to West with Sigil in left hand. Partially unveil it, and assume the astral mask of Axir. Smite the Sigil once with flat of blade, and say:

Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the Chaos, the Darkness and the Gates of the Land of Night. I am He whose Name is Darkness. I am the Great One of the Paths of the Shades. I am the Exorcist in the midst of the Exorcism. Appear thou therefore without fear before me. For I am he in whom fear is not. Thou hast known me now, so pass thou on.

Reveil the Sigil. Circumambulate once more attracting the Light. Then halt at the North. Place Sigil on the ground, purify and consecrate it as before, then pass to the East. Partially unveil the Sigil, smite it once with the flat of sword, and assume the astral mask of the Spirit.

Thou canst not pass from concealment unto manifestation, save by virtue of the name Yhvh. After the Formless and the Void and the Darkness,
<206> then cometh the knowledge of the Light. I am that Light which riseth in Darkness. I am the Exorcist in the midst of the Exorcism. Appear thou therefore in visible form before me, for I am the wielder of the forces of the balance. Thou hast known me now, so pass thou on to the cubical altar of the universe.

Recover Sigil, and return to Altar. Stand at East, face West. Sword is held in right hand over Sigil, left hand is placed flat over Sigil on the White Triangle. Invoke powerfully, and re-trace all Sigils and Pentagrams as may be required.

Thou who art the Lord and King of Malkuth, having taken the Earth for thy footstool, Adonai Ha-Aretz and Adonai Melekh, grant unto me the power and help of the Great Archangel Auriel that he may command unto my assistance the Angel Phorlach and his Ruler Kerub, that they working through me may cause to appear visibly and physically before me in this Temple the

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Replace Sigil on Altar, hold Sword above it, and say:

By all the names, powers and rites already rehearsed. I conjure thee unto visible appearance.

Khabs Am Pekht. Konx Om Pax. Light in Extension. As the Light hidden in Darkness can manifest therefore, so *shalt* thou become manifest from concealment unto manifestation.

Hold Sigil in left hand, standing East of Altar, face West, and recite the long conjuration as follows:

Taxir, thou Angel of God, in the name of Emor Dial Hectega, and by the very powerful names of Cabalpt and Arbiz, I conjure thee to send unto me this Angel Axir. Do thou cause him to manifest before me without this circle of Art. Taxir, in the name of Adonai Ha-Aretz, send thou unto me in a form material and visible this Angel Axir. In the name of the Great Archangel of Earth, Auriel *(vibrate the name and trace Sigils)* send thou unto me in material form the Angel Axir. In the name of Ic Zod Heh Chal, I command thee to come unto me, thou Angel Axir. By the power of Thahaaothe, come unto me in visible form. In the divine names Nroam and Roam who are thy immediate superiors, come unto me thou Angel Axir. O Taxir, Taxir, thou mighty Angel of the Earth Angle of the Northern Quadrangle, in all the mighty names and seals and symbols here employed and displayed, I conjure thee in the name of the Highest, to cause this Spirit Axir to make a visible manifestation before me in the great triangle without this circle of art.

<209> *Take up Sigil. Place it between Pillars. Stand at the East before it and charge with the Will powerfully in the Sign of the Enterer. Protect with the Sign of Silence. Manifestation should begin in the North. If not, repeat the invocation to Taxir in the East until it has been said three times, and then charge with will as before. If at the third invocation and charging no manifestation commences, replace the Sigil on Altar, and address a prayer to the Gods.*

O ye great Lords of the holy Kingdom which is the throne of the Holy Spirit, ye Spirits of life who preside over the weighing of souls in the place of judgment before Aeshoorist, Lord of Life Triumphant over death. Give me your hands, for I am made as ye, who are the formers of the soul. Give me your hands and your magic power, that I may have breathed into my spirit the power and might irresistible to compel this Angel Axir, of the Northern Quadrangle of Earth, to appear before me, that I may accomplish this evocation of Magical art, according to all my words and aspirations. In myself, O Adonai, I am nothing. In thee, thou great Lord of Malkuth whose footstool is the earth, I am Self and exist in the Spirit of the Mighty to Eternity. O Thoth, who makest victorious the word of Osiris against his foes, make thou the words of me, who also am Aeshoorist, triumphant and victorious over this Angel Axir, and thus rooted in a true foundation.

Return to Pillars and charge. If manifestation commences consecrate Temple and Sigil anew with Fire and Water. This done, remove the cord, and hold Sigil aloft, saying:

By and in the name of Adonai Ha-Aretz and Adonai Melekh, I do conjure upon thee the power of perfect manifestation unto visible appearance.

