

R. G. Jorrens

The Secret Rituals of the Golden Dawn



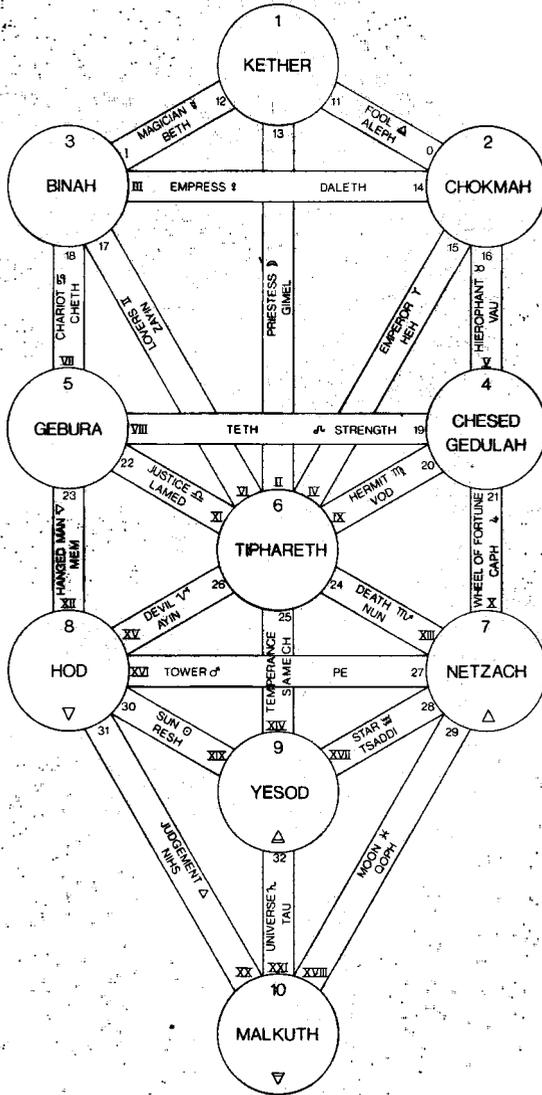
THE SECRET RITUALS OF THE GOLDEN DAWN

by

R. G. TORRENS

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The paths on the tree.



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'The Universe of Magic is in the mind of a man: the setting is but Illusion even to the thinker.'

Aleister Crowley, *The Equinox*, Vol. 1, No. 1, Supplement p.4.

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INTRODUCTION

A student of the occult in modern times cannot extend his researches very far without meeting some reference to 'The Golden Dawn', or some of its members. Real information about this body is not easy to find. Whatever the origin of the Order, there is no doubt whatsoever that it had a valuable place around the turn of the century. Unfortunately its history was soon to be mingled with dissent. Bureaucratic control lapsed into dictatorship, the fundamental tenets became altered, rituals were modified, and disruption led the way to its decay.

All this does not alter the fact that the format of the rituals and ceremonies was related to the Qabalah system of philosophy. This allowed for the co-relation of various correspondences to a common denominator, i.e. the paths and the Sephiroth on the Tree of Life. Thus the shape of the ceremonials was enabled to become the basis for what might be termed a mnemonic system of occult theory and practice. The most notable idea was the connection between the Tree and the various Grades and ceremonies of the paths, by which the Neophyte was conducted up the ladder by well-defined steps, leading him through the realms of mystery of Earth, Water, Air and Fire, each ceremony demonstrating the appropriate correspondences (see Figs. 1 & 2).

Ceremonies of the Outer Order

The whole rituals and other instruction documents require some eight large files, and run to over a quarter of a million words. This is a problem in research which makes it difficult for the average enquirer to approach. For this reason this book is confined to the Ceremonies of the Outer Order. Thus

an introduction to the basic ideas may then encourage the reader to explore further elsewhere. Even so, there is to be met in these rituals much which may appear silly and pedantic, some of the language is antiquated, the grammar curious, and a good deal is obscure. This may have been done for a purpose, to appear strange and so to help to shake the Neophyte out of his old frame of mind, and help him to assume a different type of mental outlook which is necessary in the pursuit of Magic.

There is nevertheless a great deal of stimulating material which will assist the student in the study of that most interesting of all subjects, which is the Magic of the Mind. For the rituals can be adapted and modified, for use in one's own personal temple, thus helping to penetrate the deeper psychology of one's self by a guided tour of the inner recesses of one's own thinking computer.

The chapters marked * in the list of contents are edited from a set of manuscripts dated before the split and have some differences from those published elsewhere; as such they will be interesting for comparison. The other chapters are by way of explanation of the necessary background by which to understand the rituals. There is included a list of about a hundred members with their mottoes which will be useful in reading other works about the Order, as members are frequently referred to by the initials of their mottoes only.

Numbering of the Grades

The numbering of the various Grades is explained in the ceremonies. The sign = does not mean equals, but rather it is a reference to the way up the Tree being related to the way down. The Sephiroth are usually numbered from the top downwards, Kether being No.1. The Grades, on the other hand, proceeded upwards; to designate this the first number was written in a circle and the other in a square as in Fig. 27. For simplicity these have been omitted in the text.

Since preparing this book for publication, another work has been brought to my notice which is very much on a

parallel, namely *Ritual Magic in England* by Francis King, published by Neville Spearman Ltd. This work includes a very comprehensive outline of the history of the Golden Dawn and other Orders of a similar nature, together with a great deal of information about the personalities and the troubles which beset the Order from its inception. This book can be recommended to anyone who wishes to know the real story behind the occult revival at the end of the last century and on to the present day. Knowing the difficulty that I experienced in trying to compile Chapter 2 of this book, I can well imagine that Francis King's researches must have taken him many years.

Finally, in presenting these rituals, the intention is that they should not be lost, but should be available for serious students to compare with others. There is no doubt that at different times rituals were altered for various reasons, not always good, and it can be claimed that those presented herein are those in use before the disintegration about 1900, and they differ in a number of respects from others available. These rituals are not meant for casual reading, although they can be interesting. They are meant to be studied and worked by a group, and when worked sincerely in this way can lead to an illumination not otherwise possible.

CHAPTER ONE

THE CULT CEASES TO BE OCCULT

The Great Hall, with its eight Osiride pillars, was wrapped in semi-darkness. Still darker were the inner hall and shrine. Behind the altar sat the four gods, Amen, Horus, Ptah and Rameses himself, now deified. All the East was a deep rosy flush; then that paled, and a hard white light filled the sky. Closer and whiter it grew, till with a sudden joyous rush, the sun swung up over the lower ridge of hill, and in an instant, like an arrow from the bow of Phoebus Apollo, one level shaft of light pierced the great hall and fell in living glory straight upon the shrine itself.

Thus in a letter quoted by Plunkett (1903) is described the sunrise in the great temple of Rameses II, at Abu Simbel. This was long before the flooding of the Nile valley and the dissection of the rock-hewn temple and its re-erection on the nearby hilltop. The original temple was cut into the solid rock, and its chambers ran for a distance of nearly 200 feet, thus ensuring that the figures and altar were usually in darkness. According to Plunkett the rising sun shines into it now (before removal), and must always have shone into the Holy of Holies of that rock-hewn temple on the morning of a day more than two months distant from the winter solstice, and somewhat less than a month before the season of the spring equinox. Behind the altar, the four figures are, according to Budge (1925), coloured – the first two red, the third blue, and the fourth white. Here in Egypt we have a temple with a date of about 1400 years B.C. dedicated to the chief deities of the three chief cities, namely Amon-Ra of Thebes, Ra-Harakhti (Harmachis) of Heliopolis and Ptah of Memphis. Co-equal in divinity and worship was Rameses II himself. All were partaking regularly of a ceremonial which was indeed the Golden Dawn.

Choosing the Mark Master

In spite of breaks in the continuity of teachings and ritual caused by world political upheavals and religious intolerance through the ages, many points of ritual can be traced to ancient ceremonial. So let us see how and where the Golden Dawn of 3,500 years ago can be found in modern ritual. At the installation of a Master of a Mark Masons' Lodge, it is explained how, after the death of Hiram Abiff, as demonstrated in the third degree, it was necessary to elect a presiding master to fill the place. On account of the number of able and intelligent craftsmen, it was difficult to choose one without giving umbrage to the rest. So it was determined to select twelve from those Mark Master Masons who had already held office as overseers, and who were deemed superior to the others. These were instructed to repair on the following morning to a particular spot, and it was arranged that he who should first see the rays of the rising sun should be acknowledged Master and supply the place of Hiram Abiff. Whilst the majority, looking towards the east, screened their eyes with their hands to guard them from the approaching glare, one turned towards the west and observed a sunbeam strike the roof of the Temple. Such is the legend of how the Mark Master was chosen. This observer of the Golden Dawn could easily have been the candidate in a ritual of the same sort and this could be taken as one item in a chain of circumstantial evidence.

Many books have been published seeking evidence of the continuous transmission of ceremonial ritual through the ages. They have produced many arguments, many theories, much bile, but no evidence which would stand up to critical examination. As one sect or religion became powerful, others were subdued, eliminated or sent under cover. This makes it impossible to prove continuity, but at least it is self-evident that the so-called secret doctrines have, in spite of all efforts to suppress them, managed to survive under many forms and await a scientific examination rather than a believer's acceptance. Thus and thus alone will the light of reason illuminate these teachings in order to purify them and

eliminate deceit.

The Dawn of Light of the Sun is but the outward and visible sign of a more important Light, which would appear to be the object of search in most, if not all, so-called occult societies and schools through the ages. Even today, after many thousand years, we can find a greater simplicity and truth in the ancient rituals of Egypt than in the extraordinary entanglement of systems that came to life during the years of the Christian era. From the remotest antiquity allegedly scientific systems of illuminism have been practised daily by the multitude, much corrupted by an ignorant priesthood and by absurd superstitions and by a religion which fell to divine revelation instead of rising to a sublime art.

Golden Dawn a Secret Society

Of the multitude of systems and teachings there were many variations, some deliberate, some accidental, which made it almost impossible for the sincere and critical student to correlate and check the information offered. The Order of the Golden Dawn was the first system which offered the possibility of bringing together the various occult teachings from many sources, and provided a means of testing the validity of the symbols and their correspondences. Yet unfortunately for the public, this body was in every sense of the word a secret society and was not open to spread its teachings. This secrecy eventually created a state of personal power in the rulers and led to its eventual dissolution. Nevertheless, the ritual teachings are worthy of a careful study by anyone who is seeking the Light amongst the maze of so-called occult teachings, which are bandied about in these modern times.

From this restricted state it is obvious that the general public and the student had very little hope of obtaining knowledge from this body, and in any case the public did not know of its existence until 1901, when the Horos scandal hit the headlines. As the rituals of the Golden Dawn were quoted by the prosecution as evidence of black magic, the associated publicity of the trial was no more than a seven-days' wonder

in the national press, but some years after this scare had died down, Aleister Crowley published a number of the Order Papers of the Golden Dawn in his periodical *The Equinox*. Vol.1, No.1 was published in March 1909. Subsequent numbers were issued each six months, at the equinoxes, up to No.10. Vol.2 was not issued, being termed a volume of silence. Vol.3, No.1 was published in Detroit in 1919. No.2 reached proof stage, but was never issued. No.3, the Equinox of the Gods, was all about 'The Book of the Law'. No.4, Eight Lectures on Yoga. No.5, The Book of Thoth, a full description of the Tarot Cards, painted by Lady Frieda Harris under Crowley's direction. This is probably the best book on the subject ever written. No.6, The Book of Wisdom or Folly, was issued posthumously in 1916 in California by Karl J. Germer.

Crowley's Defence

Crowley's reasons for publishing the secret rituals are given at length in Vol.1, No.4, pages 4 and 5. Summarized, they were that in 1904 he was ordered directly and definitely by a person who proved himself to be a messenger of a Secret Chief, 8 = 3, to publish the knowledge and rituals of the Order, (1) in order to destroy that knowledge, so that the new knowledge to be revealed by himself might have room to grow, and (2) in order to stop the frauds of Mathers which were a disgrace to arcane science. The secrecy of these rituals was essential to the carrying on of these frauds. Crowley's defence, therefore, against the accusation of having revealed secrets entrusted to him was then threefold:

1. Secrets cannot be revealed or even communicated from one person to another.
2. One is not bound by an oath taken to any person who is a swindler trading upon the sanctity of one's oath to carry on his frauds. Especially is this the case when the person responsible assures one that it is 'In no way contrary to your civil, moral or religious obligations'.
3. He was not in any case bound to Mathers but to the secret Chiefs, by whose direct orders he caused the rituals to

be published.

However weak these excuses, a great amount of Golden Dawn material was thus given to the public for the first time. Most of it was abbreviated with the object of attracting interested enquirers to become members of Crowley's own organization, which was by this time active. He had been removed from the original society by the poet W.B. Yeats, who was the Chief in charge about 1900. After his dismissal he went to see Mathers, who initiated him into the higher degrees in the Temple of Horus in Paris. He was then instructed to ask Yeats for the papers relating to this grade. This request was refused, so Crowley is alleged to have broken into the London premises in order to obtain the papers.

Secret Papers Reproduced

Most of the Golden Dawn material was published in *The Equinox* in a series entitled 'The Temple of Solomon the King', which also included a great amount of Crowley's work. According to J.O. Fuller (1965), most of the editing of the early volumes was done by Victor Neuburg and General Fuller. The office and headquarters was then at 124 Victoria Street, S.W., which was Crowley's flat. Many of the other secret papers were reproduced without any reference to their source. For example, Liber O in Vol.1, No.2, p.13 is an almost verbatim re-hash of Document B, 'Lesser and Supreme Rituals of the Pentagram', to give just one example.

Further information was given in 'Book Four', which was issued about 1911 in four parts. Later, in 1929, this was published as one volume, entitled *Magick in Theory and Practice* and is probably still the best and most complete work on the subject. In 1909 Crowley published 777, which was re-issued in America by Gerber in 1955, with additions from Crowley's notes. This is without doubt the most complete list of correspondences available and is arranged to fit the Tree of Life with mathematical precision.

So it came about that from 1909 onwards the material of a previously secret system was made available to those who

wished to study it, and there is no doubt that many did quite independently of or organized groups. That it was somewhat abbreviated and attenuated did not really matter, as those who were interested could find the basic material on which to work.

Legal Proceedings

As we will see later, the first publicity the Order received was on account of the Horos trial with its adverse comments in the press. The second was early in 1910. Just two days after the bound copies of Vol.1, No.3 of *The Equinox* had been delivered from the printers, an injunction to restrain publication was issued by Mr Justice Bucknill at the request of Mathers. This was in the main because this issue was to contain the Ritual of the Ceremony of the Adeptus Minor, one of the most important rituals of the whole system. The subsequent legal proceedings both delayed the issue of *Equinox* and gave rise to a vast amount of publicity. Most of the daily newspapers published long, sensational articles on the case and on so-called Rosicrucian teachings as well as reproducing many of the diagrams used in the grade ceremonies. Crowley immediately lodged an appeal, which was subsequently allowed and the volume was published, much to Mathers' discomfort and with further publicity. This time it was the source which destroyed the true value as by this time Crowley's reputation had become so notorious that many people did not even bother to examine the material because of it.

The main Golden Dawn ceremonial is described in Vol.1, Nos. 2 and 3, but many of the organization's teachings were given throughout the series in most cases without acknowledgement of the source. This was to make them appear to have been the work of Crowley himself, which naturally was very naughty to say the least of it.

The Revelations of Israel Regardie

The greater revelation came in 1937, when Israel Regardie published in Chicago the complete documents of the Golden

Dawn, together with the magical instructions used by that body. This comprised four large volumes, which, although containing most of the available material, are very difficult for the ordinary reader or student to follow because of the great amount of information therein. This was preceded in the previous year by a book entitled *My Rosicrucian Adventure*; which gave an account of the history of the Order and his association with it. What is not too clear is when Regardie joined it, or with which Temple he was associated. Be that as it may, the four volumes of the Golden Dawn soon became a much sought-after work. It has recently been reprinted in two volumes (1969). Regardie's reason for issuing the rituals was, to quote his own words:

Any student who has gained a sympathetic understanding of the Golden Dawn teaching will be capable of discriminating between the futile reprehensible portions of Crowley's work and of deciding which part of it is a worthwhile addition to an already magnificent system. And it is because Crowley concedes to his own credit in his, in many respects, admirable volume entitled *Magick*, that he has done magic inestimable service by reason of his development of it, that I have considered it imperative, together with a number of other reasons of equal urgency, to place the Golden Dawn system before the public. Crowley's claims are, in my estimation, wholly exaggerated. I am far from convinced that the scheme of theory and practice presented in his literature — extraordinary though it is in many ways, considering that it is a development of the simple basic Golden Dawn material — is equal in any way to the system put into documentary form by S.L. MacGregor Mathers and his colleagues.

A Perfect Magical System

At last the light of the Golden Dawn was available to illuminate the dark corners of occultism; at last was the whole system laid bare for the student. In the past many partial teachings had been published, but now the complete workings of a system which would correlate many of the diverse workings of the past were available. During the last seventy years there have been many bodies formed, both here and in America, with their teachings based on the Golden Dawn rituals and documents. Some of these are active today and there is no doubt that herein lies the most complete and

perfect magical system. Whatever its shortcomings, this is self evident from internal evidence alone, although unfortunately the break-up of the Order caused the alteration of the rituals and manuscripts in many ways. These original rituals were never printed, but were loaned to the candidate to copy and had to be returned later. Thus, there were many opportunities for alterations. Crowley's account differs from Regardie's in many respects and hence the question arises as to which is correct. In the opinion of the present writer, all material which is of a date later than 1900 must be suspect, owing to the loss of continuity in the Order. The manuscripts which follow the introductory matter in this work are dated 1899, and differ in many respects from those already published. For that reason alone they can be considered more perfect and more like the original working. The diagrams also help to produce a more perfect understanding as to how the rituals were carried out.

Many books in recent years have mentioned the system and there is no doubt that a considerable interest exists in many quarters. Therefore, it appears that to retain these present manuscripts unpublished would deprive many students of the interest of extending their researches into some of the original material which is gradually becoming lost to posterity.

CHAPTER TWO

THE HISTORY OF THE GOLDEN DAWN

The true history of the Golden Dawn is quite obscure, although we have various accounts by several authors and these were mostly written since the break-up of the Order in or about 1900. The reason for this obscurity is very obvious since even the name of the Order was not disclosed to candidates until after their admission as neophytes. It was, in every sense of the words, a secret society.

Document L, the Historical Lecture, states as follows:

The Order of the Golden Dawn in the Outer is an Hermetic Society which teaches Occult Science or the Magic of Hermes. About 1850 several French and English chiefs died and the Temple work was interrupted. Such chiefs were Eliphas Lévi, Ragon, Kenneth R.H. Mackenzie and Fred Hockley. These had received their power from even greater predecessors, who are traced to the Fratres Rosa Crucis of Germany. Valentine Andrea (opera A.D. 1614) has given an esoteric account of the Societas Rosicrucianis, probably he also edited the 'Fama Fraternalis', or History of the Society, which must have been derived from the old records of Christian Rosencrantz' pupils.

The first Order is a group of four grades; the second Order is a group of three grades of adeptship.

Highest of all are those great rulers who severally sustain and govern the Third Order, which includes Three Magic Titles of Honour and Supremacy; in the case of a vacancy the most advanced and 7 = 4 obtains by decree the well-earned reward. The grades of the First Order are of Hebrew design; of the second, Christian. The Rituals and Secrets are received from the Greatly Honoured Chiefs.

Dissension Within the Order

Aleister Crowley gives a further account of a History Lecture written by a brother of the Argenteum Astrum (*Equinox* 1, 2, 240):

Some years ago a number of cipher MSS. were discovered and

deciphered by certain students. They attracted much attention, as they purported to derive from the Rosicrucians. You will readily understand that the genuineness of the claim matters no whit, such literature being judged by itself, not by its reputed sources.

Amongst the MSS. was one which gave the address of a certain person in Germany, who is known to us as S.D.A. [Fraulein Anna Sprengel]. Those who discovered the ciphers wrote to S.D.A. and in accordance with instructions received, an Order was founded which worked in a semi-secret manner.

After some time S.D.A. died: further requests for help were met with a prompt refusal from the colleagues of S.D.A. It was written by one of them that her scheme had always been regarded with disapproval. But since the absolute rule of the adepts is never to interfere with the judgement of any other person whomsoever, how much more, then, one of themselves, and that one most highly revered, they had refrained from active opposition. The adept who wrote this added that the Order had already quite enough knowledge to enable it or its members to formulate a magical link with the adepts.

Shortly after this, one called S.R.M.D. [Mathers] announced that he had formulated such a link, and that himself and two others were to govern the Order. New and revised rituals were issued and fresh knowledge poured out in streams.

We must pass over the unhappy juggleries which characterized the next period. It has proved impossible to elucidate the complex facts.

We content ourselves, then, with observing that the death of one of his two colleagues, and the weakness of the other, secured to S.R.M.D. the sole authority. The rituals were elaborated, though scholarly enough, into verbose and pretentious nonsense: the knowledge proved worthless, even where it was correct; for it is plain that pearls, be they never so clear and precious, are given to the swine.

The ordeals are turned into contempt, it being impossible for anyone to fail therein. Unsuitable candidates were admitted for no better reason than their worldly possessions. In short, the Order failed to initiate. Scandal arose and with it schism.

In 1900, one Perdurabo [Crowley] a brother, instituted a rigorous test of S.R.M.D. on the one side and the Order on the other.

Research into Origins

From these official papers it would appear that the Order itself is not very explicit about its origins. It will be necessary therefore to look elsewhere for more definite information. A.E. Waite (1944) states that: 'it appears by the Transactions

(Society Rosicruciana in Anglia) that a copy of the German *Secret Symbols* was exhibited at a meeting of the Soc. Ros. in 11.10.1888. This copy was in the possession of the Rev. A.F.A. Woodford, who was described as a very learned hermetist and member of a very ancient universal Rosicrucian Society, the English name of which was unknown, except to members.' It is likely that this was the Golden Dawn and probably the symbols referred to were those published by the Aries Press of Chicago in 1939 under the title *Secret Symbols of the Rosicrucians*.

The next evidence to appear was a paper read by Dr W.W. Westcott to the Masonic Lodge Quatuor Coronati No.2076 in London on 2 March 1894. This was published in the *Transactions*, Vol. VII, and later as a separate volume with the title *The Rosicrucians: Their History and Aims, With Reference to the Alleged Connection Between Rosicrucianism and Freemasonry*. This suggested that Eliphas Lévi's *Kabalistic Exhortation of Solomon to his Son Rehoboam* was the key to a vast mass of information still studied by colleges of Rosicrucians both on the Continent and in England. These colleges were no doubt those of the Golden Dawn.

In 1900 Westcott published *The History of the Societas Rosicruciana in Anglia*. This outlined the foundation of the English Temple in 1866 by Frater R.W. Little, an eminent Freemason, assisted by a number of prominent Masons, including the following: Hughan, Woodman, O'Neil, Hayes, Irwin, Hockley, Woodford, Benjamin Cox, Kenneth Mackenzie, James Lewis Thomas, Thomas B. Whitehead, Dr W.W. Westcott and others. This is of especial interest as it is apparent that the Golden Dawn was an offshoot of the Societas Rosicruciana.

Five Rituals of the Outer Order

In 1884 the Rev. A.F.A. Woodford is reputed to have found on an old bookstall in Farrington Street a mass of cipher manuscripts. Another account says that they were found at the back of a cupboard in the library of the Masonic Hall. However, these he took to Dr Woodman and Dr Westcott,

both well-known and learned masons and well versed in the Qabalah. The papers consisted of notes and rough diagrams for the five rituals of the Outer Order, together with lectures in elementary occult and Qabalistic knowledge. With them was a letter in German stating that whoever cared to decipher them and communicate with Sapiens Dominantibur Astris, c/o Fräulein Anna Sprengel, living in Hanover, would receive interesting information. Having decoded the manuscripts, they were then told by Anna Sprengel to elaborate the rituals and this was done by Westcott and Mathers. They were then told that they could form an elementary branch of the Rosicrucian Order in England. Finally, Westcott was authorized to sign his name to any warrant or other documents necessary to constitute the Order, and he was promised further teachings and rituals if the Order was successful. Accordingly, on 1 March 1888, a warrant was drawn up and signed by Woodman, Westcott and Mathers. It was signed by Westcott on behalf of S.D.A. These three had by now received the honorary grade of $7 = 4$ from S.D.A. to enable them to act as chiefs in the new temple.

A great deal of correspondence passed between these men and Anna Sprengel, but none of them ever met her and nothing much is known of her, except that she died in an obscure German village in 1893. There is no date on the manuscripts and no address. Nor are they signed by any adept except in the accompanying letter: Waite casts doubt on the authenticity of these documents inasmuch as when deciphered they were in English. The watermarks of the paper were of 1809, but they contained words which were not incorporated into English dictionaries until after 1879. He prints one of these cipher pages upside-down in his book (1924) and states that they were decoded easily with the help of books in the British Museum. He also says that some of these documents may have come from the collection of papers of Kenneth Mackenzie, who is claimed to have had special knowledge on this subject. He died in 1886.

For a time all went well and the organization prospered. The membership was drawn from many walks of life and

many people would be happy to admit an enormous debt of gratitude to it, if they were still alive. This prosperity was demonstrated by the formation of several Temples: London – Isis-Urania; London – Golden Dawn Temple; London – Merlin; Bradford – Horus; Bristol – Hermes; Edinburgh – Amen Ra; Paris – Ahathoor; Weston-super-Mare – Osiris.

The Autocratic Rulership of Mathers

This account differs from that of Regardie who says that the first chief of the Order was Robert Wentworth Little, who is by him stated to have found the original documents. However, Little died in 1878 and Woodman was appointed in his place. For some years the Order prospered under the rulership of Woodman, Mathers and Westcott; the former died in 1891. Then, in 1897, Westcott resigned, leaving the Order in the sole charge of Mathers. The reasons for this have a two-fold story. Firstly, it was suggested that it was due to a personal quarrel with Mathers; secondly, the more likely, Westcott is supposed to have left some of the Order papers in a cab and the driver, on finding them, handed them in to the local authorities. As Westcott was at that time coroner for Hoxton in East London, the authorities objected very strongly that anyone in an official position should be even remotely connected with the occult and black magic. It was therefore suggested that he must forthwith resign from the Order or resign his post as coroner. He decided to resign from the Order.

Mathers was now in sole charge and his autocratic rulership grew steadily and persistently, causing a considerable amount of discontent among the members. About 1900 he was approached by a Mrs Rose Horos. Crowley (*Equinox* Vol.1, No.3) gives her name variously as Laura, the Swami, Mrs Jackson and Soror S.V.A. She was able to repeat to Mathers a conversation he had had with Madame Blavatsky some years previously and consequently he accepted her as an initiate of high standing. Later, he had a change of mind and alleged that she stole a set of the Order Documents. Using the Order

name and some of the rituals, she and her husband set up their own temple. However, it soon came to light that they were sexual perverts of the worst type and in 1901 their immoral activities attracted the attention of the police.

A Spurious Order of the Golden Dawn

The Horos couple had had a varied career in America, where they had served prison sentences for fraud. They then went to South Africa and on the way to England they met Mathers in Paris. He was completely taken in by them, and thus they managed to acquire some of the rituals of the Golden Dawn, probably early in 1901. In London, Horos advertised for 'a lady of means, view matrimony'. Suitable applicants were persuaded to become initiates in his own spurious Order of the Golden Dawn and were put through an elaborate ceremony, part of which was sexual submission to Horos with Mrs Horos in the same room actively assisting at the ceremony. On 26 September 1901, their case was opened at Marylebone Police Court with a charge of 'conspiring to cheat and defraud one Vera Croysdale of her jewellery and money'. On a resumed hearing of the case on 10 October, two further charges were brought forward. One concerned the procurement of three young women for immoral purposes, and the other alleged that one, Daisy Adams, had been raped by Horos in extremely odd and bizarre circumstances. More surprising was the allegation that Mrs Horos had actually assisted at the rape of Daisy Adams, who had been told that her submission was in the nature of a religious rite on which her salvation depended. These two perverts had used the Golden Dawn rituals to impress their dupes, at least one of whom was not so gullible as had been anticipated. The case was finally opened at the Central Criminal Court on 18 December 1901, before Mr Justice Bingham. The result was that Horos was given fifteen years' penal servitude and his wife, seven. There is no record of what subsequently happened to them.

Aleister Crowley commented,

Her whole trial was marked by the disgusting display of public

eagerness to revel in the filth that was disclosed. At the time, from the coronetted aristocracy to the red-tied demagogue, all classes in England were smacking their filthy lips over such insinuating muck as: 'Daisy is a dark little thing, bright and attractive, and looking even less than her age (sixteen).' — *The Sun*, October 17 1901. On leaving the court the day before this tasty paragraph appeared in the feculent luminary, the public, having for several hours greedily sniffed round her messes, commenced to hiss at her, whereupon she turned on them and shouted: 'Shut up, you reptiles. It is only snakes that hiss.' For this remark alone her final sentence should most certainly have been reduced.

Crowley is not accurate here, as Dingwall (1947) attributes this remark to *Mr Horos* within the court.

There is no doubt that this trial with its accompanying atmosphere of scandal did a great deal of harm to the Order. Many members actually burnt their Order documents and would have nothing more to do with it, and this is one reason why original documents are so hard to find. Several times the author's search for the same has resulted in a relative remembering the actual burning of the papers.

Breakaway Branches

About this time, the London Temple of the Golden Dawn broke with Mathers. He went to Paris and from now on his connection with the Order was restricted to correspondence with some of its members. For two years it was ruled by a committee and in 1902 it returned to the rule of three chiefs, Dr Felkin, Mr Brodie Innes and Mr Bullock. In 1903, this group took the name of Stella Matutina, still under these three chiefs. After this date there is a sequence of argument and bickering and a number of other members broke away and founded their own branches. After the First World War there is no record of any activities of the original Golden Dawn. However, there were several bodies extant claiming to work the teachings of the Order, but it is quite certain that the original beauty and purity of the rituals suffered in many ways. It is therefore necessary to find documents dated prior to 1900 to be certain that they are authentic.

A number of writers have given their accounts of the bickerings and arguments in the Order and its various

offshoots after 1900. As these would add nothing to the main purpose of this book, they have been omitted. Those who require this information will find it in *The Equinox* (several volumes), 'Inquire Within' (1930 and 1936), Israel Regardie (1936 and 1937), W.B. Yeats (1926), A.E. Waite (1938), and Francis King (1970).

What Went Wrong?

Looking back after all this time, the natural question arises as to what was wrong with the Golden Dawn. That such a wonderful system of occult teachings should disintegrate with so much evil and unfortunate publicity throughout the years seems, to say the least of it, quite wrong. The fundamental error seems to have been the delegation of authority to the hidden or secret chiefs. This allowed anyone so disposed to claim that he or she had made contact with these non-material characters, or claim that he or she had been given some authority in matters relating to the Order. This abuse of a bureaucratic control was obviously a major factor in the dislocation of the Order. Under the original three chiefs it apparently flourished; even with two it appeared to continue well for a time, but then there arose friction and control was finally vested in a single person, Mathers. The friction increased. Mathers went to Paris and tried to maintain control from there, but this led to further conflict with the committee in charge. This state of affairs only led to increased arguments, with the result that several members broke away and formed other orders with different names and amended rituals.

Loss of Critical Analysis

Another factor which probably had some effect was the unsuitable types who were admitted to the Order in the later stages. The rituals were impressive enough, but the magical work which was given out to the members was probably not sufficiently controlled. The basic idea of all personalized ritual work was similar to that of the ancient mysteries — Man Know Thyself. At the turn of the century, however,

there was widespread interest in spiritualism and this infected the Lodges, so that instead of self-examination the members were encouraged to hold seances in groups. This in turn led to loss of critical analysis and many members were led astray from the main purpose of the organization.

CHAPTER THREE

THE HOLY QABALAH

To understand the workings of the Golden Dawn, which are to a large extent based on the Qabalah, it will be necessary to review its philosophy and structure. Gewurz (1922) quotes in his appendix over sixty works illustrating the history of the Qabalah and in recent years many other books have been published on this subject. Westcott (1910) gives what is probably the simplest outline; Dion Fortune (1941) is very readable, but does not do justice to the Paths; Myer (1888) is the most authoritative.

Seven Ideas

Basically, there are seven ideas about the origin of the world and mankind and their destiny.

1. That God, the Holy One, the Ain Soph, was not the creator of the world, but that all things proceeded from the primordial source in successive emanations, each one less perfect than the preceding. The last and most remote manifestation is matter, which is a depletion of perfection.
2. Everything we are aware of is formed on the type of the Sephirothic Tree.
3. Human souls were pre-existent in another sphere before the present world was created.
4. Human souls dwelt in an Upper Hall, or Treasury, before incarnation. It was here that the destiny of each soul was determined.
5. After earth life, or lives, each soul must be purified prior to being re-absorbed into the Infinite God.
6. A scheme of Re-incarnation, Transmigration or Metempsychosis is necessary to lead the sinner into purity.
7. When all souls have reached perfection, the Evil Angels

will also be raised, and all lives will be merged into the Deity. The manifested universe will be no more.

These ideas have a lot in common with many other philosophies from various parts of the world and from various times. God may thus be regarded from four points of view:

Ain Soph; the Eternal One.

Aihi; I am.

Ihvh; Who Is, Was, and Will Be.

Elohim; God in Nature.

Modern technology has proved that energy and matter are different forms of the same thing. This is shown in the advent of the atomic bomb and the development of atomic energy. The atom is no longer considered as a discrete particle, but as a collection of forces in active motion. Blavatsky describes a similar state in her *Wheels of Fohat*, or whirling motion of creation. The alchemists of old appear to have held similar ideas — that matter was a form of thought and that by reducing a metal to its fundamental form it could be changed into another form. Basically, everything you see about you is a form of thought, whether of man or of God.

Four Creative Stages

When an architect wishes to build an edifice, he first gets the idea or commission, then he draws his plans, next he prepares the ground and collects his materials on the site, finally he completes his structure. Thus, in four stages he creates. In a like manner the Qabalah envisages four worlds or creative stages. To find words to describe the unknown is difficult, because we are trying to use material symbols for intangible things.

The primary human conception of God is therefore a passive state of negative existence — Ain, which is the energy non-active; from this is next the Ain Soph, the Boundless, Unlimited, Undifferentiated and Illimitable One; the third stage is the Ain Soph Aur, the Boundless, Universal Light — ‘Let there be Light’ has become ‘There was Light’. These three stages lie behind the above the first Sefhira, which is

represented by the top circle on the diagram of the Paths and the Grades (Fig.1). The emanations then proceed down the ten Sephiroth and this is repeated four times in the four worlds, which are:

World of Atziluth or Formation.

World of Briah or Creation.

World of Yetzira or Archetypes.

World of Assiah or Material.

These four states have a parallel in the four phases of the creation of a building by the architect.

The World of Atziluth

From the three unmanifested conditions which are above consciousness, by a mysterious operation, the Uncreated Will moved forward and certain manifestations or relations of the Deity became established. By a kind of flowing forth, or emanation, there was established the World of Atziluth. Divinity in the World of Emanations is God in the Hiddenness and yet moving towards manifestation, because the Deific mode can not only be, but is, conceived, however remotely, by the human mind. There is a state of emanation in Atziluth, although it is a World of Unity, for God and His Shekina in Kether are brought forth into Chokmah and Binah, as Abba and Aima; the Father in Supernal Wisdom and the Mother in Supernal Understanding. This obviously introduces the Trinity, where in Atziluth the Three are One, represented by Kether, Chokmah and Binah.

The World of Briah

The second World or Briah is where Creation has begun. It is considered to be the abode of pure spirits and is a continuation of the previous World in its emanations, not separate and distinct, but of a more limited and circumscribed potency. The purely spiritual substances it contains have no admixture of matter. They are the powers, intelligences and angels of the planets and celestial spheres. The Great Angel of the Covenant, Metatron, occupies this world. As He alone constitutes the entire world of Spirits and

Angels, He is the 'visible garment' or visible manifestation of the Ain Soph, and His Name equals 314, which in turn equals Shaddai or the Almighty. He governs the visible world, preserves the unity, harmony and revolutions of all the heavenly bodies, and is the commander, under the will of the Deity, of all the myriads of angelic hosts of the next world. The spiritual beings, or archangels, of this world are as follows and can be attributed to the Sephiroth:

1. Metatron, Angel of the Presence, World Prince.
2. Raziel, the Herald of Deity.
3. Tzaphkiel, Contemplation of God.
4. Tsadkiel, Justice of God.
5. Samael, Severity of God.
6. Michael, Like unto God.
7. Haniel, Grace of God.
8. Raphael, Divine Physician.
9. Gabriel, Man God.
10. Sandolphon, Messias, the second phase of Metatron.

The World of Yetzirah

The third world of Yetzirah is the world of Archetype and contains the Angelic Choirs, who are the officers of the Arch-Angels. They can be classified as follows and are also related to the Sephiroth:

1. Heyyoth ha Kadosh, the Holy Living Creatures, or animals of Ezekiel and the Apocalypse. They also have correspondences to the Christian Seraphim.
2. Ophanim, or Wheels, also mentioned in Ezekiel, related to the Cherubim.
3. Aralim, or Mighty Ones, or the Thrones.
4. Hashmalim, or Brilliant Ones, or the Dominations.
5. Seraphim, or Flaming Serpents, or the Powers.
6. Melachim, the Kings, or the Virtues.
7. Elchim, or Gods, or the Principalities.
8. Beni-Elohim, or Sons of God, or the Archangels.
9. Cherubim, the Seat of the Sons, or the Foundations and the Angels.
10. Ishim, the Beatified Souls of Just Men, and the great

multitude of the redeemed seen by St John in the Apocalypse.

The World of Assiah

The fourth World of Assiah is more closely akin to the material world, and can be considered the Abode of Darkness, wherein dwell the grosser shells as spirits. They can be thought of as energies or forces, which are destructive and injurious to man, because they are further removed from their primordial source.

In short, then, the Atziluthic world represents 'Be Light, and Light Was'.

The Briatic World suggests 'Elohim saw the Light, that it was good'. The third, or Yetziratic World, corresponds to 'Elohim divided the Light from the Darkness'. The fourth or Assiatic then is 'Elohim called the Light, Day, and the Darkness, He called Night'. Thus, are represented the four stages or phases of Creation.

The Sephiroth

This is but part of the story. Each world has ten degrees or Sephiroth which are arranged in a curious pattern (see the diagram of the paths, Fig. 1). These Sephiroth, represented diagrammatically as circles, show the method by which all manifestations take place from the unformed to the formed. The ten circles with their connecting paths are the basis for interpreting all important occult characteristics, and enable a check to be made on correspondences. The current name 'paths' is somewhat limited. Myer (1888) refers to them as channels or canals, which conveys a truer shade of meaning. Generally, as the first three Worlds are so far from our consciousness, the working of the emanations is considered in the lower world only.

The occult adage 'As above, so below' is the basis of the system of correspondences and therefore if we know the relationship between the items of one range of factors, we can tell the relationship between a similar but different set. For example, many years ago Mendelief predicted the

character and existence of several atomic elements, at that time unknown, but since discovered. In the same way, as one octave of musical notes is known, so the notes of the next octave will have a similar relationship to each other. This has many applications and for those who require it, Crowley's 777 will be found a most useful volume, containing as it does all the necessary correspondences to cover the wide field of the occult. For convenience, the basic list of the Sephiroth is given below:

No.	Name	Meaning	Represents	Position
1	KETHER	The Crown	Primum Mobile	1M
2	CHOKMAH	Wisdom	The Zodiac	2R
3	BINAH	Understanding	Saturn	2L
4	CHESED or GEDULAH	Mercy	Jupiter	3R
5	GEBURAH or PAHAD	Strength	Mars	3L
6	TIPHARETH	Beauty	Sun	4M
7	NETZACH	Victory	Venus	5R
8	HOD	Splendour	Mercury	5L
9	YESOD	Foundation	Moon	6M
10	MALKUTH	Kingdom	Elements	7M

Following this is a list of the connecting paths, with their correspondence to the heavenly bodies and the elements and to the Trump Cards of the Tarot Pack. For clarity the Tarot Trumps are shown in Roman figures. The Paths are numbered in three columns: the left are related to the elements, those in the centre to the Planets, those on the right to the Houses of the Zodiac. The Hebrew letters and the position of the paths are also given.

Path No.	Hebrew letter	Correspondence	Connecting	Trump No.	Name
11	Aleph	Air	1 - 2	0	Fool
12	Beth	Mercury	1 - 3	I	Magician
13	Gimel	Luna	1 - 6	II	Priestess
14	Deleth	Venus	2 - 3	III	Empress
15	He	Aries	2 - 6	IV	Emperor
16	Vau	Taurus	2 - 4	V	Hierophant
17	Zayin	Gemini	3 - 6	VI	Lovers

<i>Path No.</i>	<i>Hebrew letter</i>	<i>Correspondence</i>	<i>Connecting</i>	<i>Trump No.</i>	<i>Name</i>
18	Cheth	Cancer	3 - 5	VII	Chariot
19	Teth	Leo	4 - 5	VIII	Strength
20	Yod	Virgo	4 - 6	IX	Hermit
21	Kaph	Jupiter	4 - 7	X	Wheel
22	Lamed	Libra	5 - 6	XI	Justice
23	Mem	Water	5 - 8	XII	Hanging Man
24	Nun	Scorpio	6 - 7	XIII	Death
25	Samekh	Sagittarius	6 - 9	XIV	Temperance
26	Ayin	Capricorn	6 - 8	XV	Devil
27	Pe	Mars	7 - 8	XVI	Tower
28	Tsaddi	Aquarius	7 - 9	XVII	Star
29	Qoph	Pisces	7 - 10	XVIII	Moon
30	Resh	Sol	8 - 9	XIX	Sun
31	Shin	Fire	8 - 10	XX	Judgment
32	Taw	Saturn	9 - 10	XXI	Universe
32	Bis	Earth			
32	Bis	Spirit			

The Grades or Degrees

If the Qabalah or Tree of Life, as it is also called, be taken as the indices of a filing system, it will be seen that it opens the way to analyse and correlate the various factors of any philosophical system. It has already been shown how some arrangements have been so placed. The Golden Dawn scheme of initiation took the Tree and made use of it in its arrangement of its Grades or Degrees. The Neophyte Grade was a preliminary or introduction, a preparation if you will, and this ritual contained some of the basic formulæ for starting the candidate on the correct procedure.

This Grade was the entry into the black portion of Malkuth, or the lowest Sephira. The ceremony introduced the Neophyte to the qualities of this state and fitted him mentally to pursue his studies in those matters which were required as a preparation for his next step. In this he was referred to as a Child of Earth who 'long hast dwelt in darkness' and was advised to 'quit the night and seek the day'.

The next higher Grade was the Zelator and conducted him to the citrine portion of the Sephiroth called Malkuth, the

lowest point on the Tree. In an earthy manner he was introduced to certain magical workings and ceremonial dealing with the Elementary Earthy Forces. In this Grade he traversed no paths, but took his first step to lead him upwards towards the Light.

The third ceremony of Theoreticus necessitated his traversing the 32nd Path, which led him to the Sefhira Yesod. This Path was illustrated by further ceremonial. It is called Tau and its symbolism is demonstrated by the Tarot Card XXI, the Universe, which conveys some of the characteristics shown by this ritual. This Path led to entry into Yesod with the necessary ceremonial relating to the Elements of Air.

The fourth Grade of Practicus led him to wander through two Paths: the 31st Path of Shin, with its Tarot Card XX, The Last Judgment and the 30th Path of Resh, with its Tarot Card XIX, the Sun. These two Paths led to Hod with its symbolism of the Watery Elements.

The fifth Grade of Philosophicus in turn led him along three Paths: the 29th of Qoph, Tarot Card XVIII, the Moon; the 28th of Tzaddi, Tarot Card XVII, the Star; and the 27th of Pe, Tarot Card XVI, the Tower. He then entered the Sefhira Netzach, with its associations of Fire.

Thus, the candidate was led systematically through the lower grades of the system and became accustomed gradually to the unseen forces of nature. In this way the Golden Dawn techniques inculcated a knowledge and familiarity with these forces and states, unparalleled in any other system of occult training. The ritual in the various Grades made him familiar with the Elements of Earth, Air, Fire and Water and their inhabitants. This Knowledge and familiarity gave him the authority to explore these regions astrally and this was the necessary preliminary for all real working on the various planes. Without it, danger beset the traveller at every step.

Thus as far as the veils of Nephys and Isis, called Paroketh, do we go in the Outer Order. The Inner Order, and the advanced teachings, are not included in this book, as it is desired to maintain a certain simplicity in a complicated system by concentrating on the Outer Order at this stage.

CHAPTER FOUR

THE TEN SEPHIROTH

Further to clarify the workings of the Golden Dawn and its relationship to the Qabalah, it will be necessary to consider in some detail the principal meanings of the Ten Sephiroth. Those who want to know how to draw the Tree of Life correctly and to study many of its other correspondences, will find much of interest in my book *The Golden Dawn; its inner teachings* (Spearman 1970).

Referring to the diagram of the Paths on the Tree (Frontispiece), it can be seen that the Tree has ten circles representing Spheres or Zones of emanations. These are usually described from above downwards, as that is the manner in which manifestations take shape. In the Golden Dawn, the working is from below upwards in order to make contact with the inner forces in advancing through the various grades. This has a parallel with the Eastern system of Yoga, which teaches union with the Godhead by activating the lower Chakras and stimulating the forces in an upward direction.

Significance of the Sephiroth

1. Kether, or the Crown, is the first efflux or emanation and it symbolizes abstract thought, individual Consciousness of being, the Ego or I. Within this Sefhira is the manifested Light of Ain Soph in germ, contained in full content and perfect harmony as a unit, all that has been emanated, all that is, and all that can be known by man on this earth. It is sexless, yet as androgyne it contains both the sexes, as positive and negative in balanced harmony. Its letter is Yod, but it contains in its full content the whole of the ineffable name, Yod He Vau He. It is referred to as the Ancient of

Days, the Long Face and many other titles carrying a similar meaning. It is in short the Spirit of the Living God.

2. From Kether emanates the next Sefhira, Chokmah, or Wisdom. It is by the sublime and impenetrable mystery of this emanation that the world and all other mysteries exist and it is called Man, otherwise Abba, the Father. Therein is concealed the Eternal Thought, which is the Great Voice, meaning the still small voice which is the House of Eternal Wisdom; it is the beginning of all. It has been called the Breath of the Spirit of God and the celestial wisdom contained in it is such as no human can attain to. It has also been called the Second Glory and has a definite male character. It is the Supernal Father and the Tetragrammaton.

3. The third Sefhira is Binah, Understanding or Intelligence, and is represented by the moisture of the Breath of the Spirit. It is the concealed world and motherhood is its image; it is described as the only daughter or alternatively as the Mother, Aima. The House built in Chokmah is established in Binah. It is the parent of Faith from whence it emanates. These three Sefhiroth obviously form the Trinity and thus they are the true basis of most, if not all, of the world religions. In forming the Great Supernal Triangle they are the root of all roots and the foundation of all foundations and this is communicated through them to man, who would otherwise have no knowledge of the antecedent states of the Divine Nature. On the Tree this triangle is reflected downwards into the next three Sefhiroth, which form the second or ethical triangle (Fig. 70).

4. The fourth Sefhira, known as Chesed or Gedulah, meaning Mercy, is the warmth of Fire contained within the moisture breathed forth by the Spirit of God. It expresses Eternal Love and Compassion, connecting life with vitality and it is, therefore, the emanation by which God constituted the World. To it is attributed the Divine Name, Jehovah, and it is the place of Divine Revelations, as it is of the male side of the Patriarch Abraham.

5. The fifth Sefhira is Geburah or Pachad, meaning Strength or Severity. The world is based on this, but it could not exist

without mercy. It was by Geburah that Jerusalem was destroyed. The word Pachad conveys the meaning Fear, and it also suggests Judgment and Justice.

6. The sixth is Tiphareth or Beauty. It is the heart of the Sephirothic Tree and is called Heaven, and is the point of balance. This is the area in which the Inner Order of the Golden Dawn is enacted, forming its ritual on the story of Christian Rosenkrantz and the Fama Fraternitas. It represents about the highest point to which an initiate can attain with his consciousness still active. These last three complete the second triangle and are again reflected into the third or astral triangle in which are contained most of our astral excursions.

The next three Sephiroth form the inferior triangle and are a reflection of the previous triangle on a lower plane. This is where the various thought processes of the subconscious appear.

7. The seventh Sephira, Netzach, meaning Victory, Firmness or Triumph is the zone of the group mind, or in general the Spirit of Nature. The characteristics of this form the basis of the rituals of the Philosophus Grade of the Golden Dawn. Its main Element is Fire and is the fourth with which the candidate has to become familiar in his ascent in the Order.

8. The eighth Sephira is called Hod, meaning Splendour or Glory, and is the zone wherein the individual mind commences to function. In the Practicus Grade it is the characteristics of the Element Water which are impressed upon the candidate's mind.

9. The ninth Sephira is called Yesod or Foundation. This is the lower apex of the astral triangle and is the resort of the Qlipoth or astral shells; in fact here exist all the difficulties of astral imperfections which seek to deter an aspirant's advancement to higher things. The Element Air forms the structure of the Theoreticus Grade and the ritual is constructed accordingly.

10. The tenth Sephira is Malkuth, or the Kingdom. This is really the material plane and the final manifestation of all Elements as vehicles for the Spiritual Forces from above. It is entry into this circle which constitutes the first step on the

Tree of the Grades. The candidate, having been prepared in the Neophyte Grade, now begins to ascend. The Element is Earth.

In this short account of the Tree, the arrangement of the Spheres has been in three Triangles, each one a reflection of the next above (Fig. 70). They can be arranged in other ways: the three Pillars of Severity and Mercy on the outside with the Pillar of Mildness or Balance in the middle (Fig. 58). This is the arrangement which gives the foundation of the Middle Pillar exercise, in which the aspirant relates himself to a visualization of a large coloured Tree and is thus enabled to call down the forces from above. A further arrangement is known as the Lightning Flash (Fig. 12) and is constructed by connecting the Sephiroth in order of numbers. This is known as the Descent of Power, or Flaming Sword.

Classification of the Qabalah

The qualities described in these chapters are mainly of a spiritual type and it will be seen from the table how the keywords indicate these aspects, and how the planets can be referred to them. The Paths are also indicated by the correspondences of the Elements, and Houses of the Zodiac. The various Trump Cards of the Tarot Pack are also given, the symbolism of these indicating the qualities of the characteristics. Other hidden meanings can be thus quantified and analyzed by relating them to the Tree. The progress through the Grades was intended to lead the candidate's mind to a gradual understanding of this process, and how this was accomplished will be seen as the various Grade Rituals are studied.

The Qabalah is usually classified under four heads:

1. The Practical.
 2. The Literal.
 3. The Unwritten.
 4. The Dogmatic.
1. The practical deals with talismanic and ceremonial magic and forms the basis of a great deal of the ceremonial in the Golden Dawn Grade workings.

2. The literal is divided into three sections, all of which can be very complicated:

(a) Gematria is based on the relative numerical value of letters and these give a clue to the correct meanings and interpretations. As in the Older Hebrew there were no vowels, this was a check on the spelling and intonation of the pronunciation of words of Power. This was a fertile field for the mathematician.

(b) Notariqon was a kind of shorthand writing. The first letter of each word was taken for the initial or abbreviation of another word, so that from the letters of a word, a sentence could be formed. Another system took the initials, or finals, or even the mesials of a sentence to form a word or words.

(c) Temara is a sort of permutation, similar to a style of coding. The Qabalah of nine chambers (given in the 3 = 8 Grade, Fig. 56) is an example of this, and there were many other arrangements.

3. The Unwritten Qabalah contained the keys to the many and various techniques used in the application and interpretation of the system and was imparted only to initiates.

4. The Dogmatic Qabalah contained the names and qualities of the Godhead and the Angels in their manifestations on various levels. The meanings so far described as correspondences come within this category.

CHAPTER FIVE

THE TWENTY-TWO PATHS

The ten Sephiroth or Intermediaries between the unknowable and invisible Deity and the, to man's mind, knowable, visible and material are portrayed by different diagrams. This must not be allowed to obscure the idea of unity in the whole of creation. The divisions given in the diagrams are made to allow a separation of the various interacting parts for the sole purpose of analysis and investigation. Some of the older Qabalists held the view that illustrations delivered orally or by diagram served to explain the mystery of the Unity of the ten Sephiroth in themselves, which is always concentrated in Ain Soph, from Ain Soph to Ain Soph. Bearing this in mind, we can now consider the paths and their use in the foundation of the Grade system of the Golden Dawn.

Relationship with the Qabalah and Tarot

The paths connecting the various Sephiroth take their qualities from both of the Spheres they connect. They are conventionally numbered and their principal correspondence is shown in the table in Chapter 3. Others are indicated in the ceremonies or can be obtained in various reference books. By using these correspondences it will be seen that the Golden Dawn system was a sublime and wonderful method of co-relating and correcting the various occult teachings given through the ages and this is demonstrated in the various ceremonies of the rituals and diagrams. To illustrate the relationship of the Order with the Qabalah and Tarot, a table illustrating the Grades and Paths is given below (see Fig. 1):

0 = 0 Neophyte, a preparation and introduction.

1 = 10 Zelator, entry into the lowest Sphere of Malkuth and the Earth Element.

2 = 9 Theoreticus, 32nd Path Tau, with the XXI Key, the Universe, entry into Yesod and the Air Element.

3 = 8 Practicus, 31st Path Shin, XX Key, The Last Judgment.

30th Path Resh, XIX Key, the Sun, entry into Hod and the Water Element.

4 = 7 Philosophus, 29th Path, Qoph, XVIII Key, the Moon.

28th Path, Tzaddi, XVII Key, the Star.

27th Path, Pe, XVI Key, the Tower, entry into Netzach and the Fire Element.

This was the climax of the ritualistic system of the Golden Dawn in the Outer and prepared the seeker by a participation in the rituals of the Elements of Earth, Air, Water and Fire. If he wished and was deemed suitable, he was then allowed to progress through the Ritual of the Portal of the Vault of the Adepts, which led him by the remaining paths of the lower half of the diagram to the very centre of the universe of ritual itself.

Portal: 26th Path, Ayin, XV Key, the Devil.

25th Path, Samekh, XIV Key, Temperance.

24th Path, Nun, XIII Key, Death.

23rd Path, Mem, XII Key, the Hanged Man.

21st Path, Kaph, X Key, The Wheel of Fortune.

This then led to the Inner Grades and the Ritual of the Order of Rosae Rubae et Aurea Crucis, which was the controlling body, or should have been had not the proper bureaucratic structure of the organization been somewhat weak, thus sowing the seeds for its later self-destruction.

At this point the sequence of numbering the Paths and the Grades appears to be a little out of sequence, but the more speculative reader may have some abstruse explanation for this irregularity in an otherwise perfect notation (Fig. 2). It is not now proposed to enter into a detailed description of the ceremonies of these Inner Grades, suffice it to say that the very elaborate ritual dealt with the finding of the body of Christian Rosencrantz in the vault where it had lain undisturbed and uncorrupted for some 120 years. The rituals of

this ceremony are very complicated and contain much matter of such an advanced character that it is wiser for the inexperienced to leave them unexplored.

Significance of the Designs

To assess the meanings of the Paths it is necessary to examine the correspondences and become familiar with the various shades of their meanings. The principal ones are pointed out in the tables already given, the main correspondence being indicated in the third column. Note the manner in which the numbering of the Trump or Key Number differs from the Path Number, owing to the First Trump or Atu being numbered 0. The title of the Trump card is given in the sixth column and here it will be helpful to compare a pack of these cards in order to extract the full import of the designs.

There are several packs available, the commonest being the 'Waite' set drawn by Pamela Coleman Smith under his directions. There is a 'Marseilles' set available, known as the Grimauld pack, which is a reprint of a set dated 1748. The Brotherhood of Light of the U.S.A. publish a black and white set, which has an Egyptian style, and is very similar to that described by Henry Frichet (1924). The most beautiful is the set never yet presented as a pack, but described and pictured in Crowley's *Book of Thoth*. These were drawn by Lady Frieda Harris under Crowley's directions and faithfully follow the symbolic designs and colours of the Golden Dawn teachings. The original cards of the Order are not now available, as they were given to members to copy and as a result never appeared as a complete pack.

Papus (Gerald Encausse 1910) gives illustrations of two different packs and deals in a very elaborate way with many of the different correspondences of the individual cards. All these correspondences should be carefully checked, as they are all given from an individualistic point of view and as approaches differ, so also does the understanding of the author.

In this mini-sketch of the vast subject of the Qabalah it is not intended to give more than a brief outline of the

enormous study of the Jewish secret philosophical teachings. At the least it is to be hoped that the basic diagrammatic form of the subject may assist the reader to realize how this 'Diagrammatic Qabalah' (to coin a phrase) may be used to form a structure on which to align and adjust philosophical ideas, so that they may be put into some sort of perspective for the advancement of inner knowledge. With this as a foundation, the exploration of the rituals can be undertaken in a systematic manner which would otherwise be impossible. This form enables the student to bring together the various teachings and by laying them on the diagrams, test them and find the common denominator.

CHAPTER SIX

SYMBOLISM OF THE TEMPLE

8.7.99

0 = 0

No.

Hermetic Order of the Golden Dawn

These papers are private and have been lent to me on trust, to return on demand. They contain nothing of pecuniary value and nothing personal to myself. I hereby direct my legal representatives whomsoever, in case of my death or incapacity, to return the same at once, unread and unopened, to Sapere Aude, 396, Camden Road, London.

Signed.....

The above, or similar label, was stuck on the outside of all Golden Dawn manuscripts, which were written in longhand and usually in exercise books. The Order Copy was loaned to the aspirant to copy and had to be returned to his sponsor to correct. The name of the owner of the original has been deleted.

Document Z.I

Symbolism of the Temple

The Temple as arranged in the 0 = 0 Grade of Neophyte of the Order of the Golden Dawn in the Outer is placed looking towards the Yod He of Yod He Vau He in the Malkuth of Assiah, that is, that as Yod and He answer unto the Sephiroth Chokmah and Binah in the Tree, unto Abba and Aima,

through whose knowledge that of Kether may be obtained, Vau for the rest, except Malkuth, which is the He final: even so, the sacred rites of the Temple may gradually, and as it were in spite of themselves, raise the Neophyte unto the Knowledge of his Higher Self.

Like the other Sephiroth, Malkuth has also its subsidiary Sephiroth and Paths. Of these ten Sephiroth the Temple as arranged in the 0 = 0 of Neophyte include only the four lower Sephiroth in the Tree of Life, viz. Malkuth, Yesod, Hod and Netzach, and the outer side of Paroketh (the veil which separates Hod and Netzach from Tiphareth), which latter forms the East of the Temple.

The Two Pillars

The plan of the Temple as arranged in this Grade is shown in Fig. 10; therein it will be seen that it contains two pillars or obelisks. These two pillars, which are respectively in Netzach and Hod, need careful explanation.

They represent Mercy and Severity, the former being white and in Netzach, the latter black and in Hod. Their bases are cubical and black to represent the Earth Element in Malkuth, the columns are respectively white and black to manifest eternal balance of the Scales of Justice. Upon them should be represented in counterchanged colours any appropriate Egyptian design emblematic of the soul. The scarlet tetrahedral capitals represent the Fire of Test and Trial and between the Balance is the Porchway of the Immeasurable Region.

The twin Lights which flare on the summits are the 'Declarers of Eternal Truth', while the pillars are really obelisks with tetrahedral capitals slightly flattened at the apices, so that each may bear a lamp.

The Altar

At the Eastern part of Malkuth, at its junction with the path of Tau, is placed the Altar in the form of a double cube. The colour is black to represent to the Neophyte the colour of Malkuth, but to the adept there lie hidden in the blackness

the four colours of the Earth, in their appropriate positions on the sides. The base only is wholly black, while the summit will be of a brilliant whiteness although invisible to the material eye.

The symbols upon the Altar represent the force and manifestations of the Divine Light concentrated in the white triangle of the Three Supernals (see Fig. 3). Wherefore upon this sacred and sublime symbol is the obligation of the Neophyte taken, as calling thereon to witness the operations of the Divine Light. The red cross of Tiphareth, representing $5 = 6$, is 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 Tetragrammaton, the Shin of Jeheshua being only implied and not expressed in the Outer, and these are placed according to the winds.

The door should be situated behind and to the West of the Throne of the Hieres; it is called 'The Gate of the Declarers of Judgment' and its symbolic form is that of a straight and narrow doorway between two mighty pylons.

The Three Chiefs

At the East of the Temple before Paroketh sit the three Chiefs who govern and rule all things and are the viceroys of the Temple of the Second Order beyond. They are the reflections therein of the $7 = 4$, $6 = 6$, and $5 = 6$ Grades and are neither comprehended in, nor understood by, the Outer Order. They represent, as it were, Veiled Divinities, and their seats are before the veil (Paroketh) which is divided into two parts at the point of the rending, as though it answered unto the veils of Isis and Nephthys impenetrable except to the initiate.

Now the Emperor governs, because in Netzach (which is the highest Grade in the First Order) is Fire reflected from Geburah.

The Praemonstrator is second, because in Hod is the water reflected from Chesed.

The Cancellarius is third, because in Yesod is the Air reflected from Tiphareth.

But in each Temple these three chiefs are co-eternal and co-equal, thus figuring the Triad in Unity. Yet their functions are different:

The Emperor to command.

The Praemonstrator to instruct.

The Cancellarius to record.

Even as the Flaming Fire overcomes and the still Waters reflect all images and the all-wandering Air receives sound.

The synthesis of the Three Chiefs may be said to be in the form of Thoth who comes from behind the veil.

Yet also the Emperor may be referred unto the Goddess Nephthys from his relationship unto Geburah. The Praemonstrator unto Isis from Chesed and the Cancellarius unto Thoth in his position as recorder.

Of the Stations of the Invisibles; the Gods of the Elements

Their stations are at the four cardinal points of the Hall without, as invisible guardians of the limits of the Temple, and they are placed according to the winds, viz. behind the stations of the Hierophant, Dadouches, Hiereus and Stolistes.

Between them are placed the stations of the four vice-regents 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, which latter represents the Temple itself, of which the guardians are the Kerubim, and the vice-regents in the palaces of the rulers; Ameshet at the North East, Thoumathph at the South East, Ahephi or Ahapshi at the South West, Kabetznuph at the North West.

Of the Place of the Evil Triad

This is the place of Yesod and it is termed the place of the Evil One, of the Slayer of Osiris. He is the Tempter, Accuser and Punisher of the Brethren. Wherefore is he frequently represented in Egypt with the head of a Water-dragon, the

body of a Lion or Leopard, and the hindquarters of a Water-horse. He is the Administrator of the Evil Triad, of which the members are:

Apophraz, the Stooping Dragon.

Satan-Typhon, the Slayer of Osiris.

Besz, the brutal power of demoniac force.

Of the Place of Harpocrates

The next invisible station is in the path of Samekh between the place of Thmaist and that of the Evil Triad: it is the place of the Lotus-throned Lord of Silence, even that of the Great God, Harpocrates, the younger brother of Horus.

Of Isis and Nephthys

The stations are the places of the Pillars in Netzach and Hod respectively; wherefore these Great Goddesses are not otherwise shown in this grade, except in connection with the Praemonstrator and Imperator.

Of Arouerist

His secret place is the last of the invisible stations and he stands with the Hierophant as though representing him unto the Outer Order. For while the Hierophant is $5 = 6$, yet he is only shown as a Lord of the Paths in the Portal of the Vault, so that when he moves from his place on the throne of the East, the seat of Aeshuri, he is no longer Osiris, but Arouerist. The invisible station of Arouerist may therefore be said to be that of the immediate past Hierophant.

The Officers and the Stations of the Officers

The Hierophant. The place of the Hierophant is in the East of the Temple on the outer side of Paroketh to rule the Temple under the presidency of the Chiefs. He fills the place of the Lord of the Path, acting as inductor into the sacred mysteries. His symbols and insignia are: the throne of the East in the path of Samekh without the Veil, the mantle of bright flame-red; the crown-headed sceptre; the banner of the East; the Great Lamén (Fig. 6). 'Expounder of the Sacred

Mysteries' is the name of the Hierophant, and he is Aeshuri-st, the Osiris of the Nether World.

The Hiereus. The station of the Hiereus is at the extreme West of the Temple at the lowest point of Malkuth and in the black portion thereof, representing a terrible avenging God at the confines of matter at the borders of the Qlipoth. He is throned upon matter and robed in darkness, and about his feet are thunder and lightening, which two forces are symbolized by the impact of the paths Shin and Qoph (Fire, Pisces), terminating respectively in the russet and olive quarters of Malkuth. There, therefore, he is placed as a mighty and avenging guardian unto the Sacred Mysteries. His symbols and insignia are: the throne of the West at the limits of Malkuth; the robe of Darkness; the sword; the banner of the West; the Lamén (Fig. 7). 'Avenger of the Gods' is the name of the Hiereus and he is 'Horus in the City of Blindness' and of ignorance unto the Higher.

The Hegemon. The place of the Hegemon is between the two pillars, whose bases are in Netzach and Hod at the intersection of the paths of Pe and Samekh in the symbolic gateway of Occult Science, as it were at the beam of the balance at the equilibrium of the Scales of Justice, at the point of the intersection of the lowest reciprocal path with that of Samekh, which latter forms a part of the Middle Column, being placed as the guardian of the threshold of the Entrance and the preparer of the ways for the Enterer thereby. Therefore the Reconciler between Light and Darkness and the Mediator between the stations of the Hierophant and the Hiereus. His symbols and insignia are: the Robe of pure Whiteness; the mitre-headed Sceptre; the Lamén (Fig. 8). 'Before the face of the Gods in the place of the Threshold' is the name of the Hegemon and she is the Goddess Thmaist of dual form as Thmais (more fiery) and Thmait (more fluidic).

The Kerux. The Kerux is the principal form of Anubis, the Sentinel being the subsidiary form. The Kerux is the Anubis of the East, whilst the Sentinel is the Anubis of the West. The Kerux is the herald, guardian and watcher within the Temple,

as the Sentinel is the watcher without, and therefore is his charge the proper disposition of the furniture of the Temple. His peculiar insignia of office are the red lamp and the wand (caduceus). 'Watcher of the Gods' is his name and he is Anubis, the Herald before them.

The Stolistes. The station of the Stolistes is in the midst of the Northern part of the Hall, without and to the North West of the Black Pillar. He has care of the robes and insignia of the Temple. His peculiar ensign is the Cup. 'The Goddess at the Scales of the Balance at the Black Pillar' is the name of the Stolistes, and she is Auramooth, or the Light shining through the waters upon the Earth.

The Dadouches. The station of the Dadouches is towards the midst of the Southern part of the Hall and to the South West of the White Pillar. He has charge of the lights, the fire, and the incense of the Temple. His ensign is the Swastika, or Fylfot Cross. 'Goddess of the Scale of the Balance at the White Pillar' is the name of the Dadouches and she is Thoum-aesh-neith, or perfection through Fire manifesting upon the Earth.

CHAPTER SEVEN

ON THE GRADE OF NEOPHYTE

Document Z3

The Opening

The officers and members being assembled, the Kerux proceeds to the right of the Hierophant and facing West raises his wand, as a symbol of the ray of Divine Light from the White Triangle of the Three Supernals, and cries: 'Ekas, Ekas, Este, Bebeloi' in order to warn the evil and uninitiated to retire so that the Triangle may be formulated upon the Altar.

The Hierophant then calls upon all present to assist him in opening the Hall of the Neophytes and bids the Kerux to see that the Hall is properly guarded.

The Three Chief Officers

The Fratres and Sorores of the Order then give the sign of the Neophyte, after which the Hiererus explains that the names of the three chief officers commence with the letter of breath, but that in the name Osiris, the H is silent and concealed, as it were shrouded in O. In the name Horus it is manifested and violently aspirated, while in the name Themis, it is partly one and partly the other.

The Hiererus, having explained the meaning of the letter H, then recapitulates the stations and duties of the Officers, thus occultly affirming the establishment of the Temple so that the Divine Light may shine into the Darkness.

In explaining his own station the Hierophant says, 'My place is on the Throne of the East, which symbolizes the rise of the Sun of Life and Light. My duty is to rule and govern this Hall in accordance with the laws of the Order: the red colour of my robe symbolizes Light; my insignia are the Sceptre and Banner of the East, which signify Power and Light, Mercy and Wisdom; and my office is that of Expounder of the Mysteries.'

The Mystic Perambulation

Then follows the purification of the Hall and the Members by water and by fire, after which the Hierophant orders the Mystic Perambulation to take place in the Path of Light.

The procession of officers and members is then formed in the North, in readiness for the Mystic Perambulation in the Path of Light. It is formed in the North beginning from the station of the Stolistes, the symbol of the waters of creation attracting the Divine Spirit, and therefore alluding to the creation of the world, whilst the 'Reverse Circumambulation' has its rise from the station of the Dadouches, symbolic of the ending and judging of the world by fire.

But the circumambulation also commences with the Paths Shin and Qoph, as though bringing into action the solar fire; whilst the reverse commences by those of Pe and Tzaddi as though bringing the watery reflux into action.

This is the order of the circumambulation: first cometh Anubis, the Watcher of the Gods; next Themis, the Goddess of the Hall of Truth; then Horus; then the remaining members in order of precedence; and lastly, the Goddess of the scales of the Balance, as though a vast wheel were revolving, as it is said: 'One wheel upon the Earth beside the Kerub' (this refers to the whirling motions, *primum mobile*, and the evolutions of the planets, *gilgoolem* (see Myer, 1888)).

Of this wheel the ascending side commenceth from below the pillar of Nephtys and the descending side from below the pillar of Isis, but in the 'Reverse Circumambulation', that is, contrary, and the nave or axis of the wheel will be about the invisible station of Harpocrates, as though that God stood there with the sign of silence and affirmed the concealment of that central atom of the wheel which alone revolveth not.

The object of the Mystic Circumambulation is to attract and make connection between the Divine Light above and the Temple, and therefore the Hierophant quitteth his throne to take part therein, but remaineth there to attract by his sceptre the Light from beyond the veils.

Each member in passing the Throne of the East gives the

sign of the Enterer, projecting forwards the Light which commeth from the sceptre of the Hierophant.

'But Horus passes only once, for he is the son of Osiris, and inheriteth the Light, as it were by birthright from him; wherefore he goeth at once to the station of the Hiererus to fix the Light there. The Hegemon, the Goddess of Truth, passeth twice, because her rule is that of the Balance of the two scales, and she retireth to her station, there to complete the reflux of the Middle Pillar. But Anubis of the East and the others circumambulate thrice as affirming the completion of the perfecting of the white Triangle on the Altar.'

The circumambulation being completed, the members and remaining officers remain standing whilst the Hierophant repeats the Adoration:

Holy art Thou, Lord of the Universe!
 Holy art Thou, whom nature hath not formed!
 Holy art Thou, The Vast and Mighty One!
 Lord of Light and of Darkness!

After each of these sentences, all bow and give the sign, the officers raising their banners, sceptres, swords and wands on high and then sinking them in salutation.

The Hierophant then orders the Kerux to declare the Hall of the Neophytes opened by him, which he does in the following words:

'In the name of the Lord of the Universe, I declare that the Sun hath risen, and that the Light shineth in Darkness.'

After which the three chief officers repeat the mystic words:

Khabs Am Pekht.
 Konx Om Pax.
 Light in Extension.

The Temple is then open.

On The Neophyte Ritual

The Admission. The candidate is waiting without the Portal, under the care of the Sentinel, the 'watcher without', that is, under the care of the form of Anubis of the West.

The Hierophant informs the members assembled that he

holds a dispensation from the greatly honoured chiefs of the Second Order, for the purpose of commencing the process of initiation which shall ultimately lead the candidate to the knowledge of his Higher Self. But he is first admitted to the Grade of Neophyte which hath no number, concealing the commencement of All-Things under the simulacrum of No-Thing.

The Hegemon, the representative of the Gods of Truth and Justice, is consequently sent to superintend the preparation, thus symbolizing that it is the Presider of Equilibrium who is to administrate the process of initiation by the commencement of Equilibrium of the forces in the Candidate himself, by the symbols of Rectitude and Self-control. But it is the Sentinel who actually prepares the Candidate; whose body is now surrounded by a triple cord to show the restriction of the power of Nature; and it is triple to show the White Triangle of the Three Supernals. His eyes are also bandaged, symbolizing that the Light of the natural world is but darkness compared with the radiance of the Light Divine.

The ritual then continues, Hegemon says: 'Child of Earth, arise and enter into the path of Darkness.'

The Hierophant then gives permission, ordering the Stolistes and the Dadouches to assist the Kerux in the reception; but the Kerux bars the way saying: 'Child of Earth, unpurified and unconsecrated, thou canst not enter our Sacred Hall.'

Whereupon the Stolistes purifies the Candidate by Water, and the Dadouches consecrates him by Fire.

Address by the Hierophant

Then the Hierophant speaks; he does so not as to an assembly of mortals, but as a God before the assembly of the Gods. 'And let his Voice be so directed that it shall roll through the Universe to the confines of Space, and let the Candidate represent unto him a world which he is beginning to lead to the knowledge of its governing angel. As it is written: "The lightning lighteneth out of the East and flameth even unto the West, even so shall be the coming of the Son of Man".'

The Candidate during the ceremony is addressed as 'child of earth' as representing the earthly and material nature of the natural man; he who cometh forward from the darkness of Malkuth to strive to regain knowledge of the Light. Therefore it is that the path of the initiate is called the path of darkness, for it is but darkness and foolish to the natural man.

The Hierophant in giving permission to the Kerux to admit the Candidate seals him with a motto as a new name. The motto is not a name given to the outer man's body, but as an occult signifier of the aspiration of his soul. 'In affirmation of this motto, now doth Osiris send forward the Goddesses of the Scales of the Balance to baptize the aspirant with water and with fire. Even as it is written: "Except a man be born of water and of the spirit; in no wise shall he enter into the Kingdom of Heaven."'

The Kerux, however, at once bars the way, as the Candidate is still unpurified. Thereupon the Goddesses of the Scales purify and consecrate him. This is the first consecration. 'But even as there be four pillars at the extremities of a sphere when the ten Sephiroth are projected therein, so also are there four separate consecrations of the Candidate.'

Pledge of Secrecy

The reception and consecration take place in the black portion of Malkuth; when it is finished the candidate is conducted to the foot of the Altar, the citrine portion of Malkuth, and the part receiving the impact of the Middle Pillar. The Hierophant then says: 'Child of Earth wherefore hast thou come to request admission to this Order?'

The Hegemon answers for the Candidate: 'My soul is wandering in the Darkness seeking for the Light of Occult Knowledge, and I believe that in this Order the Knowledge of that Light may be obtained.'

Whereupon the Hierophant asks the Candidate whether he is willing 'in the presence of this assembly to take a great and solemn obligation to keep inviolate the secrets and mysteries of our Order?'

To which the Candidate himself replies: 'I am.'

The Hierophant now advances between the pillars as if thus asserting that the Judgment is concluded: 'And he advanceth by the invisible station of Harpocrates unto that of the Evil Triad; so that as Arouerist, he standeth upon the Opposer.' (Hierophant is as Osiris when throned, and when he moves, is as Arouerist.) He thus cometh to the East of the Altar, interposing between the place of the Evil Triad and that of the Candidate. At the same time the Hierous advanceth on the Candidate's left, and the Hegemon standeth at his right, as formulating about him the symbol of the Triad, before he be permitted to place his right hand in the centre of the White Triangle of the Three Supernals on the Altar. And he first kneeleth in adoration of that symbol, as if the natural man abnegated his will before that of the Divine Consciousness.

The Hierophant now orders the Candidate to kneel (in the midst of the Triad Arouerist, Horus and Themis), to place his left hand in that of his initiator, and his right hand upon the White Triangle as symbolizing his active aspiration towards his Higher Soul. The Candidate then bows his head and the Hierophant gives one knock with his sceptre, affirming that the symbol of submission unto the Higher is complete.

Only at that moment doth the colossal image of Thoth-Metaton (one of the invisible officers) cease from the sign of the Enterer; and giveth the sign of silence instead, thus permitting the first real descent of the Genius of the Candidate, who descendeth unto the invisible station of Harpocrates as witness unto the obligation.

The Penalty for Betrayal

All then rise and the Candidate repeats the obligation after the Hierophant. In it he pledges himself to keep secret the Order, its Name, and the names of its members, as well as the proceedings which take place at its meetings, to maintain kindly and benevolent relation with all the Fratres and Sorores of the Order, to prosecute with zeal and study the occult sciences, etc. He then swears to observe the above,

under the awful penalty of submitting 'myself to a deadly and hostile current of will set in motion by the chiefs of the Order, by which I shall fall slain or paralysed without visible weapon, as if blasted by the Lightening Flash. (Hiercus here suddenly applies sword.) So help me Lord of the Universe of my own Higher Soul.'

As the Candidate affirmeth his own penalty should he prove a traitor to the Order, the Evil Triad riseth up in menace, and the avenger of the Gods, Horus, layeth the blade of his sword on the point of the Daath junction (of the brain with the spine) thus affirming the power of Life and Death over the natural body; and the form of the Higher Self advanceth and layeth its hand on the Candidate's head for the first time at the words: 'So help me, Lord of the Universe and my own Higher Soul.' And this is the first assertion of the connecting link between them. Then after this connection is established doth the Hierophant in the following words raise the Candidate to his feet: 'Rise, newly obligated Neophyte in the 0 = 0 Grade of the Order of the Golden Dawn in the Outer. Place the Candidate in the Northern part of the Hall, the place of the greatest Symbolic darkness.'

The Candidate is then placed in the North, the invisible station of Taur, the Bull of Earth. But therein dwelleth Ahapshi, the rescuer of matter, Osiris in the sign of Spring, that as the Earth emergeth from the darknes and barrenness of Winter, so the Candidate may thus affirm the commencement of his emancipation from the darkness of ignorance.

Osiris Speaks

The Hierophant and Hiercus return to their thrones, therefore it is not Arouerist but Osiris himself that addresseth the Candidate in the words: 'The voice of my Higher Soul said unto me: "Let me enter the Path of Darkness, peradventure thus shall I obtain Light. I am the only being in an abyss of darkness, from the darkness came I forth ere my birth, from the silence of a primeval sleep, and the Voice of Ages answered unto my soul: I am he that formulates in darkness, Child of Earth, the Light shineth in the darkness, but the

darkness comprehendeth it not.”

And this is to confirm the link established between Neschamah and the Genius by communicating the conception thereof unto Ruach. Thus, therefore, Osiris speaketh in the character of the Higher Soul, the symbol of which is now standing between the pillars before him.

The second circumambulation then takes place in the path of darkness, the symbolic Light of Occult Science leading the way. This light of the Kerux is to show that the Higher Soul is not the only Divine Light, but rather a spark from the Infinite Flame.

After the Kerux comes the Hegemon, the translator of the Higher Self, leading the Candidate, then the Stolistes and Dadouches. Once they pass round the Temple in solemn procession. It is the foundation in darkness of the Binah angle of the whole Triangle of the Ineffable Light. The Hierophant knocks once as they pass him, and the Hiereus does likewise, as the affirmation of Mercy and Vengeance respectively. A second time they pass the Hierophant affirming the commencement of the formulation of the angle of Chokmah.

Passage to the West

The Kerux then bars the Candidate's passage to the West saying: 'Child of Earth, unpurified and unconsecrated, thou canst not enter the Path of the West.' Thus indicating that the natural man cannot even obtain the understanding of the Son of Osiris, except by purification and equilibrium.

The Candidate is then purified with water and consecrated by fire, after which he is allowed to approach the Place of the Twilight of the Gods. And now only is the hoodwink slipped up for a moment to obtain a glimpse of the Beyond.

The Hiereus then challenges as follows: 'Thou canst not pass by me, saith the Guardian of the West, unless thou canst tell me my name.' In this challenge is signified the knowledge of the formula, and that without the Formula of Horus being formulated in the Candidate, that of Osiris cannot be grasped. To the Candidate this appears as the anger of God,

for he cannot as yet comprehend that before Mildness can be exercised rightly, the Forces both of Severity and Mercy must be known and wielded. Therefore, the Hegemon answers for him: 'Darkness is thy name. Thou art the Great One of the Paths of the Shades.' The Hegemon then suddenly lifts the hoodwink, and the Candidate sees before him standing on the steps of the throne, the Hieres with sword pointed to his breast.

Slowly sinking the blade, Hieres says: 'Child of Earth, fear is failure: be thou without fear, for in the heart of the crowd, Virtue abideth not. Thou hast known me, so pass thou on.'

Passage to the East

The Candidate is then re-veiled and the Kerux again bars his way, saying: 'Child of Earth, unpurified and unconsecrated, thou canst not enter the Path of the East.'

This barring of the Path is an extension of the meaning of the previous one, and the commencement of the formulation of the angle of Kether.

Once again the Candidate is purified with water and consecrated by fire, and the hoodwink is slipped up to give a glimpse of the Light as dimly seen through Darkness, yet heralding a Glory which is in the Beyond.

The Hierophant, slowly lowering his sceptre, then says: 'Child of Earth, remember that unbalanced force is evil. Unbalanced Mercy is but weakness; unbalanced Severity is but oppression. Pass thou on unto the Cubical Altar of the Universe.'

Thus formulating the Force of the Hidden Central Pillar, the Hierophant then leaves his throne and passeth between the pillars, halting at either the station of Harpocrates, the place of the Evil Triad, or at the East of the Altar. The Hieres standeth on the left of the Candidate and the Hegemon on his right, thus again formulating the Triad of the Three Supernals.

The Hierophant and Hieres may hold their banners; anyhow it is done astrally; and the Higher Self of the

Candidate will be formulated once more in the Invisible Station of Harpocrates.

The Hierophant then says: 'Let the Candidate kneel while I invoke the Lord of the Universe, etc.' After the prayer has been solemnly repeated, the Hierophant says: 'Let the Candidate rise', meaning let the light also arise in the Candidate, and then 'Child of Earth, long hast thou dwelt in darkness. Quit the Night and seek the Day.'

Admission of the Candidate

Then only at the words: 'Let the Candidate rise', is the hoodwink definitely removed. The Hierophant, Hiereus and Hegemon join their sceptres and swords above the Candidate's head, thus formulating the Supernal Triad, and assert that they receive him into the Order of the Golden Dawn, in the words: 'Frater X.Y.Z. we receive thee into the Order of the Golden Dawn.' They then recite the mystic words 'Khabs Am Pekht, etc.' as sealing the current of the Flaming Light.

But the Higher Soul remaineth in the Invisible Station of Harpocrates, and to the Spirit Vision, at this point, there should be a gleaming white Triangle formulated above the forehead of the Candidate and touching it, the symbol of the White Triangle of the Three Supernals.

The Hierophant now calleth forward the Kerux, and turning towards the Candidate says to him: 'In all your wanderings through the darkness, the lamp of Kerux went before you, though you saw it not. It is the symbol of the Hidden Light of Occult Science.' It here representeth to him a vague formulation of his ideal, which he can neither grasp nor analyse, yet this Light is not the symbol of his own Higher Self, but rather a ray from the Gods to lead him there.

The Final Consecration

The Hierophant then continues: 'Let the Candidate be conducted to the East of the Altar. Honoured Hiereus, I delegate to you the duty of entrusting the Candidate with the secret signs, grip, grand word and present password of the 0 = 0 Grade of the Order of the Golden Dawn in the Outer,

of placing him between the mystic pillars and of superintending his fourth and final consecration.

The East of the Altar is the place of the Evil Triad, and he is brought there as though affirming that he will trample upon and cast out his evil person, which will then become a support to him, but it must first be cast down unto its right place.

The Hiereus now confers the secret signs, etc, and during this part of the ceremony, the position of the chief officers is as follows: The Hierophant on the throne of the East; the Hiereus at the East of the black pillar; and the Hegemon at the East of the white pillar, the three again formulating the Triad and strengthening it. Thus the Higher Soul will be formulated between the pillars in the place of Equilibrium; the Candidate at the place of the Evil Triad. The Hiereus now advanceth between the pillars unto the invisible Station of Harpocrates. The signs having been explained, the Hiereus draweth the Candidate forward between the pillars, and for the second time in the ceremony the Higher Soul standeth near and ready to touch him. Then the Hiereus returneth to the East of the black pillar so that the three chief officers may draw down upon him the forces of the Supernal Triad.

The Candidate now therefore is standing between the pillars, bound with the rope, like the mummified form of Osiris between Isis and Nephthys, and in this position doth the fourth and final consecration by the Goddesses of the Balance take place, the aspirant for the first time standing between the pillars at the point wherein are localized the equilibrated forces of the Balances, and meanwhile the Kerux goeth to the North in readiness for the circumambulation, so as to link the latter with the final consecration of the Candidate. The Stolistes then says: 'Frater X.Y.Z. I finally consecrate thee by water.'

And the Dadouches: 'Frater X.Y.Z. I finally consecrate thee by fire.' And the effect of this is to seal finally into the sphere of sensation of the Candidate, the pillars in balanced formation. For in natural man the symbols are unbalanced in strength, some being weaker and some stronger, and the

effect of the ceremony is to strengthen the weak and purify the strong, thus gradually commencing to equilibrate the macrocosm.

The Badge of the Grade

The Hierophant then says: 'Honoured Hegemon, the final consecration of the Candidate having been performed, I command you to remove the rope from his waist, the last remaining symbol of darkness, and to invest him with the distinguishing badge of the Grade.'

The Hegemon, executing the Hierophant's order, says: 'By command of the Very Honoured Hierophant, I invest you with the distinguishing badge of the Grade. It symbolizes Light dawning in the darkness.'

The four pillars being thus established, now only is the Candidate invested with the badge of the white triangle of the Three Supernals formulating in darkness; and now only is the Higher Soul able to link with him, if the human will of the natural man be in reality consenting thereto. For the free will of the Candidate as a natural man is never obsessed, either by the Higher Soul, or by the ceremony. But the Will consenting, the whole of the ceremony is directed to the strengthening of its action.

And as the badge is placed upon him, it is as though the two Great Goddesses, Isis and Nephthys, in the place of the columns, stretched forth their wings over the form of Osiris to restore him again unto life.

The Mystic Circumambulation then followeth in the Path of Light, to represent the rising of the Light in the Candidate, through the operation of self-sacrifice; as he passeth the throne of the East, the red Calvary Cross is astrally formulated above the White Triangle of the Three upon his forehead, so that so long as he belongeth to the Order he may have that potent and sublime symbol as a link with his Higher Self, and as an aid in his search for the forces of the Light Divine for ever, if he only will it.

But the Higher Soul, or Genius, returneth unto the invisible station of Harpocrates, into the place of the hidden

centre, yet retaining the link formulated with the Candidate.

An Initiate Neophyte

The address of the Hierophant then follows: 'Frater X.Y.Z. I must congratulate you on your having passed with so much fortitude through your ceremony of admission to the 0 = 0 Grade of the Order of the Golden Dawn in the Outer. I will now direct your attention to a brief explanation of the principal symbols of your Grade.'

When these have been explained, the Kerux, as the watcher Anubis, announceth in the following words that the Candidate has been admitted as an initiate Neophyte: 'In the name of the Lord of the Universe and by command of the Very Honoured Hierophant hear all ye, that I proclaim that A.B., who hereafter will be known unto you by the motto X.Y.Z., has been admitted in due form to the 0 = 0 Grade of Neophyte in the Order of the Golden Dawn in the Outer.'

The Hiereus then addresseth the Neophyte and congratulates him upon being admitted a member of the Order, 'Whose professed object and end is the practical study of Occult Science'. After which the Hierophant stateth clearly the principia which the Neophyte must now commence to study.

This being at an end, the Kerux conducteth the Neophyte to his table and giveth him a solution telling him to pour a few drops on the plate before him. As he does so, the solution changes to a blood colour, and the Kerux says: 'As this pure, colourless, and limpid fluid is changed into the semblance of blood, so mayest thou change and perish, if thou betrayest thine oath of secrecy of this order, by word or deed.'