Smite the Sigil with flat of blade, and circumambulate thrice with Sigil aloft

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CONSECRATION CEREMONY FOR JUPITER TALISMAN

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Temple furniture arranged as for the Grade of Neophyte. Banishing Rituals of both Pentagram and Hexagram. Open the Temple by the Ceremony of the Watch-towers. After Adoration, perform the Invoking Hexagram Ritual of the Supernals, using Eheieh and Ararita. Employ the Vibratory Formula of the Middle Pillar to invoke Kether, and do not proceed until the sensation of the divine force is present in every vein and nerve. Then contemplate the higher and divine Genius, and utter the following prayer.

Unto Thee Sole Wise, Sole Eternal, and Sole Merciful One, be the praise and glory for ever. Who hath permitted me, who now standeth humbly before Thee, to enter thus far into the sanctuary of thy mystery. Not unto me, Adonai, but unto thy name be the glory. Let the influence of thy divine ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial. But that thus my name may be written on high, and my Genius 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 before the Ancient of Days.

Pause. Then formulate Pillars. Stand between them and make Sign of Practicus.

Let us adore the Lord and King of Water. Holy art thou Lord of the Mighty Waters, whereon thy spirit moved in the beginning. Elohim Tzabaoth. Glory be unto thee Ruach Elohim whose spirit hovered over the Waters of Creation.

Go to the West. Before the Water Tablet make Active and Passive Spirit Pentagrams and Invoking Water Pentagram with Eagle Kerub in the Centre, using Lotus Wand.

And the Elohim said, Let us make Adam in our own image, after our
<213> likeness, and let him have dominion. In the name Al strong and mighty, Spirits of Water, adore your creator.

Sign the Eagle Kerub with Water Cup.

In the Sign of the Head of the Eagle, and in the name of Gabriel, Great Archangel of Water, Spirits of Water, adore your Creator.

Make Cross with Cup.

In the names and letters of the Great Western Quadrangle, Spirits of Water, adore your creator.

Hold Lotus Wand on high.

In the Three great secret holy Names of God borne upon the banners of the West, Empeh Arsel Gaiol, and in the name of Ra-Agiosel, Great King of the West, Spirits of Water, adore your creator.

Still facing West, vibrate very powerfully the Fourth Enochian key invoking

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the line Hcoma from the Tablet of Union. Formulate an astral banner of the East surrounding one.

In the name of Elohim Tzabaoth and in the name of Al, I command ye, O ye dwellers in the realm of Water that ye fashion for me a magical base in the Astral Light wherein I may invoke the divine forces to charge this Talisman of Tzedek.

Go East, to begin the Supreme Invoking Ritual of the Jupiter Hexagram. Precede with Qabalistic Cross, closing with Key-word. Return to Altar, so that the latter is between the operator and the previously ascertained position of Jupiter. The Magus should wear, in addition to his Rose Cross lamen, a seal of Jupiter in proper colours.

O thou Divine One who dwellest in the Majesty and Love of Chesed, the Fourth Sephirah; Al, source of the River Gihon, Lord of Fire, look upon me I beseech thee as I perform this consecration ceremony. Let a ray from thy perfection descend upon me, to awaken within my being that which shall prove a channel for the working of thine abundant power. May this Jupiter
<214> talisman which I have made be a focus of thy light and life and love so that it may awaken within my soul a clear vision and a stronger aspiration to the Light.

Draw the letters Al in Hebrew, and its Sigil, in the heart, and vibrate it several times. Trace Sigil and Letters in the Air first.

Grant unto me thou great and merciful King of Chesed, the presence and power of thy holy Archangel Tzadkiel that he may aid me with his power.

Draw the Invoking Hexagram of Jupiter and in it the Sigil of Tzadkiel. Vibrate the name strongly.

O ye brilliant Ones of Chesed, I conjure ye by the mighty name of Al strong and mighty, and by the name of Tsadkiel whose throne and seat ye are. Chashmalim, come unto me now. Manifest yourselves through me, and fill my sphere with your magic power to accomplish this work of art.

Draw the Sigil of Chashmalim, and vibrate the name.

Command unto me the presence of Sachiel, the Angel of Jupiter, and his Intelligence, Yohphiel, that they may consecrate this most powerful symbol. Yohphiel *(Vibrate several times)* I conjure ye potently to make manifest your presence within my soul that this talisman of Jupiter may be charged. Come, now, O all ye powers and forces of the realm of Chesed, obey ye now the name of Al, the divine ruler of your kingdom, and Tzadkiel, your Archangelic ruler and the mighty powers of the Brilliant Ones of Tzedek.

Place Talisman outside the circle, to West, and then draw it within with the point of Sword.