The Hierophant then says: 'Resume your seat in the North West, and remember that your admission to this Order gives you no right to initiate any other person without dispensation from the Greatly Honoured Chiefs of the Second Order.' Thus ends the Admission, after which the Closing takes place.

The Closing

The closing ceremony is opened by the cry:

'EKAS, EKAS, ESTE, BEBELOI', and the greater part of its symbolism is explained in the opening. The reverse circumambulation is intended to formulate the withdrawal of the Light of the Supernal Triad from the Altar. The Adoration then takes place, after which followeth the mystical repast, or communion in the body of Osiris. Its mystic name is 'The Formula of the Justified One'.

'For Osiris Onophris hath said:

He who is perfect before the Gods hath said:

These are the elements of my body, perfected through suffering, glorified through trial.

For the secret of the dying rose is as the repressed sign of my suffering.

And the flame-red fire as the energy of my undaunted will.

And the cup of wine is the outpouring of the blood of my heart sacrificed unto regeneration and the newer life.

And the bread and salt are as the Foundations of my body.

Which I destroy in order that they may be renewed.

For I am Osiris Triumphant, even Osiris Onophris the Justified.

I am he who is clothed with the body of Flesh.

Yet in whom is the spirit of the Mighty Gods.

I am the Lord of Life triumphant over Death.

He who partaketh with me shall rise with me.

I am the manifester in Matters of those whose abode is in the Invisible.

I am purified, I stand upon the Universe.

I am the Reconciler with the Eternal Gods.

I am the Perfecter of Matter.

And without me the Universe is not.'

The Hierophant now says: 'Nothing now remains but to partake in silence the Mystic Repast composed of the symbols of the Four Elements, and to remember our pledge of secrecy.' The Hierophant quits his throne, goes to the West of the Altar, and facing East, salutes and continues: 'I invite you to inhale with me the perfume of this rose as a symbol of

Air (*smelling rose*), to feel with me the warmth of this sacred Flame (*spreading hands over it*), to eat with me this Bread and Salt as types of the Earth (*eats*), and finally to drink with me the Wine, the consecrated emblem of Elemental Water (*drinks from the cup*).'

The Hierophant then goes to the East of the Altar and faces West. The Hieres comes to the West of the Altar and salutes the Hierophant, receiving the Elements from him. All then partake in order of rank: Hegemon from Hieres, Stolistes from Hegemon, Dadouches from Stolistes, Senior members from Dadouches, and Kerux from the Candidate.

But the Kerux says: 'It is finished', and inverts the cup, to show that the symbols of Self-sacrifice and Regeneration are accomplished. And this proclamation is confirmed by the Hierophant, and the three officers each give the three strokes emblematic of the Mystic Triad, and in three different languages repeat the three mystic words:

'KHABS AM PEKHT

KONX OM PAX.

LIGHT IN EXTENSION.'

The Hierophant then finally closes the ceremony by saying: 'May what we have this day partaken of sustain us in our search for the Quintessence; The Stone of the Philosophers; the True Wisdom and Perfect Happiness, and the Summum Bonum.'

All then disrobe and disperse.

CHAPTER EIGHT

THE NEOPHYTE RITUAL 0 = 0

Officers

In The East

Imperator — Cancellarius — Past Hierophant.

Praemonstrator — and in the centre.

Hierophant (Red Robe, Lamén Fig. 6, Sword).

On The Floor (Fig. 10)

Hiereus (Black Robe, Lamén (Fig. 7), Sword).

Hegemon (White Robe, Lamén (Fig. 8), Sceptre).

Kerux (Lamén, Lamp, Wand).

Stolistes (Lamén, Cup of Lustral Water).

Dadouches (Lamén, Thuribel).

Sentinel (Lamén, Sword).

Required For the Altar: Cross and Triangle (Fig. 3), Red Rose, Red Lamp, Cup of Wine, Patten of Bread, Salt.

For the Candidate: Black Gown, Red Shoes, Hoodwink, Rope, Sash, Chemical Change.

Note When the members are assembled and clothed, Hierophant gives one knock and the officers rise. Members do not rise except for the Adorations to the East or when asked for the Signs; nor do they circumambulate with the officers. But when they do have occasion to move in the Temple, they do so in the direction of the Sun, making the Neophyte Signs on passing the Throne of the East whether the Hierophant is there or not. The Grade Signs are made in the direction of movement except when entering or leaving the Hall, when they are made towards the East. * This sign represents one knock made by rapping the base or shaft of the wand or staff or the pommel of the sword on the floor or table.

O = O

Ritual of The First Order of The Golden Dawn in The Outer

Hiero: * (All members assembled wearing regalia. Kerux goes to the right of Hierophant, faces west and proclaims)

Kerux: Ekas, Ekas, Este, Bebeloi (returns to place.)

Hiero: * Fratres and Sorores of the Order of the Golden Dawn in the Outer, assist me to open the Hall of the Neophytes of the Isis Temple (All rise.) Frater Kerux see that the Temple is properly guarded.

Kerux: * (Answered by Sentinel) * Very Honoured Hierophant, the Hall is properly guarded.

Hiero: Very Honoured Hiereus, assure yourself that all present have witnessed the Golden Dawn.

Hiereus: Fratres and Sorores of the Order of the Golden Dawn in the Outer give the signs of a Neophyte (done). Very Honoured Hierophant (saluting) all present have been so honoured.

Hiero: Hiereus, how many chief officers are there in this grade?

Hiereus: Three, Very Honourable Hierophant, namely, the Hierophant, Hiereus and Hegemon.

Hiero: Is there any peculiarity in these names?

Hiereus: They all commence with the letter H.

Hiero: Of what is this letter the symbol?

Hiereus: Of life, because the character H is one mode of representing the ancient Greek aspirate; and Breathing, and Breath, are the evidence of life.

Hiero: How many assistant officers are there in this grade?

Hiereus: Three, besides the Sentinel, namely, the Kerux, the Stolistes, and Dadouches.

Hiero: The situation of the Sentinel?

Hiereus: Without the portal of the Hall.

Hiero: His duty?

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

Hiero: Frater Dadouches, your situation?

- Dad:* In the South, Very Honoured Hierophant, to symbolize heat and dryness.
- Hiero:* Your duty?
- Dad:* I attend to the censer, and the incense, and I assist in the purification and consecration by Fire of the Hall, of the Members, and of the Candidate.
- Hiero:* Frater Stolistes, your situation?
- Stol:* In the North, Very Honoured Hierophant, to symbolize cold and moisture.
- Hiero:* Your duty?
- Stol:* I see that the robes, collars and insignia of the Officers are ready before the opening; I attend to the cup of lustral water and I assist in the purification and consecration by water, of the Hall, of the Members, and of the Candidate.
- Hiero:* Frater Kerux, your situation?
- Kerux:* Within the portal of the Hall, Very Honoured Hierophant.
- Hiero:* Your duty?
- Kerux:* I see that all the furniture of the Hall is properly arranged before the opening. I guard the inner side of the portal. I admit Fratres and Sorores of the Order. I assist in the reception of the Candidates. I attend to the Lamp of my office. I lead the mystic circumambulation and make all announcements and reports.
- Hiero:* What do your Lamp and Wand symbolize?
- Kerux:* The Light of Occult Science and directing power.
- Hiero:* Honoured Hegemon, your station?
- Heg:* Between the two pillars of Hermes and Solomon facing the cubical altar of the Universe, Very Honoured Hierophant.
- Hiero:* Your duty?
- Heg:* I preside over the symbolized gateway of Occult Science. I am the reconciler between light and darkness. I immediately follow the Kerux in the mystic circumambulations. I superintend the preparation of the Candidate; lead him through the

path of darkness into light and assist in his reception, and I aid the other officers in the execution of their duties.

Hiero: What does the white colour of your robe symbolize?

Heg: Purity.

Hiero: Your peculiar ensign of office?

Heg: The mitre-headed sceptre.

Hiero: What does it symbolize?

Heg: Religion, to guide and regulate life.

Hiero: What does your office symbolize?

Heg: Those higher aspirations of the soul, which should guide its actions.

Hiero: Honoured Hiereus, your station?

Hiereus: On the throne of the West, Very Honoured Hierophant.

Hiero: What does the throne of the West symbolize?

Hiereus: Increase of darkness; decrease of light.

Hiero: Your duty?

Hiereus: I preside over twilight and darkness, which encompass us in the absence of the Sun of Life and Light. I guard the gate of the West. I assist in the reception of the Candidate and I superintend the inferior officers in the execution of their duties.

Hiero: What does the black colour of your robe symbolize?

Hiereus: Darkness.

Hiero: Your peculiar insignia of office?

Hiereus: The Sword and the Banner of the West (*Fig. 5*).

Hiero: What does the Banner of the West symbolize?

Hiereus: Twilight.

Hiero: What does the Sword symbolize?

Hiereus: Severity and Judgment.

Hiero: What does your office symbolize?

Hiereus: Fortitude.

Hiero: My place is on the Throne of the East, which symbolizes the rise of the Sun of Life and Light — my duty is to rule and govern this Hall in

accordance with the laws of the Order: the red colour of my robe symbolizes Light: my insignia are the Sceptre and the Banner of the East (*Fig. 4*), which signify power and light, mercy and wisdom, and my office is that of expounder of the mysteries. Frater Stolistes, I command you to purify the Hall and the members by Water.

Stol: (*Does so, saying*) I consecrate with water.

Hiero: Frater Dadouches, I command you to purify the Hall and the members by fire.

Dad: (*Does so, saying*) I consecrate with fire.

Hegemon: (*Goes to the North and faces East.*)

Hiero: (*Rising with Sceptre and Banner*) Let the mystic circumambulation take place in the path of light. (*Done in due form; Kerux first, then Hegemon, Hiereus, other members and Stolistes and Dadouches last. They pass three times around from East by South to West. After first round Hiereus returns to his place, after second round Hegemon, after third remaining members, each as he passes the throne of the East salutes and lowers insignia, except the Hierophant.*)

Hiero: The mystic circumambulation symbolic of the rise of the Light is accomplished and let us adore the Lord of the Universe.

(*Adoration*)

Holy art Thou, Lord of the Universe.

Holy art Thou, whom nature hath not formed.

Holy art Thou, The Vast and Mighty One.

Lord of the Light and of the Darkness.

(*All Salute.*)

Frater Kerux, in the name of the Lord of the Universe, I command you to declare that I have opened the Hall of the Neophytes.

Kerux: (*Going to the right of the Hierophant as usual*) In the name of the Lord of the Universe, I declare that the Sun hath arisen, and that the Light shineth in the Darkness. *

Hiereus: *

Heg: *

(*All resume their seats.*)

Hiero: KHABS, * *Hiereus:* AM, * *Heg:* PEKHT, *

Hiereus: KONX, * *Heg:* OM, *

Hiero: PAX, * *Heg:* LIGHT, *

Hiero: IN, * *Hiereus:* EXTENSION, *

Ceremony of Admission

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

Hiero: * Fratres and Sorores of the Order of the Golden Dawn in the Outer, I have received a dispensation from the Greatly Honoured Chiefs of the Second Order to admit A.B. to the 0 = 0 Grade of Neophyte. Honoured Hegemon instruct A.B. to hold himself (or herself) in readiness for the ceremony of his (or her) admission and superintend his (or her) preparation.

(*Hegemon removes his chair from between the columns, salutes Hierophant, quits Temple and prepares Candidate as follows: Hoodwinked and a rope thrice round waist.*)

Heg: Child of Earth, arise and enter the Path of Darkness.

Kerux: * Very Honoured Hierophant, is it your pleasure that the Candidate be admitted?

Hiero: It is. Admit A.B. in due form, who will hereafter be known by the motto X.Y.Z. Fratres Stolistes and Dadouches assist the Kerux in the reception. (*They join Kerux at door. Kerux opens door but bars the entrance.*)

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

Stol: (*Signing a Cross on Candidate's forehead*) Child of Earth, I purify thee with Water.

Dad: (*Censing the Candidate*) Child of Earth, I con-

secrete thee with Fire.

Hiero: (*Conducts the Candidate to the foot of the altar*) Child of Earth, why hast thou come to request admission into this Order?

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

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

Can: I am.
(*Banners left at Thrones. Hierophant advances between Pillars to Eastern side of Altar. Hiereus stands on Candidate's left, Hegemon on Candidate's right.*)

Hiero: Thou wilt kneel on both knees, give me your right hand, which I place on this sacred and sublime symbol (*Places Candidate's right hand in the centre of the triangle.*) Place your left hand in mine, bow your head, repeat your full name at length and say after me
(*All rise*)

The Obligation

I, A.B., in the presence of the Lord of the Universe and of this Hall of Neophytes of the Order of The Golden Dawn in the Outer, regularly assembled under warrant from the Greatly Honoured Chiefs of the Second Order, do of my own free will and accord hereby and hereon most solemnly pledge myself to keep secret this Order, its name, the

name of its members, and the proceedings which take place at its meetings, from all and every person in the whole world who is outside the pale of the Order, and not even to discuss these with initiates, unless he or they are in possession of the password for the time being; nor yet with any member who has resigned, demitted or been expelled, and I undertake to maintain a kind and benevolent relation with all the Fratres and Sorores of the Order. I furthermore promise and swear that I will keep any information relative to this Order, which may have become known to me prior to the completion of the Ceremony of my admission and I also pledge myself to divulge nothing whatsoever concerning this Order to the outside world, in case either of my resignation, demission or expulsion therefrom, after the completion of my admission. I will not seek to obtain any ritual or lecture pertaining to the Order without due authorization from the Praemonstrator of my Temple, nor will I possess any ritual or lecture unless it be properly registered and labelled by him. I further undertake that any such ritual or lecture and any case, cover or box containing them shall bear the official label of the Golden Dawn.

I will not copy myself, nor lend to any other person to be copied, any ritual or lecture, until and unless I hold the written permission of the Praemonstrator to do so, lest our secret knowledge be revealed through my neglect or error. Furthermore I undertake to prosecute with zeal the study of Occult Sciences, seeing that this Order is not established for the benefit of those who desire only a superficial knowledge thereof. I will not suffer myself to be hypnotized, or mesmerized, nor will I place myself in such a passive state that any uninitiated person, power, or being may cause me to loose control of my thoughts, words or actions.

Neither will I use my occult powers for any evil purposes and I further promise to persevere with firmness and courage through the ceremony of my admission, and these points I generally and severally, upon this sacred and sublime symbol, swear to observe without evasion, equivocation, or mental reservation of any kind whatsoever; under the no less penalty on the violation of any or either of them of being expelled from this Order, as a wilfully perjured wretch, void of all moral worth, and unfit for the society of all right and true persons, and in addition under the awful penalty of voluntarily submitting myself to a deadly and hostile current of will set in motion by the chiefs of the Order, by which I should fall slain and paralysed without visible weapon as if slain by the lightning flash. (*Hiereus here suddenly lays the blade of his sword on the nape of the Candidate's neck and withdraws it again.*) So help me the Lord of the Universe and my own higher soul.

Admission

Hiero: Rise, newly obligated Neophyte of the 0 = 0 Grade of the Golden Dawn in the Outer. Place the Candidate in the Northern part of the Hall, the place of the greatest symbolic darkness. (*Done. Candidate faces to the East, Hierophant and Hiereus return to their thrones.*)

Hiero: The voice of my higher soul said unto me, 'Let me enter the Path of Darkness, peradventure thus shall I obtain Light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the silence of a primeval sleep, and the voice of ages answered unto my soul, "I am he that formulates in darkness, Child of Earth; the Light shineth in the darkness, but the darkness comprehendeth it not".' Let the mystic circumambulation take place in the path of darkness with the

symbolic Light of Occult Science to guide the way. (*Kerux leads with Light and Wand, Hegemon guides the Candidate, Stolistes and Dadouches follow, thrice round. First time Hierophant*, and Hieres*, Second time Hierophant*. They halt in the South.*)

Kerux: Child of Earth, unpurified and unconsecrated, thou canst not enter the path of the West.

Stol: (*Signing a Cross on Candidate's forehead*) Child of Earth, I purify thee with water.

Dad: (*Censing Candidate*) Child of Earth, I consecrate thee with fire.

Heg: Child of Earth, twice consecrated, thou mayest approach the gate of the West. (*They move to the West, facing Throne and halt. Hieres rises, takes banner in left hand, menaces Candidate with sword and says as the Hegemon slips up the Candidate's hoodwink*)

Hieres: 'Thou canst not pass by me' saith the Guardian of the West 'unless thou canst tell me my name.'

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

Hieres: (*Slowly sinking point of sword*) Child of Earth, fear is failure. Therefore be without fear, for in the heart of the coward virtue abideth not. Thou hast known me, so pass thou on. (*Hoodwink slipped down again, they move to the North and halt.*)

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

Stol: (*Signing a Cross on the Candidate's forehead*) Child of Earth, I purify thee with water.

Dad: (*Censing the Candidate*) Child of Earth, I consecrate thee with fire.

Heg: Child of Earth, thrice consecrated, thou mayest approach the gate of the East.

(*They move to the East facing Throne and halt. Hiero. rises, takes Banner in left hand and raises Sceptre as if to strike. Hegemon slips up Candi-*

date's hoodwink.)

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

Heg: Light dawning in darkness is thy name, the light of a golden day.

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

(*Hoodwink slipped down and Candidate taken to West of Altar. Hierophant leaves Throne and stands between the pillars, facing Candidate with Sceptre in right hand and Banner in left. Hegemon on Candidate's right, Kerux behind Candidate, Stolistes and Dadouches right and left of Kerux.*)

(*All rise*) Let the Candidate kneel while I invoke the Lord of the Universe (*Candidate kneels*). Lord of the Universe, the Vast and the Mighty One, Ruler of Light and of Darkness, we adore thee and we invoke thee. Look with favour upon this Neophyte, who now kneeleth before Thee and grant Thine aid unto the higher aspirations of his soul, so that he may prove true and faithful Frater among us unto the Glory of Thy Ineffable Name. Amen. Let the Candidate rise. Child of Earth, long hast thou dwelt in darkness. Quit the night and seek the day.

(*Hoodwink removed, and all clap hands. Hierophant, Hiereus, Hegemon join points of Sceptres and Sword above Candidate's head and say together*):

Hiero: }
Hiereus: } Frater X.Y.Z. we receive thee into this the Order
Heg: } of the Golden Dawn.

Hiero: KHABS,* *Hiereus:* AM* *Heg:* PEKHT*
 Hiereus: KONX* *Heg:* OM*

Hiero: PAX,* *Heg:* LIGHT,*

Hiero: IN,* *Hiereus:* EXTENSION,*

Hiero: In all your wanderings through darkness the lamp of the (*Kerux advances and raises his lamp*) Kerux went before you, though you saw it not. It is the symbol of the Hidden Light of Occult Science. Let the Candidate be conducted to the East of the Altar. Honoured *Hiereus*, I delegate to you the duty of entrusting the Candidate with the secret signs, grip, grand word and present password of the 0 = 0 Grade of the Order of the Golden Dawn in the Outer, of placing him between the mystic pillars and of superintending his fourth and final consecration. (*Hierophant returns to Throne, Hiereus takes his place between the pillars, Candidate is conducted by Hegemon to the East of the Altar facing Hiereus. Hiereus giving Sword and Banner to Hegemon to hold.*)

Hiereus: Frater X.Y.Z., I now proceed to instruct you in the secret signs, grip and token, grand word and password for the present time for this Grade. Firstly advance your left foot about six inches: this is called the step of the grade. The sign is two-fold; the Saluting Sign and Sign of Silence. The first should always be answered by the second. The Saluting Sign is given by extending both arms horizontally forward, palms downwards, as if groping your way and bow your head. It alludes to your condition in a state of darkness unilluminated by the Lamp of Occult Knowledge and groping your way blindly in the search for truth. The Sign of Silence is given by placing the left first finger on the mouth. It alludes to the strict silence inculcated on you by your obligation regarding all proceedings of the Order. The grip or token is given in the following manner: Advance your left foot about six inches touching mine, side to side and toe to heel. Now extend your right hand as if

to grip mine, but miss it intentionally; again extend it and seize mine by the fingers only. It alludes to the seeking for guidance in darkness. The Grand Word is HAR-PAR-KRAT whispered by alternate syllables mouth to ear thus. It is the title of the Egyptian God of Silence and should ever remind you of the strict silence you have sworn to maintain. The password is

which will be periodically changed at each Equinox, so that a member who has resigned, has demitted, or has been expelled from the Order, may be in ignorance of the existing password. I now place you between the two pillars of Hermes and Solomon in the symbolical Gateway of Occult Science. (*Hiereus draws Candidate forward between the pillars and unclasps hands. He receives sword and banner from Hegemon, stands at the latter's left, all facing Candidate.*)

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

Kerux: (*Goes to the North and faces East. Stolistes signs a Cross on Candidate's forehead, bows to Hierophant and sprinkles East and says:* Frater X.Y.Z., I purify thee finally with water.

Dad: (*Censing as Stolistes has done*) Frater X.Y.Z., I consecrate thee finally with fire.

Hiero: Honoured Hegemon, the final consecration of the Candidate having been performed, I command you to remove the rope from his waist, the last remaining symbol of the path of darkness, and to invest him with the distinguishing badge of the grade.

Heg: (*Doing so*) By the command of the Very Honoured Hierophant, I invest you with the distinguishing badge of the grade. It symbolizes Light dawning in darkness.

Hiero: Let the mystic circumambulation take place in the path of Light. (*Done, Candidate between Hegemon*

and Hiereus. All sit, Hegemon between the columns as usual.)

Frater X.Y.Z., I must congratulate you on having passed with so much fortitude through the ceremony of your admission into the 0 = 0 Grade of the Order of the Golden Dawn in the Outer. I will now direct your attention to a brief explanation of the principal symbols of this grade. Let me first premise that the hoodwink placed over your eyes at your preparation represented the darkness of ignorance, while the rope round your waist showed those earthly inclinations which ever endeavour to drag down and fetter the soul. The central object of the Hall, the Cubical Altar, is emblematic of the material universe which is described in the Sepher Yetzirah, or Book of Formation, as being an Abyss of Height, an Abyss of Depth, an Abyss of the East, an Abyss of the West, an Abyss of the North and an Abyss of the South. The Altar is represented black to show the darkness and obscurity of nature in her workings. The White Triangle is the symbol of the Divine Light and Creative Spirit, which formed the universe in darkness, and it therefore represents Light dawning in darkness. The red Calvary Cross that surmounts it symbolizes Life. At its East, South, West and North Angles are a Rose, Fire, a Cup of Wine, Bread and Salt. These allude to the four elements of Air, Fire, Water and Earth. The mystic words KHABS AM PEKHT, KONX OM PAX are ancient Egyptian and Greek, which were repeated in the Eleusinian Mysteries. Their literal translation is 'Light in Extension' and their import is 'May light be extended in abundance upon you'. East of the Cubical Altar of the universe are the two pillars alike of Seth, of Hermes and of Solomon. They represent eternal equilibrium, Severity and Mercy, Active and Passive, Fixed and Volatile, and the phenomena of the dual polarity of

the magnet. The designs painted upon them in black and white are taken from certain chapters of the Egyptian Ritual of the Dead. The twin lamps which burn on their summits shine upon you, though their light is partly veiled, yet that through the knowledge of their equilibrium lies the pathway to occult science. Therefore stood I between them when you were restored to light, and therefore were you placed between them to receive the signs of these grades and the final consecration. Two contending forces and one which unites them eternally are represented by the two basal angles of the Triangle and one which forms the apex. Such is the origin of all creation; it is the Triad of Life. My Throne in the East represents the rise of the Sun of Life and Light. The Throne of the Hieres facing me in the West represents increase of darkness and decrease of light. The Hegemon seated between the columns is the synthesis of our equilibrium and the reconciler between Light and Darkness. These symbolical meanings are further enlarged by the colours of our robes and by our insignia. The Wand and Lamp of the Kerux are the Magic Light and Staff of Occult Science to guide us in darkness.

The seat of the Stolistes in the North represents the powers of Cold and Moisture, as that of the Dadouches in the South does those of Heat and Dryness. I have much pleasure in now instructing the Kerux to announce that you have been duly admitted a member of this ancient and honourable Order. Frater Kerux, you have my command to declare that the Candidate has been duly admitted to a participation in the secrets and mysteries of this grade.

Kerux: (*Going to the Hierophant's right as usual and facing West*) In the name of the Lord of the Universe and by command of the Very Honoured Hierophant, hear all ye that I proclaim that A.B. who will hereafter be

known unto you by the Motto X.Y.Z. has been admitted in due form to the 0 = 0 grade of the Neophyte of the Order of the Golden Dawn in the Outer. (*All clap hands.*)

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

Hiererus: As you have now passed through the ceremonies of your admission, allow me to congratulate you on being admitted a member of this ancient and honourable Order, whose professed object and end is the practical study of Occult Science. Let me therefore advise you to remember this day as a marked one in your existence and to adopt and cultivate a mental condition worthy of this Order. To this end let me first earnestly recommend you never to forget due honour and reverence to the Lord of the Universe, for as the whole is greater than its parts, so is He far greater than we, who are but as sparks derived from that unsupportable Light which is in Him.

It is written that the borders of his Garment of Flame sweep the ends of the Universe and unto Him all return. Therefore do we adore Him; therefore do we invoke Him; therefore in adoration to Him sinks even the Banner of the East. (*Done*) Secondly, let me advise you never to ridicule or cast obloquy upon the form of religion professed by another, for what right have you to desecrate what is Sacred in his eyes?

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

Fourthly, study well that Great Arcanum, the proper equilibrium of mercy and of severity, for either unbalanced is not good; unbalanced severity is cruelty and oppression; unbalanced mercy is but

weakness and would permit evil to exist unchecked, thus making itself as it were the accomplice of that evil. Lastly, do not be daunted by the difficulties of Occult Study and remember that every obstacle can at length be conquered by perseverance.

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

1. The names and alchemical symbols of the four elements.
2. The names, astrological symbols and elemental attribution of the twelve signs of the Zodiac.
3. The names and astrological symbols of the seven planets, also their houses, exaltation and triplicity in the Zodiac.
4. The names, characters and numerical values of the twenty-two letters of the Hebrew alphabet.
5. The names and English meanings of the ten Qabalistic Sephiroth. A MSS. lecture on these subjects of study may be obtained on application. When you know these thoroughly you must signify the same by letter to the Cancellarius or Scribe. You will then be examined and if found perfect you will be eligible for admission to the next higher grade, should the higher powers approve your application.

Kerux: (*Conducts Candidate to his table, gives him a solution and tells him to pour a few drops on the plate before him*) As this pure and limpid fluid is changed into the semblance of blood, so mayest thou perish if thou betrayest thine oath of secrecy to this order by word or deed.

Hiero: Resume your seat and remember that your admission to this Order gives you no right to initiate any other person without dispensation from the Grand High Chiefs of the Second Order.

Closing

- Kerux:* (As in opening) Ekas, Ekas, Este, Bebeloi.
- Hiero:* * Fratres and Sorores of the Order of the Golden Dawn in the Outer assist me to close this Hall in the 0 = 0 Grade of Neophyte.
(All rise.)
- Hiereus:* * * *
- Hegemon:* * * *
- Hiero:* * * *, Frater Kerux, see that the Hall is properly guarded.
- Kerux:* (Having done so) Very Honoured Hierophant, the Hall is properly guarded.
- Hiero:* Honoured Hiereus, assure yourself that all present have witnessed the Golden Dawn.
- Hiereus:* Fratres and Sorores of the Order of the Golden Dawn in the Outer, give the signs of a Neophyte. (Done) Very Honoured Hierophant (saluting), all present have been so honoured.
- Hiero:* Frater Stolistes, I command you to purify the Hall and the members by water. (Done as in opening.)
- Hiero:* Frater Dadouches, I command you to purify the Hall and the members by fire. (Done as in opening.)
- Hiero:* Let the mystic circumambulation take place in the Path of Light. (Done as in opening, save that the procession forms in the South and goes the reverse way.)
- Hiero:* The mystic reverse circumambulation is accomplished. It is symbolic of the fading Light. Let us adore the Lord of the Universe.

(The Adoration)

- Holy art Thou, Lord of the Universe.
Holy art Thou, whom Nature hath not formed.
Holy art Thou, The Vast and Mighty One.
Lord of the Light and of the Darkness. (All salute.)
- Hiero:* Nothing now remains but to partake of the four Elements and to remember the pledge of secrecy.

(Quits his seat without insignia, goes to the West of the Altar and salutes the East.) I invite you to inhale with me the perfume of this Rose (doing so); eat with me this bread and this salt as types of earth, and finally drink with me this wine, the consecrated emblem of Elemental Water. (Doing so.) (All receive in silence, each from immediate predecessor by rank and seniority.)

Kerux: (Comes last. He finishes wine, inverts cup and says,) It is finished.

Hiero: * (All rise) TETELESTAI.

Hiereus: *

Hegemon: *

Hiero: KHABS* *Hiereus:* AM,* *Hegemon:* PEKHT,*

Hiereus: KONX,* *Hegemon:* OM,*

Hiero: PAX,* *Hegemon:* LIGHT,*

Hiero: IN,* *Hiereus:* EXTENSION,*

Hiero: May what we have partaken of sustain us in our search for the Quintessence; The Stone of the Philosophers and Perfect Happiness and the Summum Bonum.

CHAPTER NINE

THE FIRST INSTRUCTIONS

As the Candidate was told at the end of the admission ceremony, it was necessary for him to learn certain occult basic and technical subjects between each grade, so that he could pass an examination in these before he was permitted to advance to the next grade. This information was issued in a series of documents known as 'Knowledge Lectures', of which there were five in all, the latter leading from the Outer to the Inner Order. The subjects were stated in the charge to the Candidate in some of the rituals and they formed terminology which was necessary in order to understand the more advanced workings. The data which follows is in a simplified form.

1. Names and Alchemical Symbols of the Four Elements:

Fire Δ combined Heat and Dryness.

Earth ∇ combined Cold and Dryness.

Air \triangle combined Heat and Moisture.

Water ∇ combined Cold and Moisture.

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-carrier ♒

12. Pisces, the Fishes ♓

The Elemental attributions are as follows:

Fire is represented by Aries, Leo, Sagittarius.

Earth is represented by Taurus, Virgo, Capricorn.

Air is represented by Gemini, Libra, Aquarius.

Water is represented by Cancer, Scorpio, Pisces.

3. These are known as triplicities, each group of three signs is attributed to one of the elements, each one of which has the particular characteristics in demonstrating the operation of its respective element. There were seven planets known to the ancients:

Saturn, ♄ Ruler of Capricorn, Aquarius; exalted in Libra.

Jupiter, ♃ Ruler of Pisces, Sagittarius; exalted in Cancer.

Mars, ♂ Ruler of Aries, Scorpio; exalted in Capricorn.

Sun or Sol, ☉ Ruler of Leo, exalted in Aries.

Venus, ♀ Ruler of Taurus, Libra; exalted in Pisces.

Mercury, ☿ Ruler of Gemini, Virgo; exalted in Virgo.

Moon or Luna, ☾ Ruler of Cancer; exalted in Taurus.

The North and South nodes of the Moon also carried certain planetary values. These nodes are the points where the Moon's orbit touches the Ecliptic and are named:

Caput Draconis, ♁ Head of the Dragon, similar in effect to Neptune.

Cauda Draconis, ♁ Tail of the Dragon, similar in effect to Uranus or Herschel.

These very elementary astrological terms and symbols can be found in any good elementary textbook on the subject, a study of which is a great help in understanding the cosmic relationship of the ritualistic system of the Golden Dawn. The basic terms given here are meant only to be a brief introduction. The obvious analogy is the learning of tables before the study of mathematics, or the learning of an alphabet before studying a language. Thus, in a study of the occult it is necessary to become familiar with its terminology.

4. The names, and characters of the Hebrew alphabet together with their numerical values should be memorized. It should be noted that Hebrew is written from right to left and that five letters have a different shape when written at the end of a word and also a different value. In the older works

The Hebrew Alphabet

Path No.	Sound	Letter	Final	Name	Value	Roman	Signification
11	a (soft breathing)	א		Aleph	1	A	Ox
12	b bh (v)	ב		Beth	2	B	House
13	g (hard), gh	ג		Gimel	3	G	Camel
14	d, dh (flat th)	ד		Daleth	4	D	Door
15	h (rough breathing)	ה		He	5	H	Window
16	v, u, o	ו		Vau	6	V	Peg, Nail
17	z, dz	ז		Zayin	7	Z	Weapon, Sword
18	ch (guttural)	ח		Cheth	8	Ch	Enclosure, Fence
19	t (strong)	ט		Teth	9	T	Serpent
20	i (y as in yes)	י		Yod	10	I	Hand
21	k, kh	כ		Caph	20	K	Palm of hand
22	l	ל	ל	Caph final	500	L	Ox-goad
23	m	מ	מ	Lamed	30	M	Water
24	n	נ	נ	Mem	40	N	Fish
25	s	ס	ס	Mem final	600	S	Prop. Support
26	o, aa, ng (gutt)	ש	ש	Nun	50	O	Eye
27	p, ph	פ	פ	Nun final	700	P	Mouth
28	ts, tz, j	צ	צ	Samekh	60	Tz	Fishing hook
29	q, qh (gutt)	ק	ק	Ayin	70	Q	Back of head
30	r	ר	ר	Pe	80	R	Head
31	sh, s	ש	ש	Pe final	800	Sh	Tooth
32	th, t	ת	ת	Tzaddi	90	Th	Sign of the cross
				Tzaddi final	900		
				Qoph	100	Q	
				Resh	200	R	
				Shin	300	Sh	
				Tau	400	Th	

there was no pointing as the modern style, so the numbers were of use in assessing the proper vowels and pronunciation in magical working.

It is important to become familiar with the names, shapes and values of these letters, as they may be recognized as the basis of many of the magical formulae of the Golden Dawn workings.

5. The names and meanings of the Sephiroth have already been given in Chapter 4. A close study of these will also be useful in the examination of the more advanced rituals.

CHAPTER TEN

THE ZELATOR RITUAL 1 = 10

Wanted for First Point (Fig. 10)

1. Admission badge, Fylfot Cross (Fig. 14).
2. Portals, Shin 31, Tau 32, Qoph 29.
3. Earth Tablet in North (Fig. 11).
4. Five Lamps.
5. Triangle and Cross for Altar (Fig. 13).
6. Hoodwink.
7. Flaming Sword Diagram before Altar (Fig. 12).
8. Censer and Cup of Water.
9. Salt for before Tablet.

Wanted for Second Point (Fig. 15)

10. 'Shewbread' in the North (Fig. 16).
11. Seven-branched Candlesticks in the South (Fig. 17).
12. Two extra Lamps (seven in all).

1 = 10

Opening

(Fratres and Sorores assembled and clothed.)

Hiero: * Fratres and Sorores of the Order of the Golden Dawn in the Outer, assist me to open the temple in the 1 = 10 Grade of Zelator. Frater Kerux, see that the Temple is properly guarded. *(Done)*

Kerux: * Most Honoured Hierophant, the Temple is properly guarded.

Hiero: Honoured Hiererus, see that none below the Grade of Zelator are present.

Hiererus: Fratres and Sorores give the sign of 1 = 10. *(Done)* Very Honoured Hierophant, all present have attained the Grade of Zelator *(giving sign)*.

Hiero: *(With sign)* Purify and consecrate the Temple with

Water and Fire. (*Kerux advances between the pillars, Stolistes and Dadouches on either side of them to centre of Hall. All salute Hierophant with sign. Stolistes and Dadouches sprinkle water and cense towards East only, saying:*)

Stol: I purify with Water.

Dad: I consecrate with Fire.

Kerux: The Temple is cleansed.

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

Heg: To the Element of Earth.

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

(*Adoration*)

ADONAI HA - ARETZ

ADONAI MELEKH

Unto Thee be the Kingdom, the Strength and the Splendour (*making a Cross in the air with Sceptre*); Malkuth, Geburah and Gedulah, the Rose of Sharon and the Lily of the Valley (*making a Circle with Sceptre in the air*). For ever amen.

(*All give Sign.*)

Hiero: (*Goes to the North, faces Earth Tablet, holds Salt on high, sprinkles a little towards the North and says*) Let the Earth adore ADONAI.

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

Tablet.

Salt.

Heg. Hiero. Hierous.

Dad. Kerux. Stol.

(*Others remain in their places, but face North.*)

Hiero: (*Making invoking circle and Pentagram for Earth in the air in front of the Tablet:*)

And ELOHIM said: Let us make ADAM in our

image after our Likeness, and let them have dominion over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every creeping thing that creeped upon the Earth. And the ELOHIM created ETH – HA – ADAM in their own image, in the Image of the ELOHIM created they them, male and female created they them. In the name of ADONAI MELEKH and of the Bride, and Queen of the Kingdom, spirits of the Earth adore ADONAI.

(Taking Sword from Hiereus and making therewith the sign Taurus in the air before the Earth Tablet.)

In the name of AURIEL the Great Archangel of Earth and in the sign of the Head of the Ox, the Spirits of THE EARTH adore ADONAI. *(Taking mitre-headed Sceptre from Hegemon and making a Cross.)*

In the Names and Letters of the great northern Quadrangle, revealed unto Enoch by the Angel AVE, spirits of the Earth adore ADONAI.

(Taking Cup from Stolistes and sprinkling towards North.)

In the three Great Secret Names of God, borne upon the Banners of the North MOR, DIAL, HCTGA, Spirits of Earth adore ADONAI.

(Taking Censer and censuring towards North.)

In the name of IC – ZOD – HEH – CAL, Great King of the North, Spirits of the Earth adore ADONAI.

(All return to places.)

Hiero: In the name of ADONAI – HA – ARETZ, I declare the Temple open in the 1 = 10 Grade of Zelator.

Hiero: **** * * * * *

Hiereus: **** * * * * *

Heg: **** * * * * *

Zelator 1 = 10
 Ceremony of Advancement
 First Point

(Temple arranged as in Fig. 10)

Hiero: Fratres and Sorores, our Frater X.Y.Z., having made such progress in the paths of occult science as has enabled him to pass the examination in the requisite knowledge, is now eligible for advancement to this Grade and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order, to advance him in due form. Honoured Hegemon, superintend the Preparation of the Neophyte and give the customary alarm.

Heg: *(Rises, salutes Hierophant, quits Temple and sees that the Neophyte is prepared as follows: wearing sash of 0 = 0, hoodwinked, and with Fylfot Cross in right hand. Hegemon then takes Neophyte by the left hand, and gives the alarm of **** ** * * * saying:)* Let the Candidate enter the Portal of Wisdom.

Kerux: *(Opens door and admits them.)*

Hiero: Except Adonai build the house, their labour is but lost that build it. Except Adonai keep the city, the watchman waketh but in vain. Frater X.Y.Z., but what aid dost thou seek advancement to the 1 = 10 Grade of Zelator?

Neo: *(Prompted by Heg.)*

By the guidance of Adonai.

By the possession of the requisite occult knowledge.

By the dispensation of the Greatly Honoured Chiefs of the Second Order.

By the signs and tokens of the 0 = 0 Grade of Neophyte and by the Symbol of the Hermetic Cross. *(Holds up right hand with Fylfot Cross. Kerux takes it from Neophyte.)*

Hiero: Give me the step and signs of the 0 = 0 Grade of Neophyte. *(Done)*

Frater Kerux, receive from the Neophyte the Grip, Grand Word and Pass Words of the 0 = 0. (*Done*)

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

Hiero: Conduct the Neophyte to the West and place him between the mystic pillars. (*Done — Neophyte facing East.*) Frater X.Y.Z., do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of this Grade, which you have already sworn to maintain respecting those of the 0 = 0: never to reveal them to the outside world and not even to impart them to a neophyte of this order without due dispensation from the Higher Powers?

Neo: I do.

Hiero: Then you will kneel upon both knees, place your right hand upon the ground and say 'I swear by the Earth whereon I kneel'. (*Done*) Let the hoodwink be removed.

(*Hegemon does so and returns to his place leaving Neophyte kneeling between the pillars.*)

Hiero: Take with your left hand a few grains from the Salt now presented to you by the Kerux and scatter them towards the North, saying: Let the powers of Earth witness my pledge. (*Kerux hands Neophyte the salt from the Earth Tablet, indicates the direction of the North. Neophyte scatters. Kerux replaces Salt and returns to Neophyte.*)

Let the Neophyte rise.

Fratres Stolistes and Dadouches, purify and consecrate the Neophyte with Water and Fire in confirmation of his pledge.

Stol: (*Comes in front of Neophyte and signs a Cross on forehead, saying*) Frater X.Y.Z., I purify thee with Water.

Dad: (*Censes Neophyte, saying*) Frater X.Y.Z., I consecrate thee with Fire.

Hiero: Frater X.Y.Z., I congratulate you on your perse-

verance in the acquirement of occult knowledge and on your having passed successfully through your examination for promotion to the 1 = 10 Grade of Zelator. Let me therefore point out to you that the 0 = 0 Grade of Neophyte is merely preparation for the other degrees which succeed it, being as it were the Threshold and Entrance to the rest, and its symbolism is intended to show the Hidden Light of Occult Science dawning in the darkness of the material world. You, having now made sufficient progress, are to endeavour to begin to analyse and comprehend the nature of that Light. Therefore, you now stand between the Mystic Pillars where the secrets of the 0 = 0 Grade were communicated to you.

Prepare to enter the Immeasurable Region and the Tetragrammaton. Elohim planted a garden in Eden towards the East, and out of the ground made Tetragrammaton to grow every tree that is pleasant unto the sight and good for food: the Tree of Life is also in the midst of the Garden and is the Tree of Knowledge of Good and Evil. This is the Tree which hath two Paths and it is the Tenth Sephira, Malkuth; and it hath about it seven columns; and the four splendours whirl around it, as in the Fourfold Vision of the Chariot of Ezekiel; from Gedulah or Chesed it deriveth an influence of Mercy; and from Geburah an influence of Severity; and the Tree of Knowledge of Good and Evil shall it be till it is united in the Supernal in Daath. But the God which is under it is called the Angel METATRON and the Evil the Angel SAMAEEL; and between them lieth the straight and narrow way, which is kept by the Angel SANDOLPHON, and above it the souls and the Angels have place, and beneath it the Qlippoth or Demons abide.

Let the Neophyte enter the path of Evil.

(Kerux leads Neophyte by the North towards the

seat of Hiereus and halts.)

Hiero: *(Rising and threatening Neophyte with Sword)*
Whence comest Thou?

Neo: *(Prompted by Kerux)* I come from between the two pillars, and I seek the Hidden Knowledge in the name of Adonai.

Hiero: And the Angel Samael answered and said: I am the prince of Darkness and Evil. The wicked and rebellious man gazeth upon the Face of Nature and he findeth thereon nought but error and obscurity; with him it is but Darkness of Darkness, and he is a drunken man groping in Darkness. Return, for thou canst not pass by.

(Neophyte conducted back to pillars.)

Hiero: Let the Neophyte enter the path of Good.
(Kerux leads Neophyte to the South towards the seat of the Hegemon and halts.)

Heg: *(Rising and threatening Neophyte with Sceptre)*
Whence comest thou?

Neo: *(Promoted by Kerux)* I come from between the two pillars, and I seek the Hidden Knowledge in the name of Adonai.

Heg: The Great Angel Metatron answered and said: I am the Angel of the Presence Divine. The wise man gazeth upon the material universe and he beholdeth therein the Luminous Image of the Creator. Not as yet canst thou bear the fullness of that Light. Return, for thou canst not pass by.

(Neophyte conducted back to pillars.)

Hiero: Let the Neophyte advance by the Straight and Narrow Way, which inclineth neither to the right hand nor to the left.

(Hierophant comes in front of altar facing West. Kerux leads Neophyte up the centre of the temple towards the altar; Hiereus and Hegemon both come forward and threaten Neophyte as before, one on his right front and one on his left front.)

Hiereus: { Whence comest thou?
Heg:

Neo: I come from between the pillars and I seek the Hidden Knowledge in the name of Adonai.

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

Hiero: But the Great Angel Sandolphon spake and said: I am the Reconciler for Earth, and the Soul of the Celestial therein; equally is form invisible in Thick Darkness or in Blinding Light; I am the left hand Kerub of the Ark and the feminine power; as Metatron is the right Kerub and the masculine; and I am the preparer of the Pathway with the Light Divine.

(Hiereus and Hegemon step back; the one on the North and the other on the South of the altar and face West.)

(Taking Neophyte by the right hand with his left and pointing towards the altar and the Diagram of the Flaming Sword of the Kerubim (Fig. 12) thereon:)

And Tetragrammaton placed at the East of the Garden of Eden the Kerubim and a Flaming Sword, which turneth every way to keep the way of the Tree of Life. I have much pleasure in now conferring upon you the secret signs and tokens of the 1 = 10 of Zelator. They consist of a step, a sign, a grip or token, a Grand Word, a mystic number and a password formed therefrom.

The step is given. *(Note: this portion is blank in the original manuscript. Regardie (1938) gives '— 6 by 6 — showing that you have passed the threshold'.)* The sign is given by raising the right arm to an angle of 45°. This relates to my position when I interposed between you and the Guardians

of the Paths. The Grip or Token is given thus: by grasping fingers, the thumbs touching to form a triangle. This is the distinguishing grip of the First Order and refers to the ten Sephiroth. The Grand Word is ADONAI HA — ARETZ and means Adonai, the Lord of the Earth, to which Element this grade is particularly referred.

The mystic number is 55, and from it the password of the grade is derived which is Nun He meaning ornament. It is to be lettered separately when given.

The Badge of this Grade, which you will henceforth be entitled to wear, is the sash of the Neophyte with a narrow white border and a red cross within the Triangle, and the numbers 1 and 10 within a circle and a square respectively left and right of the apex of the Triangle thus: 1 = 10 (Fig. 27).

The three portals facing you in the East are the gates of the paths which conduct to the Inner Order leading to the three other grades, which with the 1 = 10 and the 0 = 0 of Neophyte, form the First and Lower Order of the Fraternity. Furthermore, they represent the paths which connect the tenth Sephira, Malkuth, with the other nine Sephiroth. The letters Tau, Qoph and Shin, by which they are distinguished, make the word Quesheth — a Bow, the Rainbow of Promise stretched above the Earth.

The drawing of the Flaming Sword of the Kerubim is the representation of the Guardians of the Gate of Eden, as the Hieres and the Hegemon symbolize the Two Paths of the Tree of Knowledge of Good and Evil. You will observe that in this grade the red cross is placed within the white triangle on the altar, and that it is thus the same symbol as that borne on the Banner of the West (Figs. 5 and 13).

The Triangle refers to the three paths connecting Malkuth with the other Sephiroth, while the Cross is the Hidden Knowledge of the Divine Nature, which is obtained by their aid; and the Cross and Triangle together represent Life in Light. This Grade, as I before observed, is especially referred to the Element of Earth and therefore the Great Watch Tower or Tablet of the North forms one of its principal emblems (*indicating the Earth Tablet, Fig. 11*). This is known as the third or Great Northern Quadrangle, or Tablet of Earth, and it is one of the Four Great Tablets delivered to Enoch by the Great Angel AVE. It is divided within itself into four lesser angles. The Mystic Letters upon it represent various Divine and Angelic Names. From it are drawn the Holy Secret Names of God, MOR, DIAL, HCTGA, which are borne upon the banners of the North; and the numberless names of Archangels, Angels and Spirits of all kinds which belong to the Element Earth. (*Kerux hands Fylfot Cross to the Hierophant (Fig. 14).*) You will observe that the Hermetic Cross, which is also known as the Cross Fylfot, Hammer of Thor, the Swastika Cross, and the Talisman of the Arms, is formed of seventeen squares taken from a square of twenty-five squares. These seventeen fitly represent the Sun, the four Elements and the twelve Signs of the Zodiac.

In this grade the Lights on the pillars are unshaded, showing that you have quitted the Darkness of the Outer.

You will now quit the Temple for a short time to meditate on what you have already learned and on your return the ceremony of your reception in the second point of this grade will be proceeded with.

Zelator Ritual
Ceremony of Advancement
Second Point (Fig. 15)

Hiero: Frater Kerux, you have my command to admit the Neophyte on his giving the proper alarm; Fratres Stolistes and Dadouches assist the Kerux in the reception.

(Kerux goes out to Neophyte and instructs him to give the alarm.)

Neo: **** * * * * * *(On his doing so, Kerux admits him. Stolistes and Dadouches join Kerux at door.)*

Hiero: Frater X.Y.Z., as in the 0 = 0 of Neophyte, you came from the outer world into the porchway or entrance to the world of occult science, so now the progress you have made admits you to a further knowledge. The 0 = 0 of Neophyte represents the porchway of the Temple and the 1 = 10 of Zelator admits you into the Holy Place. Without the door of the Tabernacle or the entrance into the Holy Place stood the Altar of Burnt Offering, whereon were offered the sacrifice of animals, which symbolized the Qlipboth, or Evil Demons which inhabit the plane contiguous to that of the Material Universe.

(Dadouches comes forward, censures Neophyte in silence and returns to place.)

Between the Altar of Burnt Offering and the Entrance to the Holy Place stood the Laver of Brass, wherein the priest washed before entering the Tabernacle. It was a symbol of the waters of creation.

(Stolistes comes forward and signs a cross on forehead of Neophyte in silence and returns to place.)

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

(Kerux conducts Neophyte to West of pillars.)

Hiereus removes his chair from between them and stands facing Neophyte, guarding the path with his sword.)

Hiereus: Thou canst not pass between the pillars without giving the signs and grip of a Neophyte.

(Neophyte gives them and passes between the pillars. Hiereus resumes seat.)

Heg: Thou canst not enter the Holy Place without the signs and grip of a Zelator.

(Neophyte gives them. Kerux resumes seat. Hegemon leads candidate to North.)

On the Northern side of the Holy Place stood the Table of Shewbread. (*Fig. 16*) The symbolic drawing before you represents its occult meaning. The twelve circles show the twelve signs of the Zodiac, while the Lamp in the centre is symbolic of the Sun which is the source of Heat and Light. The four triangles, whose twelve angles touch one of the twelve circles, are those of Fire, Earth, Air and Water, and allude to the triplicities of the Zodiac Signs. The Triangle within each of the twelve circles alludes to the three decanates or phases of ten degrees of each sign. On one side of each triangle is the permutation of the Divine Name of Yod, He, Vau, He, Tetragrammation, which is referred to that particular sign, while on the opposite side is the name of one of the twelve Tribes, which is also attributed to it.

The Hebrew Alphabet with which you are now well acquainted is divided into three Mother or Fundamental Letters — Aleph, Mem, Shin; seven Duplicated or Double Letters — Beth, Gimel, Daleth, Kaph, Pe, Resh, Tau; and twelve Single Letters — He, Vau, Zayin, Cheth, Teth, Yod, Lamed, Nun, Sameck, Ayin, Tzaddi, Qoph, which latter are each referred to one of the Signs of the Zodiac. These are the single Hebrew letters placed at the bases of the small triangles. The four smaller

circles in the inner circle contain the names of the four Angels, Michael, Gabriel, Uriel and Raphael, and the Kerubic Emblems of the Lion, Man, Bull and Eagle.

The Pentagram in the centre is the representative of the letter He, which is the symbol of Malkah, the Bride of the Qabalistic Micropopus and of the Alchemical Queen. The whole figure represents the Rose of Creation and is a synthesis of the visible universe. Furthermore, the twelve circles represent the twelve foundations of the Holy City of the Apocalypse, while in the Christian symbolism the Sun and the twelve signs are referred to Christ and the twelve Apostles.

(Hegemon resumes his seat. Hiererus comes forward and conducts candidate to the South.)

Hiererus: On the Southern side of the Holy Place stood the Seven-Branched Candlestick (*Fig. 17*), and the symbolic drawing before you represents its occult meaning. The seven circles which surround the Heptagram represent the seven planets and the seven Qabalistic Palaces of Assiah, the Material World, which answer to the seven Apocalyptic Churches which are in Asia or Assiah. As these again allude to the seven Lamps of Fire before the Throne, on a higher plane. Within each circle is a triangle to represent the threefold idea operating in all things. On the right side is the Hebrew Name of the Archangel which governs the planet, on the left side is the name of the planet itself; while the Hebrew letter beneath the base is one of the seven Duplicated or Double Letters of the Hebrew Alphabet, which are referred to the seven planets. The Heptagram (*Fig. 18*) itself refers to the seven days of the week and shows how their order is derived from that of the seven planets when placed at the angles of a heptagram. The Lamp in the centre represents the Astral Light of the universe

concentrated to a focus by the planets; and as the seven Golden Candlesticks of the Qabalistic Apocalypse answer to the seven planetary spheres, so do the seven stars of the same vision represent the seven Archangels who rule them: for the seven stars are the angels of the seven Churches and the seven Candlesticks which thou sawest are the seven Churches.

(Hierus returns to his seat. Hierophant comes forward and conducts Neophyte to the Altar.)

Hiero: *(Taking censer from Dadouches and swinging it before the Altar)* Within the Mystic Veil which separates the Holy of Holies from the Holy Place stood the Ark of the Covenant. Before the Veil stood the Altar of Incense (*Fig. 19*) of which the Altar now before you is the symbolic representation. It was in the form of a double cube, thus representing Material Form, as the reflection and duplication of that which is spiritual. The sides of the Altar together with the top and underside consist of ten squares, thus symbolizing the ten Sephiroth, of which the basal one will be Malkuth, the realization of the rest upon the Material plane and behind which the others are concealed. For were this double cube raised in the air above your head, you would see but the single square forming the lowest side, the others from that position being concealed from you; just so behind the Material Universe lies the concealed form of

THE MAJESTY OF GOD

The Altar of Incense was overlaid with Gold to represent the highest degree of purity, but the altar before you is black to represent the terrestrial Earth. Learn thus to separate the pure from the impure, the refined and spiritual Gold of the Alchemists from the Black Dragon of Putrefaction and Evil.

Upon the cubical altar were three things, Fire,

Water and Incense, which are symbolized by the three circles at the angles of the Triangles bearing the Hebrew names and the Alchemical Symbols of the three Elements of Fire, Water and Air, to which the three mother Letters of the Hebrew Alphabet – Aleph, Mem and Shin – are respectively referred. The meaning of the cross within the triangle was explained to you in the first point.

I now congratulate you on having attained to the 1 = 10 of Zelator and in recognition thereof I confer upon you the mystic title of Periclinus de Faustis, which signifies that you are yet far from the goal which has been reached by the complete initiates, and I give you the symbol of Aretz, which is the Hebrew name for the Earth. The word Zelator is said to be derived from the Egyptian Zal – Athor, signifying ‘Searcher of Nature’, but others assign to it the meaning of the Zealous Student, whose first duty is to blow the fire beneath the alchemist’s Crucible.

(Hierophant returns to his Throne, Kerux conducts the new Zelator to a seat.)

Hiero: Frater Kerux *, you have my command to declare that the Neophyte has been duly admitted to the 1 = 10 grade of Zelator.

Kerux: *(Coming to Hierophant’s right as usual) **

In the name of Adonai and by command of the Very Honoured Hierophant hear ye all that I proclaim that Frater X.Y.Z., having made sufficient progress in the study of occult science, has been duly admitted to the 1 = 10 Grade of Zelator, and that he has received the mystic title of Periclinus de Faustis and the symbol of Aretz.

Hiero: In the 1 = 10 Grade of Zelator the mystic symbolism of the tenth Sephira, Malkuth, is shown with which this Grade is especially connected, as well as the tenth part of the Sepher Yetzirah. Among other mystic titles Malkuth has that of Shaar, the

Gate, which by Metathesis makes Ashur, meaning the number ten. It is also called in Chaldaic, Thora, the Gate, which has the same number as the Great Name Adonai, fully written by its letters – Aleph, Daleth, Nun, Yod.

Aleph, Lamed, Pe	–	Daleth, Lamed, Tau
1:30:80	–	4.30.400
Nun, Vau, Nun	–	Yod, Vau, Daleth
50.6.50	–	10.6.4. = 671

which both equal 671 in total numeration.

It is also called: The Gates of Death; The Gates of the Shadow of Death; The Gates of Tears; The Gates of Justice; The Gates of Prayer; and The Gates of the Daughter of the Mighty Ones.

It is also the Gate of the Garden of Eden and the Superior Mother, and in Christian symbolism it is connected with the Three Holy Women at the foot of the Cross.

The Tenth Path of the Sepher Yetzirah, which answereth unto Malkuth, is called the resplendent intelligence, because it is exalted above every Head and sitteth upon the throne of Binah. It illuminateth the splendour of all the Lights of the Zohar of the MARETH ME – OUROTH and causeth the current of Divine Influx to descend from the Prince of Countenances, the Great Archangel, Metatron. Frater X.Y.Z., before you are eligible for advancement to the next higher Grade of the Order, you must make yourself perfect in the following subjects:

1. The names and alchemical symbols of the three principles of nature.
2. The metals attributed in alchemy to the seven planets.
3. The names of the alchemical particular principles, the Sun and Moon of the philosophers, the Green Lion, the King and Queen.

4. The names and astrological value of the Twelve Houses of Heaven.
5. The names, astrological symbols and values of the aspects of the planets.
6. The meaning of the Querent and Quesited.
7. The four great classes of astrology.
8. The arrangement of the ten Sephiroth, Hebrew and English, in the Tree of Life. This is especially important.
9. The three pillars of the same.
10. The names of the four orders of Elemental Spirits.
11. The names of and descriptions of the Kerubim.
12. The meaning of the Laver and Great Altar of Burnt Offerings of the Sacrifice and of the Qlipoth or Shells.
13. The names of the ten Heavens of Assiah, in Hebrew and English.
14. The names of the four Qabalistic Worlds, Hebrew and English.
15. The names of the twenty-two Tarot Trumps and Four Suits.

When you are thoroughly and genuinely perfect, you must certify the same by letter to the scribe as in the preceeding degree.

Closing

Hiero: * Assist me to close the Temple in the 1 = 10 Zelator. Frater Kerux, see that the Temple is properly guarded. (*Done*)

Kerux: * Very Honoured Hierophant, the Temple is properly guarded.

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

(*Adoration*)

Hiero: Adonai Ha-Aretz, Adonai Melekh, Blessed by thy name unto countless ages. Amen. (*All salute.*)
(*All officers go to the North and form as in*

opening.)

Earth Tablet

Salt

Hiero

Heg. Hiereus.

Dad. Kerux. Stol.

Hiero: Let us rehearse the prayer of the Gnomes or Earth Spirits.

(Prayer of the Gnomes)

Invisible King of all Kings, Thou who hast taken the Earth for Thy footstool and who has excavated abysses therein to fill them with thine almighty power. Thou whose Name maketh the vaults in the universe to tremble. Thou who causeth the seven metals to flow in the veins of stone. Monarch of the Seven Lights, Enumerator of the Subterranean Workers, lead us, we pray Thee, unto the desirable Air and unto the Kingdom of Light.

We watch and we labour without rest.

We seek and we hope for Thee.

By the twelve stones of the Holy City.

By the talisman concealed therein.

And by the axis of the Loadstone,

Which traverseth the centre of the Earth,

O Lord, O Lord, O Lord.

Have pity on those who suffer.

Widen our chests, disengage and elevate our heads.

Enlarge our forms.

O Thou who art the Equilibrium of Stability and Movement.

O Day, enveloped in Night.

O Darkness, veiled in Brilliance.

O Thou, our master who never keepeth back unto Thyself the wages of Thy workmen.

O Silver Whiteness, O Golden Glory.

O Crown of Living and Harmonious Diamond.

O Thou who wearest the Heavens on Thy Finger, like a ring of Sapphire.

Thou who hidest beneath the Earth in the Kingdom of Stone, the marvellous Seeds of the Stars.
 Live, reign and be the Eternal Dispenser of the Riches, of which Thou hast made us the Guardians.
(Making in the air the Banishing Circle and Pentagram in front of the Earth Tablet.)

Depart ye in peace unto your habitations; may the Blessing of Adonai rest with you. Be there peace between us and you, and be you ready to come when ye are called.

(All return to places.)

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

Hiero: **** * * * *

Hiereus: **** * * * *

Heg: **** * * * *

CHAPTER ELEVEN

THE SECOND INSTRUCTIONS

A cursory look at the list of homework given to the Zelator and compared with that given to the Neophyte will indicate that the candidate was now expected to get down to a study of occult science in a much more detailed style than before. It was necessary to become familiar with the basic terminology of a new and generally unfamiliar subject. Without learning the meanings of the symbols used in the more advanced rituals, initiation in an inner sense would be impossible. Probably, it was thus that the Order disintegrated; by initiating too many persons who did not understand or bother to unveil the deeper meanings of these symbols.

The material contained in the Second Knowledge Lecture now follows, but in a revised and simplified form.

1. The names and symbols of the three alchemical principles are:

Sulphur being the spiritual principle of nature

Mercury being the mental principle of nature

Salt being the earthy principle of nature

These correspond approximately to the spirit, soul and body of the Christian teachings.

2. The metals attributed to the planets are

Lead	Saturn
------	--------

Tin	Jupiter
-----	---------

Iron	Mars
------	------

Gold	Sun
------	-----

Copper	Venus
--------	-------

Mercury	Mercury
---------	---------

Silver	Moon
--------	------

3. The various principles used in alchemy are generally referred to the stages of the work of purification, whether

this be of pure chemical processes or of the soul; so Atwood (1920) and others suggest. Sol Philosophorum was the pure living spirit of Gold, the refined essence of heat and fire. The symbol of spirit is fire and this symbol may also be the serpent, the dragon or the lion, red, green or black. Luna Philosophorum was the living spirit of silver, the refined essence of heat and moisture. The Sun was indicative of the active factor and the Moon of the passive.

The colours red, green and black represented the stages of work. Black was death, putrefaction and decay, green was the more active stage of work, and red indicated the nearing of completion.

The King, especially when red, suggested the Qabalistic Microprosopus and was analogous to Gold, the Sun, or Tiphareth. This first key is the principal part of the whole Art; this opens the first gate, this will also unlock the last, which leads to the palace of the King.

The Queen, on the other hand and especially when white, represents the bride of the Microprosopus and is analogous to Silver, the Moon, or Malkah. Again, these two suggest the active and the passive.

It should be remembered that the writers on alchemy appear to be very jumbled in their terminology, partly in order to confuse the uninitiated. At the time this was necessary, as most scientific or occult researches would have been considered heresy. In order to understand the subject it is first necessary to read a fairly simple introduction, such as Garstin (1930), before attempting to tackle the more abstruse books.

4. In the previous instruction the names of the Houses and Planets were given at this point, the student now having to learn the meanings as well.

<i>No.</i>	<i>Sign</i>	<i>Keyword</i>	<i>House</i>
1	Aries	Initiative	Early Environment
2	Taurus	Earthiness	Finance
3	Gemini	Intellectuality	Travel
4	Cancer	Tenacity	Old Age
5	Leo	Vitality	Children

No.	Sign	Keyword	House
6	Virgo	Service	Health
7	Libra	Balance	Marriage
8	Scorpio	Healing, Sex	Death
9	Sagittarius	Aspiration	Mind
10	Capricorn	Ambition	Social Standing
11	Aquarius	Scientific Methods	Friends
12	Pisces	Mysticism	Sorrow

These keywords indicate only briefly the main character of the signs. In casting a horoscope, the houses are fixed, but the signs move, thus altering the influence of their values. The signs represent the fixed or static forces which modify and colour the action of the planets in their orbits and the relative positions as shown in the charts.

5. The planets on the other hand represent the driving forces applied to the subject of the horoscope and are to some extent modified by the signs in which they are placed. The basic powers of both the planets and the signs can be either positive or negative, depending on whether they are associated with powerful or weak aspects. The keyword attributes of the planets are as follows:

Sun	Life
Moon	Change
Mercury	Reason
Venus	Attraction
Mars	Dynamic Energy
Jupiter	Ideation
Saturn	Contraction
Uranus	Sudden Action
Neptune	Occultism

6. The querent in horary astrology is he or she who enquires or asks the question or desires the result of any event. The querent is always represented by the first house and its lord. The quesited is the person or thing enquired about.

7. Lilly in 1647 (Bohn's Edition, 1895) gave four classes of astrology: namely, horary, atmospherical, mundane and nativities. So much has the art developed that Leo (1929) gives seven branches — esoteric, natal, medical, horary,

national, astro-meteorological and spiritual, each of which headings is self-explanatory.

8. The arrangement of the ten Sephiroth on the Tree of Life has already been described in Chapters 4 and 5, so there is no point in repeating it here.

9. The three Pillars on the Tree of Life are obvious if the diagram of the Paths on the Tree is studied. The grouping of the Sephiroth falls naturally into three columns. These represent, in the centre or middle pillar, the point of balance, and between the pillar of Mercy on the right and the pillar of Severity on the left, male and female respectively. These are utilized in one of the more advanced Grades.

10. The four orders of the elemental spirits are:

- | | |
|----------------|--------------------------|
| 1. Gnomes | The spirits of the Earth |
| 2. Sylphs | The spirits of the Air |
| 3. Undines | The spirits of the Water |
| 4. Salamanders | The spirits of the Fire |

For further information see Wentz (1911).

11. The Kerubim are the living powers of Tetragrammaton on the material plane and the presidents of the four Elements:

Kerub of Air	Man	Aquarius	East
Kerub of Fire	Lion	Leo	South
Kerub of Earth	Bull	Taurus	North
Kerub of Water	Eagle	Scorpio	West

These have reference to the points of the compass and if small figures of these signs are placed in a room in their appropriate positions they can produce a restful effect. Scorpio in its older aspect was symbolized by its more beneficial side and was represented by an eagle's head.

The Tetragrammaton refers to the four-lettered Name and has reference to the Great Unpronounceable Name of God which is symbolized by Jehovah, Yod He Vau He.

12. The Laver of the Water of Purification refers to the Water of Binah, the female power reflected in the Waters of Creation.

The Great Altar of Burnt Offering for the sacrifice of animals symbolizes the Qlipoth or Evil Demons of the plane

contiguous to and below the Material Universe. It suggests that our passions should be sacrificed.

The Qlipoth are the evil demons of Matter and the Shells of the Dead.

13. The Ten Heavens or Houses of Assiah are:

- | | | |
|-----|------------------------|---------------------|
| 1. | Primum Mobile | Rashith ha Gilgalim |
| 2. | Sphere of the Zodiac | Mazloth |
| 3. | Sphere of Saturn | Shabbahtai |
| 4. | Sphere of Jupiter | Tzedek |
| 5. | Sphere of Mars | Madim |
| 6. | Sphere of Sol | Shemesh |
| 7. | Sphere of Venus | Nogah |
| 8. | Sphere of Mercury | Kokab |
| 9. | Sphere of Luna | Levanah |
| 10. | Sphere of the Elements | Olam Yesodoth |

14. The names of the four Qabalistic Worlds are:

Atziluth	Archetypal	Pure Diety
Briah	Creative	Archangelic
Yetzirah	Formative	Angelic
Assiah	Action	Matter, Man, Shells and Demons

15. There are four suits in a Tarot Pack, namely Wands, Cups, Swords and Pentacles. There are twenty-two Trump cards, usually designated by Roman numerals:

- | | | | |
|-------|-----------------------|--------|------------------------------|
| 0. | The Fool | XI. | Justice (Strength) |
| I. | The Juggler | XII. | The Hanged Man |
| II. | The High Priestess | XIII. | Death |
| III. | The Empress | XIV. | Temperance |
| IV. | The Emperor | XV. | The Devil |
| V. | The Hierophant | XVI. | Tower struck by
Lightning |
| VI. | The Lovers | XVII. | The Star |
| VII. | The Chariot | XVIII. | The Moon |
| VIII. | Strength (Justice) | XIX. | The Sun |
| IX. | The Hermit (Prudence) | XX. | The Last Judgement |
| X. | The Wheel of Fortune | XXI. | The Universe |

* CHAPTER 12

THEORETICUS RITUAL 2 = 9

Wanted for 32nd Path (Fig. 20)

1. Cubical Cross (Fig. 22).
2. Tarot Key XXI, The Universe.
3. Air Tablet (Fig. 21).
4. Garden of Eden and Holy City (Fig. 23).
5. Gehenna (Fig. 28).
6. Pentacle (Fig. 33).

Wanted for the 2 = 9 Grade (Fig. 24)

1. Caduceus (Fig. 25).
2. Portals: 30 Resh, 25 Sameck, 28 Tsaddi, 32 Tau.
3. Altar diagram of the Path (Fig. 1).
4. Lightning Flash (Fig. 12).
5. Kamea of Luna (Fig. 34).
6. Sigils.
7. Luna on the Tree (Fig. 35).
8. Lineal Figures (Fig. 30).
9. Alchemical Sephiroth (Fig. 29).
10. Geomantic figures (Fig. 32).
11. Sash of Theoreticus (Fig. 27).

Opening

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

- Hiero:* * Fratres and Sorores of the Order of the Golden Dawn in the Outer, assist me to open the Temple in the 2 = 9 Grade of Theoreticus. Frater Kerux, see that the Temple is properly guarded. *(Done)*
- Kerux:* * Very Honoured Hierophant, the Temple is

- properly guarded.
- Hiero:* Honoured Hiereus, see that none below the Grade of Theoreticus are present.
- Hiereus:* Fratres and Sorores, give the signs of 2 = 9. (*Done*) Very Honoured Hierophant, all present have attained the Grade of Theoreticus. (*Saluting*)
- Hiero:* Honoured Hegemon, to what particular Element is this Grade attributed?
- Heg:* To the Element of Air.
- Hiero:* Honoured Hiereus, to what Planet does this Grade especially refer?
- Hiereus:* To the Moon.
- Hiero:* Honoured Hegemon, what Path is attached to this Grade?
- Heg:* The 32nd Path of Tau.
- Hiero:* Honoured Hiereus, to what does it allude?
- Hiereus:* To the Universe as composed of the Four Elements, to the Kerubim, the Qlipoth, the Astral Plane and the reflection of the Sphere of Saturn.
- Hiero:* * (*All rise and face East.*) Let us adore the Lord and King of Air. (*Making invoking pentacle and circle with Sceptre towards East.*)

(*Adoration*)

SHADDAI EL CHAI, Almighty and Everliving, be Thy Name ever magnified in the Life of all. Amen. (*All salute. Hierophant remains facing East. Hiereus advances to the East and halts. Hegemon and Kerux advance to East and stand on right and left in the rear of the Hierophant, respectively, and outside the Pillars. All face East. Hierophant makes the Invoking Pentagram with his Sceptre in the Air.*)

And Elohim said, 'Let us make Adam in our own Image, after our Likeness, and let them have dominion over the fowl of the Air. In the Name of Yod He Vau He and in the Name of Shaddai El Chai, Spirits of the Air, adore your Creator.

(Taking the Pentacle from before the Tablet and making therewith the sign Aquarius in the Air before it.) In the name of Raphael, the Great Archangel of Air, and in the sign of the Man, Spirits of Air, adore your Creator. *(Making the sign Aquarius with the Pentacle.)* In the Names and Letters of the Great Eastern Quadrangle, revealed unto Enoch by the Angel Ave, Spirits of the Air, adore your Creator. *(Holding the Pentacle on high.)* In the Three Great Secret Names of God, borne on the Banner of the East,

ORO, IBAH, AOZPI

Spirits of Air, adore your Creator. In the name of BATAIVHA, Great King of the East, Spirits of Air, adore your Creator. *(Replaces Pentacle. All return to places.)* In the name of SHADDAI EL CHAI, I declare the Temple open in the 2 = 9 of Theoreticus.

Hiero: *** **

Hiereus: *** **

Heg: *** **

Ceremony of Advancement. 32nd Path

(Temple arranged for Ritual of 32nd Path, as in diagram. The Temple is darkened.)

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

(Kerux places Fan by Hierophant, Lamp by Hegemon, Cup by Hiereus and Salt by his own place, all being at the right hand of the officers.)

(Hegemon rises, salutes Hierophant, quits Temple and sees that the Zelator is prepared as follows: Wearing the Sash of 1 = 10, hoodwinked and with solid cubical Greek Cross formed of twenty-two squares with the letters of the Hebrew alphabet written thereon in the right hand.)

Heg: *(Takes Zelator by the left hand and gives an alarm of) *** *** *** (saying) Quit the material and seek the spiritual. (Kerux thereupon opens door and admits them.)*

Hiero: *Conduct the Zelator to the East. (Done, and Zelator is placed before the Pillars, Kerux at Zelator's left, Hegemon at right. Kerux takes the Cubical Cross from Zelator.)*

Hiero: *(To Zelator) Give me the steps, sign, grip or token, grand word, mystic number and password formed therefrom of the 1 = 10 of Zelator. (Done, prompted by Hegemon, if necessary.)*

Give me also the Mystic Title and Symbol which you received in that Grade. (Done) Frater Periclinus de Faustis (or Soror Perecline), do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 32nd Path and of the 2 = 9 Grade of Theoreticus, which you have already sworn to maintain respecting those of the preceding Grades?

Zelator: *I do.*

(Kerux hands Cubical Cross to Zelator.)

Hiero: *Then you will stretch out your right hand, holding the Cubical Cross towards Heaven, and say: 'I swear by the Firmament of Heaven'. (Done, Zelator repeating the words.) Let the hoodwink be removed. (Done, whereupon the Zelator discovers for the first time that the Temple is in partial darkness. Hegemon returns to his place in the South, leaving Kerux in charge of Zelator.)*

Stretch forth your right hand, holding the Cubical Cross towards the East, in the position of the

Zelator sign, saying 'Let the Powers of Air witness my pledge'. (*Done*)

(The Ritual of the 32nd Path)

Hiero: (*To Zelator*) * Facing you are the portals of the 31st, 32nd and 29th Paths leading to the three other Grades which are beyond. The only Path now open to you, however, is the 32nd, which leads to the 2 = 9 Grade of Theoreticus and which you must traverse before arriving at that degree. Take in your right hand the Cubical Cross and in your left hand the Banner of Light. (*Giving him the Banner of the East*) and follow your guide, ANUBIS, the Guardian, who leads you from the Material to the Spiritual.

Kerux: Anubis, the Guardian, said unto the Aspirant: 'Let us enter into the presence of the Lord of Truth! Arise and follow me. (*Leads the Zelator between the Columns, turns to the right and circumambulates the Hall.*)

Hiereus: (*As they are going round for the first time*) The Sphinx of Egypt spake and said 'I am the synthesis of the Elemental Forces. I am also the symbol of man. I am Life and I am Death. I am the Child of Night of Time'.

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

Hiero: (*With Banner of the West in left hand and Fan in right*) The Priest with the Mask of Osiris spake and said: 'Thou canst not pass the Gate of the Eastern Heaven unless thou canst tell me my Name.'

Kerux: (*For candidate*) Thou art NU, Goddess of the Firmament of Air. Thou art HARMAKHU, Lord of the Eastern Sun.

Hiero: In what signs and symbols do ye come?

Kerux: In the letter ALEPH, with the Banner of Light and the Symbol of Equated Forces.

Hiero: (*Falling back and signing Aquarius before Zelator*

with Fan.) In the Sign of Man, Child of Air, thou art purified. Pass thou on. (*Gives Banner of the West to Kerux, who hands it to Hegemon as he passes him. Kerux and Zelator circumambulate Temple for the second time, following the course of the Sun.*)

(As they are going round for the second time) I am Osiris, the Soul in Twin Aspect, united to the higher by purification, perfected in suffering, glorified through trial. I have come from where the Great Gods are, through the power of the Mighty Name.

Heg: (*Barring the way in the South, with red lamp in right hand and Banner of the West in left*) The Priest with the Mask of the Lion spake and said: 'Thou canst not pass the Gate of the Southern Heaven, unless thou canst tell me my Name.'

Kerux: (*For candidate*) MAU, the Lion, very powerful Lord of Fire, is thy Name. Thou art RA, The Sun in his strength.

Heg: In what signs and symbols do ye come?

Kerux: In the letter SHIN, with the Banner of the East and the Symbol of the Cubical Cross.

Heg: (*Falling back and signing Leo before the Zelator with Lamp*) In the sign of the Lion, Child of Fire, thou art purified. Pass thou on. (*Takes the place of Kerux, who returns to his seat in the North.*) (*Hegemon leads Zelator round the Temple for a third time, giving Banner of the West to Hiereus as he passes.*)

Hiereus: (*As they are going round for the third time*) I have passed through the Gates of the Firmament. Give me your hands for I am made as ye. Hail unto ye, ye Lords of Truth! Ye are the Formers of the Soul. (*Barring the way in the West with cup of Water in right hand and Banner of the West in left*) The Priest with the Mask of the Eagle spake and said: 'Thou canst not pass the Gate of the Western

Heaven unless thou canst tell me my Name.'
Heg: (For candidate) HEKA, Mistress of HESAR, Ruler of Water, is thy Name. Thou art TOUM, the Setting Sun.

Hiereus: In what signs and symbols do ye come?

Heg: In the letter MEM, in the Banner of Light and the Symbol of the twenty-two letters.

Hiereus: (Falling back and signing Eagle before the Zelator with Cup of Water) In the sign of the Eagle, Child of Water, thou art purified. Pass thou on. (Giving Banner of the West to Hegemon, who leaves it with Kerux as he passes him. Hegemon leads Zelator round the Temple for the fourth time.) O Lord of the Universe, Thou art above all things and Thy Name is in all things and before Thee the shadows of Night roll back and the darkness hasteth away.

Kerux: (Barring the way in the North with plate of Salt in right hand and Banner of the West in left hand) The Priest with the mask of the Ox spake and said: 'Thou canst not pass the Gate of the Northern Heaven unless thou canst tell me my Name.'

Heg: (For candidate) SATEM, in the abode of SHU, the Bull of the Earth, is thy Name. Thou are KEPHRA, the Sun at Night.

Kerux: In what signs and symbols do ye come?

Heg: In the letters Aleph, Mem, Shin and in the Symbols of the Banner and Cross.

Kerux: (Falling back and signing Taurus before the Zelator with plate of Salt) In the sign of the Head of the Ox, Child of the Elements, thou art purified. Pass thou on.

(Hegemon and Kerux conduct Zelator to the foot of the pillars. Hierophant takes back the Banners and returns them to their places. Hegemon and Kerux turn up the lights so as to make the Temple light, and return to their respective places.

Fan, Lamp, Cup and Salt are replaced by them on the Altar.)

Hiero: (Taking the Cubical Cross from the candidate, Fig. 22) The Cubical Cross is a fitting emblem of the equilibrated forces of the Elements. It is composed of twenty-two squares externally, thus referring to the twenty-two letters which are placed thereon. Twenty-two are the letters of the Eternal Voice in the Vault of Heaven, in the Depth of Earth, in the Abyss of Water, in the All-presence of Fire. Heaven cannot speak their fulness, Earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them through Water; He hath distributeth them through the Planets; He hath assigned them the twelve constellations of the Zodiac. (*Places the Cubical Cross aside.*) The 32nd Path of the Sepher Yetzirah which answereth unto the letter Tau is called the Administrative Intelligence, and it is so called because it directeth and associateth, in all their operations, the seven Planets, even all of them in their own due courses. To it therefore is attributed the due knowledge of the seven Abodes of Assiah, the Material World, which are symbolized in the Apocalypse by the seven Churches. It refers to the Universe as composed of the four Elements; to the Kerubim; to the Qlippoth, and to the Astral Plane. It is the reflection of the Sphere of Saturn. It represents the connecting and binding link between the Material and Formative Worlds, Assiah and Yetzirah, and of necessity passes through the Astral Plane, the Abode of the Elementals, the Qlippoth, and the Shells of the Dead. It is the rending of the Veil of the Tabernacle, whereon the Kerubim and Palm Trees are depicted; it is the passing of the Gate of Eden. (*Leads Zelator to the West of the Altar.*) These ideas are symbolically resumed in the representation of the twenty-first Key of the Tarot, The Universe, before you. Within the oval formed of seventy-two Circles is a female form,

nude, save for a scarf which floats round her. She is crowned with the Lunar Crescent of Isis and holds in each hand a wand. Her legs form a cross. She is the Bride of the Apocalypse, the Qabalistic Queen of the Canticles; the Egyptian Isis of Nature, now shown partly unveiled. The Great Feminine Kerubic Angel, Sandolphon, on the left hand of the Mercy Seat of the Ark. The Wands are the directing forces of the positive and negative currents. The Seven-Pointed Star, a heptagram, alludes to the seven Palaces of Assiah; the crossed legs to the symbol of the four letters of the Name. The surmounting Crescent receives alike the influence of Gedulah and Geburah. She is the synthesis of the 32nd Path, uniting Malkuth to Yesod. The oval of the seventy-two circles is the Schemhamphorash, or the seventy-two-fold Name of the Deity. The twelve larger circles form the Zodiac. At the angles are the four Kerubim, which are the vivified powers of the letters of the Name — Yod He Vau He, operating in the Elements through which you have just symbolically passed in the preceding ceremony. The Fan, Lamp, Cup and Salt represent the four Elements themselves, whose inhabitants are the Sylphs, Salamanders, Undines and Gnomes. Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice. Be thou energetic and strong like the Salamanders, but avoid irritability and ferocity. Be thou flexible and attentive to images like the Undines, but avoid idleness and changeability. Be thou laborious and patient like the Gnomes, but avoid grossness and avarice. So shall thou gradually develop the powers of the Soul and fit thyself to command the Spirits of the Elements. The Altar, as in the preceding degrees, represents the Material Universe, and on its right is the Garden of Eden, symbolized by the Tablet of Hegemon; and on the left is Gehenna, the Abode

of the Shells, symbolized by the Tablet of the Kerux. These Officers will now explain these drawings. (*Hierophant returns to his place and Hegemon leads Zelator to the Eden Tablet, Fig. 23.*)

Heg: The drawing before you shows in part the occult symbolism of the Garden of Eden and the Holy City of the Apocalypse. The outer circle is the enclosing Paradisiacal Wall, guarded by the Kerubim and the Flame, and the seven squares are the seven Mansions thereof, or the seven Spheres, whereon Tetragrammation Elohim planted every tree which is pleasant and good for food, symbolized by the Palm Trees wrought upon the Veil of the Tabernacle and the door of the Holy of Holies in the Temple. But in the midst is the Tree of Life, the Throne of God and of the Lamb. Twelve are the Foundations and twelve are the Gates, shewn by the twelve entrances in the drawing. The four Streams rising from one central Fountain are the Rivers of Eden, referring to the four Elements proceeding from the Omniscient Spirit.

Kerux: (*Leads Zelator to his Tablet, Fig. 28*) The drawing before you represents the seven Infernal Mansions and the Four Seas. The first circle represents the Waters of Tears; the second, the Waters of Creation; the third the Waters of the Ocean and the fourth, the False Sea. In the inner circles are, on the right hand, the seven Earths, which are:

1. Aretz.
2. Adamah.
3. Gia.
4. Neschiah.
5. Tziah.
6. Arega.
7. Thebel or Cheled.

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

1. Sheol.
2. Abaddon.
3. Titahion.
4. Bar Shacheth.
5. Tzelmoth.
6. Shaari Moth.
7. Gehinnon.

Hiero: I have now much pleasure in conferring upon you the title of Lord (or Lady) of the 32nd Path. You will now quit the Temple for a short time and on your return, the ceremony of your reception in the 2 = 9 Grade of Theoreticus will be continued.

Ceremony of 2 = 9 of Theoreticus

(Temple arranged as in Fig. 24.)

Hiero: Frater Kerux, you have my command to instruct the Zelator in the proper alarm and to present him with the necessary admission badge. Honoured Hegemon, guard the portal and admit him on giving the proper alarm. *(Kerux presents Zelator with the diagram of the Caduceus of Hermes and instructs him to give the alarm.)*

Zel: *** **

(Hegemon opens the door and admits them.)

Hiero: *(To Zelator)* Frater (Soror) Pereclinus (Perecline) de Faustis, as in the 1 = 0 Grade there were given the symbolical representations of the Tree of Knowledge of Good and Evil and of the Holy Place, so in the 2 = 9 Grade of Theoreticus, the Sanctum Sanctorum with the Ark and Kerubim is shewn, as well as the Garden of Eden with which it coincides; while in the 32nd Path leading thereunto through which you have just symbolically passed, the Kerubic Guardians were represented and the Palm Trees or Trees of Progression in the Garden of Eden. Honoured Hegemon, conduct the Zelator

to the West and place him thus before the Portal of the 32nd Path by which he has symbolically entered. (*Done. Zelator faces to the East, Kerux returns to his place.*)

Hiereus: By what symbol dost thou enter herein?

Heg: (*For Zelator*) By the peculiar emblem of the Kerux, which is the Caduceus of Hermes. (*Zelator gives it to Hiereux, Fig. 25.*)

Hiereus: The Tree of Life and the Three Mother Letters are the Keys wherewith to unlock the meaning of the Caduceus of Hermes. The upper part of the wand rests on Kether and the Wings stretch out unto Chokmah and Binah, the three Supernal Sephiroth. The lower Seven are embraced by the Serpents whose heads fall upon Chesed and Geburah. They are the twin Serpents of Egypt and the Currents of Astral Light. Furthermore, the Wings and the top of the Wand form the letter Shin, the Symbol of Fire. The heads and upper halves of the Serpents form Aleph, the Symbol of Air, while their tails enclose Mem, The Symbol of Water; The Fire Life above, the Waters of Creation below and the Air Symbol vibrating between them.

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

Hiero: The Symbols before you represent alike the Garden of Eden and the Holy of Holies. Before you stands the Tree of Life, formed of the ten Sephiroth and their connecting Paths. Into its complete symbolism it is impossible here to enter, for it is the Key of all things when rightly understood. Upon each Sephira are written in Hebrew its Name, the Divine Name ruling it and those of the Angels and Archangels attributed thereto. The connecting Paths are twenty-two in number and are distinguished by the twenty-two letters of the Hebrew Alphabet, making with the

Ten Sephiroth themselves the thirty-two Paths of Wisdom of the Sepher Yetzirah. The course of the Hebrew letters as placed on the Paths form, as you see, the Symbol of the Serpent of Wisdom, while the natural succession of the Sephiroth forms the Flaming Sword and the course of the Lightning Flash, as shewn in the drawing below. The Cross within the Triangle, apex downward placed upon the Altar at the base of the Tree of Life, refers to the four Rivers of Paradise; while the angles of the Triangle refer to the Three Sephiroth — Netzach, Hod and Yesod. The two Pillars, right and left of the Tree, are the symbols of Active and Passive, Male and Female, Adam and Eve: they also allude to the Pillars of Fire which guided the Israelites in the Wilderness; the hot and moist natures are further marked by the Red Lamp and the Cup of Water. The Pillars further represent the two Kerubim of the Ark, the right Metatron, Male and the left Sandolphon, Female. Above them ever burn the Lamps of their Spiritual Essence, the Higher Life of which they are partakers in the Eternal Uncreated One.

(Giving sign of 2 = 9.)

Glory be unto Thee, Lord of the Land of Life, for Thy Splendour filleth the Universe. The 2 = 9 Grade of Theoreticus is referred to Yesod, as the 1 = 10 Grade of Zelator is to Malkuth. The Path between them is assigned to the letter Tau, whose Portal you now see in the West and through which you have just symbolically passed. To this Grade, as to those preceding it, certain secret signs and tokens are attributed. They consist of a Sign, Grip or Token, Grand Word, Mystic Number and Pass-word formed therefrom. The Sign is given thus: stand with the feet together and stretch both arms outward and upward, the elbows bent at right angles, the hands bent back, palms upward, as if

supporting a weight. It represents you in the Path of Yesod, supporting the Pillars of Mercy and Severity. It is the classical Atlas, supporting the Universe on his shoulders whom Hercules had 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; it is SHADDAI EL CHAI, which means the Almighty and Living One. The Mystic Number is 45, and from it is formed the Password, 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 Sephira Yesod, the ninth Path of the Sepher Yetzirah is referred. It is called the Pure, or Clear Intelligence and it is so called because it purifieth and maketh clear the Sephiroth and amendeth the forming of their representation, their Unities or Harmonies wherein they combine without division. The distinguishing Badge of this Grade, which you will now be entitled to wear, is the Sash of Zelator with the addition of a white Cross above the Triangle and the numbers 2 and 9 within a circle and square, respectively left and right of its summit, and beneath the Triangle the number 32 between two narrow white lines.