Creature of Talismans. Enter thou within this sacred circle that thou mayest become a dwelling place of Yohphiel, the Intelligence of Jupiter, a body for the manifestation of the majesty of Chesed.

The Talisman, which previously had been wrapped in black cloth, and bound thrice with cord, should be purified with water and consecrated with fire.

In the Name of Al, I proclaim, all ye powers and forces now invoked
<215> that I, Ad Majorem Adonai Gloriam*, Neophyte of the Stella Ma-

* The student should substitute his/her own magical name.

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Behold! Thou didst lift up thy voice, and the hills were shaken! Thou didst cry aloud, and the everlasting hills did bow. O my father, my father; the chariots of Israel and the horsemen thereof. The sound of thy voice was freedom. Thy lightnings were kindled and lighted. Thy thunder was heard on the deep. The stars with thy fear shook and whitened, while the voice of the Lord was uplifted. The wilderness also obeys. For the flames of thy fire are rifted, and the waves of the Sea know thy ways. They did hear thee, the cedars of Lebanon; and the desert of Kadesh hath known. O Amoun *(vibratory formula)* thou Spirit of Illimitable Light and Life and Love. Thou with the plume and the Wand, is thy path in the Waters? The marvellous deeps of the Sea? To that abyss of waters do I raise my soul to receive thy truth. Amoun; *(Vibratory formula)* I invoke thee; exalt my soul to the feet of thy glory. Hear me and manifest in splendour to him who worships at thy throne.

(Pause, while circumambulating the force within.) This is the Lord of the Gods! This is the Lord of the Universe! This is He whom the Winds fear. This is He, who having made voice by his commandment is Lord of all things, King, ruler, and helper. I am He, the Bornless Spirit having sight in the feet, strong and immortal fire. I am he the Truth. I am he who hate that evil should be wrought in the world. I am he that lighteneth and thundereth. I am he from whom is the shower of the life of Earth. I am He whose mouth ever flameth. I am He, the begetter and manifester unto the Light. I am He, the Grace of the World, the Heart girt with the Serpent is my name. I am the Sun in his rising passed through the hour of cloud and of Night. I am Amoun the concealed One, the Opener of the Day. I am Osiris Onnophris the Justified One, Lord of Light, triumphant over death. There is no part of me which is not of
<221> the Gods. I am the Preparer of the Pathway, the Rescuer unto the Light. Let the white brilliance of the divine spirit descend.

Therefore with the light of the Godhead above and within me do I invoke Tzadkiel, the Archangel of Chesed, to command unto me the Chashmalim, the brilliant Ones of Tzedek. Come unto me, ye brilliant ones, that the Angel of Jupiter, Sachiel, may cause his Intelligence, Yohphiel, to make powerful this consecrated Telesmata. Cause him to take this for his body that a true and sacred link may be formulated between the Spirit of the Godhead in Chesed and the human soul of the exorcist.

Lift the Talisman and place it between Pillars. Go East, face West, and in the Sign of the Enterer project the whole current of will upon the talisman. Protect with the Sign of Harpocrates. A light should play about the talisman. If not repeat the above invocation from the Throne of the East. As soon as the Light is seen, quit the East and repurify and reconsecrate the Talisman with water and fire.

This done, remove the cord from talisman, lift it high, and smite it three times with sword, and proclaim:

By and in the names of Amoun the concealed One, and Al strong and mighty I invoke upon thee the power of Jupiter, bestower and receiver.

Circumambulate three times with Talisman in right hand. Return to the Throne of the East, place the Talisman upon the ground between the Pillars, and repeat the invocation on page 215. Alternate it with this conjuration.

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I heard the voice of the Holy One proclaim, "Thou art my Son. This day have I begotten thee. Thou shalt rule the nations with a rod of iron. Thou shalt break them in pieces as a potter's vessel." Let therefore the elements obey the voice of Yhvh. O ye spirits of flashing fire, and air, Spirits of water and earth, even ye legions of demons who dwell in the land of twilight, recog-
<222> nise in me your master, and in this creature of Talismans one whom ye are powerless to hurt or touch. Turn ye, O ye creatures of night and the darkness; come and obey my will; serve and fear me. I bind even ye to help me in the works of the magic of light. I bind ye by the curse of Elohim Gibor and by the power of Kamael, and by the overwhelming powers of Geburah. By the awful curse of Paschal, and the Fire of the letter Shin. I summon and command ye all to do my will in the cause of this magical art, to the glory of the ineffable name. Look ye now upon this Jupiter Talisman and tremble, for the powers of the divine ones are in it. Look ye now upon the Exorcist, for the crown of the Godhead is over him. Empty are your places in the world above. Your habitations are beneath my feet. Elohim, let there be unto the void restriction! Yeheshuah, where are now their Gods?