(Hierophant proceeds to the East. Hegemon comes forward and guides Zelator hither.)

Hiero: The Portals facing you are the Paths leading from this Grade. That on the right connects it with the 4 = 7; that on the left with the 3 = 8; while the central one leads to the higher. This Grade is especially referred to the Element of Air, and therefore the Great Watch-Tower or Terrestrial Tablet of the East forms one of its principal Emblems. It is known as the First, or Great Eastern, Quadrangle or Tablet of Air and it is one of the Four Great Tablets delivered to Enoch by

the Great Angel Ave (Fig. 21). From it are drawn the Three Holy Secret Names of God, ORO IBAH AOZPI, which are borne upon the Banners of the East, and numberless Divine and Angelic Names which appertain unto the Element of Air. To the Moon also is this Grade related. The Kamea, or Mystical Square, is formed of 81 squares containing the numbers from 1 to 81, arranged so as to show the same sum each way. The ruling numbers are 9, 81, 369 and 3321. This Tablet (*indicating it, Fig. 34*) shews the Mystical Seals and Names drawn from the Kamea of the Moon. The Seals are formed from lines drawn to certain numbers in the Square. The Name answering to 9 is Hod, meaning Glory. That answering to 81 is Elim, the plural of the Divine Name El. That answering to 369 is Chasmodai, the Spirit of the Moon. The other Names are those of the ruling Intelligence and Spirit of the Moon. On this Tablet (*indicating it, Fig. 35*) are shewn the meaning of the Lunar Symbol when inscribed upon the Tree of Life. Thus, its Crescent in increase represents the side of Mercy; and in its decrease, the side of Severity; while at full, it reflects the Sun of Tiphareth. (*Hierophant resumes his seat. Hegemon conducts Zelator to Hiereus.*)

Hiereus: The Tablet before you shews the Duplicated Form of the Alchemical Sephiroth (Fig. 29). In the first the Metallic Root is in Kether, Lead in Chokmah, Tin in Binah, Gold in Geburah, Iron in Tiphareth, while Netzach and Nod are the places of the Hermaphroditical Brass. Yesod is Mercury and Malkuth the Medicine of the Metals. In the Second, Mercury, Sulphur and Salt are referred to the three highest Sephiroth, the Metals to the seven lower, but in a different order. For in all things, as in Supernal so in Terrestrial, is the Tree of Life to be found, whether it be in Animal, in Vegetable, or in

the Mineral Kingdom.

(Hegemon leads Zelator to his own Tablet in the South, Fig. 30.)

Heg: This Tablet shews you the Geometrical Lineal Figures attributed to the Planets. They are thus referred:

The Number 3 and the Triangle to Saturn

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

Of these the Heptagram and the Octagram can be traced in two modes, the first in each instant being the most consonant with the Nature of the Planet. *(Hegemon resumes his seat. The Kerux comes forward and conducts Zelator to his Tablet in the North, Fig. 32.)*

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

(Kerux conducts Zelator to the foot of the Hierophant's throne.)

Hiero: I now congratulate you upon having attained to the 2 = 9 Grade of Theoreticus and in recognition thereof I confer upon you the Mystic Title of Poraïos (or Poraia) de Rejectis, which means 'Brought from among the Rejected Ones' and I give you the symbol of Ruach, which is the Hebrew name for Air. Frater Kerux * you have my command to declare that the Zelator has been duly

advanced to the 2 = 9 Grade of Theoreticus.

Kerux: In the name of SHADDAI EL CHAI, and by the command of the Very Honoured Hierophant, hear ye all that I proclaim that our Frater (or Soror) X.Y.Z., having made sufficient progress in the study of Occult Sciences, has been duly advanced to the Grade of 2 = 9 of Theoreticus and Lord (or Lady) of the 32nd Path, and that he has received the Mystic Title of Poraïos de Rejectis (or Poraia de Rejectis) and the Symbol of Ruach.

Hiero: Frater (or Soror) X.Y.Z., before you are eligible for advancement to the next higher Grade you must be perfect in the following subjects:

1. The Alchemical Sephiroth.
2. The meaning of the terms Cucurbitt, Alembic, Anathor, Balenium Maria, Sand Bath and the Philosophical Egg.
3. The Classification of the Planets into Beneficent and Malefic.
4. The Nature and Qualities of the Seven Planets.
5. The Orbs of Operation of the Planets and of the Cusps of the Houses.
6. The manner of forming the Twelve Houses of Heaven.
7. The Yetziratic division and arrangement of the Hebrew Alphabet.
8. The Names of Deity attached to the Sephiroth.
9. The Names of the Archangels attached to the Sephiroth.
10. The Meanings of the Table of Shewbread, of the Candlestick and of the Altar of Incense.
11. The Meaning of the terms Intelligence and Spirit, as opposed to each other.
12. The Meaning of the terms Astral, Elemental and Planetary Spirits, Angel and Devil.
13. The Lineal Figures attributed to the Planets.
14. The reference of the Ten Cards of each Suit of the Tarot to the Ten Sephiroth and of the Four

Suits to the Letters of the Name, and to the Four Worlds of the Qabalah.

15. The Meaning of the Four Honours in each Suit.

16. The reference of the Seventeen Squares of which the Cross Fylfot is composed.

17. The reference of the Caduceus to the Three Mother Letters.

18. The Meaning of the Caduceus on the Tree of Life.

19. The Meaning of the Moon in Gedulah and Geburah on the Tree of Life.

20. The Derivation of the Order of the Planets in the Days of the Week, from the Heptagram.

21. The formation of the Flaming Sword on the Tree of Life.

22. The Names and Forms of the Sixteen Figures of Geomancy.

When you are perfect, you must signify the same by letter to the Scribe, as in the preceding Degrees.

Closing

Hiero: * Assist me to close the Temple in the 2 = 9 Grade of Theoreticus. Frater Kerux, see that the Temple is properly guarded. (*Done*)

Kerux: * Very Honoured Hierophant, the Temple is properly guarded.

Hiero: * Let us adore the Lord and King of Air.
(*All face East.*)

(Adoration)

Hiero: Shaddai El Chai, Almighty and Ever-Living, Blessed be Thy Name unto the Countless Ages. Amen. (*All salute. Officers form towards East, as in opening.*)
Let us rehearse the Prayer of the Sylphs, or Air Spirits.*

(Prayer of the Sylphs)

Spirit of Light, Spirit of Wisdom, Whose breath giveth forth and withdraweth the Form of all things; Thou, before Whom the Life of Beings is

but a shadow which changeth and a vapour which passeth; Thou, Who mountest upon the Clouds and Who walkest upon the Wings of the Wind; Thou, Who breathest forth Thy Breath and endless Space is peopled; Thou, Who drawest in Thy breath and all that comest from Thee returneth unto Thee; Ceaseless Movement in Eternal Stability, be Thou eternally Blessed! We praise Thee and we bless Thee in the changing Empire of Created Light, of Shades, of Reflections and of Images, and we aspire without cessation unto Thy Immutable and Imperishable Brilliance. Let the Ray of Thine Intelligence and the warmth of Thy Love penetrate even unto us; then that which is Volatile shall be fixed, and the Shadow shall be a Body, the Spirit of Air shall be a Soul, and the Dream shall be a Thought; and no longer shall we be swept away by the Tempest, but we shall hold the Bridles of the Winged Steeds of Dawn, and we shall direct the course of the Evening Breeze to fly before Thee. O Spirit of Spirits! O Eternal Soul of Souls! O Imperishable Breath of Life! O Creative Sigh! O Mouth which breathest forth and withdraweth the Life of all Beings in the Flux and Eflux of Thine Eternal Word, which is the Divine Ocean of Movement and of Truth. Amen.

(Making with his Sceptre the Banishing Pentagrams in the Air, in front of the Tablet, Fig.21).

Depart ye in peace unto your habitations. May the blessing of YOD, HE VAU HE rest with you and be ye ready to come when ye are called *.

(All return to their places.)

In the Name of Shaddai El Chai, I declare the Temple closed in the 2 = 9 Grade of Theoreticus.

Hiero: *** **

Hiereus: *** **

Heg: *** **

CHAPTER THIRTEEN

THE THIRD INSTRUCTIONS

At this stage the student is shown how to work out correspondences and apply them to the Tree of Life, with the object of bringing all things to a sort of common denominator, using the Qabalah as a diagrammatic symbol. To follow this line of approach it is advisable to learn how to draw a correctly proportioned diagram of the Tree.

For this you will need some white foolscap-size paper, a compass for pencil and pen, a ruler and a drawing-board. Cartridge paper is more suitable than ordinary thin paper. It can be bought in sheets and cut to the correct size (13 in. x 9 in.) with scissors or a sharp knife.

Drawing the Ten Sephiroth

First draw a fine pencil line vertically down the paper at one inch to the right of the centre of the paper. This allows an inch margin on the left for filing. Setting the compass at $2\frac{1}{2}$ in., two points up and two down from the centre of the vertical line are marked. This gives five points equally spaced on the vertical line. Using the top four marks as centres draw in pencil four 'generating' circles. Next in ink and using the six points of intersection of the 'generating' circles, draw six circles $1\frac{1}{4}$ in. diameter (set compass at $\frac{5}{8}$ in.). Four more $1\frac{1}{4}$ in. circles are now drawn using the points marked on the centre line as centres (omit the second mark from the top). You should have four circles on the centre line at irregular spacing, with three others on each side at regular spacing.

You now have a diagram of the ten Sephiroth correctly proportioned and large enough to insert whatever names or signs you wish. To repeat or copy the diagram all you have to do is to prick through on to another sheet of paper at the

centre points of the ten circles. This will transfer the points to a fresh sheet and makes it a simple matter to duplicate the diagram as often as required.

These circles should now be numbered as indicated in the table — Chapter 4, columns 1 and 5. e.g. 1 M(iddle) is No. 1; 2 R(ight) is No. 2; 2 L(eft) is No. 3 and so on. All directions are to be taken as you look at the paper, No. 2 being on your right as you look at it. The importance of this will be pointed out at a later stage.

Drawing the Paths

The next step is to draw in the paths. Draw a fine pencil line from the centre of each Sephiroth to the next as indicated in column 4 of the Paths table. On each side of these connecting lines draw an ink line from the circumference of the circles, but not penetrating them. These lines should be just over $\frac{1}{8}$ in. on each side of the pencil lines, giving a band of just over $\frac{1}{4}$ in. Note that the paths numbered 14, 19 and 27 should be drawn first as the paths behind these are cut at the points of crossing, that is, these three paths are shown in front. Next number these paths neatly (Col. 5) and mark them with the Hebrew names as in Col. 2. You have now completed the diagram of the Tree of Life. The width of the paths should be half the radius of the Sephiroth.

For those of you who find difficulty in lettering neatly, there are sets of stencils available. There are quite a range of styles and sizes — one type known as 'Uno' — and together with special pens and ink can be obtained through any good stationers. Ask for the catalogue before choosing the style and size you require.

Making a Master Pattern

Having become familiar with the method of drawing the correctly proportioned diagram, it will be convenient to have a smaller one to compare groups of signs, thus starting with a vertical line 6 in. high. Divide this into four sections $1\frac{1}{2}$ in. for your generating circles. The radius of the Sephiroth will then be $\frac{3}{4}$ in. Ignore the paths unless specially required. Place

this figure under a thin sheet of celluloid and cut out the circles of the Sephiroth neatly with a sharp-pointed knife. This master pattern will allow you to draw quickly any number of small Trees when required. This size allows four to be placed on a sheet of foolscap size, so as to be able to compare various arrangements of correspondences. A simple example is given in the answer to item 1 below.

1. The Duplicated Form of the Alchemical Sephiroth.

<i>Sephira</i> No.	<i>First Order</i> <i>Medicine of</i> <i>the Metals</i>	<i>Second Order</i> <i>Alchemical</i>	<i>Sephira</i>
1	Metallic Root	Mercury	Kether
2	Lead	Sulphur	Chokmah
3	Tin	Salt	Binah
4	Silver	Silver	Chesed
5	Gold	Gold	Geburah
6	Iron	Iron	Tiphareth
7	Hermaphroditical Brass	Tin	Netzach
8	Hermaphroditical Brass	Copper	Hod
9	Mercury	Lead	Yesod
10	Philosophical Mercury	Philosophical Silver	Malkuth

This exercise was obviously intended to stimulate the candidate into seeking the qualities in common when similar symbols were used to illustrate different degrees of the same factor, a practical application of 'as above, so below'.

2. The following alchemical terms had allusions to their chemical purposes, but were in many instances used in a philosophical sense as well: a cucurbit was a gourd-shaped vessel used for distillation or purification of substances. An alembic was also a vessel of copper or brass used in distilling. Athanor was the philosophical furnace, sometimes including the vase it contained, and its identify was sometimes cloaked under various names, such as sepulchre, triple vessel, green

lion or the house of the chick, the latter when it indicated an incubatory or brooding furnace.

Balnum Maria, or Bain Marie, was said to have been invented by Mary (Maria or Miriam) the sister of Moses, and it consisted of a double vessel set over another kettle which 'doth boil with the heat thereof seething'. It was, and is, a method of controlled heat and the term was applied to a sand bath as well as to a water bath.

The Philosopher's Egg was an oval vessel with a neck capable of being sealed. It was also known as Hermes or the Hermetic Vase. Used as a symbol of creation, it was alleged to contain the four elements.

These few terms are but a short introduction to the study of Alchemy, which from the Order point of view had to be considered from the philosophical angle rather than the chemical.

3. Saturn and Mars are by some considered to be Malefic Planets and others would also include Uranus and Neptune, but no planet is malefic on its own account. Planetary influence is the result of their places in relation to other planets and the houses in which they are placed. Strictly speaking, the Sun and Moon are not planets but are considered as such in astrology for purposes of calculation.

4. The natures of the planets have been indicated by keywords in Chapter 2 and further details can be found in any good book on astrology.

5. The orb of a planet is the exact aspect at which it may operate before it loses its effect. With the Sun and Moon this is about 12° , and with the other planets about 8° . The cusps of the houses are the beginnings of the houses. When a horoscope is set up, the number of the degrees rising would be the cusp of the ascendant.

6. The heavens are represented by a circle divided into twelve equal parts. Starting at the position of nine o'clock, these segments are numbered in an anticlockwise direction. These represent the houses which are named after the principle fixed star groups in each. As the heavens rotate this is related to the map in the direction indicated and thus the

houses correspond to various groups at different times. This alters the meanings and values in relative positions and this too can be influenced by the ruler of the house, whether he is in that house or not.

7. The Yetziratic division of the Hebrew alphabet divides it into three groups as follows:

Three of these letters were termed Mother Letters, namely, Aleph, Mem and Shin, so called from their allusions to Air, Water and Fire. The heavens are produced from Fire, the wind is produced from Air and the earth is produced from Water: the Fire above and the Water below and the Air is an equilibrating law between the two; by them were the fathers brought forth and by them were all things produced. Thus states the Sephir Yetzirah.

Seven letters were termed double, namely, Beth, Gimel, Daleth, Caph, Pe, Resh and Tau. They are so called because they have a soft or hard pronunciation. Therefore they each carry two meanings: contrary to life is death; contrary to peace is misfortune; contrary to wisdom is folly; contrary to wealth is poverty; contrary to beauty is ugliness; contrary to fruitfulness is devastation; and contrary to dominion is slavery. They also had allusions to the dimensions, Height, Depth, East, West, North and South with the Holy Place in the middle, and also to the seven days of the week, the seven planets and any other grouping of seven, which may be relevant (Westcott, 1902).

The remaining twelve letters are known as the simple letters and have reference to sight, hearing, smell, taste, coition, work, movement, wrath, mirth, meditation and sleep. They are respectively He, Vau, Zayin, Cheth, Teth, Yod, Lamed, Nun, Samekh, Ayin, Tzaddi and Qoph. They refer as required to the twelve signs of the Zodiac, the twelve months or any other set of twelve which may be required.

8. and 9. In Order to simplify, these names are tabulated:

<i>No.</i>	<i>Sephira</i>	<i>Deity</i> (<i>Atziluth</i>)	<i>Archangel</i> (<i>Briah</i>)
1	Kether	Eheieh	Metatron

<i>No.</i>	<i>Sephira</i>	<i>Deity</i> <i>(Atziluth)</i>	<i>Archangel</i> <i>(Briah)</i>
2	Chokmah	Yah	Raziel
3	Binah	Yhvh Elohim	Tzaphquiel
4	Chesed	El	Tzadqiel
5	Geburah	Elohim Gibor	Kamael
6	Tiphareth	Yhvh Eloah Vedaath	Raphael
7	Netzach	Yhvh Tzabaoth	Haniel
8	Hod	Elohim Tzabaoth	Michael
9	Yesod	Shaddai El Chai	Gabriel
10	Malkuth	Adonai Ha Aretz	Sandalphon

10. The meanings of the Table of Shewbread, of the Candlestick and of the Altar of Incense were all explained in the Zelator Grade Ritual, in Chapter 10. The Holy Place demonstrated the symbolism of the twenty-two letters of the Hebrew alphabet. The Rose of Creation or the Table of Shewbread indicated the twelve single letters. The Seven-Branched Candlestick gave the allusions to the seven double letters and the Altar of Incense illustrated the Three Mothers.

11. To the Qabalists the soul was divided into three parts.

1. Neschamah, the highest part, answered to the three supernals which represented the higher aspirations or the spiritual factor.

2. Ruach, the middle part, corresponded to the six Sephiroth from Chesed to Yesod inclusively and to the mind and reasoning parts.

3. Nepesh, then, corresponded to the lower parts or the animal instincts. Therefore, the spirit is represented by the higher parts and the intellect is illustrated by the middle.

12. Astral spirits belong to the astral plane or sphere of Yesod. These are false and illusory forms, shells of the dead and phantoms. Elementary spirits are those associated with the elements and are invoked in certain ceremonies. Some are good and some are evil and they convey the nature of their particular element. Planetary spirits are those forms which belong to their respective planets. Angels are pure spirits of unmixed good, whereas devils are bad. The respective

operations are illustrated by the results of White and Black Magic; the former is constructive, whereas the latter is destructive.

13. The lineal figures and their planetary correspondences are as follows:

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

Further details about these are given in the 4 = 7 Grade (Fig. 64).

14. The numbered cards of the Tarot Pack refer to the Sephiroth of the same number. This is for each suit. The suits refer to the Four Letters of the Tetragrammaton and also to the Four Worlds.

Sceptres or Wands	Yod	Atziluth
Cups	He	Briah
Swords	Vau	Yetzirah
Pentacles	He (final)	Assiah

15. The meaning of the Four Honours in each pack represents the Vice-regents of the Great Name in the Qabalistic World to which each suit is referred. They also symbolize Father, Mother, Son, Daughter, Birth, Life, Death and Resurrection.

16. The seventeen squares in the Fylfot Cross are shaped out of a square of twenty-five lesser squares and represent the Sun in the Zodiac with the four Elements (Fig. 14).

17. The Caduceus can be formed by the three Hebrew letters, Shin, Aleph and Mem, with the former at the top (Fig. 25).

18. The Caduceus has another meaning on the Tree of Life. The wings of the upper part expand between Kether, Chokmah and Binah, the Three Supernals. The seven lower Sephiroth are embraced by the twin serpents whose heads rest on Chesed and Geburah (Fig. 25).

19. The Moon in its increase embraces the side of Mercy or Gedulah (Chesed). In its decrease it represents the side of Severity or Geburah. When at the full it is a reflection of the Sun or Tiphareth (Fig. 35).

20. If the figures of the planets are placed around a circle, as in the diagram of the Heptagram of the seven Days, then count by fives or follow the cords of the Heptagram. This will give the days of the week in the correct order (Fig. 18).

21. The Flaming Sword is formed by following the numerical order of the Sephiroth. This natural order simulates the shape of a Sword. It is also known as the Lightning Flash. The Serpent of Wisdom is formed by connecting the Paths in order of number. It unites the Paths but does not touch any of the Sephiroth (Fig. 12).

22. The Geomantic figures consist of a series of groupings of odd and even dots arranged in columns of four. To use these, a series of sixteen lines of dots were made with a pencil and the lines when added form odd or even numbers. This gives a set of four figures which are interpreted from the chart. This, however, is a somewhat complicated system of divination and for those who wish for further information, it will be found in *Equinox*, Vol. 1, No. 2, pp.141, etc. The figures have various correspondences as shown below. When making the dots it should be stressed that full concentration on the quesited is necessary. There are sixteen different arrangements which can be formed. These have no relation to the Yi King, which uses six dots and dashes giving sixty-four combinations instead of only sixteen (Fig. 32).

No.	Sign	Element	Figure	Name	Planet
1	Aries	Fire		Puer	Mars
2	Taurus	Earth		Amisso	Venus
3	Gemini	Air		Albus	Mercury
4	Cancer	Water		Populus	Moon
5	Leo	Fire		Fortuna Major	Sun

<i>No.</i>	<i>Sign</i>	<i>Element</i>	<i>Figure</i>	<i>Name</i>	<i>Planet</i>
6	Virgo	Earth		Conjunctio	Mercury
7	Libra	Air		Puella	Venus
8	Scorpio	Water		Rubeus	Mars
9	Sagittarius	Fire		Acquisitio	Jupiter
10	Capricorn	Earth		Carcer	Saturn
11	Aquarius	Air		Tristitia	Saturn
12	Pisces	Water		Laetitia	Jupiter
13	Cauda Draconis	Fire		Cauda Draconis	Saturn, Mars
14	Caput Draconis	Earth		Caput Draconis	Jupiter, Venus
15	Leo	Fire		Fortuna Minor	Sun
16	Cancer	Water		Via	Moon

CHAPTER FOURTEEN

PRACTICUS RITUAL 3 = 8

Wanted for the 31st Path, Shin (Fig. 36)

1. Solid Triangular Pyramid (Fig. 40).
2. Fire Tablet (Fig. 37).
3. Portals of 31st, 32nd and 29th Paths.
4. 20th Key of Tarot, The Last Judgement.

Wanted for the 30th Path, Resh (Fig. 42)

1. Greek Cross of 13 Squares (Fig. 39).
2. 19th Key of the Tarot, The Star.
3. Cup of Stolistes (Fig. 9).
4. Water Tablet (Fig. 41).
5. Mercury on Tree (Fig. 43).
6. 10 Sephiroth in 7 Palaces (Fig. 45).
7. The Garden of Eden before the Fall (Fig. 46).

Opening

(Temple arranged for the 31st Path of Shin.)

Hiero: * Fratres and Sorores of the Order of the Golden Dawn in the Outer, assist me to open the Temple in the 3 = 8 of Practicus. Honoured Kerux, see that the Temple is properly guarded. *(Done)*

Kerux: * *(Answered by Sentinel.)*

Sentinel: *

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

Hiero: Honoured Hiererus, see that none below the grade of Practicus is present.

Hiererus: Fratres and Sorores, give the sign of Practicus. *(Done)* Very Honoured Hierophant, all present

- have attained the Grade of Practicus. (*Saluting*)
- Hiero:* Honoured Hegemon, to what particular Element is this Grade especially attributed?
- Heg:* To the Element Water.
- Hiero:* Honoured Hiereus, to what Planet does this Grade especially refer?
- Hiereus:* To the Planet Mercury.
- Hiero:* Honoured Hegemon, what Paths are attached to this Grade?
- Heg:* The 31st and 30th Paths of Shin and Resh.
- Hiero:* Honoured Hiereus, to what does the 31st Path refer?
- Hiereus:* To the reflection of the Sphere of Fire.
- Hiero:* Honoured Hegemon, to what does the 30th Path allude?
- Heg:* To the reflection of the Sphere of the Sun.
(*All rise and face East.*)
- Hiero:* Let us adore the King of the Waters. ELOHIM TZABOTH. ELOHIM OF HOSTS! Glory be to the RUACH ELOHIM who moved upon the Face of the Waters of Creation. Amen.
(*All salute. Hierophant goes to the West and stands in front of the Tablet of Water before which is placed a cup of water. He makes the Invoking Circle and Pentagram of Water in the air over the Tablet.*)
- And ELOHIM said, 'Let us make Adam in our own Image, after our likeness and let them have domination over the Fish of the Sea.' In the Name of AL, Strong and Powerful and in the Name ELOHIM TZABOTH, Spirits of the Waters adore your Creator! (*Taking Cup from before Tablet and making therewith the Sign of the Eagle in the air before it.*)
- In the Name of GABRIEL, the Great Archangel of Water, and in the Sign of the Eagle, Spirits of Water adore your Creator!
(*Making Cross with the Cup.*)

In the Name of the Great Western Quadrangle revealed unto Enoch By the Great Angel, AVE, Spirits of Water adore your Creator!

(Holding Cup on high.)

In the Three Great Secret Names of God, borne upon the Banners of the West, EMPEH ARSEL GAIOL, Spirits of the Waters adore your Creator!

In the Name RA-AGIOSEL, Great King of the West, Spirits of Waters adore your Creator!

(Hierophant, replacing Cup, returns to his place. All return to their places.)

In the Name of ELOHIM TZABOTH, I declare this Temple open in the Grade of Practicus.

Hiero: * * * * *

Hiereus: * * * * *

Heg: * * * * *

Ceremony of the 31st Path

Hiero: Fratres and Sorores, our Frater (or Soror). X.Y.Z., having made such progress in the path of Occult Science as has enabled him to pass an examination in the requisite knowledge, is now eligible for advancement to the Grade of Practicus, and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order to advance him in due form.

Honoured Hegemon, superintend the preparation of the Theoreticus and give the customary alarm. *(Hegemon leaves the Temple, pausing before the Hierophant's Throne where he salutes with the Grade Sign. Theoreticus is robed and wearing the Sash of his rank. Hegemon gives him the Solid Triangular Pyramid, Fig. 40, hoodwinks him and leads him to the door.)*

Heg: * * * * *

(Hiereus opens door, admits them and returns to his seat.)

His Throne was like a Fiery Flame and the Wheels as Burning Fire.

(Hegemon conducts the Theoreticus to the West and takes the Pyramid. Theoreticus is faced towards Hiereus, who rises.)

Hiereus: Give me the Sign of the Grade of Theoreticus, the Grip, the Grand Word and the Mystic Title and Symbol you received in that Grade.

Theor: *(Gives the Grip)* The Grand Word is SHADDAI EL CHAI. The Mystic Number is 45 and the Pass Word is MEM HE. The Mystic Title is Poraios de Rejectis. The Symbol is RUACH, being the Hebrew name for Air.

Hiero: Poraios de Rejectis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of this Grade of Practicus 3 = 8, which you have already sworn to maintain respecting those of the preceding Grades?

Theor: I do. *(Theoreticus is placed before the Tablet of Fire by Hegemon.)*

Hiero: Then you will stretch forth your hand in the position of the Saluting Sign of a Neophyte and say 'I swear by the Abyss of the Waters'. *(Done)*

Let the hoodwink be removed. *(Done)*. *Hegemon places the Cup of Water in his hand.*

Sprinkle with your hand a few drops of Water in the West and say: 'Let the powers of Water witness my Pledge.'

(Done. Theoreticus repeats the words. Hegemon replaces Cup.)

Conduct the Theoreticus to the East and place him between the Mystic Pillars. *(Done)*

Before you are the portals of the 31st, Shin, 32nd, Tau and the 29th, Qoph, Paths. Of these, as you already know, the central one leads to the Grade of Theoreticus from that of Zelator. The one on your left hand now open to you is the 31st, which leads from the 1 = 10 of Zelator to the 3 = 8 of

Practicus. Take in your right hand the Pyramid of Flame and follow your Guide, AXIOKERSA, the Kabir, who leads you through the path of Fire.

(Hegemon leads the Theoreticus between the Pillars, past the Hierophant, making the Saluting Sign of Neophyte in passing, circumambulates the hall and halts before the Hierophant's Throne. Hierophant rises as they approach, red lamp in hand.)

AXIEROS, the First Kabir, spake unto Kasmillos, the Candidate, and said: 'I am the apex of the Triangle of Flame, I am the Solar Fire pouring forth its beams upon the lower World, Life-giving, Light-producing.' By what symbol dost thou seek to pass by?

Heg: By the Symbol of the Pyramid of Flame.

Hiero: Hear thou the voice of AXIEROS, the First Kabir: 'The Mind of the Father whirled forth in a re-echoing roar, comprehending by invincible Will ideas omniform, which flying forth from that One Fountain issued. For, from the Father alike were the Will and the End, by which they are connected with the Father, according to alternating Life through varying vehicles.

'But they were divided asunder, being by Intellectual Fire distributed into other Intellectuals. For the King of all, previously placed before the polymorphous World, by which the Universe shines forth decked with ideas all various, of which the Foundation is One and Alone. From this, the others rush forth distributed and separated through the various bodies of the Universe and are borne in swarms through its vast abysses, ever whirling forth in Illimitable Radiation.

'They are the Intellectual conceptions from the Paternal Fountain, partaking abundantly of the brilliance of Fire in the culmination of Unresting Time.

'But the Primary, Self-perfect Fountain of the

Father pours forth Primordial Ideas. These being many ascend flashing into the Shining World and in them are contained the Three Supernals — because it is the Operator — because it is the Giver of the Life-bearing Fire — because it filleth the Life-producing Bosom of Hecate — and it distilleth into the synthesis, the enlivening strength of Fire, endowed with mighty Power.

'The Creator of all, Self-operating, formed the World and there was a certain mass of Fire and all these, self-operating, He produced, so that the Cosmic Body might be conformed completely, that the Cosmos might be manifest and not membraneous.

'He fixed a vast multitude of wandering stars, not by a strain laborious and hurtful, but to uphold them with stability — forcing Fire into Fire.' Thus was the speech of AXIEROS.

(Hegemon leads Theoreticus to Hiereus, who rises holding his red lamp. They halt before him.)

Hiereus: AXIOKERSOS, the second Kabir, spake to Kasmillos, the Candidate, and said: 'I am the left basal angle of the Triangle of Flame. I am the Fire Volcanic and Terrestrial, flashing and flaming through the Abysses of the Earth — Fire-rending — Fire-penetrating — tearing asunder the curtain of matter — Fire-constrained — Fire-tormented — raging and whirling in lurid storm. By what sign dost thou seek to pass by?

Heg: By the symbol of the Pyramid of Flame.

(Hegemon returns to his place, Theoreticus remains standing.)

Hiereus: Hear thou the voice of AXIOKERSOS, the second Kabir: 'For not in matter did the Fire, which is in the Beyond, first enclose His Power in acts, but in mind; for the former of the Fiery Mind is the Mind of Mind, Who first sprang from Mind, clothing the one Fire with the other Fire, binding them

together so that He might mingle the fountainous craters while preserving the brilliance of His own Fire, and thence a Fiery Whirlwind drawing down the brilliance of the flashing Flame, penetrating the Abysses of the Universe; thence downwards all extend their wondrous rays, abundantly animating Light, Fire, Aether and the Universe.

'From Him leap forth all relentless thunders, and the whirlwind-wrapped storm enrolled the Bosom of the All-splendid Strength of Hecate, Father-Begotten, and He who encircleth the brilliance of Fire and the strong Spirit of the poles, all fiery beyond.' Thus was the speech of AXIOKERSOS. (*Hiereus leads Theoreticus to the front of Hegemon, who rises with the red lamp.*)

Heg: AXIOKERSA, the third Kabir, spake to Kasmillos, the Candidate, and said: 'I am the right basal angle of the Triangle of Flame. I am the Fire astral and fluid, winding and coruscating through the Firmament. I am the Life of Beings, the vital heat of existence.' By what symbol dost thou seek to pass by?

Theor: By the symbol of the Pyramid of Flame.
(*Hiereus returns to his place, after placing a seat West of the altar for Theoreticus.*)

Heg: Hear thou the voice of AXIOKERSA, the third Kabir: 'The Father hath withdrawn Himself but hath not shut up His Own Fire in His Intellectual Power. All things are sprung from that one Fire, for all things did the Father of all things perfect and delivered them over to the Second Mind, Whom all races of men call First. The Mind of the Father riding on the subtle girders which glitter with the tracings of inflexible and relentless Fire. 'The Soul being a brilliant Fire, by the Power of the Father, remaineth immortal and is Mistress of Life and filleth up the many recesses of the Bosom of the World, the channels being intermixed

wherein she performeth the works of Incorruptible Fire.' Thus was the speech of AXIOKERSA.

(Hegemon places Theoreticus in a seat in the West facing Hierophant.)

Hiero:

Stoop not down into the darkly splendid World wherein continually lieth a faithless depth and Hades, wrapped in clouds, delighting in unintelligible images, precipitous, winding, a black ever-rolling abyss, ever espousing a body, unluminous, formless and void. Nature persuadeth us that there are pure daemons and that even the evil germs of matter may alike become useful and good, but these are mysteries which are evolved in the profound abyss of the mind. Such a Fire existeth through the rushings of Air or even a Fire formless, whence cometh the image of a voice, or even a flashing Light, abounding, whirling forth, crying aloud. There is also the Vision of the Fire, flashing Courser of Light, or of a child borne aloft on the shoulders of the Celestial Steed, fiery or clothed in gold, or naked and shooting with a bow, shafts of light and standing on the shoulders of a horse.

But if thy meditation prolongeth itself thou shalt unite all these symbols in the form of a LION.

Then when no longer visible to thee is the vault of the Heavens and the Mass of the Earth; when to thee the Stars have lost their light and the lamp of the Moon is veiled; when the Earth abideth not and around thee is the Lightning Flame, then call not before thyself the visible Image of the Soul of Nature, for thou must not behold it ere thy body is purged by the Sacred Rites; since, ever dragging down the Soul and leading it from the Sacred Things, from the confines of Matter, arise the terrible dog-faced demons, never showing their true image to mortal gaze.

So therefore, the priest who governeth the works of Fire must first sprinkle with the lustral water of

the Loud Resounding Sea. Labour thou around the Strophalos of Hecate, when thou shalt see a terrestrial demon approaching. Cry aloud and sacrifice the Stone — MNIZOURIN.

Change not the barbarous Names of Evocation, for they are Divine Names, having in the Sacred Rites a power ineffable. And when, after all the phantoms have 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. Such was the speech of the Kabir.

(Hegemon conducts Theoreticus to the Hierophant, taking the Triangular Pyramid and handing it to him. Fig. 40.)

The solid Triangular Pyramid is an appropriate hieroglyph of Fire. It is formed of four triangles, three visible and one concealed, which latter is the synthesis of the rest. The three visible triangles represent Fire, Solar, Volcanic and Astral, while the fourth represents latent heat. The three words AUD, AUB and AUR refer to the three conditions of heat; AUD — active; AUB — passive; AUR — the equilibrated; while ASCH is the name of Fire.

(Puts Pyramid aside.)

The 31st Path of the Sepher Yetzirah which answereth to the letter SHIN is called the Perpetual Intelligence, and it is so called because it regulateth the motions of the Sun and Moon in their proper order, each in an orbit convenient to it. It is, therefore, the reflection of the Sphere of Fire; and the path connecting the material universe, as depicted in Malkuth, with the Pillars of Severity and the side of Geburah through the Sephirah Hod. *(Hegemon steps back, Hierophant descends from the dais, indicating to Theoreticus to follow him, leads him to the West of the Altar. Hegemon follows and stands on the South side with the Hierophant on the North.)*

Before you on the Altar is the 20th Key of the Tarot, The Last Judgement, which symbolically represents these ideas. To the uninitiated it apparently represents the Last Judgement with an angel blowing a trumpet and the dead rising from their tombs, but its meaning is far more occult than this, for it is the glyph of the powers of Fire. The Angel encircled by the rainbow, whence leap coruscations of Fire and crowned with the Sun, represents Michael, the Great Archangel, the Ruler of Solar Fire.

The serpents which leap in the rainbow are symbols of the fiery Seraphim. The trumpet represents the influence of the Spirit upon Binah, and the banner with the cross refers to the four rivers of paradise and the four letters of the Holy Name. Michael is also Axerios, the first of the Samothracian Kabiri, as well as Zeus and Osiris.

The left-hand figure below, rising from the Earth, is Samael, the Ruler of Volcanic Fire. He is also Axiokersos, the second Kabir, and also Pluto and Typhon.

The right-hand figure below is Anael, the Ruler of Astral Light. She is also Axiokersa, the third Kabir, Ceres and Persephone, Isis and Nephthys. She, therefore, is represented in duplicated form and rising from the waters. Around these figures dart flashes of lightning.

These three principal figures form the Fire Triangle and further represent Fire operating in the other three Elements of Earth, Air, and Water.

The central lower figure with his back turned and his arms in the sign of $2 = 9$ is Erd, the Ruler of Latent Heat. He is rising from the Earth as if to receive the properties of the other three. He is also Kasmillos, The Candidate in the Samothracian Mysteries, and the Horus of Egypt. He rises from the rock-hewn cubical tomb and also alludes to the

candidate, who traverses the Path of Fire. The three lower figures represent the Hebrew letter Shin, to which Fire is especially referred. The seven Hebrew yods allude to the Sephiroth operating in each of the planets and to the Schemhamphoresch. (*Hierophant returns to his throne. Hegemon comes to the North of the Altar.*)

I have much pleasure in conferring on you the title of Lord of the 31st Path. You will now quit the Temple for a short time and on your return the ceremony of your passage of the 30th Path will take place. (*Theoreticus is led out by Hegemon, both making the Neophyte sign on passing Hierophant.*)

Ceremony of the 30th Path

(*Temple arranged for the 30th Path of Resh. Fig. 42.*)

Hiero: Honoured Hegemon, you have my commands to present Theoreticus with the necessary admission badge and admit him.

(*Hegemon goes to the East, where he salutes in the 3 = 8. He then admits Theoreticus, having given him the Greek Cross of Thirteen Squares.*)

Heg: Behold He hath placed His Tabernacle in the Sun. (*He leads Theoreticus to the North East and places him facing the pillars.*)

Hiero: Frater Poraïos de Rejectis, before you in the East lie the Portals of the 30th, 25th and 28th Paths leading from the 2 = 9 Grade of Theoreticus to those grades which are beyond. Of these the only one now open to you is the 30th, which leads to the 3 = 8 Grade of Practicus. Take in your right hand the Solar Greek Cross and follow your guide through the pathway of the Sun.

Heg: Before the whirlings of Intellectual Fire all things are subservient through the Will of the Father of All.

(Hegemon leads Theoreticus between the pillars and halts in front of Hierophant, who rises, red lamp in hand.)

Hiero: Axieros, the First Kabir, spake unto Kasmillos, the Candidate, and said: 'I am the Sun in greatest elevation, bringing upon Earth the ripening heat, fructifying all things, urging forward the growth of all vegetable nature, Life-giving, Light-producing, crowning summer with golden harvest and filling the lap of plenteous autumn with the purple vintage of the vine.' Thus was the speech of Axieros.

(Hegemon leads Theoreticus to the seat of Hiereus who rises with the red lamp.)

Hiereus: Axiokersos, the Second Kabir, spake unto Kasmillos, the Candidate, and said: 'I am the Sun in greatest depression beneath the Equator when cold is greatest and heat is least, withdrawing his light in darkening winter, the dweller in mist and storm.' Thus was the speech of Axiokersos.

(Hegemon leads Theoreticus to his own seat and taking the red lamp says:)

Heg: Axiokersa, the Third Kabir, spake to Kasmillos, the Candidate, and said: 'I am the Sun in Equinox, initiating Summer or heralding Winter, mild and genial in operation, giving forth or withdrawing the vital heat of Life.' Thus was the speech of Axiokersa.

(Hiereus places a seat West of the Altar, on which Theoreticus is seated.)

Hiero: 'The Father of all congregated the Seven Firmaments of the Cosmos, circumscribing the Heavens with convex form. He constituted a septenary of wandering existences, suspending their disorder in well-disposed zones. He made them six in number and for the seventh He cast into the midst thereof the Fire of the Sun, into that centre from which all lines are equal, that the swift Sun may come

around that centre eagerly urging itself towards that centre of resounding light. As rays of light His locks flow forth, stretching to the confines of space and of the solar circles and of the lunar flashings and of ariel recesses, the melody of the aether and of the Sun and of the passages of the Moon and of Air.

'The wholeness of the Sun is in the supermundane orders, for therein a solar world and endless light subsist. The Sun more true measureth all things by time, for He is the Time of Time and His disc is in the starless above the ineratic sphere, and He is the centre of the triple world. The Sun is Fire and the dispenser of Fire. He is also the channel for the Higher Fire.

'O Aether, Sun and Spirit of the Moon, ye are the Leaders of Air. And the Great Goddess bringeth forth the vast Sun and the brilliant Moon and the wide Air, and the Lunar Course and the Solar Pole. She collecteth it, receiving the melody of the Aether and of the Sun and of the Moon and whatever is contained in Air.

'Unwearied doth Nature rule over the Worlds and Works, so that the period of all things may be accomplished. And above the shoulders of the Great Goddess is Nature in Her vastness exalted.' Thus was the speech of Axiokersa.

(Hegemon conducts Theoreticus to Hierophant, to whom he hands the Solar Greek Cross, Fig. 39.)

The Solar Greek Cross is formed of thirteen squares which fitly refer to the Sun's motion through the Zodiac, these signs being further arranged in the arms of the Cross according to the Four Elements with the Sun in the centre and representing that luminary as the centre of the whole, the 30th Path of the Sepher Yetzirah, which answereth to the letter Resh is called the Collecting Intelligence, and it is so called because

from it the astrologers deduced the judgement of the stars, and of the celestial signs, and the perfections of their science according to the rules of their revolutions. It is therefore the Reflection of the Sphere of the Sun and the Path connecting Yesod with Hod, Foundation with Splendour.

(Hierophant rises, Hegemon and Theoreticus step back and follow him to the Altar where he places Theoreticus in the West, Hierophant in the North and Hegemon in the South.)

Before you upon the Altar is the 19th Key of the Tarot, The Star, which symbolically portrays these ideas. The Sun has twelve principal rays which represent the Twelve Signs of the Zodiac. They are alternately salient and waved to symbolize the alternation of the masculine and feminine natures. These are again subdivided into the thirty-six Decanates or sets of ten degrees in the Zodiac, and these again into seventy-two, typifying the seventy-two quinarys or sets of five and the seventy-two-fold name Schemhampforesch. Thus the Sun embraces the whole of creation in its rays. The seven Hebrew Yods on each side, falling through the air, refer to the solar influence descending. The wall is the circle of the Zodiac and the stones are its various degrees and divisions. The two children standing respectively on Water and Earth represent the generating influence of both, brought into action by the rays of the Sun. They are the two inferior and passive elements, as the Sun and Air above them are the superior and active elements of Fire and Air. Furthermore, these two children resemble the sign Gemini, which unites the Earthy Sign, Taurus, with the Watery Sign, Cancer, and this sign was referred to Apollo and the Sun by the Greeks and Romans.

(Hierophant returns to his throne. Hegemon goes to the North by Theoreticus, who remains in the

West.)

I have much pleasure in conferring upon you the title of Lord of the Thirtieth Path. You will now quit the Temple for a short time and on your return the ceremony of your reception into the Grade of 3 = 8 will take place.

Admission

(Temple in Hod, Fig. 47.)

Hiero: Honoured Hegemon, instruct the Theoreticus in the proper alarm. Present him with the necessary admission badge and admit him.

(Hegemon takes the Cup of Stolistes and brings Theoreticus to the entrance, where he instructs him to knock.)

Theor: * * * * *

Hiero: Place the Theoreticus before the Portal of the 31st Path, by which he has symbolically entered this Grade from the 1 = 10 of Zelator. *(Done)*

Place the Theoreticus now before the Portal of the 30th Path, by which he has symbolically entered this Grade from the 2 = 9 of Theoreticus. *(Done)*

Hiereus: By what symbol dost thou enter herein?

Heg: By the peculiar emblem of Stolistes, the Cup of Water.

Hiereus: The Cup of Stolistes partakes in part of the symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life it embraces nine of the Sephiroth, exclusive of Kether, Yesod and Malkuth form the triangle below; the former the apex, the latter the base. Like Caduceus, it further represents the three Elements of Water, Air and Fire. The Crescent is the Water which is above the Firmament, the Circle is the Firmament and the Triangle is the Consuming Fire below, which is opposed to the Celestial Fire symbolized by the upper part of the Caduceus.