O my Father, I saw Thee when thou camest forth from Edom, when Thou wentest out of the field of Seir. Why were Thy garments red, O mighty one? What were the sounds that behind thee rose from hell? A crying and a groaning, a wail as of pain! For the power of the mighty ones is shattered. Red are Thy robes, my Father, for their blood is spilt. Broken is the strength of hell. Fallen are its walls of adamant; heaped in ruins are its walls of deception.

I came—and the Lord smote the warriors of ignorance. I came—and the thrones of the Ghogiel were empty. I came, and around me hovered the Auphanim, with Ratziel at their head, the Lord of Knowledge. O my Father, there are the wheels of thy chariot. Al Ab blessed be thy name. Broken is thy strength O concealer, and fallen are the powers wherein ye have trusted. Shaken are your fenced cities to their unseen foundations.

He shall hide me under the shadow of his wings. His truth shall be for ever more in the name of this Creature of Talismans, because I have called upon the most High, even Amoun have I called my habitation. I shall
<223> tread upon the lion and adder. The young lion and dragon shall I trample under foot, because he hath set his love upon me. He will set me upon high, for I am He even as He is in me. Lift up your heads, O ye gates. Be ye opened, ye everlasting doors, that the King of Glory may come in. *(Make over Talisman the Sign of the Rending of the Veil, and say)* Let the white brilliance of the divine Spirit descend upon this creature of Talismans, to fill it with the glory of thy majesty, that for ever it may be unto me an aid to aspire to the Great Work.

Draw Flaming Sword over Talisman and say:

Glory be unto thee, Lord of the Land of Life, for thy splendour flows out rejoicing, even unto the ends of the earth.

Take up talisman, pass to between Pillars, formulate an astral Banner of the East about it, and say:

Behold ye powers and forces of Chesed which I have invoked. Take witness that I have duly consecrated this Creature of Talismans with the aid of Yohphiel, the intelligence of Tzedek, that it may aid me to overcome all

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spiritual and material obstacles, and by the exaltation of my higher nature assist me in my Path to the Light Divine.

Wrap Talisman in silk or linen, put it away, and announce:

In the name of Yeheshuah the redeemer, I do now suffer all spirits bound by this ceremony, no longer needed in the service of this Telesmata, to depart in peace unto their places. May the blessing of Yeheshuah Yehovashah be with you now and forever more, and let there be peace between me and you.

APPENDIX TO THE JUPITER TALISMAN RITUAL

The foregoing is a fairly good example of a Ritual for the Consecration of a Talisman employing the formulae of the Neophyte Ceremony described in the document Z.2. Properly performed, it takes about one and a half
<224> hours. There is a slight variation of this which can be employed, using the formula of the Rite of the Kerubic Stations from the Theoricus grade ceremony. If this is added, and the student should certainly experiment with its employment since it produces an astonishingly powerful effect, the total time taken by the ceremony will be around two hours. The result of this addition is to build up more deliberately an astral body of incarnation for the invoked spiritual force.

The best place for the insertion of this phase of the ceremony is after the three circumambulations, when the operator has projected the entire force of his will upon the talisman which is placed between the two Pillars. In this instance, the following appendix is added to page 221, just prior to the invocation repeated from page 215. I will repeat part of the rubric.

Circumambulate three times with Talisman in right hand. Return to the Throne of the East, and holding the Talisman aloft, proclaim:

Behold the Exorcist in the midst of the Exorcism. And the power of the Exorcist said unto the Talisman, Let us enter the presence of the Ancient of Days. Arise, and come with me.

Still holding Talisman aloft, attract the light as you pass between the Pillars. Circumambulate, saying:

Amoun the Concealed One spake and said: I am the Secret of Secrets hidden in the heart of all things. I am the Grace of the majesty divine. I am the Lord of perfected work.

Having circumambulated once, stop in the East, face East, saying:

Before thou canst be a means for the manifestation of the divine light thy body must be formed from the swift-flowing air.

Place Talisman before the Air Tablet, and make round it the invoking circle and Pentagram of Active Spirit with Wheel, and Air Pentagram with Aquarius Kerub:

<225> In the name of Yhvh, and in the name of Shaddai El Chai, and in the name of Raphael, your archangel, Spirits of Air, ye I command. Bind unto this Creature of Talismans the substance of your element of Air. *(Make Cross.)* In the Three Great Secret Holy Names of God borne upon the banners of the East: Oro Ibah Aozpi, Spirits of Air, give unto me the substance of your realm that it may be mine for ever, binding it unto this Creature of Talismans which I have created. *(Make Invoking Circle)* In the name of Bataivah, Great King of the East, Spirits of Air, concentrate upon this creature of Talis-

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mans the substance of your realm, so that the all-potent forces may descend and dwell therein as in a perfect body of manifestation. To the end that this Creature of Talismans may perform that for which it has been created. Creature of Talismans, I have bound unto thee the Air of life, that thy body may be truly formed. So pass we on.

Take up Talisman in left hand, pass round again endeavouring to formulate about it a sphere of light. Say:

Yohphiel spake unto the Exorcist: I am the aspiration to the throne of Chesed. I am the Intelligence of the Sphere of Tzedek. I have entered the presence of the Majesty divine through the power of the Mighty Name.

Having gone completely round, stop before Fire Tablet in South.

Before thy body can be filled with the glory of the Divine Ones in Wisdom, it must be potent with the Fire of life.

Place Talisman before Fire Tablet, make about it the invoking Circle and Pentagram of Actives, and Fire Pentagram with Leo Kerub in centre, invoking:

In the name of Elohim and in the name of Yhvh Tzaboath, and by the name of Michael, your Ruler, Spirits of Fire, ye I command. Bind into this creature of Talismans the substance of your fiery realm. *(Make Cross)* In the
<226> Three great Secret Holy Names of God borne upon the banners of the South: Oip Teaa Pedoce, Spirits of Fire, give unto me of the substance of your realm that it may be mine for ever. Bind it unto this Creature of Talismans which I have created. *(Invoking Circle.)* In the name of Edelpernaa, Great King of the South, Spirits of Fire, ye I command. Concentrate upon this Talisman the substance of your realm, so that the all-potent forces descending may impart unto it a tireless strength, and an all prevailing energy. So that unto me it may be a Talisman ever helping me to aspire unto the Divine with the extended flame of an all-penetrant vision. Creature of Talismans, thou hast the fire of life. So pass we on.

Take up Talismans, and pass round completely, holding the Talisman aloft, and attracting the Light.

I have passed through the Gates of Wisdom and come unto the palace of Peace. Give me your hands, O ye Lords of Truth, for I am made as ye. Ye are the teachers of the soul.

Go to West, face quarter, place Talisman before Water Tablet, saying:

Before thou canst have a body fitted for the incarnation of the divine, thou must receive the water, the blood, and the tears for the remission of sins.

Make Invoking Circle and Pentagram of Passives, with Wheel; and Invoking Water Pentagram with Eagle Kerub.

In the name of Al mighty and powerful, and in the name of Elohim Tzabaoth, and by the name of your Archangel Gabriel, Spirits of Water ye I command. Infuse ye into this Creature of Talismans the substance of the Waters. *(Make Cross.)* In the Three Great Secret Holy Names of God borne upon the banners of the West: Empeh Arsel Gaiol, Spirits of Water, ye I command. Give unto me of the substance of your realm that it may be mine forever. Bind it unto this Creature of Talismans which I have created. *(Make Invoking*
<227> *Circle.)* In the name of Ra-agiosel, great King of the West, spirits of Water ye I command. Concentrate upon this creature of Talismans

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the substance of your realm so that it may have a body firm and substantial, manifesting unto me as a solid in the Astral Light that through it the powers of Tzedek may manifest unto me. Creature of Talismans I have bound unto thee the Water. So pass we on.

Take up Talisman, raise it aloft again attracting the Light, circumambulate, saying:

O Lord of the Universe, thou art in all things, and thy name is in all things. Before thee the shadows of the Night roll back and the darkness hasteth away.

Pass on to North. Face Earth Tablet, and say:

Creature of Talismans, before the mercy of Chesed can manifest in thy being, the elements of thy body must have an enduring stability.

Place talisman before Earth Tablet, make invoking Circle round it and Pentagram of Passive Spirit with Wheel, and Invoking Earth Pentagram with Taurus Kerub, saying:

In the name of Adonai Ha-Aretz and Adonai Melekh, Spirits of Earth adore your creator. In the name of the Bride and the Queen of the Kingdom, and by the name of your Archangel Auriel, Spirits of Earth ye are mine to command. Bind unto this creature of talismans the substance of your realm. *(Make Cross.)* In the Three Great Secret Holy Names of God borne upon the banners of the North: Emor Dial Hectega, Spirits of Earth give unto me of the substance of your realm that it may be mine for ever. Bind it unto this creature of Talismans which I have created. *(Make Invoking Circle.)* In the name of Ic Zod Heh Chal, great king of the North, Spirits of Earth, concentrate unto this creature of Talismans the substance of your realm, that the all-potent forces may descend and rest upon it, even the grace and mercy of Tzedek. Creature of Talismans, I have bound unto thee the element of enduring stability. So pass we on.