(Hiereus puts admission badge aside. Hegemon

leads Theoreticus to Hierophant, whose chair has been moved back to the West. Another chair is placed in the West, facing East, ready for Theoreticus at closing. Hiereus and Hegemon stand on either side of Altar, facing it.)

Before you is represented the symbolism of the Garden of Eden (Fig. 46). At the summit is the supernal Eden, containing the three Supernal Sephiroth, summed up and contained in AIMA ELOHIM, the Mother Supernal, the woman of the twelfth chapter of the Apocalypse, crowned with the Sun and with the Moon under her feet, and upon her head the Crown of Twelve Stars, Kether. Whereas the name, YOD HE VAU HE, is joined to the name ELOHIM, when it is said TETRAGRAMMATON ELOHIM planted a garden eastward in Eden, so this represents the power of the Father joined thereto in glory from the face of the Ancient of Days. And in the garden was the Tree of Knowledge of Good and Evil, which latter is from Malkuth, which is the lowest of the Sephiroth and the Kingdom of Shells, which latter is represented by the Great Red Dragon coiled beneath, having seven heads, the seven infernal palaces and ten horns, the ten averse Sephiroth of evil, contained in the seven palaces.

And a river, Naher, went forth from out of Eden, namely from the Supernal Triad, to water the garden, the rest of the Sephiroth, and from thence it was divided into Four Heads in Daath, whence it is said: 'In Daath the depths are broken up and the clouds drop down dew.' The first head is Pison, which flows into Geburah (whence there is Gold). It is the River of Fire. The second head is Gihon, the River of Waters, flowing into Chesed. The third is Hiddekel, the River of Air, flowing into Tiphareth, and the fourth, which receiveth the virtues of the other three, is Phrath, or Euphrates, which

floweth down upon Earth. This river going forth out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal, proceeding out of the Throne of God and the Lamb, on either side of which was the Tree of Life, bearing twelve manner of fruits. And thus do the rivers of Eden form a Cross and on that Cross the Great Adam, the son who was to rule the nations with a rod of iron, is extended from Tiphareth and his arms stretch out to Gedulah and Geburah, and in Malkuth is Eve, Mother of all, the completion of all, and above the Universe she supporteth with her hands the Eternal Pillars of the Sephiroth. As it was said in the 30th Path: 'And above the shoulders of that great Goddess is Nature in her vastness exalted.'

The 3 = 8 Grade of Practicus is referred to the Sephiroth, Hod, and 30th and 31st Paths, those of Resh and Shin, are bound thereto. The Sign of the Grade is given thus: With the hands together, raise the arms till the elbows are level with the shoulders. With the thumbs and forefingers make a triangle on your breast, thus, (*done*) a triangle, apex downward. This represents the Element Water to which this Grade is attributed.

The Grip or Token is the general grip of the First Order. The Grand Word is a name of ten letters, ELOHIM TSABAOTH, which means Lord of Hosts. The Mystic Number is 36 and from it is formed the Password of this Grade, which is ELOAH, one of the Divine Names. It should be lettered separately when given, thus: Aleph, Lamed, He. Unto this Grade and unto the Sephiroth Hod, the 8th Path of the Sephier Yetzirah is referred. It is called the absolute or perfect Path, because it is the means of the Primordial, which hath no root to which it may be established, except in the penetralia of that Gedulah (Magnificence) which emanate from the

subsisting properties thereof. The distinguishing badge of this Grade, which you are now entitled to wear, is the sash of the Theoreticus with the addition of a purple cross above the white cross and the numbers 3 and 8 respectively within a circle and square, left and right of its summit, and below the numbers 30 and 31 in purple between the two narrow purple lines.

This Grade is especially referred to the Element of Water and therefor the Great Watch-Tower or Tablet of the West forms one of its principal emblems. (Fig. 41)

(Hierophant and Theoreticus turn towards it.)

It is known as the Second or Great Western Quadrangle or Tablet of Water and is one of the four great Tablets delivered unto Enoch by the great Angel, AVE, and from it are drawn the three Holy Secret Names of God, EMPEH ARSEL GAIOL, which are borne upon the Banner of the West, and the numberless divine and angelic names which appertain unto the Element of Water.

(Turning to the Altar, Hierophant indicates the Cross and Triangle.)

The Cross above the Triangle represents the power of the Spirit of Life rising above the Triangle of the Waters and reflecting the Triune therein, as further marked by the lamps at the angles, while the Cup of Water placed at the junction of the Cross and Triangle represent the Mother Letter, Mem.

(Hierophant returns to the East. Hegemon seats Theoreticus in the seat prepared for him in the West. He then comes round the Altar and removes the diagram stand, placing it in the South-West, and returns to his place.)

The portals in the East and South-East are those of the Paths which conduct to the higher grades, while that in the South leads to the 4 = 7 of Philosophus, the Highest Grade in the First Order.

This Grade of Practicus is especially referred to the Planet Mercury, whose Kamea, or Mystical Square, together with the seals and names formed from it, is shown in the East (Fig. 48). The Symbol of Mercury, when inscribed on the Tree of Life, is also shown (Fig. 43). It embraces all but Kether. The horns spring from Daath, which is not properly a Sephira, but rather the conjunction of Chokmah and Binah.

I now congratulate you on having passed through the Ceremony of 3 = 8 of Practicus and in recognition thereof I confer upon you the Mystic Title of Monocris de Astris, which means 'Unicorn from the Stars', and I give you the Symbol of Maim, which is the Hebrew name for Water.

In the name of Elohim Tzabaoth, I now proclaim that you have been duly advanced to the Grade of 3 = 8 of Practicus and that you are Lord of the 30th and 31st Paths.

Closing

Hiero: * Assist me to close the Temple in the 3 = 8 Grade of Practicus.

(All rise.)

Honoured Hegemon, see that the Temple is properly guarded. *(Done)*

Heg: Very Honoured Hierophant, the Temple is properly guarded.

Hiero: Let us adore the Lord and King of Water.

* *(All face East.)*

Let ELOHIM TZABAOTH be praised unto the countless ages of time. Amen!

(Hegemon removes the seat of Practicus to the North and leads him to the East of the Altar, where he stands facing West. Hierophant goes to the West before the Tablet of Water. All face West.)

* Let us rehearse the Prayer of the Undines or

Water Spirits. Terrible King of the Sea, Thou who holdest the keys of the cataracts of Heaven, and who encloseth the subterranean Waters in the cavernous hollows of the Earth, King of the Deluge and of the rains of Spring. Thou who openest the sources of the rivers and of the fountains; Thou who commandest moisture which is, as it were, the Blood of the Earth, to become the sap of the plants. We adore Thee and we invoke Thee. Speak Thou unto us, Thy mobile and changeful creatures, in the Great Tempests and we shall tremble before Thee. Speak to us also in the murmur of the limpid Waters and we shall desire Thy love. O Vastness! Wherein all the rivers of Being seek to loose themselves, which renew themselves in Thee! O Thou Ocean of Infinite Perfection! O Height which reflecteth Thyself in the Depth! O Depth which exaltest into the Height! Lead us into the true life, through intelligence, through Love. Lead us unto immortality through sacrifice, that we may be found worthy to offer one day unto Thee, the Water, the Blood and the Tears for the remission of sins. Amen!

(Hierophant makes with his sceptre the banishing pentagram of Water and circle in the air before the Tablet.)

Depart ye in peace unto your habitations. May the Blessing of ELOHIM TZABAOTH be upon you. Be there peace between us and you, and be ye ready to come when ye are called.

(All return to their places, Practicus being directed to the West of the Altar, facing East.)

Hiero: * * * * *

Hiereus: * * * * *

Heg: * * * * *

(Hegemon leads out the new Practicus, giving the Neophyte Sign as they pass Hierophant.)

CHAPTER FIFTEEN

PHILOSOPHUS RITUAL 4 = 7

29th Path (Fig. 50):

Portals for 29th, 28th and 27th Paths

Fire Tablet (Fig. 37).

Calvary Cross of 12 squares (Fig. 54).

18th Key, the Moon.

Serpent of Brass (Fig. 55).

Qabalah of 9 Chambers (Fig. 56).

Tarot on the Tree of Life (Fig. 57).

Tablet of Three Columns (Fig. 58).

Tablet of Talismanic Forms (Fig. 59).

28th Path (Fig. 51):

Solid Pyramid of the Elements (Fig. 60)

17th Key, the Star.

Holy Names in 4 Worlds (Fig. 61).

Yetziratic attributions (Fig. 62).

Attributions of the Polygrams (Fig. 63).

Modes of lineal figures (Fig. 64).

Tablet of 10 numbers (Fig. 65).

Geomantic figures on the Tree of Life (Fig. 66)

27th Path (Fig. 52):

Calvary Cross of 10 squares (Fig. 67)

16th Key, the Tower.

Alchemical Salt (Fig. 68).

Alchemical Sulphur (Fig. 69).

Reflected Triangles (Fig. 70).

10 Sephiroth in 7 Palaces (Fig. 45).

7 Palaces of the Qlipboth.

- 4 = 7 Grade of Philosophus (Fig. 53):
 Calvary Cross of 6 squares (Fig. 71).
 Eden after the Fall (Fig. 72).
 Mystical Square of 49 (Fig. 73).
 Venus on Tree.
 Sephiroth in 4 Worlds (Fig. 44).

Opening

(Temple arranged for the 29th Path, Fig. 50. Members assembled and clothed.)

- Hiero:* * Honoured Fratres and Sorores, assist me to open the Temple in the 4 = 7 Grade of Philosophus. Honoured Hegemon, see that the Temple is properly guarded. *(Done)*
- Heg:* Very Honoured Hierophant, the Temple is properly guarded.
- Hiero:* Honoured Hiereus, see that none below the Grade of Philosophus are present.
- Hiereus:* Honoured Fratres and Sorores, give the Sign of 4 = 7. *(Done)* Very Honoured Hierophant, all present have attained the Grade of Philosophus. *(Salutes)*
- Hiero:* Honoured Hegemon, to what particular Element is this Grade attributed?
- Heg:* To the Element Fire.
- Hiero:* Honoured Hiereus, to what Planet does this Grade especially refer?
- Hiereus:* To the planet Venus.
- Hiero:* Honoured Hegemon, what Paths are attributed to this Grade?
- Heg:* The 29th, 28th and 27th Paths of Qoph, Tzaddi and Pe.
- Hiero:* Honoured Hiereus, to what does the 29th Path allude?
- Hiereus:* To the reflection of the Sphere of Pisces.
- Hiero:* Honoured Hegemon, to what does the 28th Path allude?
- Heg:* To the reflection of the Sphere of Aquarius.

Hiero: Honoured Hiereus, to what does the 27th Path allude?

Hiereus: To the reflection of the Sphere of Mars.

Hiero: * (*All rise and face East.*) Let us adore the Lord and King of Fire.

(Adoration)

Tetragrammaton Tzabaoth, Blessed be Thou. 'The Leader of Armies' is Thy Name. Amen!

(All salute. Hierophant quits his throne and proceeds to the South. All face South. Standing before the Tablet of Fire, Hierophant makes with his sceptre the invoking circle and pentagram of Fire before it in the Air.)

Hiero: * And Elohim said: 'Let us make Adam in our image, after our likeness and let them have dominion in the name of ELOHIM, mighty and ruling, and in the name of TETRAGRAMMATON TZABAOth. Spirits of Fire, adore your Creator.' *(Taking the incense from before the Tablet and making the sign of Leo in the Air before it.)*

In the Name of Michael, the Great Archangel of Fire and in the Sign of the Lion, Spirits of Fire, adore your Creator.

(Making with the incense the Cross.)

In the Name and Letters of the Great Southern Quadrangle revealed unto Enoch by the Angel, AVE, Spirits of Fire, adore your Creator.

(Holds incense on high.)

In the Three Great Secret Names of God, Oip, Teaa, Pedoce, borne upon the Banners of the South, Spirits of Fire, adore your Creator. In the name of YOD HE VAU HE TZABAOth, I declare this Temple open in the 4 = 7 Grade of Philosophus.

Hiero: *** ** * *

Hiereus: *** ** * *

Heg: *** ** * *

Ceremony of Advancement
Ritual of the 29th Path of Qoph
(Temple arranged in the 29th Path of Qoph and in darkness.)

- Hiero:* * Fratres and Sorores, our Frater X.Y.Z., having made such progress in the paths of occult science as has enabled him to pass the examination in the requisite knowledge, and further, having been a member of the 3 = 8 Grade of Practicus for a period of more than three months, is now eligible for advancement to the Grade of Philosophus and has duly received a dispensation from the Greatly Honoured Chiefs of the Second Order to advance him in due form. Honoured Hegemon, superintend the preparation of the Practicus and give the customary alarm.
(Hegemon salutes Hierophant and quits the Temple, prepares the Practicus with the sash of 3 = 8 Grade, hoodwinked and with the Calvary Cross of 12 squares in right hand (Fig. 54), gives the alarm.)
- Heg:* *** ** * And the Ruach Elohim moved upon the face of the Waters.
(Hiereus opens the door, admits them and returns to his place. Hegemon conducts the Practicus to the South in front of the Tablet of Fire, faces him to the East and takes the Calvary Cross away from him.)
- Hiero:* Give to the Hegemon the Sign, Grip or Token, Grand Word, Mystic Number and Password of the 3 = 8 Grade of Practicus. Give me also the Mystic Title and Symbol which you received in that Grade. *(Done)*
- Prac:* Elohim Tzabaoth, 36, Aleph Lamed, Monocris de Astris, Maim.
(Hegemon faces the Practicus to the Tablet of Fire.)
- Hiero:* Frater X.Y.Z., do you solemnly pledge yourself to

maintain the same strict secrecy regarding the mysteries of the 29th, 28th and 27th Paths and of the 4 = 7 of Philosophus, which you have already sworn to maintain respecting those of the preceding Grades?

Prac: I do.

Hiero: Then you will stretch forth your arms above your head to their full limit, and say: 'I swear by the Torrent of Fire.' (*Done, the Practicus repeating the Words.*)

Let the hoodwink be removed.

(*Done, whereupon the Practicus discovers that the Temple is darkened. Hegemon places in his hand the incense from before the Fire Tablet.*)

Wave the incense before the Tablet of Fire and say: 'Let the Powers of Fire witness my pledge.'

(*Done. Hegemon replaces the incense.*)

Conduct the Practicus to the East and place him before the Mystic 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 on the right hand leading from the Grade of Zelator to the 4 = 7 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 the hall once with Practicus, having previously given him the Calvary Cross to bear. Hierophant, as they approach, rises with red lamp in hand. Hegemon and Practicus halt before him.*)

The priest with the mask of Osiris spake and said: 'I am Water, stagnant, silent and still, reflecting all, concealing all. I am the past and I am the Inundation. He who rises from the Great Waters is my Name. Hail unto ye, dwellers in the Land of Night, for the rending of the darkness is near.'

(Hegemon leads the Practicus round to the seat of the Hiereus, who rises as they approach, with red lamp in hand. They 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 Waters. None is so strong that he can withstand the Great Waters, the vastness of their terrors, 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 Terror is my name. Hail unto the mighty Powers of Nature and the chiefs of the whirling storm.'

(Hegemon leads Practicus round to his own seat and taking red lamp addresses Practicus.)

Heg: The priestess with the mask of Isis spake and said: 'The Traveller through the Gates of Anubis is my Name. I am the Water, pure and limpid, ever flowing on towards the Sea. I am the ever passing present, which stands in the place of the past. I am the fertilized land. Hail unto the dwellers of the wings of the morning.'

(Hegemon replaces lamp, seats Practicus West of and close to Altar, facing Hierophant and returns to his place.)

Hiero: I arise in the place of the gathering of the Waters, through the rolled-back clouds of night. From the Father of Waters went forth the Spirit rending asunder the veils of darkness and there was but a vastness of silence and of depth in the place of the gathering of the Waters. Terrible was that silence of an uncreated world, immeasurable the depth of that abyss. And the countenances of darkness half formed arose. They abode not, they hasteth away and in the vastness of vacancy the Spirit moved and the Light-bearers existed for a space. I have said: 'Darkness of Darkness, are not the countenances of Darkness fallen with the Kings? Do the

Sons of the Night of Time last for ever? And have they not passed away? Before all things are the Waters, and the Darkness, and the Gates of the Land of Night and the chaos cries aloud for the unity of forms, and the Face of the Eternal arose. Before the Glory of that Countenance, the Night rolled back and the Darkness hasteth away. In the Waters beneath was that Face, reflected in the formless abyss of the void. From those Eyes darted rays of terrible splendour which crossed with the currents reflected. That Brow and those Eyes formed the Triangle of the Heavens and the measureless Waters were formed from their reflection. Thus was formed the Eternal Hexad and the Number of the drawing creation.'

(Hegemon turns up the lights and then conducts the Practicus to the foot of the Hierophant's throne, handing him the Calvary Cross of 12 Squares.)

Hiero:

The Calvary Cross of 12 Squares fitly represents the Zodiac, which embraces the Waters of Nu, as the Egyptians called the Heavens; the Waters which are above the firmament. It also alludes to the Eternal River of Eden, divided into four heads, which find their co-relatives in the four triplicities of the Zodiac. *(Places the Cross aside.)* The 29th Path of the Sepher Yetzirah, which answereth unto the Letter Qoph, is called the corporeal Intelligence and is so called because it formeth every body which is formed beneath the whole order of the world and the increment of them. It is therefore the reflection of the Sphere of the Watery Sign, Pisces, and the Path connecting the material universe as depicted in Malkuth with the Pillar of Mercy and the side of Chesed, through the Sefhira Netzach and through it the Waters of Chesed flow down.

(Hierophant, Hegemon and Practicus come to the

West of the Altar.)

Hiero: Before you upon the Altar is the 18th Key of the Tarot, the Moon, which symbolically resumes these various ideas. It represents the Moon, with four Hebrew Yods like drops of dew falling, two dogs, two towers, a winding path leading to the horizon, and in the foreground, water with a crayfish crawling through it towards the land. The Moon is in its increase, in the side of Gedulah, and from it proceed sixteen principal and sixteen secondary rays, which together make thirty-two, the number of the paths of Yetzirah. She is the Moon at the feet of the woman of the Revelation, ruling equally over the cold and moist natures, and the passive elements of Earth and Water. The four Hebrew Yods refer to the 4 Letters of the Holy Name, reconstituting the destroyed world from the Waters.

It is to be noted that the symbol of the Sign, Pisces, is formed of the two lunar crescents of Gedulah and Geburah, bound together, and this shows the lunar nature of the Sign.

The dogs are the jackals of the Egyptian Anubis, guarding the Gates of the East and of the West, shown by the two Towers, between which lies the path of all heavenly bodies, ever rising in the East, and setting in the West. The crayfish is the Sign, Cancer, and was anciently the Scarabeus, or Kephra, the emblem of the Sun below the horizon, as he ever is when the Moon is increasing above, also when the Sun is in the Sign, Pisces; the Moon will be well in her increase in Cancer, as shown by the Crayfish emblem.

(Hierophant leads Practicus to the Tablet of the Serpent of Brass in the East, Fig. 55.)

This is the Serpent, Nehushtan, which Moses made when the Children of Israel were bitten by the serpents of Fire in the wilderness. It is the serpent

of the Paths of the Tree and He set it on a pole; that is He twined it round the Middle Pillar of the Sephiroth. And the word used in the passage in *Numbers* for fiery serpents is the same as the name of the Angels of Geburah, the same spelling, the same pointing, Seraphim; round the Middle Pillar of the Sephiroth because that is the reconciler between the Fires of Geburah or Severity and the Waters of Chesed or Mercy; and hence it is said in the New Testament that it is a sign of Christ, the Reconciler; and the Serpent of Brass, the metal of Venus, whose Sphere is called Nogah or External Splendour, as shown further in the alchemical Symbol of the Planet Venus, wherein the circle of the Sun is exalted above the Cross of Corrosion, and therefore it is said in the Zohar that alone of the shells is the Serpent Nogah formed in holiness and he is called the Bilaux of Justice. Why then is he called the External or False Splendour? Because he indeed uniteth the Paths but comprehendeth not the Sephiroth. Nevertheless he is also the Celestial Serpent of Wisdom, but the Serpent of Temptation is the Serpent of the Tree of Knowledge of Good and Evil and not that of the Tree of Life.

(Hierophant resumes his seat and Hegemon leads Practicus to Hiereus.)

Hiereus: *(Indicating the Tablet of Nine Chambers, Fig. 56.)* This is the so-called Qabalah of the Nine Chambers. In it the letters are classed together according to the similarity of their numbers; thus, in the one chamber you will see Gimel, Lamed and Shin, classed together, whose numbers are similar — 3, 30, 300, and so on. The uppermost is the more usual form of the diagram. In the lower the chambers are arranged according to the Sephiroth. This Tablet *(indicating it, Fig. 57)* represents the method of forming the Tree of Life in the Tarot.

The Aces are placed in the Throne of Kether, the remaining small cards of the suit desired are then placed on their respective Sephiroth, 2 on Chokmah, 3 on Binah, and so on. The 22 Trumps are then arranged on the letters of the Paths between them. The King and Queen of the suit are placed beside Chokmah and Binah respectively; the Knight beside Tiphareth and the Knave beside Malkuth, thus representing the attributions of the Sephiroth to the Four Letters of the Holy Name, in the World in which they operate.

(Hegemon leads Practicus to the Tablet of Three Columns in the South. Fig. 58.)

Heg: The Tablet before you represents the formation of the Hexagram of Tiphareth from the Pillars on each side; in Chesed is the Water and in Geburah is the Fire; and in Tiphareth is the uniting and reconciliation of both Triangles in the Hexagram; as Aleph forms the reconciliation between Pe and Shin, so thus stands the reconciling pillar between the pillars of Fire and Cloud; the Jakin and Boaz of King Solomon's Temple.

(Hegemon leads Practicus to the Tablet of Talismanic Forms (Fig. 59) in the North.)

The mode of using the Talismanic Forms, drawn from the Geomantic Figures, is to take those formed by the figures under the planet required, and place them at the opposite ends of a wheel of 8 radii, as shown. A versicle suitable to the matter is then written within the double circle.

Hiero: I have much pleasure in now conferring upon you the Title of Lord of the 29th Path of Qoph. You will now quit the Temple for a short while and on your return the ceremony of your passage of the 28th Path of Tzaddi will take place.

The Ritual of the 28th Path of Tzaddi
(Temple arranged for the 28th Path in darkness,

Fig. 51.)

Hiero: Honoured Hegemon, you have my command to present the Practicus with the necessary admission badge and to admit him.

(Hegemon goes to the door, opens it, presents Practicus with the Solid Pyramid of the Elements and admits him.)

Heg: And ever forth from their central source the Rivers of Eden flow.

(Hegemon leads Practicus to the South-East before the Pillars.)

Hiero: Frater X.Y.Z., the Path now open to you is the 28th of Tzaddi, leading from the 2 = 9 of Theoreticus to the 4 = 7 of Philosophus. Take in your right hand the Solid Pyramid of the Elements and follow your guide of the Path.

(Hegemon circumambulates the Hall with Practicus. Hierophant, as they approach, rises with red lamp in hand. They halt before him.)

The priestess with the mask of Isis spake and said: 'I am the rain of Heaven descending upon the Earth, bearing with it the fructifying and germinating power. I am the plenteous yielder of the harvest. I am the cherisher of Life.'

(Hegemon leads Practicus round to the seat of the Hiereus. Hiereus, as they approach, rises with red lamp in hand. They halt before him.)

Hiereus: The priestess with the mask of Nephtys spake and said: 'I am the dew, descending noiseless and silent, germinating the Earth with countless diamonds of dew, bearing down the influence from above in the solemn darkness of Night.'

(Hegemon leads Practicus round to his own seat, takes the red lamp and thus addresses him):

Heg: The priestess with the mask of Athor spake and said: 'I am the Ruler of Mist and Cloud, wrapping the Earth as it were with a garment, floating and hovering between Earth and Heaven. I am the

Giver of the Mist, the Veil of Autumn, the successor of the dew-clad Night.'

(Hegemon replaces the lamp and seats Practicus West of and close to the Altar, facing Hierophant, and then returns to his seat.)

Hiero: Where the Paternal Monad is, the Monad is enlarged and generateth two and beside him is seated the Duad and glittereth with intellectual sections; also to govern all things and to order everything not ordered. For in the whole Universe shineth the Triad, over which the Monad ruleth. This order is the beginning of all sections,

Hiereus: For the Mind of the Father said that all things should be cut into three; whose Will assented and immediately all things were divided, for the Mind of the Eternal Father said: 'Into three, governing all things by Mind and there appeared in it the Triad — Virtue and Wisdom and the Multicient Truth. Thus floweth forth the form of the Triad, being pre-existent. Not the first essence, but that whereby all things are measured.

For thou must know that all things bow before the Three Supernals. The first course is Sacred, but in the midst thereof another; the Third Ariel which cherisheth Earth in Fire and the Fountain of Fountains and of all Fountains, the Matrix containing all. Thence abundantly springeth forth the generation of multifarious matter.

(The Lights are raised. Hegemon conducts Practicus to the foot of Hierophant's throne and hands the latter the Solid Pyramid of the Elements, Fig. 60.)

Hiero: This Pyramid is attributed to the four Elements. On the four triangles are their Hebrew names: Asch — Fire; Maim — Water; Ruach — Air; and Aretz — Earth. On the apex is the word Eth, composed of the first and last letters of the Alphabet and implying Essence. The square base

represents the material world and on it is the word Olamh, meaning World.

(Places the Pyramid aside.)

The 28th Path of the Sepher Yetzirah, which answereth unto the letter Tzaddi, is called the Natural Intelligence and it is so called because through it is consummated and perfected the nature of every being under the Orb of the Sun. It is therefore the reflection of the Airy Sign of Aquarius, the Water Bearer, unto which is attributed the countenance of the Man, the Adam of the restored World.

(Hierophant, Hegemon and Practicus come to the West of the Altar.)

Before you on the Altar is the 17th Key of the Tarot, The Star, which symbolically resumes these ideas. The large Star in the centre of the Heavens has seven principal and fourteen secondary rays and thus represents the Heptad, multiplied by the Triad, which yields twenty-one, the Number of the Divine Name, Ehieh, 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 sevenfold counterchanged operation. The nude female figure with the star of the Heptagram on her brow is the synthesis of Isis, of Nephtys and of Athor. She also represents the planet Venus, through whose sphere the influence of Chesed descends. She is Aima, Binah and Tebunah, the Great Supernal Mother; Aima Elohim pouring upon the Earth the Waters of Creation, which unite and form a river at her feet, the River going forth from the Supernal Eden, which ever floweth and faileth not. Note well that in this Key she is completely unveiled, while in the 21st Key she is only partly so. The two Urns contain the influences from Chokmah and Binah. On the right

springs the Tree of Life and on the left the Tree of Knowledge of Good and Evil, whereon the bird of Hermes alights; and therefore also doth this Key represent the restored World after the formless and the void and the darkness; the new Adam, the countenance of the Man which falls in the Sign Aquarius and therefore doth the astronomical symbol of this Sign represent as it were the waves of water, the ripples of that river going forth out of Eden, but therefore also it is further attributed unto Air and not unto Water, because it is the firmament dividing and containing the waters.

(Hierophant, Hegemon and Practicus go to the East.)

Before you is shown the manner of writing the Holy Name in each of the four worlds at length by giving the spelling of each letter (*Fig. 61*). You will note that the spelling of the letter Yod alone alters it not. It is the symbol of the unchangeableness of the First Cause. The total of the spelling in each World is there expressed in Hebrew letters and makes the Secret Name of that World. Thus in Atziluth the total is seventy-two and the Secret Name is Ayin Beth — AB; in Briah it is Samek Gimel — SEG; in Yetzirah it is Mem He — MAH; and in Assiah it is Nun Beth — BEN.

(Indicates second Tablet, Fig. 62.)

In this Tablet is shown the method of writing the Hebrew words by the Yetziratic attribution of the alphabet, whence results some curious Hieroglyphic symbolism. Thus, the Tetragrammaton will be written by Virgo, Aries, Taurus, Aries; Ehieh by Air, Aries, Virgo, Aries. From Yeheshuah, the Qabàlistic mode of spelling Jesus, which is simply the Tetragrammaton with the letter Shin placed therein, we obtain a very peculiar combination: Virgo, Aries, Fire, Taurus, Aries = Virgo, born of the Virgin, the sacrificial Lamb, the Fire of the

Holy Spirit, Taurus the Ox of Earth in whose manger He was laid, and lastly Aries, the flocks of sheep whose herdsmen came to worship Him. Elohim yields Air, Libra, Aries, Virgo, Water, the Firmament, the balanced force, the Fire of the Spirit (for Aries is a fiery sign operating in the Zodiac), the Virgin Goddess and the Waters of Creation. Returning to the spelling of Yeheshuah, it is easy to see that the Lamb is an appropriate symbol of Jesus from the prevalence of the Aries symbol, whose Fire is subdued and modified by its other associations.

(Hierophant returns to his seat, Hegemon leads Practicus to the West.)

Hiereus: In the 2 = 9 Grade you were shown the Lineal Figures attributed to the Planets. The Figures (*Fig. 63*) now before you consist of the Dekagram, Endakagram and Duodekagram together with the two forms of the Enneagram and the remaining forms of the Heptagram and Octagram, which are not consonant with the planet. The Heptagram traced in a continuous figure reflected from every 3rd point relates to the planets. The Octagram formed of two squares relates to the eight-lettered name. The two forms of the Enneagram to the Triple Names, the three forms of the Dekagram relate to the duplicated He, to the Ten Sephiroth and to Malkuth. The three forms of the Endekagram are referred to the Qliploth. The four forms of the Dodekagram are referred to the Zodiac; the three Quaternions of angular, succedent, cadent and moveable, fixed and common, and the four duplicities, and the twenty-four Thrones of the Elders.

(Going to the second Tablet of the Modes of Lineal Figures, Fig. 64.)

The term Polygon is referred to a figure having only salient or projecting angles; the term Poly-

gram, to a figure having re-entering angles as well. The number of possible modes of tracing these lineal figures will then be: Triangle 1, Square 1, Pentangle 2, Hexangle 2, Heptangle 3, Octangle 3, Enneangle 4, Dekangle 4, Endekangle 4, Dodekangle 5.

(Hegemon leads Practicus to the Tablet in the South, Fig. 65.)

Hegemon: The Sepher Yetzirah divides the ten numbers into a Tetrad, answering to the Spirit of the Living Elohim, Air, Water and Fire, and a Hexad consisting of Height I.V.H., Depth I.V.H., East H.I.V., West H.V.I., South V.H.I., and North V.I.H.; the six sides of a cube, sealed with the six permutations of the letters Yod, He, Vau of the Sacred Name.

(Leads Practicus to the Tablet in the North, Fig. 66.)

Before you are the Geomantic figures arranged according to their planetary attributes on the Tree of Life. You will note that Saturn represents the three Supernal Sephiroth summed up in Binah, while the Caput and Cauda Draconis are referred to Malkuth.

Hiero: I have much pleasure in conferring upon you the Title of Lord of the 28th Path of Tzaddi. You will now quit the Temple for a short while and on your return the ceremony of your passage of the 27th Path will take place.

Ritual of the 27th Path of Pe

(Temple arranged for the 27th Path of Pe and in darkness.)

Hiero: Honoured Hegemon, you have my commands to present the Practicus with the necessary admission badge and to admit him.

(Hegemon opens door and presents Practicus with the Calvary Cross of ten squares and admits him.)

Heg: The River of Kishon swept them away, that Ancient River Kishon, O my soul, thou hast trodden down strength.

(Hegemon leads Practicus to South and places him before the Mystic Pillars.)

Hiero: Frater X.Y.Z., the path now open to you is the 27th, which leads from the 3 = 8 of Practicus to the 4 = 7 of Philosophus. Take in your right hand the Calvary Cross of ten squares and follow your guide through the Path of Mars.

Heg: The Lord is a man of war, the Lord of Armies is his name.

(Hegemon leads Practicus to the foot of dais, Hierophant rises with red lamp in hand.)

Hiero: Ere the Eternal instituted the Formation, Beginning and End existeth not. Therefore, before Him He expandeth a certain veil and therein He instituted the Primal Kings and these are the Kings who ruled in Edom, before there reigned a king over Israel, but they subsisted not. When the Earth was formless and void, behold this is the reign of Edom and when the creation was established, lo, this is the reign of Israel and the wars of the titanic forces in the chaos of creation, lo, these are the wars between them. From a lightbearer of unspportable brightness proceeded a radiating flame hurling forth like a vast and mighty hammer, whose sparks flamed and scintillated awhile, but being unbalanced they were extinguished. Since, lo, the Kings assembled, they passed away together. They themselves beheld, so were they astonished; they feared, they hasteth away; and these be the Kings who reigned in Edom, before there reigned a King over Israel.

(Hegemon leads Practicus round the Temple and halts before Hiereus, who rises with red lamp in hand.)

Hiereus: The Dukes of Edom were amazed, trembling they

took hold on the mighty of Moab. Lord, when thou wentest out of Seir, when thou marchest out of the field of Edom, the Earth trembled and the Heavens dropped, the clouds also dropped water. Curse ye Meroz, said the Angel of the Lord. Curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty River of Kishon. O my soul, thou hast trodden down strength. He bowed the Heavens also and came down, and darkness was under his feet. At the brightness that was before Him, the thick clouds passed, hailstones and flashing of fire. The Lord thundered through the Heavens and the Highest gave His voice; He sent out His arrows and scattered them. He hurled forth His lightning and destroyed them. Then the channels of the water were seen and the foundations of the world were discovered. At Thy rebuke, O Lord, at the blast of the breath of Thy nostrils, the voice of Thy thunders was in the Heavens; the lightnings lightened the World; the Earth trembled and shook. Thy way is in the sea and Thy path in the Great Waters and Thy footsteps are not known.

(Hegemon leads Practicus round and halts at the dais of Hegemon, who ascends and takes red lamp in hand.)

Heg:

O Lord, I have heard Thy speech and was afraid. The voice of the Lord is upon the waters; the Lord of Glory thundereth. The Lord is upon many waters; the voice of the Lord is powerful; 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. Yea, the voice of the Lord shaketh the wilderness of Kadesh.

(Hegemon places Practicus in a seat West of the Altar, facing East, takes the Calvary Cross from him and returns to his place.)

Hiero: Eloah came from the Teman of Edom and the Holy One from Mount Paran. His glory covered the Heavens and the Earth was full of His praise and His brightness was as the Light. He had Karmaim in his hands and there was the hiding of His power. Before Him went the pestilence and flaming fire went forth at His feet. He stood and measured the Earth; He stood and drove asunder the nations and the everlasting mountains were scattered, the perpetual hills did bow. His ways are everlasting. I saw the tents of Cushan in affliction and the curtains of the Land of Midian did tremble.

Was the Lord displeased against the Rivers? Was Thy wrath against the Sea, that Thou didst ride upon Thine horses and the chariots of salvation? Thou didst cleave asunder the Earth with rivers. The mountains saw Thee and they trembled; the deluge of the Waters rolled by; the deep uttered His voice and He lifted up His hands on high. The Sun and Moon stood still in their habitations; at the light of Thine arrows they went, at the shine of their glittering spears. Thou didst march through the land in indignation. Thou didst thresh the heathen in Thy anger. Thou didst march through the sea with Thine horses, through the depth of the mighty waters.

(Hegemon conducts Practicus to Hierophant and hands to the latter the Calvary Cross, Fig. 67. Lights are turned up.)

Hiero: The Calvary Cross of ten squares refers to the ten Sephiroth in balanced disposition, before which the formless and the void rolled 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 to the letter Pe, is called the Exciting Intelligence, and 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.

(Hierophant, Hegemon and Practicus come to the West of Altar.)

Hiero: Before you on the Altar is the 16th Key of the Tarot, The Tower, 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 astrological symbol of Mars. It is the power of the Triad rushing down and destroying the columns of darkness. Three holes are rent in the walls, symbolizing the establishment of the Triad therein, and the crown at the summit of the Tower is falling, as the crowns of the Kings of Edom fell, who are also symbolized by the men falling headlong. On the right-hand side of the tower is Light and it is the representation of the Tree of Life, by the ten circles thus disposed; on the left-hand side is darkness and eleven circles symbolizing the Qlipsoth.

(Hierophant, Hegemon and Practicus go to the Tablets in the East.)

This represents the alchemical symbol of Sulphur on the Tree of Life (Fig. 69). It does not touch the lower Sephiroth. The Cross terminates in Tiphareth, which, as it were the Supernal Triangle, is to be grasped, and Tiphareth is the purified man. The meaning of the alchemical symbol was explained to you in the previous Grade. The symbol of Salt (Fig. 68) embraces all the Sephiroth

but Malkuth and is, as it were, the reconciler between the Sulphur and Mercury. The horizontal dividing line implies the precept of Hermes — 'as above, so below'.

(Hierophant resumes his seat, Hiereus, Hegemon and Practicus go to the Tablet in the West, (Fig. 70.)

Hiereus: This Tablet represents the Trinity operating through the Sephiroth, and reflected downwards in the four triangles of the elements, through the Tree of Life. Notice that Air is reflected from Kether through Tiphareth to Yesod, and Fire is reflected from Binah through Chesed to Hod, and Fire is reflected from Chokmah through Geburah to Netzach, while Malkuth is Earth, the receptacle of the other three. On this other Tablet is the image of Nebuchadnezzar, whose head was of Gold, the breast and arms of Silver, the belly and thighs of Brass, the legs of Iron and the Feet part of Iron and part of Clay. In his hands are represented the hot and moist natures.

(Hegemon conducts Practicus to the Tablet of Yetziratic Palaces in the South, Fig. 45.)

Heg: These are the Yetziratic Palaces containing the Sephiroth. In each Palace are six letters from the Divine Name of forty-two letters. This Name of forty-two letters has been taken from the first forty-two letters of the Creation, as far as the Beth of the word Bohu, by various transmutations which are described at length in the Sepher Paroles.* *(Hegemon leads Practicus to the Tablets in the North.)*

These are the Qlippoth with their twelve princes, who are the heads of the twelve months of the year. In the central square are placed Samael and

*This may be a mistake and may refer to *Pardes Rimmonim, or Garden of Pomegranates.*

Ashmodai. At the South-East are the man and the serpent and the elder Lilith, the wife of Samael. At the North-East angle are the ox and the ass and Aggareth, the daughter of Machalath. At the North-West angle are the scorpion and Asimon, the named one, and Nahamah. At the South-West are the lion and the horse, and the younger Lilith, the wife of Ashmodai.

Hiero: I have much pleasure in conferring upon you the Title of Lord of the 27th Path of Pe. 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.

Ceremony of the 4 = 7 Grade of Philosophus
(*Temple arranged as in Fig. 53.*)

Hiero: Honoured Hegemon, instruct the Practicus in the proper alarm. Present him with the necessary admission badge and admit him. (*Done*)

In the North-West are the Portals of the 29th and 28th Paths, by which you have symbolically entered this Grade, from the 1 = 10 and the 2 = 9 Grades, 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 symbols dost thou enter herein?

Heg: By the peculiar emblem of the Hegemon, which is the Calvary Cross of six squares within a circle (Fig. 71).

Hiereus: This Calvary Cross embraces, as you see, Tiphareth, Netzach, Hod and Yesod and rests on Malkuth. The surrounding circle includes Chesed, Geburah and Malkuth. Also the Calvary Cross of six squares forms the Cube and is thus referred to the six Sephiroth, which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod.

(*Hierophant comes to the West of the Altar and*

Hegemon resumes his seat.)

Hiero:

This is the symbollic representation of the Fall (Fig. 72), for the Great Goddess, who in the $3 = 8$ was supporting the Columns of the Sephiroth, is in the sign of $2 = 9$ being tempted by the Tree of Knowledge, whose branches indeed lean upwards into the seven Lower Sephiroth, but also tend downwards into the kingdom of shells, reached down unto the Qlippoth; and immediately the columns were unsupported and the Sephirothic System was shattered and with it fell Adam, the Micropopus. Then arose the Great Dragon with the seven heads and ten horns, and the Garden was made desolate and Malkuth was cut from the Sephiroth by his intersecting folds and linked unto the Kingdom of Shells; and the seven Lower Sephiroth were cut from the Supernal in Daath, at the feet of Aima Elohim, and on the heads of the Dragon are the Names and Crowns of the eight Edomite Kings, and upon the horns are the Names of the eleven Dukes of Edom. And because in Daath was the utmost rise of the Great Serpent of Evil, therefore is there as it were another Sephira, making eight heads, according to the number of the eight Kings, and for the infernal and adverse Sephiroth eleven instead of ten, according to the number of the eleven Dukes of Edom, and hence were the Rivers of Eden desecrated and from the mouth of the Dragon rushed the infernal Waters in Daath, and this is Leviathan, the piercing Serpent, even Leviathan the crooked Serpent. But between the desecrated Garden and the Supernal Eden Tetragrammaton Elohim placed the letters of the Name, and the Flaming Sword, that the uppermost part of the Tree of Life might not be involved in the Fall of Adam. And thence was it necessary that the second Adam should come to restore all things and that, as the first Adam had been extended on

the Cross of the Celestial Rivers, so the Son should be crucified on the Cross of the infernal Rivers in Daath; yet to do this He must descend into the lowest first, even unto Malkuth and be born of her. The 4 = 7 Grade of Philosophus is referred unto the Sefhira Netzach and the 27th, 28th and 29th Paths are bound thereto.

The Sign of this Grade is given by raising the hands to the forehead with the thumbs and index fingers forming a triangle, apex up. (*Done*) This represents the element Fire, to which this Grade is attributed, and also the Spirit which moved upon the Waters of Creation. The Grand Word is YOD HE VAU HE TZABAOTH, which means Lord of Armies. The Mystic Number is 28 and from it is formed the Password of the Grade, Kaph Cheth meaning Power. It should be lettered separately when given. Unto this Grade, and unto the Sefhira Netzach, the 7th Path of the Sepher Yetzirah is referred. It is called the Refulgent Intelligence and is so called because it is the Refulgent Splendour of all the intellectual virtues, which are perceived by the eyes of the mind, and by the eyes of 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 light green cross above the violet cross and the numbers 4 and 7 within a circle and square, respectively left and right of its summit and below the number 31, the numbers 27, 28 and 29 in bright green between the narrow parallel lines of the same colour.

This Grade is especially referred unto the Element of Fire and therefore the Great Watch Tower, or Terrestrial Tablet of the South, forms one of its principal emblems.

(*Hierophant and Practicus go towards it, Fig. 37.*) It is known as the Fourth or Great Southern Quadrangle or Tablet of Fire, and it is one of the

Four Great Tablets delivered unto Enoch by the Great Angel, Ave. From it are drawn the Three Holy Secret Names of God, OIP TEAA PEDOCE, which are borne upon the Banners of the South, and the numberless Divine and Angelic Names which appertain unto the Element of Fire. The meanings of the other Tablets have already been explained to you.

(They return to the Altar.)

The Triangle surmounting the Cross upon the Altar represents the Fire of the Spirit surmounting the Cross of Life and the Waters of Eden. You will note that it thus forms the alchemical emblem of Sulphur. The red lamps at the angles of the Triangle are the threefold forms of Fire.

(They proceed to the East.)

The Portals in the East and North-East conduct to the higher Grades. The others are those of the paths you have already traversed. This Grade is also related to the planet Venus, the ruler in Netzach; the Kamea or Mystical Square is formed of forty-nine squares (*Fig. 73*), containing the numbers from one to forty-nine arranged so as to show the same sum each way. The ruling numbers are 7, 49, 175 and 1252. This Tablet shows the mystical seals and names drawn from the Kamea of Venus. The seals are formed from lines drawn to certain numbers upon the squares. The name answering to 7 is Aha, that answering to 49 is Hagiël, the intelligence of Venus, that answering to 175 is Kedemel, the Spirit of Venus, and that answering to 1252 is Beni Seraphim, the name of the intelligence of Venus.

On this Tablet is shown the meaning of the symbol of Venus on the Tree of Life. It embraces the whole Sephiroth and is therefore a fitting symbol of the Isis of Nature. Hence also its circle is always represented larger than Mercury.