<228> *Take up Talisman, and pass between Pillars. Place it on the ground between them, and strongly formulate around it sphere of sensation.*

Creature of Talismans, that the power of Amoun the concealed One may manifest through thee, I give thy body the soul of Spirit.

Make Passive and Active Spirit Pentagrams. Also the Rose Cross Symbol. Vibrate powerfully the Enochian Exhortation used in the Portal Ceremony.

In the name of Eheieh and Agla, and by all the names and letters of the Mystical Tablet of Union, I command ye, O ye forces of Eth. I invoke ye, ye Angels of the Celestial Sphere, whose dwelling is in the invisible, to give me of your light for ever. Bind unto this Creature of Talismans the ethereal splendour of your realm so that it may become a living creature, well fitted to receive the incarnation of the divine. Give it life and energy, I beseech thee, so that always it may manifest unto me the glorious quality of Chesed.

Make the Sign of the Rending of the Veil. Then repeat the invocation on page 215, beginning:

Abba, Father of all fathers, thee I invoke by Thy Name Al, etc.

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INVISIBILITY

Temple as in ⓪ = [0] Grade. Banish thoroughly with Lesser Ritual of the Pentagram and Hexagram, using Qabalistic Cross and Key-word. Purify with Fire and Water. Circumambulate three times. Return to Altar for Adoration.

Or open by the Formula of the Watch-Towers.

Invoke the forces of the Tablet of Union by means of Supreme Ritual of Pentagram, with Active and Passive Spirit, with Eheieh and Agla. Return to Altar, and recite the following Enochian Spirit Invocation:

Ol Sonuf Vaorsag Goho Iad Balt, Lonsh Calz Vonpho. Sobra Z-ol Ror I Ta Nazps, od Graa Ta Malprg. Ds Hol-q Qaa Nothoa Zimz, Od Commah Ta Nobloh Zien. Soba Thil Gnonp Prge Aldi. Ds Vrbs Oboleh G Rsam. Casarm Ohorela Taba Pir Ds Zonrensg Cab Erm Iadnah. Pilah Farsm Znrza Adna Gono Iadpil. Ds Hom Od Toh. Soba Ipam Lu Ipamis. Ds Loholo Vep Zomd Poamal Od Bogpa Aai Ta Piape Piaomel Od Vaoan. Zacare Eca Od Zamran. Odo Cicle Qaa. Zorge Lap Zirdo Noco Mad. Hoath Iaida.

Adgt Vpaah Zong Om Faaip Sald, Vi-i-vl, Sobam Ialprg Izazaz Pi Adph, Casarma Abramg Ta Talho Paracleda, Q Ta Lorslq Turbs Ooge Baltoh. Givi Chis Lusdi Orri, Od Micalp Chis Bia Ozongon. Lap Noan Trof Cors Ta Ge O Q Manin Iaidon. Torzu Gohe L. Zacar Eca Ca Noquod. Zamran Micalzo Od Ozazm Vrelp. Lap Zir Io-Iiad.

Pause and feel the invoked force.

In the name of Yeheshuah, Yehovashah, I invoke the power of the Recording Angel. I adjure thee, O Light invisible, intangible, wherein all thoughts and deeds of all men are written. I adjure Thee by Thoth, Lord of Wisdom and Magic who is thy Lord and God. By all the symbols and words of power; by the light of my Godhead in thy midst. By Harpocrates, Lord of
<230> Silence and of Strength, the God of this mine Operation, that thou leave Thine abodes and habitations to concentrate about me, invisible, intangible, as a shroud of darkness, a formula of defence; that I may become invisible, so that seeing me men see not, not understand the thing that they behold.

Go to East and perform invoking Hexagram Ritual of Binah, tracing Saturn Hexagram with Yhvh Elohim and Ararita. Close with I.N.R.I. Return to Altar.

Lady of Darkness who dwellest in the Night to which no man can approach, wherein is Mystery and Depth unthinkable and awful silence. I beseech Thee in thy name Shekinah and Aimah Elohim, to grant thine aid unto the highest aspirations of my Soul, and clothe me about with thine ineffable mystery. I implore Thee to grant unto me the presence of Thy Archangel Tzaphqiel, the

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of Silence. Were I to say, Come up upon the mountains, the celestial waters would flow at my word, and the celestial fires would surge forth in torrents fierce of flame. For I am Ra enshrouded, Khephra unmanifest to man. I embody my father Hoor, the might of the avenging God, and my mother Isis, eternal wisdom veiled in eternal beauty and love.

Therefore I way unto Thee, bring me unto thine abode in the Silence unutterable, all-Wisdom, all-light, all-power. Hoor-po-krat-ist, Thou nameless child of Eternity. Bring me to Thee, that I may be defended in this work of art. Thou, the Centre and the Silence; Light shrouded in darkness is thy name. The Celestial Fire is thy father. Thy mother the heavenly sea. Thou, the Air of Life, art the harmony of all, and Lord against the face of the dwellers within the waters! Bring me, I say, bring me to thine abode of everlasting silence, that I may awake to the glory of my godhead, that I may go invisible, so that every spirit created, and every soul of man and beast, and everything of sight and sense, and every spell and scourge of God, may see me *not* nor understand!

And now, in the name of Elohim, let there be unto the void a restriction! Yeheshuah, where are now their Gods. Oh my father, my father; there are the wheels of thy chariot! Lift up your heads, O ye Gates! Be ye opened, ye everlasting doors, that the King of Glory and of Silence and of Night may come in!

Thus do I formulate a barrier without mine astral form that it may be unto me a wall and as a fortress, and as a sure defence. And I now declare that it *is* so formulated, to be a basis and receptacle for the Shroud of Darkness, the Egg of Blue with which I shall presently girdle myself.

<233> *Trace Active and Passive Spirit Pentagrams and vibrate the Enochian invocation of Portal Grade.*

And unto ye, O ye forces of the Spirit of Life whose dwelling is in the invisible, do I now address my will. In the great names of your ruling Angels Elexarph, Comananu, Tabitom, and by all the names and letters of the holy Tablet of Union, by the mighty names of God: Eheieh, Agla, Yhvh Elohim, and by the Great Lord of Silence, Hoor-po-krat-ist, by your deep purple darkness, and by the white and brilliant light of the Crown above my head, do I conjure ye. Collect yourselves about me, and clothe this my astral form with an egg of blue, a shroud of darkness. Gather yourselves, ye flakes of Astral Light, and shroud my form in your substantial night. Clothe me and hide me but at my control. Darken man's eyes that he see me not. Gather at my word divine, for ye are the watchers, and my soul is the shrine.

Invoke the highest by Qabalistic Cross and I.N.R.I. Formulate the black egg around you, the idea of becoming invisible. Imagine the results of success, then say:

Let the shroud of concealment encircle me at a distance of eighteen inches from the physical body.

Let the Egg be consecrated with fire and water.

Place fire and water on either side of you.

O Auramo-oth and Thaum-Aesh-Neith, ye Goddesses of the scales of the Balance, I invoke and beseech you, that the vapours of this magical water and this consecrating fire be as a basis on the material plane for the formation of

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Thee. Divine ecstasy may follow, but guard against loss of self-control. Make Sign of Silence forcibly, and vibrate with power the name Hoor-po-krat-ist.

Reformulate shroud, and circumambulate thrice. Intensely formulate Shroud, stand at East, and say:

Thus have I formulated unto myself this shroud of Darkness and of Mystery as a concealment and a guard.

Supernal Splendour which shinest in the sphere of Binah, Yhvh Elohim, Aima, Shekinah, Lady of Darkness and of Mystery, Thou High Priestess of the Concealed Silver Star, Divine Light that rulest in thine own deep darkness. Come unto me, and dwell within my heart, that I also may have power and control, even I, over this shroud of Darkness and of Mystery. And now I conjure thee, O shroud of Darkness and of Mystery, that thou conceal me from the eyes of all men, from all things of sight and sense, in this my present purpose, which is to remain invisible for the space of one hour, and to receive therein the holy mysteries of the Lord of Silence enthroned upon his Lotus, Hoor-po-krat-ist.

When it is wished to banish the shroud, make very forcibly the Qabalistic Cross, to bring down the Light, and then analyse the Key-Word, invoking the Divine White Brilliance. Then say:

In the name of Yhvh Elohim, I invoke thee, who art clothed with the Sun, who standest upon the Moon, and art crowned with the crown of twelve stars. Aima Elohim, Shekinah, Who art Darkness illuminated by the Light divine,

<238> send me thine Archangel Tzaphkiel, and thy legions of Aralim, the mighty Angels of the sphere of Shabbathai, that I may disintegrate and scatter this shroud of darkness and of mystery, for its work is ended for the hour.

I conjure Thee, O shroud of darkness and of Mystery, which has well served my purpose, that thou now depart unto thine ancient ways. But be ye, whether by a word or will, or by this great invocation of your powers, ready to come quickly and forcibly to my behest, again to shroud me from the eyes of men. And now I say unto ye, Depart ye in peace, with the blessing of God the Vast and Shrouded One, and be ye very ready to come when ye are called!

Lesser Banishing Ritual of Pentagram and Hexagram. Stand in Astral Banner of East.