(Hierophant resumes his seat. Hegemon leads Practicus to Hierous and they proceed to the West.)

Hierous: On this Tablet is shown the Paths when arranged with Daath added to the Sephirothic Tree. It differs from the other and more usual attributions. Furthermore, it is not so correct as Daath is not properly speaking a Sephira. On this Tablet is shown the Sephiroth in the Four Worlds, each Sephira with its own ten Sephiroth inscribed within, so that the total number is four hundred, the number of Tau, the last letter of the Alphabet. *(Hierous returns to his place. Hegemon leads Practicus to the Tablet in the South.)*

Heg: This is the symbolism of the Altar of Burnt Offering, which King Solomon built. It was formed of a four-fold cube, twenty cubits square and ten high; ten are the principal parts which you see here classified above as under the Sephiroth and forming thus the triangle of Fire above it. *(Leads Practicus to the Tablet in the North.)*

This is the symbolism of the Brazen Sea, which King Solomon made. It was ten cubits in diameter, answering to the Sephiroth. Its height was five cubits, the number of the letter He, thirty cubits in circumference, the ten cubits multiplied by the ternary. Beneath the rim were three hundred knobs, the number of the Holy Letter, Shin, and the name of Ruach Elohim, and it stood upon the twelve men answering to the twelve stars at the crown of Aima, the Great Mother. It is the synthesis of Binah containing the Waters of Creation.

(Hegemon places Practicus in a seat in the West, facing Hierophant, and returns to his place.)

Hiero: I now congratulate you, Honoured Frater, on having passed through the ceremony of 4 = 7 of Philosophus and in recognition thereof confer upon you the Mystic Title of Pharos Illuminans,

which means Illuminating Tower, and I give you the symbol of Aesch, which is the Hebrew name for Fire. And having attained the Highest Grade of the First Order, and being as it were the connecting link with the Second Order, I further confer upon you the Title of respect of Honoured Frater and I give you the further symbol of Phrath, or Euphrates, the Fourth River of Eden.

In the name of TETRAGRAMMATION TZAB-AOTH, I now proclaim that you have been duly advanced to the Grade of 4 = 7 of Philosophus and you are Lord of the 27th, 28th and 29th Paths.

Hiereus: Honoured Frater, as a member of this important Grade you are eligible for the post of *Hiereus*, when a vacancy occurs. You are furthermore expected, as having risen so high in the Order, to aid your utmost the members of the second Order in the working of the Temple to which you are attached; to study thoroughly the mysteries which have been unfolded to your view in your progress from the humble position of a Neophyte, so that yours may not be the merely superficial knowledge which marks the conceited and ignorant man, but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on that Order which has honoured you so far.

Your duty is also to supervise the studies of weaker or less advanced Brethren, and so to make yourself as far as possible an ornament to your Temple and your Order.

Closing

Hiero: Assist me to close the Temple in the 4 = 7 Grade of Philosophus. Honoured Hegemon, see that the Temple is properly guarded. (*Done*)

Heg: Very Honoured Hierophant, the Temple is properly guarded.

Hiero: Let us adore the Lord and King of Fire.
(*All face East.*)

(*Adoration*)

Tetragrammaton of Hosts, mighty and terrible, the
Commander of the Etherial Armies art Thou.
Amen.

(*All salute. Hierophant quits his throne and goes to
the Tablet of Fire in the South. All face South.*)

Let us rehearse the prayer of the Salamanders and
Fire Spirits.

(*The Prayer of the Salamanders*)

Immortal, Eternal, Ineffable and Uncreated Father
of All, borne upon the chariots of the world, which
ever roll in ceaseless motion; Ruler over the
Etherial Vastness, where the Throne of thy Powers
is raised, from the summit of which thine eyes
behold all; and thy pure and holy ears hear all, help
us, they 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 throne and
who compose Thy court.

O Universal Father, One and Alone! Father alike of
mortals and immortals, Thou hast especially
created powers similar unto Thy thoughts Eternal,
and unto Thy Venerable Essence Thou hast estab-
lished them above the angels who announce Thy
Will to the world. Lastly, Thou hast created us as a
third order in our Elemental Empire. There our

continual exercise is to praise and to adore Thy desires. There we ceaselessly burn with eternal aspiration unto Thee. O Father, O Mother of Mothers, O Archetype Eternal of maternity and love, O Son, the flower of all sons, Form of all Forms, Soul, Spirit, Harmony and Numeral of all things! Amen.

(Makes with his sceptre the banishing circles and pentagrams in the air in front of the Tablet.)

Depart ye in peace to your habitations. May the blessings of Elohim be upon you. Be there peace between us and you and be ye ready to come when ye are called.

(Hierophant returns to his seat. All face East as usual.)

* In the name of Tetragrammaton Tzabaoth, I declare this Temple closed in the 4 = 7 Grade of Philosophus.

Hiero: *** ** *

Hierous: *** ** *

Heg: *** ** *

CHAPTER SIXTEEN

REGALIA

As the whole beauty of the ceremonies of the Golden Dawn depended on their relationship to the Tree of Life, each of the officer's robes and the various implements utilized in the rituals had necessarily to be derived in quality from the parts of the Qabalah corresponding. The temple, therefore, arranged for the Grades refers only to the four lower Sephiroth of the Tree of Life, namely Malkuth, Yesod, Hod and Netzach. The outer side of the veil of Paroketh forms the East of the Temple, and the entry of the candidate is a simple introduction to the Sephira Malkuth and the system of Grades. At this stage he enters but does not really start to climb the Tree until he enters the next grade as Zelator. This is shown by the number $0 = 0$, which is the only grade numbering which does not add up to eleven.

The Three Chiefs govern and rule all things, and are representatives of the reflections of the powers of Chesed, Geburah and Tiphereth, thus:

Imperator is Geburah and $6 = 5$ is Fire reflected into Netzach
 $4 = 7$

Praemonstrator is Chesed and $7 = 4$ is Water reflected into Hod $3 = 8$

Cancellarius is Tiphareth and $5 = 6$ is Air reflected into Yesod
 $2 = 9$

Reference to Fig. 1 will show how this apparent muddle is not so bad as it looks.

The mantle of the Office of Emperor is the flame scarlet robe of Fire and Severity as the symbol of unflinching authority of the Second Order. Upon the left breast is the Cross and Triangle of the Golden Dawn, both white and representing the purification of the Temple in the Outer

Order by Fire. He wears a Lamén similar to that of the Hierophant, but suspended from a scarlet collar, and carries a sword similar to that of the Hieres. His place is at the extreme right of the dais, and he takes the Throne of the Hierophant at the Equinox when it is vacated.

The mantle of the Praemonstrator is the bright blue robe of Water, representing the reflection of Wisdom and Knowledge from Chesed. His function is that of Instructor and Tutor to the Temple, always limited by his obligation to keep secret the Knowledge of the Second Order from the Outer Order. He superintends the workings, to see that nothing is relaxed or profaned, and issues any instructions regarding ritual which may emanate from the Inner Order. The white cross on the left breast of his robe represents the purification by Water of the Outer Order. His Lamén is like that of the Hierophant, but blue upon an orange field, and suspended from a blue collar. He bears a Sceptre surmounted by a maltese cross painted in the colours of the Elements.

The mantle of the Cancellarius is the yellow robe of Air, representing the executive authority of the Second Order and his main duty is to record and supervise circulation of the manuscripts. He wears a lamén of yellow on a purple field and suspended from a purple collar, and he bears a Sceptre surmounted by a Hexagram of amber and gold.

The Sceptres of the three chiefs are of the same colour as their mantles, and have a gold band to represent Tiphareth. Other chiefs wear white gowns to symbolize spiritual purity and influence of the Divine and Shining Light. Other members wear black gowns with a sash indicating their grade from their left shoulder, i.e. from the side of the black pillar from which they first receive it. Egyptian head-dresses of Nemysses are worn by the Chiefs and Officers, of the same colour as the gown, striped with the complimentary colour. Members' nemysses are striped or squared in black and white. The tunic and nemyss is likened to the Crux Ansata, with the nemyss forming the oval and the gown with the arms and body forming the cross. These three chiefs therefore are not so much a part of the Temple as representatives of the

Second Order, and no meeting is allowed to take place without at least one of them present.

Symbols of the Hierophant

The Hierophant is placed in the East of the Temple outside the veil, known as Paroketh. He rules the temple under the guidance of the chiefs, and his symbols are:

The Throne of the East in the path of Samekh.

The mantle of bright flame scarlet, with a white cross on left shoulder.

The Lamén (Fig. 6) suspended from a white collar.

The red Sceptre with three gold bands and surmounted by a red crown.

The Banner of the East (Fig. 4).

The cross on the breast may be of one of the following forms: Calvary, in which case it alludes to the six squared cross of Tiphareth or to the cross of the rivers. Pyramidal, the cross of the Elements to represent the descent of the Divine and Angelic Forces. Equilateral, indicating the purification of the Elements through the Light of the Four Lettered Name. Maltese, symbolizing the swift impact of Light coming from behind the Veil and illustrated by the arrow of Sagittarius in the Path Samekh. The Sceptre symbolizes the forces of the Middle Pillar with the gold bands to indicate the positions of the Sephiroth Daath, Tiphareth and Yesod, the Pommel is then Malkuth. The Lamén is a reference to Tiphareth with its Calvary Cross of six squares (Fig. 71), coloured in red and green, the most active and passive of the colours, suggesting a symbolic equilibrium of the celestial essences of Fire and Water. The Banner of the East is white for purity, with the yellow cross of gold which is the opened-out cubical stone, on which is the red triangle of Fire with the blue triangle of water making together the Macrocosmic Hexagram, the Ruach Elohim and the Waters of Creation.

The name of the Hierophant is 'Expounder of the Sacred Mysteries', and he is equivalent to 'Osiris' in the Nether World. The suffix 'st' indicates the influence from Kether.

Symbols of the Hiereus

The Hiereus is placed at the West of the Temple, in the lowest and black part of Malkuth. This is the darkest quarter, shown as black in the coloured diagram of the Minutum Mundum. (For details of how to draw and colour this diagram, the reader is referred to *The Golden Dawn – Its Inner Teachings*.) The Hiereus here symbolizes the Terrible and Revenging God at the confines of matter, robed in darkness. At his feet are thunder and lightning, as the impact of Fire and Water, or the two Paths Shin and Qoph which terminate in the russet and olive quarters of Malkuth. He is therefore the avenging Guardian of the Sacred Mysteries, and his insignia and symbols are as follows:

The Throne of the West in the Black of Malkuth, bordering the Kingdom of Shells.

The Black Robe of Darkness with a white cross on the left breast.

The Sword of Strength and Severity.

The Lamén supported by a scarlet collar.

The Banner of the West.

The Sword represents the forces of the Pillar of Severity, and the 'Sword of Vengeance' is its Name. The Guard is of brass or gold and represents Hod. The grip is of scarlet and represents Shin; the pommel which indicates Malkuth is of black. The Lamén (Fig. 7) can be explained thus: the outer circle includes the four Sephiroth, Tiphareth, Netzach, Hod and Yesod, of which the first three mark the angels of the triangle inscribed within, while the connecting Paths Nun, Ayin, and Pe 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 fitting as a Lamén for the 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. The Banner of the West is a white Triangle on a black ground, and inside the triangle is a red cross with a gold border. The white triangle refers to the three paths connecting Malkuth with the other Sephiroth, the red cross is the

hidden knowledge of the Divine nature which can be obtained by their help, the cross and triangle together suggest Light and Life, or the perfect metal obtained from darkness and putrifaction by sacrifice. The name of the Hieres is 'Avenger of the Gods', and he is 'Horus in the Abode of Blindness unto, and Ignorance of the Higher'. Hoor is his Name.

Symbols of the Hegemon

The Hegemon's Station is between the two pillars whose bases stand in Netzach and Hod, at the intersection of the Paths Pe and Samekh, in the symbolic gateway of Occult Science, at the Beam of the Balance; at the Equilibrium of the Scales of Justice, at the point of intersection of the Lowest Reciprocal Path with that of Samekh, which forms a part of the Middle Pillar. She is thus the Guardian of the Threshold of Entrance and Preparer of the Way for the Enterer, at the same time the Reconciler between Light and Darkness, and the Mediator between the Stations of the Hierophant and Hieres. The insignia and symbols are:

The pure white robe, with a red cross on left breast.

The Mitre-headed Sceptre.

The Lamén suspended from a black collar.

The white robe represents the Divine Light and Spiritual Purity required by the aspirant without which none can pass between the Eternal Pillars. The red cross represents the energy of the lower will, purified and subjected to the Higher. Thus the Hegemon is the officer of Reconciliation. The sceptre is of red with three bands of gold, and a pommel of olive. It therefore represents the Pillar of Mercy. It bears on the top a Mitre of gold with red mountings and each point terminates in a ball. It is charged with a red Calvary Cross of six squares. It is wielded by the Forces of Flux and Reflux as shown by the grip representing the Path Qoph, and it symbolizes the attraction into the Universe of the Forces of Divine Mercy. The Lamén is the black Calvary Cross of suffering. It has six squares embracing Tiphareth, Netzach, Hod and Yesod, and rests upon Malkuth. As it forms the

cube it is also referred to the Six Sepheroth of Microposopus which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod. It is suspended from a black collar to show that suffering is the purgation of Evil. The name of Hegemon is 'Before the Face of the Gods in the Place of the Threshold', and she is the Goddess Thma-Ae-St having the following Coptic Forms:

Thma-Ae-St, the part bearing the influence from Kether and the qualities of the Middle Pillar.

Thma-Aesh, the side of the Pillar of Severity conveys a more Firey influence.

Thmaa-Ert, the side of the Pillar of Mercy carries a more Fluidic influence.

The Mitre-headed Sceptre is split in two to indicate dual manifestation of Wisdom and Truth, so she is the Wielder of the Sceptre of Dual Wisdom from Chokmah. So the Hall of the Neophytes is called the 'Hall of the Dual Manifestation of the Goddess of Truth'.

The Three Inferior Officers do not wear Mantles but only Lamens suspended from their collars. The designs are in black on a white ground to indicate that they are Administrators of the Forces of Light acting through Darkness, under the Jurisdiction of the Superior Officers.

The Lamen of Kerux is the diagram of the Caduceus of Hermes (Fig. 25) which consists of the wand, two wings and two serpents. These are related to the Tree, the upper point of the wand rests on Kether, the wings stretch out to Chokmah and Binah, thus including the three Supernal Sephiroth; the serpents whose heads fall on Chesed and Geburah are then related to the other Sephiroth. The wings at the top of the wand form the letter Shin, the symbol of Fire, the heads of the serpents with their upper halves are the letter Aleph, the symbol of Air, and the tails form the letter Mem, the symbol of Water. The Fire of Life above, the Waters of Creation below, with the symbol of Air vibrating between them. The Kerux is the principle form of Anubis of the East, and is the Herald, Guardian, and Watcher within the Temple and therefore in his charge is the proper disposition

of the furniture and stations of the Temple. He is the sleepless watcher of the Gods and the Preparer of the Pathway to Divine Wisdom, 'Watcher for the Gods' is his name and he is Ano-Oobist, the herald before them.

The Stolistes is in the Northern Part of the Temple to the North-West of the Black Pillar whose base is in Hod. He there is the Affirmer of the powers of Moisture and Water, reflected through the Tree of Hod, the cup is the receptacle of this, filled from Hod so as to transmit its force into Malkuth, restoring and purifying the vital forces therein by cold and moisture. Her name is 'The Goddess of the Scales of the Balance at the Black Pillar', and she is also 'the Light shining through the Waters upon Earth'. (Fig. 9) He has care of the Robes and Insignia of the Temple as symbolizing by their cleaning the purging of the evil of Malkuth by the Waters of the Spirit. His Lamén is a White Cup on black ground. The Cup partakes of the symbolism of the Laver of Moses and the Sea of Solomon. On the Tree it embraces nine of the Sephiroth excluding Kether. The triangle below is formed around Yesod and Malkuth. The crescent is the Water above the firmament, the circle is the Firmament, and the triangle is the consuming Fire below, which is opposed to the Celestial Fire symbolized by the upper part of the Caduceus symbol.

The place of the Daduches is in the southern part of the Temple, to the South-West of the White Pillar whose base is in Netzach. He 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 those fires to Malkuth, restoring the vital forces therein by Heat and Dryness. Her name is 'Goddess of the Scale of the Balance at the White Pillar' and she is 'Perfection through Fire Manifesting on Earth'. She has charge of all lights, fires and incense, representing the purifying and purging of Malkuth by Fire and the Light of the Spirit. The Lamén is a Hermetic Cross, also known as Fylfot, Hammer of Thor, and Swastika. Formed of seventeen squares from a square of twenty-five squares, it fitly represents the Sun, The Four Elements and

the twelve signs of the Zodiac. His Office is Purification and consecration by Fire. (Fig. 14).

As the seven officers represent powers not persons, the feminine form of the Greek name is not usually used. The powers are positive (male) or negative (female) according to the God-form used. Thus Hierophant, Hieres and Kerux are more naturally for Sorores. The office itself however carries no implication of sex, but the psychic balance of a ceremony may be better maintained when the appropriate sex is acting in the proper office.

In the advertising pages of *The Equinox*, Vol. 1, No. 9 dated March MCMXIII, there appears the following:

Mr. Northam begs to announce that he has been entrusted with the manufacture of all robes and other ceremonial apparel of members of the A. A. and its adepts and aspirants.

No. 0.	Probationer's Robe	£ 5 0 0
1.	Probationer's Robe (superior quality)	7 0 0
2.	Neophyte's Robe	6 0 0
3.	Zelator Symbol added to No. 2	1 0 0
4.	Practicus Symbol added to No. 3	1 0 0
5.	Philosophus Symbol added to No. 4	1 0 0
6.	Dominus Liminis Symbol added to No. 5	1 0 0
7.	Adeptus (Without) Symbol added to 0 or 1	3 0 0
8.	Adeptus (Within)	10 0 0
9.	Adeptus Major	10 0 0
10.	Adeptus Exemptus	10 0 0
11.	Magister Templi	50 0 0

The Probationer's robe is fitted for performance of all general Invocations and especially for the I. of the H.G.A.; a white and gold nemmes may be worn. These robes may also be worn by the Assistant Magi in all composite rituals of the White.

The Neophyte's robe is fitted for all elemental operations. A black and gold nemmes may be worn. Assistant Magi may wear these in all composite rituals of the black.

The Zelator's robe is fitted for all rituals involving I.O., and for the infernal rites of Luna. In the former case of Ureus crown and purple nemmes, in the later a silver nemmes should be worn.

The Practicus' robe is fitted for all rituals involving I.I., and for the rites of Mercury. In the former case an Ureus crown and green nemmes, in the latter a nemmes of shot silk may be worn.

The Philosophus' robe is fitted for all rituals involving O.O., and for the rites of Venus. In the former case an Ureus crown and azure

nemmes, in the latter a green nemmes should be worn.

The Dominus Liminis' robe is fitted for the infernal rites of Sol, which must never be celebrated.

The Adeptus Minor's robe is fitted for the rituals of Sol. A golden nemmes may be worn.

The Adeptus' robe is fitted for the peculiar workings of the Adeptus, and for the Postulant at the First Gate of the City of the Pyramids.

The Adeptus Major's robe is fitted for the Chief Magus in all Rituals and Evocations of the Inferiors, for the performance of the rites of Mars, and for the Postulant at the Second Gate of the City of the Pyramids.

The Adeptus Exemptus' robe is fitted for the Chief Magus in all Rituals and Invocations of the Superiors, for the performance of the rites of Jupiter, and for the Postulant at the Third Gate of the City of the Pyramids.

The Babe of the Abyss has no robe.

For the performance of the rites of Saturn, the Magician may wear a black robe, close-cut, with narrow sleeves, trimmed with white, and the seal and Square of Saturn marked on the breast and back. A conical black cap embroidered with Sigils of Saturn should be worn.

The Magister Templi robe is fitted for great Meditations, for the Supernal rites of Luna, and for those rites of Babylon and the Graal. But this robe should be worn by no man, because of that which is written: 'Ecclesia abhorret a sanguine.'

Any of these robes may be worn by a person of whatever grade on appropriate occasions.

These comments obviously have the stamp of Crowley's pen; they nevertheless offer a very interesting sidelight on the costumes of the Golden Dawn from which they were adapted and no doubt exaggerated. The Dominus Liminis was the equivalent of the Portal rituals.

CHAPTER SEVENTEEN

MEMBERS AND THEIR MOTTOES

During the ceremony of joining the Order, each candidate was given a motto, not as a name for his outer body, but as an occult signifier of the aspiration of his soul. It was by this motto or name that the new brother or sister was known during his advancement through the various Grades, and in fact till he or she entered the Inner Order or advanced Grades, where another motto was given. As in the obligation he or she had to swear 'to keep secret this Order, the names of its members, and the proceedings which take place at its meetings, from all and every person in the whole world who is outside the pale of the Order', it is now difficult to find out the identity of members and their backgrounds after a lapse of over half a century.

As in the literature relating to the Order there appear a number of names or initials, it is considered that a table in which these are correlated would be helpful to researchers, and a list is appended in which many of these details have been collected. Those names which belonged to Crowley's order are designated by the letters A.A. which means Argentuneum Astrum, the name of his order, and not Atlantean Adepts as it is sometimes given. The various names of his many women have been omitted except where they were known to be active order members. Omitted also are pseudonyms used by certain authors to avoid any possibility of libel action. Names of members of his O.T.O. have been ignored for the most part as this secret order was reputedly based on sex magic and this had no part in the working or teaching of the Golden Dawn.

Most of the details given are from the books listed, but this does not mean that there are not other references. Some have

been collected by word of mouth, or documents seen. Although I have done my best to ensure accuracy, this cannot be completely guaranteed. The list has been checked and enlarged by Mr Gerald Yorke, to whom I am indebted, and to him I offer my grateful thanks.

Mottoes and Their Sources

The list that follows is arranged in alphabetical order of surnames under which most particulars are listed, and the mottoes are cross-referenced under their order initials. The main sources are from the following books:

- C.C. *The Confessions of Aleister Crowley* (1969)
- E. *Equinox*. Various volumes.
- G.B. *The Great Beast* (Symonds, 1951)
- L.D. *Lightbearers of Darkness* ('Inquire Within', 1930)
- M.A.C. *The Magic of Aleister Crowley* (Symonds, 1958)
- M.D. *The Magical Dilemma of Victor Neuburgh* (Fuller, 1965)
- R.A. *My Rosicrucian Adventure* (Regardie, 1936)
- R.M. *Ritual Magic in England* (King, 1970)
- S.L.T. *Shadows of Life and Thought* (Waite, 1938)
- T.S. *The Trail of the Serpent* ('Inquire Within', 1936)

A., ACHAD, C.S. Jones.

A., AHAH, Frank Bennett.

A., ALOESTRAEL, Leah Hersig.

A., ARCTEON, C.S. Jones.

A., AUD, Raoul Loveday.

A.B.S., ARA BEN SHEMESH, astral guide to Mrs Felkin.

Adams, Mrs Rose, S.A.B.H., SAPIENTIS AD BENIFICENDUM HOMINIBUS. Friend of the Horos family, claimed to be a Doctor of medicine. Crowley questions this name, was probably only in the bogus order. (E.I.3.259, 263, R.M.80)

A.E.A., Translated the 'Golden Verses of Pythagoras' (Vol. V of the *Collecteana Hermitica*, 1894.)

AE.O. or A.O., AEQUO ANIMO, Charles Rosher.

A.M.D.G., AD MAJORAM ADONAI GLORIAM, Israel
Regardie.

American Prima Donna unnamed, mentioned by Crowley who wrote 'She took me by storm and we became engaged. The marriage could not take place immediately, as she had to get rid of some husband that she had left lying about in Texas. But I heard her sing Venus in *Tannhäuser* at Covent Garden; and she courteously insisted on my sampling the goods with which she proposed to endow me.' (C.C.204)

A.P.S., ANIMA PURA SIT, H.B. Pullen-Barry.

Archer, Ethel, Mrs Ethel Weiland.

Aytoun, Rev. William Alexander, V.O., VIRTUTE ORTA,
Latin scholar and alchemist, a member from the beginning,
was active in many occult movements, and was co-chief
with Waite and Blackden in 1904.

B., Name and motto unknown, was one of the original Rosy
Cross Movement, early in the fifteenth century. He was a
skilful artist and one of the second group of initiates.
(E.1.3.215)

Baker, Julian L., C.S., CAUSA SCIENTIAE. An alchemist of
note, met Crowley at Zermat in 1898 and later introduced
him to G.C. Jones who in turn introduced him to the
Golden Dawn. Was Crowley's first tutor. His initials in the
inner order were D.A. (E.1.2.294 and 1.4.123)

B.A.N.D., BENEDIC ANIMO MEA DOMINO, was one of the
first chiefs of the Bristol Temple, Hermes, in 1916.
(L.D.101)

B.D., BENEDICAMUS DEO, was one of the first chiefs of
the Bristol Temple, Hermes, in 1916, acting until another
should become qualified in that district. (L.D.101)

Bennett, Alan, I.A., or Y.A., IEHI AOUR. Was living in
poverty when Crowley met him. He was an industrial
chemist. Later he became a Buddhist monk with the name
of Saivete or Ananda Metteya. (E.1.4.150, G.B.27,
C.C.129, M.D.120)

- Bennett, Arnold, mentioned by Regardie in his *Golden Dawn* I. 18. Gerald Yorke never heard of him as a member. (M.D.124)
- Bennett, Frank, S.A.P., SAPIENTIA AMOR POTENTIS in the A.A., other mottoes A., AHAH, P., PROGRADIOR (I will advance). An Australian disciple of Crowley's, and was at Cefalu. 5 = 6. (G.B.174, C.C.803, M.A.C.77)
- Berridge, Dr. E.W., R., RESURGAM, (used RESPIRO as pseudonym) a homoeopath and founder of the Stella Matutina, he proposed Waite into the Golden Dawn. (C.C.642, M.D.185, R.M.52, 69)
- Blackden, Markus Worsley, C.N.E., CARITAS NUNQUAM ENCIDIT, inner motto was MAHAWANI (or MA WAHANU) THESI, 5 = 6, of Topshall Parade, Crouch End, N. Was one of the chiefs of the London Temple, Isis, at the turn of the century. Author of *Ritual of the Mystery of the Judgement of the Soul*, and member of the Soc.Ros. (S.L.T.161, 227)
- Blackwood, Algernon, author of many occult and other novels. (M.D.120)
- Bullock, P.W., L.O., LEVAVI OCULOS. Solicitor and member of the Yeats Committee, appointed chief 3.5.1902. (L.D.88, M.D.122)
- Burrows, Herbert, a socialist (Moore, 54, p 133)
- Butts, Mary, R., RHODON in the A.A. One of Crowley's followers, a novelist who helped him with his book on *Magick*, was at Cefalu. (C.C.878ff, 922)
- C., CEPHAS, one of the first chiefs of the London Temple — Merlin. (L.D.101)
- C.C., member of the Bristol Temple. (R.M.218)
- C.D.S., CRUX DAT SALUTEM. Member of Osiris Temple, No. 4, Weston-Super-Mare. (R.M.2118)
- C.N.E., CARITAS NUNQUAM ENCIDIT, M.W. Blackden.
- Colville, Lady, S., SEMPER. (E.1.3.261)
- Cowie, George Macnie, F.P., FIAT PAX, in A.A., Art Editor of Nelson's of Edinburgh, publisher and Grand Treasurer of O.T.O. (C.C.856)

Cracknell, Miss. Acting Secretary of the Isis Temple about 1900. (R.M.)

C.R.C., Christian Rosencrantz, or Rosen Crux or Rosy Cross. The original founder of the Rosicrucian movement on the Continent, possibly a mythical figure about 1408. (E.1.3.215)

Crowley, Aleister, P., PERDURABO, meaning 'I will endure'. Joined the Golden Dawn on 18.11.1898. (E.1.2.239)

Crowley was a candidate for the Zelator Grade in December (E.1.2.261), and at the end of January 1899 he was admitted to the Grade of Theoreticus (E.1.2.266). Within a year or so he was given the Higher Grades in Paris by Mathers. Most of his titles were in orders which he developed as his own. See books by Symonds and his own Autobiography and the various volumes of the *Equinox*. He founded the Argentineum Astrum in 1909 and took as his inner motto O.S.V., OL SONF VORSG, which is taken from the first Key of the Calls of Enoch and means 'I will reign over you'. He used many other titles, including Imperator (E.3.1.40) and Mega Therion 9 = 2 (E.3.1.47).

C.S. CAUSA SCIENTIAE, J.L. Baker.

D.A., initials of inner motto of J.L. Baker.

D.D., DEO DATA, Mrs E.A. (Dorothea) Hunter.

D.D.C.F., DEO DUCE COMITE FERRO, S.L. Mathers' inner order motto.

D.D.S., initials of motto of G.C. Jones in the A.A.

D.E.D.I., DEMON EST DEUS INVERSUS, W.B. Yeats.

D'Espagnet, Jean, P.N.U.T., PENES NOS UNDA TAGI.

D.N.F., DEON NON FORTUNE, Mrs Violet Evans.

D.P.A.L., DE PROFUNDIS AD LUCEM, F.L. Gardener.

E., ESTAL, Jane Wolf.

E.F.E.J., this is code for D.E.D.I., i.e. Yeats. Used by Crowley to avoid litigation, it is obtained by reading the following letter in the alphabet. He is said to have produced an evil aura on Crowley's house. (E.1.3.205)

E.F.F., EX FIDE FORTIS, Mrs Tranchell Hayes.

- Emery, Mrs Florence, S.S.D.D., SAPIENTIA SAPIENTI DONA DATA, appointed chief of the London Temple in 1897, had connections with the Abbey Theatre, was member of Yeats committee. (M.D.120, 122 and E.1.3.253)
- E.O.L., EX ORIENTE LUX, Meakin.
- Evans, Mrs Violet, neé Firth, D.N.F., DEO NON FORTUNE, author of many books under the name Dion Fortune derived from her motto. She founded the Fraternity of the Inner Light.
- F., FIDELIS, Miss Elaine Simpson.
- F.A., FILIUS AQUARTUM, Arthur Machen.
- Farr, Florence, married name Mrs F. Emery.
- Felkin, Dr. Robert W., F.R., FINEM RESPICE, of Edinburgh, was appointed chief in 1902 (3 May). Received 8 = 3 in Germany in 1912. After the First World War he emigrated to the Dominions. (L.D.91.88, R.A.28, 103, *Golden Dawn* I.21)
- Felkin, Mrs, Q.L. QAESTOR LUCIS, received the 7 = 4 Grade in Germany in 1912. Had an astral guide A.B.S., ARA BEN SHEMESH, when she was instructor to the New Zealand Temple Smaragdine Thalassis No.49 in 1919. (L.D.91, 103, 113 and R.M.100)
- F.E.R., FORTITER ET RECTE, Miss Anne Horniman.
- F.F.J., FORTES FORTUNA JURAT, one of the first chiefs of the London Daughter Temple in 1916, also a member of the Soc. Ros. (L.D.101)
- Firth, Violet, married name Violet Evans.
- F.L., FESTINALENTE, inner motto of W.B. Yeats.
- F.L., FIAT LUX, may be a pseudonym for C.F. Russell. (G.B.175, M.A.76)
- F.P., FIAT PAX, G.M. Cowie.
- F.R., FINEM RISPICE, Dr R. Felkin.
- F.S.D., was chief of London Daughter Temple in 1919. (L.D.101)
- Fuller, Maj-Gen. J.F.C., P.A., PER ARDUA in A.A. Wrote 'Star in the West' about Crowley's works, as an entry for a

competition, but he won yet did not get the promised prize of £100. He edited most of the Golden Dawn rituals for the *Equinox*. (E.1.1.IX/XII, 1.4.46, 3.1.151)

G., GENESTHAI, C.F. Russell.

Gardener, F.L., D.P.A.L., DE PROFUNDIS AD LUCEM, 5 = 6.

Garstin, E.J. Langford, author of *Theurgy* and *The Secret Fire*. (R.M.153)

G.G., name and motto unknown. One of the original eight brothers of the Rosicrucian movement. (E.1.3.215)

Gonne, Maud, P.I.A.L. friend and spiritual wife of W.B. Yeats (Moore 54, p 133)

G.V., another of the originals.

Handyside, James, of 7 Maxwell Street, London, was one of the chiefs of the Isis Temple about 1899.

Harris, Lady Frieda, in A.A. painted the magnificent Tarot Card designs under the direction of Crowley, a task that took about five years; see Biographical note to *The Book of Thoth*. (E.3.5.XII)

Also did the dust jacket for E.3.5.

Hayes, Mrs Tranchell, E.F.F., EX FIDE FORTIS, the late owner of a box containing Golden Dawn ritual material found on the beach near Bracklesham Bay, Sussex by Miss Judith Hobson (see *Daily Telegraph* 17 and 18 October 1966). From this she was 4 = 7. (R.M.153)

Hersig, Leah, A., ALOESTRAEL in A.A. Swiss-born, was a teacher in New York and for seven years chief magical assistant to Crowley. (G.B.137, C.C.918, 936)

Horniman, Anne, F.E.R., FORTITER ET RECTE, inner motto P.M.A.A. (Moore, 54, p 66) daughter of the Mazawattee tea man, financed first Mathers and then the Gate Theatre. She consecrated the Paris Temple in 1894, and later brought charges of unfairness in examinations against Mrs Emery. (G.B.31, M.D.122, E.1.3.254, C.C.197, R.M.52, T.S.264)

Horos, Theo, M.S.R., MAGUS SIDERA REGIT, alias Jackson

and other names. Probably never a member of the Golden Dawn, but used the rituals for his own sinister purposes, for which he was jailed. See Dingwall 1947. (C.C.337, E.1.3.256)

Horos, Mrs Anne, also with many other names, S.V.A., SWAMI VIVA ANANDA, was alleged to have taken a set of rituals from Mathers in Paris, with which she set up a bogus order which led to a law case in 1901. (M.D.122)

H.T., HET TA, Mrs Stoddart. See 'Inquire Within'.

Humphries, an adeptus minor. (R.M.201)

Hunter, Mrs E.A. (Dorothea), D.D., DEO DATE, was Secretary to the Golden Dawn about 1900, a member of the Yeats committee and in the Inner Order, 5 = 6. (M.D.122, E.1.3.251, R.M.70)

I.A., one of the Grand Originals, with C.R.C. (E.1.3.215)

I.A., IEHI AOUR, Allen Bennett.

I.E.W., Martha Küntzel.

Innes, Brodie M., S.S., SUB SPE, of Edinburgh, writer of several books with a Scottish mythological background, early member of the Amen-Ra Temple. Later was chief in London, 5.5.03. (L.D.88, R.A.20) Moore 54, pp 133 and 174 gives his name as James, and titles him the Astro-nomer Royal of Scotland.

Inquire Within, pseudonym of Mrs Stoddart, H.T., HET TA.

I.O., one of the Grand originals of C.R.C. (E.1.3.215)

I.O., a soror and friend of Mrs Emery. (R.M.201)

I.W.E., Martha Küntzel.

Jones, Charles Stansfield, U.I.O., UNUS IN OMNIBUS, also given as V.I.O. and O.I.V., he had a number of other names in the A.A., e.g. ARCTEON, PARSIVAL, and FRATER ACHAD. He wrote a number of books and papers amongst which was *QBL, or the Bride's Reception* in which he describes a method of reversing the meanings of the Paths on the Tree. His magical retirement is described in E.3.1.129, ff., in the same volume he is shown as Cancellarius. (C.C.801, E.3.1.VIII, and 3.1.4)

Jones, George Cecil, V.N., VOLO NOSCERE, an analytical

chemist who for some time worked at Basingstoke. He proposed Crowley for membership of the Golden Dawn. His inner initials in the A.A. were D.D.S. 7 = 4. (E.1.2.237, G.B.28, C.C.212)

Kuntzel, Martha, I.E.W. or I.W.E. in the A.A. Friend of Madam Blavatsky; wrote biographical note to Crowley's *Book of Thoth*. (G.B.256, E.3.5.XI, ff)

L., LUMEN, Soror and Doctor mentioned by Waite in S.L.T. L.de.L., member of the Bristol Temple.

L.E.T., LUX ET TENEBRIS, Dr Theisen.

Little, Robert Wentworth, first supreme Magus of the Golden Dawn. Died in 1878.

L.O., LEVAVI OCULOS, P.W. Bullock.

Lockwood, Imperator of the Thoth-Hermes Temple in U.S.A. (R.A.33)

Lockwood, Mrs, Co-founder of Thoth-Hermes Temple in U.S.A. (R.A.33)

L.O.E., LUX ORTHO EST. This soror was a friend of Dr Felkin, also known as E.O.L. One of the first chiefs of the Bristol Temple Hermes. Made contact with a German Rosicrucian Movement in 1912, and received her 6 = 5 Grade. Later went abroad to the Middle East. (L.D.101, 131)

Loveday, Raoul, Magical Name A., AUD meaning Magic Light in the A.A., was Crowley's chief assistant at the Abbey, Cefalu, where he died. (C.C.337, and plate 17b)

L.S., LUCEM SPERO, R.P. Thomas.

L.T., LAMPADA TRADEM, inner order motto of Victor Neuburgh.

Machen, Arthur, F.A., FILIUS AQUARTUM, author who mentions the Golden Dawn under another name. (M.D.120, R.A.9)

Maitland, Cecil, in A.A. Visited Cefalu.

M.E.V., MAGNUS EST VERITAS, Dr E.R. Woodman.

Mathers, Samuel Liddell, later he included MacGregor. S.R.M.D., SO RIOGHAIL MO DHREAM (Royal is my

- race), inner motto D.D.C.F., DEO DUCE COMITE FERRO (With God as my leader and my sword as my companion). One of the original founders of the Golden Dawn, was in full control in 1897. Translated several important works, and was probably the author of the rituals. Married Mina, the sister of Bergson the French philosopher. In 1890 – 1901 was curator to the Horniman private museum at Forest Hill; he quarrelled with the owner. He was initiated into Freemasonry in Bournemouth at the Hengist Lodge No.195 in 1877. (G.B.31, R.A.32, C.C.193 and *Insight* No.11, p.12) died in 1918 (Moore 54, p. 279).
- Mathers, Mrs Mina, V.N.R. VESTIGA NULLA RETRO-RSUM, meaning 'I never retrace my steps', sister of Bergson, wrote the introduction to her husband's *Quabalah Unveiled*. With him performed the Mysteries of Isis at the Bodinière Theatre in Paris. Was a student with Anne Horniman at the Slade. (G.B.39, C.C.193, E.1.3.251)
- Meakin, E.O.L., EX ORIENTE LUX, was Robert Felkin's ambassador to Germany, was given Grade of Adeptus Minor at Bassett Road in the Stella Matutina. Died suddenly aged 45. (S.L.T.221-2)
- M.R.S., MAGUS SIDERA REGIT, Theo Horos.
- M.T., MAHAWANI (or MA WAHANA) THESI, inner motto of M.W. Blackden.
- Mudd, Norman, O.P.V., OMNIA PRO VERITATE in A.A. Professor of Mathematics (Applied) at Bloemfontein, S.A. Drowned at Portlet Bay, Guernsey, 16 June 1934. This was predicted by Crowley some years previously. (G.B.258, C.C.916)
- Neuburgh, Victor, O.V. OMNIA VINCAM, inner motto in A.A., L.T., LAMPADA TRADEM. His life is fully described in Fuller's *Magical Dilemma*. His mottoes mean respectively 'I will conquer all' and 'I will hand on the torch'. (M.A.C.93, C.C.934)
- N.N., one of the Grand Originals. (E.1.3.215)
- N.O.M., NON OMNIS MORIAR, inner order motto of W.W. Wescott.

N.S.F., was Cancellarius to A.A. in 1909, had Grade 5 = 6
(E.1.1.4)

N.S.N., NON SINE NUMINE, Col. Webber.

O.V., OMNIA VINCAM, Victor Neuburgh.

O.I.V., O.I.V.V.I.O., C.S. Jones.

O.M., OY ME (Greek). One of Crowley's mottoes when in
Paris for twelve days magical retirement for grade 7 = 4.
(E.1.1. Supplement)

O.P.V., OMNIA PRO VERITATE, Norman Mudd.

O.S.V., OL SONF VORSG, Aleister Crowley.

P., PARSIVAL, inner motto of C.S. Jones.

P., PERDURABO, Aleister Crowley.

P., PROGRADIOR, Frank Bennett.

P.A., PER ASTRA, Maj-Gen. J.F.C. Fuller.

P.A.A.A., PER ASPERA AD ASTRA, Peck.

P.C.M., PARATUM COR MEUM, of Edenbridge, Kent,
psychic who had a North American Indian as a guide
mentioned by Waite in S.L.T.

P.D., one of the Grand Originals of C.R.C. (E.1.3.215)

Peck, P.A.A.A., PER ASPERA AD ASTRA, inner motto,
V.E.L., VERITAS ET LUX, Astromomer Royal for
Scotland, member of the Edinburgh Temple. (M.D.120)

P.E.C.Q., PERSEVERANTIA ET CURA QUIES, Mrs
Simpson.

P.I.A.L., Maud Gonne.

P.M.A.A., Annie Horniman.

P.N.U.T., PENES NOS UNDA TAGI, Jean D'Espagnet.

P.R.E.P., PRO REGE ET PATRIA, first chief of London
daughter Temple. (L.D.101)

Pullen-Barry, H.B., A.P.S., ANIMA PURA SIT, 5 = 6 of
Liphook Hants, one of the chiefs of Isis Temple 1899.

Q.A., Member of London Vault 1912.

Q.F.D.R., Soror whose mother was Lady I.

Q.L., QUAESTOR LUCIS, Mrs Felkin.

Q.M., Scribe to chiefs about 1901-2. (L.D.89)

Q.S.N., QUAD SIS NESICIS, one of Westcott's mottoes.

- R., RESURGAM (or Respiro as a pseudonym), Dr Berridge.
 R., RHODON, Mary Butts.
 R.C., one of the Grand Originals, was son of the deceased father's brother of C.R.C. (E.1.3.215)
 Regardie, Israel, A.M.A.G., AD MAJORAM ADONAI GLORIAM, published several books including *The Golden Dawn* (1937). Joined the Stella Matutina in 1934, was previously associated with Crowley. (R.M.152, ff)
 Rhomer, Sax, author of mystery tales. (M.D.120)
 Rosher, Charles, AE.O., AEQUO ANIMO, Jack-of-all-trades, inventor and sportsman, also in A.A. (C.C. 179, R.M.52)
 Russell, C.F., G. GENESTHAI, in A.A., went to Cefalu and later to U.S.A. (G.B.175, M.A.76, E.1.3.294, R.M.159)
- S., mentioned by Crowley in E.1.3.261)
 S., SEMPER, Lady Colville.
 S.A., SAPERE AUDE, Dr Wynn W. Westcott.
 S.A.B.H., SAPIENTIA AD BENIFICANDUM HOMINIBUS, Rose Adams.
 S.A.P., SAPIENTIA AMOR POTENTIS, Frank Bennett.
 S.D.A., SAPIENS DOMINANTIBUR ASTRIS, Fräulein Anna Sprengel.
 S.D.A., (False), Mrs Anne Horos.
 Simpson, Mrs, P.E.C.Q., PERSEVERANTIA ET CURA QUIES, also in A.A. (R.M.69)
 Simpson, Miss Elaine, S.S.D.F., and F., FIDELIS in A.A. Crowley used to meet her astrally and did visit her in China. (E.1.4.122, C.C.445, R.M.69)
 S.L.E.L.F., SIT LUX ET LUX FIAT, Rev. A.F.A. Woodford.
 Smith, Pamela Coleman, designed and painted the Waite pack of Tarot cards (S.L.T.185)
 S.P., SEMPER PARATUS, Thomas Windram.
 Spare, Austin Osman, Y., YIHOREAUM, in the A.A. Artist, did a series of fine drawings on the Golden Dawn theme. Died in 1956, see the Carfax Monographs No.4, *Man, Myth and Magic* No.6, p.163.
 Sprengel, Fräulein Anna, S.D.A., SAPIENS DOMINANTIBUR ASTRIS, was the original contact in Germany for

- the authorization of the founding of the Golden Dawn.
- S.R., SACRAMENTUM REGIS, A.E. Waite.
- S.R.M.D., SO RHIOGAIL MA DHREAM, S.L. Mathers.
- S.S., SUB SPE, Brodie M. Innes.
- S.S.D.D., SAPIENTIA SAPIENTI DONA DATA, Mrs F. Emery.
- S.S.D.F., Miss Elaine Simpson.
- Steiner, Rudolph, author and occultist. According to Waite he attended Temple meetings in London in 1912. (S.L.T.)
- Stoddart, Mrs H.T., HET TA, initiated into the Stella Matutina in 1908, became chief in 1916. Wrote two books under the name 'Inquire Within' which gave a political bias to the order. (R.A.28, R.M.130)
- Sturges, Mary D'Este, V., VIRAKAM, in the A.A. Editor of the *Equinox* from Vol. 1, No.VII. Transcribed Crowley's *Magick*. Friend of Isadore Duncan. (G.B.110, C.C. various)
- S.V.A., SWAMI VIVA ANANDA, Mrs Anne Horos.
- Thiesen, Dr, L.E.T., LUX ET TENEBRIS, of Liège. (R.A.101, T.S.268)
- Thomas, Robert Palmer, L.S., LUCEM SPERO, of Hornbury Crescent, Notting Hill Gate, a railway official and keen Mason. (R.M.53, S.L.T.159, 162, 166)
- U.I.O., UNUS IN OMNIBUS, C.S. Jones.
- Underhill, Evelyn, author of *Mysticism* etc. (R.M.112)
- U.S., UNA SALIS, the second Mrs Waite.
- V., VIRACAM, Mary D'Este Sturges.
- V.I., VOLO INTELLEGERE, meaning 'I wish to understand'. Crowley's will stated that either he or Louis Wilkinson should read at his funeral. (M.A.C.56)
- V.I.O., C.S. Jones.
- V.N., VOLO NOSCERE, G.C. Jones.
- V.N.R., VESTIGIA NULLA RETRORSUM, Mrs Mina Mathers.
- V.O., VIRTUTE ORTO, Rev. W.A. Atoun.