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thee in divine perfection, so that I also may be built into the living rock, a pillar of the Temple of my God. That I may no more come out to dwell on Earth as mortal man, but that I may be as Osiris going forth to seek and to save the lost ones of the race of Man.

After contemplating.

Thus at length have I been enabled to begin to comprehend the form of my Higher Self.

Return to West of Altar, facing East.

And now in the Name and Power of the Divine Spirit, I invoke ye, ye Angels of the Watch-towers of the Universe, and charge ye to guard this my sphere. Keep far from me the evil and the unbalanced, that they penetrate not into my abode of the Mysteries. Inspire and sanctify me that I may enter in to the centre of my being, and there receive the illimitable wisdom of the light divine.

Give the Signs of the ⑤ = 6.

Close by purifying with water and consecrating with Fire. Reverse circumambulation, adoration to East, and say:

Nothing now remains but to partake of the sacred repast composed of the elements of the body of Osiris. For Osiris Onnophris hath said: These are the elements of my Body, perfected through suffering, glorified by trial. The scent of the dying Rose is as the suppressed sigh of my suffering. And the flame red fire as the strength of mine undaunted will. And the Cup of Wine is as the pouring forth of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt is as the foundation of my body which I destroy that it may be renewed.

Take Elements astrally. Then say:

In the name of Yhshvh the Redeemer, I now set free any spirits that may have been imprisoned by this ceremony.

Conclude with L V X Signs.

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Go to Altar.

And now in the name and power of the Divine Spirit, I invoke ye, ye Angels of the Watchtowers of the Universe, and charge ye by the divine names Yeheshuah Yehovashah to guard this sphere of..... Keep far from him all evil and the unbalanced that they penetrate not into his spiritual abode. Inspire and sanctify him so that he may enter in to the centre of his being and there receive the vision of the Clear Light, and thus accomplish his True Will.

Pause for some while for meditation. Then close by usual formulae.

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the Seer should formulate in imagination a vast pylon, and within its gates he should visualise the Hebrew Letter Tau, the 32nd Path. This should
<24> be preceded by a study of the Ritual of the Theoricus Grade, especially of the Rite of the Kerubic Stations. Then, imagining himself passing through this Letter Tau, and entering the Pylon, he should proceed to make the appropriate Pentagrams and Hexagrams, and vibrating the Divine Names appropriate to that plane. The resulting vision should be similar to the passage of the Path in the ceremony, but whereas this latter was purely symbolic, the former may be real and dynamic, and may develop into an initiation in the true sense of the word. The same technique may be applied to every Path and to every Sephirah.

Developing still further from this, there is another practice which passes beyond mere clairvoyance, though making use of it. This is called Rising on the Planes, and is a spiritual process after spiritual conceptions and higher aims. "By concentration and contemplation of the divine, you formulate a Tree of Life passing from you to the spiritual realms above and beyond yourself. Picture to yourself that you stand in Malkuth, then by the use of the Divine Names and aspiration, you strive upwards by the Path of Tau towards Yesod, neglecting the crossing rays which attract you as you pass up. Look upwards to the Divine Light shining downward from Kether upon you. From Yesod, leads upward the Path of Samekh, Temperance; the Arrow, cleaving upwards, leads the way to Tiphareth, the great central Sun." D.D.C.F. also suggests that, having risen to Tiphareth, the Adept skryer should formulate to himself that he is bound to a Cross, exactly as occurred in the Adeptus Minor Ceremony, and by invoking the Great Angel HUA beseech help and guidance in the pathway of Light. By this method, he may more easily ascend the planes which lead to the glory of the Crown. Thus formulating in the imagination the different parts of the Tree of Life, and vibrating the God-names appropriate to the Sephiroth or Paths, the Seer may find him-
<25> self, if his aspiration is sincere and keen, rising towards the Spiritual Light, bathed in that golden glory of effulgence which is continuously shed from above.

Though it may seem rather out of place to quote Aleister Crowley here, yet he has written things in his *Magick* on this subject that are so very important that I am impelled to quote them here for the benefit of the student. The important drill practises, in his belief, are:

"1. The fortification of the Body of Light by the constant use of rituals, by the assumption of God-forms, and by the right use of the Eucharist.

"2. The purification and consecration and exaltation of that Body by the use of rituals of invocation.

"3. The education of that body by experience. It must learn to travel on every plane; to break down every obstacle which may confront it."

In a footnote to the above, he has appended a footnote which I reproduce herewith:

"The Aspirant should remember that he is a Microcosm. 'Universus sum et Nihil universi a me alienum puto' should be his motto. He should make it his daily practice to travel on the Astral Plane, taking in turn each of the most synthetic sections, the Sephiroth and the Paths. These being thoroughly

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