- V.O.V., VINCAT OMNIA VERITAS, Inner motto of Dr W.R. Woodman.
- V.V.M., VOTO VITA MEA, a watchmaker and Imperator of Bradford Temple. (R.M.47)
- V.V.V.V.V., probably one of Crowley's mottoes on the O.T.O. (G.B.104, E.3.1.60 and 3.3.86)
- Waddell, Leila, joined the A.A. in 1910. Known as Lailah, a violinist and mother of Hearun, son of Crowley, also known as Bathurst. (C.C.689, R.M.124)
- Waite, Arthur Edwin, S.R., SACREMENTUM REGIS. Author of many books, his *Shadows of Life and Thought* gives an historical account of the later days of the Golden Dawn, which is not always accurate. He closed the Isis-Urania Temple in 1914 owing to bickerings. (L.D.101)
- Waite, Mrs Lucasta, *née* Stuart-Menteth, wife of A.E. Waite, only attended once for the Neophyte ceremony. Died September 1924.
- Waite, Mrs, U.S., UNA SALIS, the second wife of A.E.W. who was a friend of Lucasta. She was an expert at cartomancy.
- Webber, Col., N.S.N., NON SINE NUMINE, first chief of Merlin Temple in 1912, he had been a member for twenty-five years. (L.D.101)
- Weiland, Mrs Ethel, *née* Archer, in A.A. Under her maiden name she wrote three books including *The Whirlpool*. Her husband published some of Crowley's books including some of the later issues of *The Equinox*.
- Westcott, Dr W. Wynn, S.A., SAPERE AUDE, inner mottoes N.O.M., NON OMNIA MORIAR, and Q.S.N., QUOD SCIS NESIS. One of the original founders of the Golden Dawn. Author of many books, historical lecturer, and coroner for Hoxton. Resigned in 1897. Died 3 June 1925. (L.D.85, E.1.2.239, E.1.3.255, R.M.39, ff)
- Whitty, Michael, Praemonstrator of Thoth-Hermes Temple in U.S.A. (R.A.33)
- Williams, Charles, author and poet. (R.M.112)
- Windram, Thomas, S.P., SEMPER PARATUS in A.A.

Chartered Accountant, Crowley's representative in the U.S.A. (C.C.611, 693)

Wolfe, Jane, E., ESTAI, in the A.A., was at Cefalu.

Woodford, Rev. A.F.A., S.L.E.L.F., SIT LUX ET LUX FIAT, friend of Kenneth Mackenzie, compiler of the Masonic Encyclopaedia. Licentiate in Theology of Durham University. Later had curacy at Notting Hill. Acquired Fred Hockley's library and papers in 1885, among which he found those which he brought to Westcott, and these may have been the beginning of the rituals. Died soon after founding the Golden Dawn. (R.M.47)

Woodman, Dr William Robert, M.E.V., MAGNA EST VERITAS, inner motto V.O.V., VINCAT OMNIA VERITAS. Second chief of the Golden Dawn, also chief of the Bristol Temple – Horus. Died in 1891, after a few days' illness. (R.A.13, L.D.101, R.M.47)

Y.,YIHOREAUM, A.O. Spare.

Y.A., YEHI AOUR, Allan Bennett.

Yeats, William Butler, D.E.D.I., DEMON EST DEUS INVERSUS, inner motto F.L., FESTINALENTE, author, Imperator of Isis-Urania Temple for some two years. Resigned in 1904. (G.B.32, M.D.131, L.D.86, R.A.9)

Yeats, Mrs W.B., née Georgie Hyde – Lees, married in 1917, was an expert in automatic writing, member of the Stella Matutina (Moore, 54, p. 259).

CHAPTER EIGHTEEN

MEMBERS' COMMENTS

To find and analyse the true history of the Golden Dawn Order is somewhat like trying to assemble a thousand-piece jigsaw puzzle with some nine hundred pieces missing. So in an attempt to collect what evidence is available, let us examine a few statements which were made by members and others who ought to know. The original members were all keen Masons and for the most part connected with the Societas Rosicruciana in Anglia, often referred to as the Soc. Ros., of the S.R.I.A. As this body only admitted to membership those who were already Masons in good standing, and ladies were not permitted to join, it seems likely that the Golden Dawn may have been an attempt to overcome these restrictions.

Apart from much disjointed information, A.E. Waite was the first to trace the history of this Rosicrucian movement in Europe, where it first came to the notice of the public about the year 1610 by the publication of the *Fama Fraternitatis*, of the Fraternity of the most Laudable Order of the Rosy Cross. This was followed shortly afterwards by *The Confessions* and the *Chymical Nuptials*. The Order still remained secret, but gave rise to a good deal of speculation. Naturally the initiated brethren did not like their secrets being disclosed, so much of an argumentative nature was also published. F. Leigh Gardener, who compiled *A Catalogue Raisonné of Works on the Occult Sciences* containing 761 references in Vol. 1, Rosicrucian Books, adds the following note to item 698, Waite (A.E.), *The Real History of the Rosicrucians, Founded on Their Own Manifestoes and on Facts and Documents Collected from the Writings of Initiated Brethren*. Illustrated. 8vo. London, 1887.

This work contains a translation of the 'Universal Reformation'; also the 'Chymical Wedding', and a general survey of the whole movement. I cannot, however, do better than quote an extract concerning it from the privately printed Transactions of the Metropolitan College of Soc. Ros. in Anglia for 1891-92, page 10. viz: 'He compiled this work and wrote his comments on Rosicrucianism when entirely an outsider to the Hermetic Orders, but since that date he made the "amende honorable" to this Society and has entered into the studies by a recognized portal, and has expressed himself well satisfied to have done so.'

I will now further quote in Mr A.E. Waite's own words, from a magazine he edited, 'The Unknown World', Vol. 1. No.1, 1894, page 29, viz:— 'Much has come to light in these matters since the year 1887, and the work as it stands is in need of a thorough revision.'

Waite (1887) included a copy of The Rules and Ordinances of the Rosicrucian Society of England. These were later published in 1881 under the name of Dr W.R. Woodman, and in 1892 under the name of Dr W. Wynn Westcott; both items numbered respectively 517 and 518 in Gardener's list. There are certain points of common interest in these which appear to be basis of the G.D. set-up. No.V states that the membership shall, in conformity with ancient usage, be composed of nine classes or grades; and the number of brethren in each grade shall be restricted as follows:

1st, or grade of Zelator	33
2nd, or grade of Theoreticus	27
3rd, or grade of Practicus	21
4th, or grade of Philosophus	18
The above shall form the First Order.	
5th, or grade of Adeptus Junior	15
6th, or grade of Adeptus Major	12
7th, or grade of Adeptus Exemptus	9
These brethren shall compose the Second Order.	
8th, or grade of Magister Templi	6
9th, or grade of Magus	3

These shall be the Third or highest Order, with seats on the Council. The Senior member was to be known as the Supreme Magus. This gave a grand total of 144, or the square of 12. The number of novices was not to be restricted, but they could only attend ceremonial meetings.

VII. stated that only Master Masons of good moral character were to be accepted. They must be men of good abilities, so as to be capable of understanding the revelations of philosophy and science; possessing a mind free from prejudice and anxious for instruction. He must be a believer in the fundamental principles of the Christian doctrine, a true philanthropist, and a loyal subject.

VIII. Every Novice on admission to the grade of Zelator shall adopt a Latin Motto, to be appended to his signature in all communications relating to the Society, this motto cannot afterwards be changed, and no two brethren can have the same motto.

This information was transcribed by Waite from *The Rosicrucian* (Gardener, No.548), *A Quarterly Record of the Society's Transactions, with Occasional Notes on Freemasonry...* Edited by R.W. Little and Dr W.R. Woodman (26 parts), published 1868-1874. According to Gardener, this first series was much better than the later ones, as it contained many articles of very great interest by the following authors: W.J. Hughan, R.W. Little, Kenneth Mackenzie, Dr Woodman, Wm. Carpenter, etc. There followed a second and third series of this periodical till October 1879, when it ceased. It was replaced by *The Transactions of the Metropolitan College* in 1885, and which now contain abstracts of lectures read before the College.

The body was calculated to meet the requirements of those worthy Masons who wish to study the science and antiquities of the craft, and trace it, through its successive developments, to the present time; also to cull information from all the records extant, of those mysterious societies which had their existence in the dark ages of the world when might meant right, when every man's hand was against his brother, and when such combinations were necessary to protect the weak against the strong.

According to Waite, the objects of the Society were fulfilled in a somewhat desultory manner. In 1871 it informed its members that it was entirely non-masonic in character, except that only Masons were admitted. Apart from the London College there were also ones at Manchester, Bristol, Yorkshire and Edinburgh. The prime mover was Robert Wentworth Little, who was Supreme Magus and to

whom the revival of the Rosicrucian Order can be attributed. The late Lord Lytton was elected Grand Patron, and other members of importance were Fredrick Hockley, Kenneth Mackenzie, and Hargreave Jennings.

In 1900 there appeared the *History of the Societas Rosicruciana in Anglia* by the M.W. Supreme Magus, Dr W.W. Westcott, P.M., P.Z., 300, printed privately in London. This was No.724 in Gardener's list and his note reads:

This important work contains the History of the English Temple, which was founded in 1866 by Frater R.W. Little, an Eminent Freemason, essentially well qualified to undertake such a task. He was assisted in his efforts by Fratres Hughan, Woodman, O'Neal, Hayes, Irwin, &c., who in their turn have been succeeded by literary men of high standing, notably Fratres Hockley, Woodford, Benjamin Cox, Kenneth Mackenzie, Jas. Lewis Thomas, Theo. B. Whitehead (York), Dr Wynn Westcott and others.

In 1916 there appeared a small pamphlet of eleven pages under the title *Data of the History of the Rosicrucians*. A second edition was issued the same year with fourteen pages (Gardener No.739, but he does not mention the author). However 'Inquire Within' in her book *The Trial of the Serpent* gives this as Westcott and the publisher as John M. Watkins, Cecil Court, London. She quotes part, which, curiously, includes the history of the Golden Dawn:

In 1865 the Societas Rosicruciana in Anglia was designed by Robert Wentworth Little, and Kenneth R.H. Mackenzie who had received Rosicrucian initiation in Austria, while living with Count Apponyi as an English tutor, and also authority to form an English Rosicrucian Society. In 1866 the Metropolitan College was founded; R.W. Little was chosen as Supreme Magus . . .

Frater R.W. Little died in 1878, and Dr William Robert Woodman became Supreme Magus . . . In 1880 the Soc. Rosic. in U.S.A. was founded and recognized.

In 1887 by permission of S.D.A. ('Sapiens Dominantibus Astris'), a continental Rosicrucian Adept, the Isis-Urania Temple of Hermetic Students of the G.D. (Golden Dawn) was formed to give instruction in the mediaeval Occult Sciences. Fratres M.E.V. (Magna est Veritas et Praevalebit - Dr Woodman), Supreme Magus of S.R.I.A., with S.A. (Sapere Aude - Dr Wynn Westcott) and S.R.M.D. (So Rioghail Mo Dhream) - Macgegor Mathers, became the Chiefs, and the latter wrote the rituals in modern English from old Rosicrucian MSS. (the

property of Frater S.A.), supplemented by his own literary researches. Frater D.D.C.F. (Deo Duce Comito Ferro — Mather's Inner Motto), in 1892, supplied the rituals of an Adept Grade from materials obtained from a Frater, L.E.T. (Dr Thiesen of Liège, 'Lux e Tenebris', according to Dr Wynn Westcott), a continental Adept. Several other Temples sprang from the Isis-Urania, viz: The Osiris, at Weston-Super-Mare; the Horus, at Bradford; the Amen-Ra, at Edinburgh, and the Ahathoor, in Paris, in 1884 (1894), which was consecrated by F.E.R. (Fortiter). Frater S.A. (Dr Wynn Westcott) resigned from the Association in 1897 and the English Temples soon after fell into abeyance 1900, when the Temple in London revolted against Mathers) . . .

The revived Rosicrucian Lodges on the Continent of Europe are carried on with great privacy, and their members do not openly confess to their admission and membership. Several centres are in active work under conditions derived from previous centuries of usefulness. While studying and teaching theories of life and its duties, and admitting members by ceremonial and ritual, many groups of the Continental Rosicrucians are, as formerly, of both sexes, and so are not necessarily Freemasons. As in the earliest times the Rosicrucians not only studied, but went about doing good and healing the sick and diseased, so now the Fratres today are concerned in the study and administration of medicines (such as Steiner!), and in their manufacture upon old lines; they also teach and practice the curative (also magical) effects of coloured light, and cultivate mental processes which are believed to induce spiritual enlightenment (Steiner's processes for rousing the kundalini) and extended powers of the human senses, especially in the directions of clairvoyance and clairaudience. Their teaching does not necessarily include any Indian or Egyptian symbolism.

Dr Woodman in 1891 died during Xmas week . . . and early in 1892 Dr Wynn Westcott . . . was installed as Supreme Magus . . .

'Inquire Within' further comments,

In 1900 the London Temple of the Golden Dawn broke with Mathers, who was then recognized Chief. For two years it was ruled by an appointed committee, but in 1902 it returned to the rule of three Chiefs, the following being elected: Dr Felkin, Mr Brodie Innes, and Mr Bullock. In 1903 the Group took the name of the Stella Matutina under the same chiefs. In 1913, Dr and Mrs Felkin received certain higher grades on the Continent and linked up with Dr Steiner.

Neither Dr Wynn Westcott nor Aleister Crowley ever had any connection with the Stella Matutina, official or otherwise. The present writer was initiated into the Stella Matutina in 1907, and was appointed one of the ruling Chiefs of the S.M. and R.R. et A.C.

in 1916, and at no time ever had anything to do with the Golden Dawn or Aleister Crowley.

Nesta Webster (1924) gives a very similar account, but does not add materially to the details related here. As both these authors attribute a strong political bias to practically all occult bodies, it is necessary to be cautious about their expressed opinions.

In 1926 Macmillan published *Autobiographies* by W.B. Yeats; on page 471 there appears this note:

The foundation of this Society, which took place some forty years ago, remains as obscure as that of some ancient religions. I am sorry to have shed so little light upon a matter which has importance, because in several countries men who have come into possession of its rituals claim, without offering proof, authority from German or Austrian Rosicrucians. I add, however, that I am confident from internal evidence that the rituals, as I knew them, were in substance ancient though never so in language unless some ancient text was incorporated. There was a little that I thought obvious and melodramatic, and it was precisely in this little I am told that they resembled Masonic rituals, but much that I thought beautiful and profound. I do not know what I would think if I were to hear them now for the first time, for I cannot judge what moved me in my youth.

I give these few facts about the origin of the 'Hermetic Students' with Mrs Mathers' permission, but I have not submitted to her my account of her husband because I did not think it right to ask either to condemn or to accept my statements. She was shocked at the account in the first edition, and apart from one or two errors of fact I have omitted nothing of it, though I have added new passages. Though he did not show me the truth, he did what he professed, and showed me the way to it, and I am grateful, but I think that I must describe notable faults of temper and of mind that fables may not grow. I found myself a director of men's consciences, or becoming any kind of idealised figure in their minds, I would, or fancy that I would, display or even exaggerate my frailties. All creation is from conflict, whether with our own mind or with that of others, and the historian who dreams of a bloodless victory, wrongs the wounded veterans. My connection with the 'Hermetic Students' ended amid quarrels caused by men, otherwise worthy, who claimed a Rosicrucian sanction for their own phantasies, and I add to prevent needless correspondence that I am not now a member of a Cabalistic Society.

These comments are by a man of high renown and who

held a high position in the Order at the turn of the century, in fact he headed the Yeats committee about 1900. In view of these remarks it is interesting to compare the words of Mrs Mathers about the foundation of the Golden Dawn. The preface to her husband's *The Kabbalah Unveiled*, new edition, carries the date July 1926, and must therefore have been written about the same time as Yeats' note. She wrote as follows:

In 1888, after the publication of *The Quabalah Unveiled*, my husband started the working of his esoteric school. To write the consecutive history of an occult order is a difficult matter, as difficult as to write the life of an Adept, there being so much of an inner and secret nature necessarily involved in both; so much of the symbolical in the historical, so much of the latter in the symbology.

The general constitution of the teaching, the skeleton of the work, was handed to him by his occult teachers together with a vast amount of oral instruction. The object of the establishment of this school was similar to that of the foundation in ancient times of centres for the celebration of the Mysteries. The literature of this school, with few exceptions, was written by my husband under the direction of these teachers, based upon the ancient mysteries, chiefly those of Egypt, Caldea, and Greece, and brought up to date to suit the needs of our modern mentalities. It is a system eminently suited to Western occultism, which a man can follow while living the ordinary life of the world, given that this is understood in its higher sense. Dr Woodman and Dr Wynn Westcott aided in the administrative side of this school and its teachings to a certain extent.

As a pioneer movement, for the first ten or twelve years it encountered many of the difficulties that beset work that is given ahead of its time, but we had been told that the beginning would be in the nature of an experiment and that the students should be sifted. Dr Woodman had died in the year 1890 and in 1897 Dr Wynn Westcott resigned, after which my husband entirely reorganized the school under orders, and further teachings were given him. The teaching is principally by Ceremonial, Ritual and Lecture. Purity of aspiration and life are the first and essential qualities demanded of the student.

A.E. Waite's two books *The Brotherhood of the Rosy Cross* and *Shadows of Life and Thought* are more wordy than illuminating, and do not add materially to what has been extracted above. These comments indicate how difficult it is at this stage to procure any reliable data concerning the early

days of the Golden Dawn and its membership. They are given here to show that there was something faulty internally with the organisation of the Order from the beginning. This is to be deplored for the simple reason that the rituals and teaching documents carried very profound and sincere techniques and inculcated a method by which most of the western occult learning could be related to the Tree of Life, and this in itself is one thing for which we should be grateful. This forms the basis of the arguments and deductions which enabled Crowley to compile his book 777 in which a large number of these correspondences are given.

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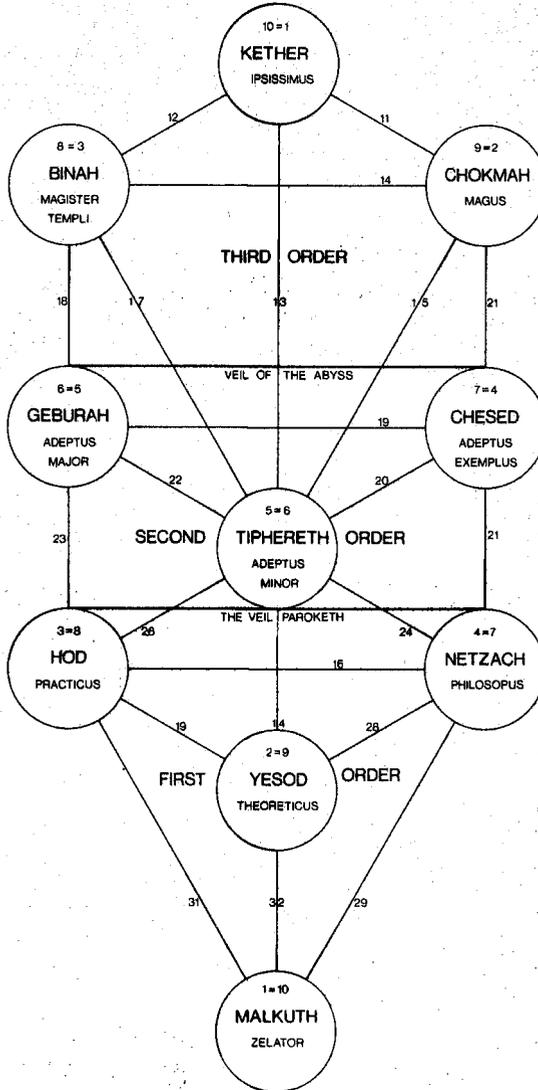
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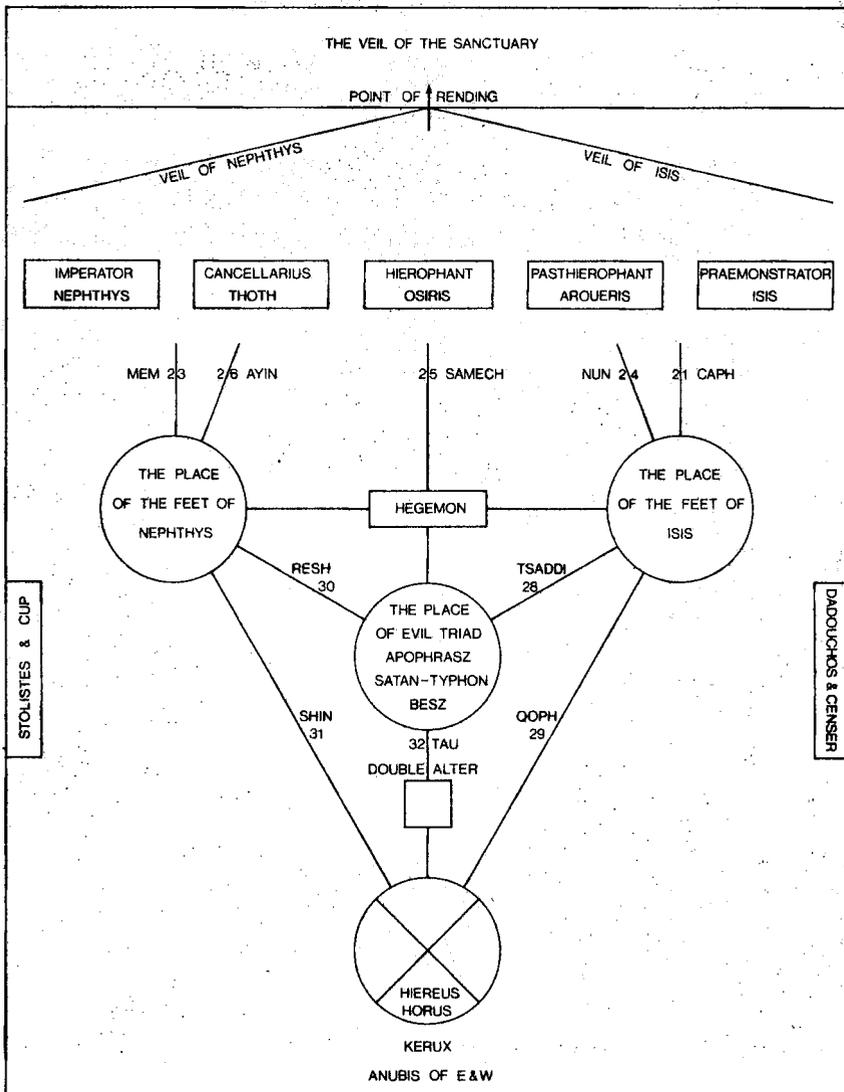
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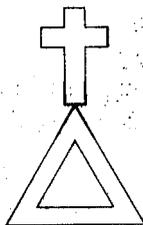
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1. The paths and grades

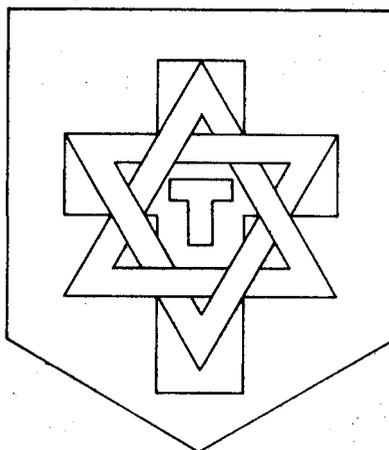


2. The Temple in the O = O ritual

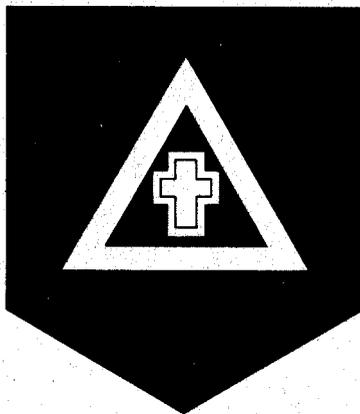




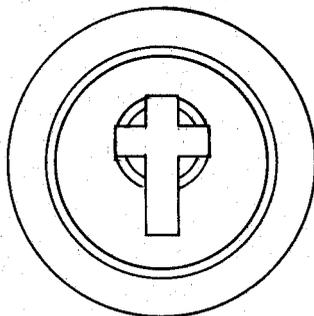
3. Altar symbol in the
0 = 0 ritual
- △ white
 - † red



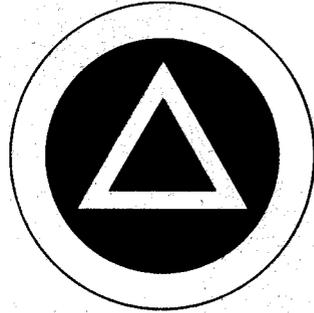
4. Banner of the Esat
- △ red
 - ▽ blue
 - ⊥ white
 - † gold



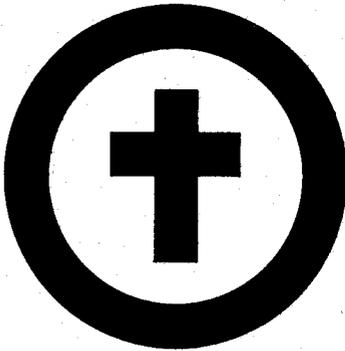
5. Banner of the West
+ red
Border gold



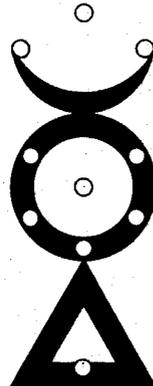
6. Lamen of the Hierophant
+ & O's red
Ground green



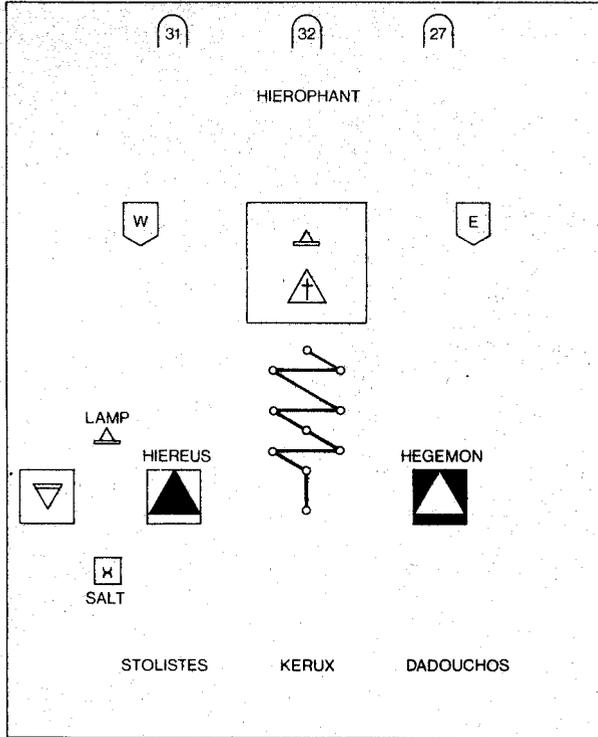
7. Lamen of the Hiererus
△ & O russett
Ground olive



8. Lamen of the Hegemon



9. The cup of the
Stolistes



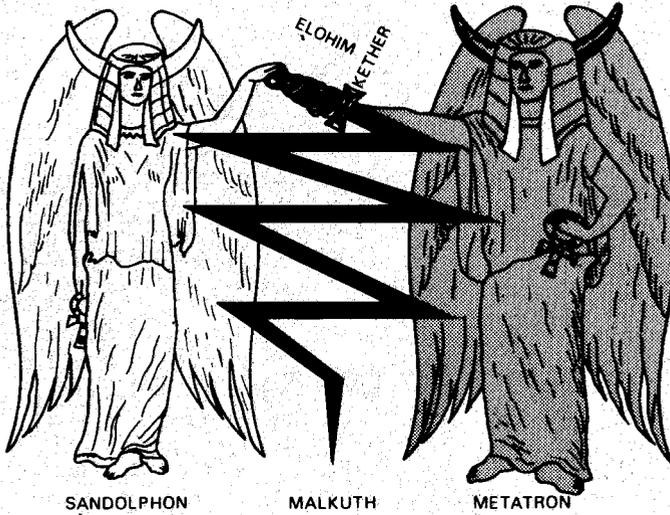
10. Temple in the 1 = 10 ritual, first part

 AIR QUADRANT LETTERS YELLOW
 CROSSES WHITE LETTERS BLACK
 WATER QUADRANT LETTERS BLUE 

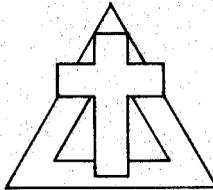
b	o	a	Z	a	R	o	P	h	a	R	a
V	N	n	a	X	o	P	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
o	r	P	m	n	l	n	g	b	e	a	l
r	s	O	n	i	Z	i	r	l	e	m	u
i	Z	i	n	r	c	Z	i	a	M	h	l
m	o	r	d	i	a	l	h	C	t	G	a
A	o	C	a	n	C	h	t	a	s	o	m
A	r	b	i	Z	m	i	i	l	p	i	Z
O	p	a	n	a	l	a	m	S	m	a	l
d	o	l	o	p	i	n	i	a	n	b	a
r	X	p	a	o	c	S	i	Z	i	X	P
a	X	t	i	r	V	a	S	t	r	i	m

 EARTH QUADRANT LETTERS GREEN
 QUADRANTS BLACK
 FIRE QUADRANT LETTERS RED 

11. Earth tablet

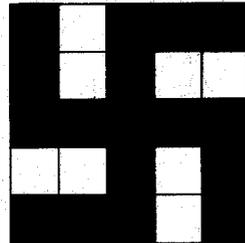


12. The Flaming Sword

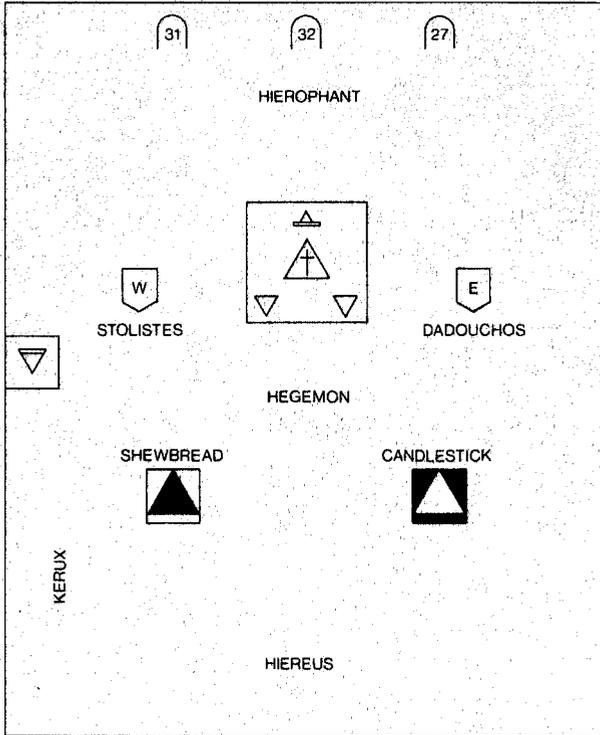


13. Altar symbol in the 1 = 10 ritual

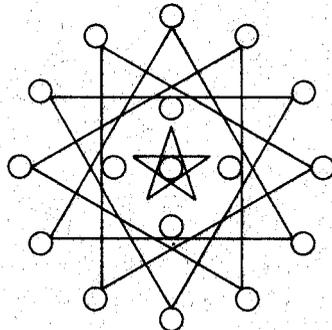
△		♁	♂	▽
↗		♁		
♁	♁	⊙	♁	☞
		♁		II
▽	♁	♁		△



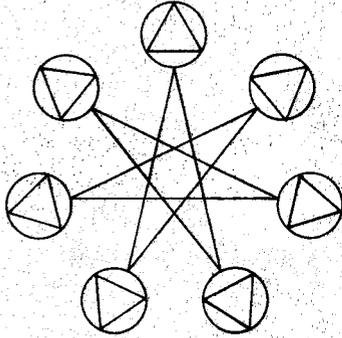
14. The Hermetic Cross



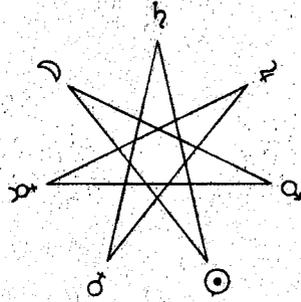
15. Temple in the 1 = 10 ritual, second part



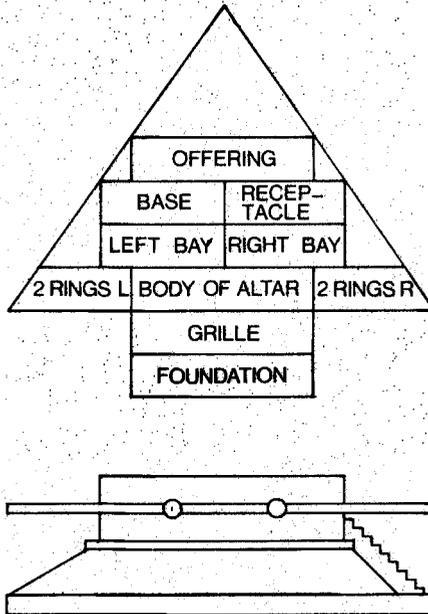
16. Rose of Creation or Table of Shrewbread



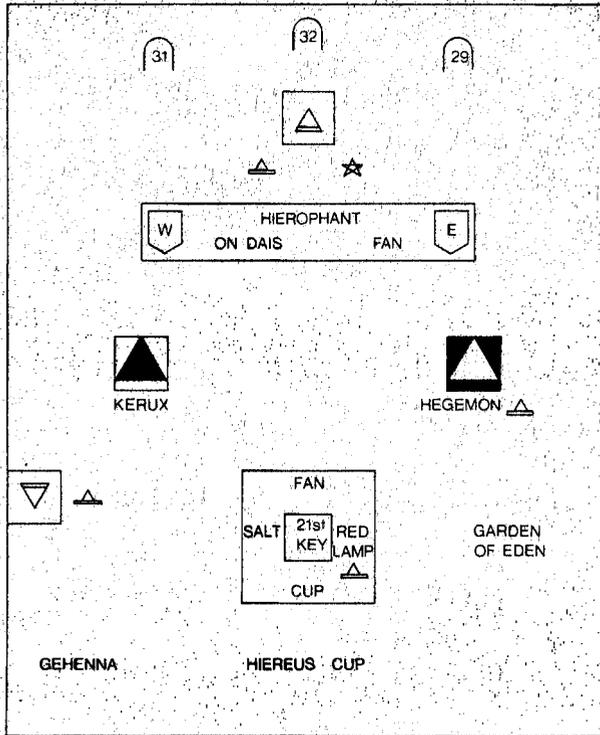
17. Seven branched candlestick



18. The heptagram of the Seven Days



19. Altar of Incense



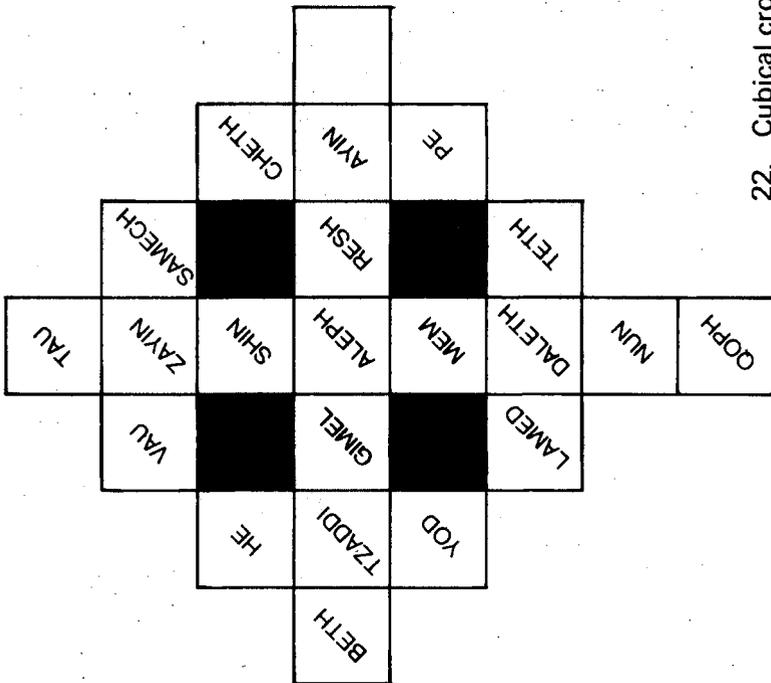
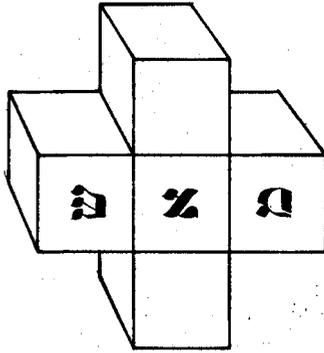
20. Temple for the 32nd path, in the 2 = 9 ritual

	AIR QUADRANT LETTERS MAUVE	CROSSES WHITE LETTERS BLACK	WATER LETTERS BLUE 
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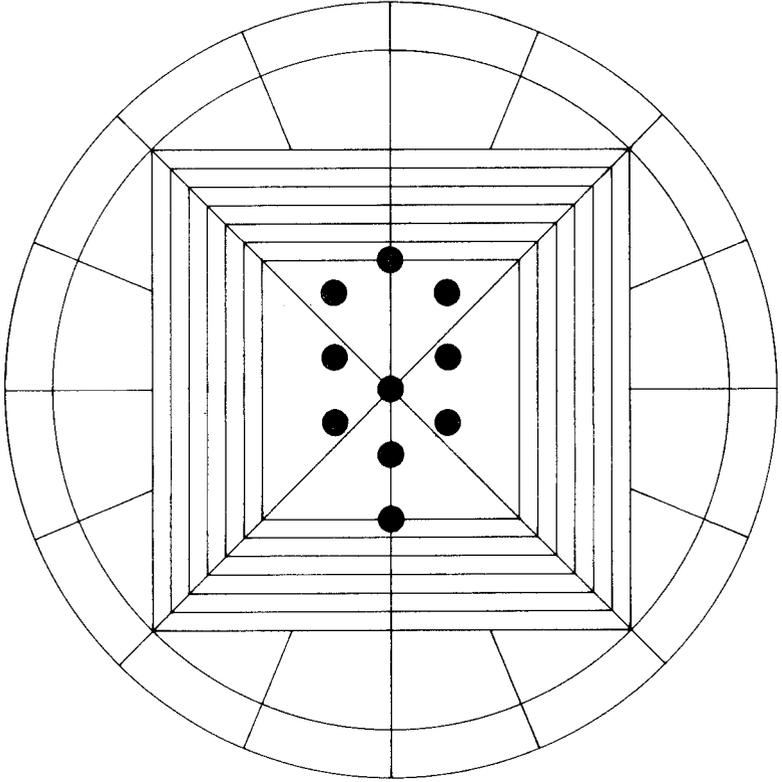
r	Z	i	l	a	f	A	U	t	i	p	u
a	r	d	z	a	i	d	p	a	L	a	m
C	Z	o	n	S	a	r	O	Y	a	u	b
T	o	i	T	t	X	o	P	a	c	o	C
S	i	g	a	S	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	l	a	r	i
O	r	o	i	b	A	h	a	o	z	p	i
C	n	a	b	r	V	i	X	g	a	Z	d
O	i	i	i	t	T	p	a	l	o	a	i
A	b	a	m	o	o	o	a	C	V	c	a
N	a	o	c	o	T	t	n	p	r	a	T
O	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	Z	o	X

	EARTH LETTERS BLACK	QUADRANTS YELLOW	FIRE LETTERS RED 
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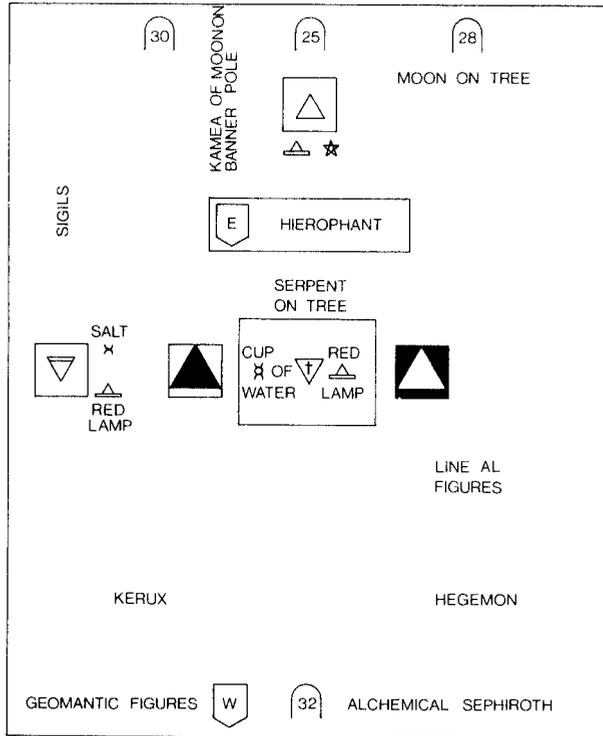
21. Air tablet



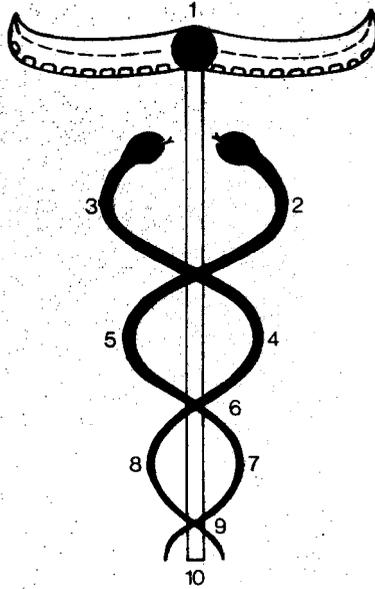
22. Cubical cross of 22 squares



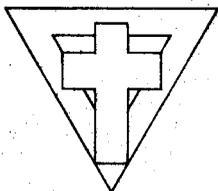
23. The Garden of Eden and the Holy City



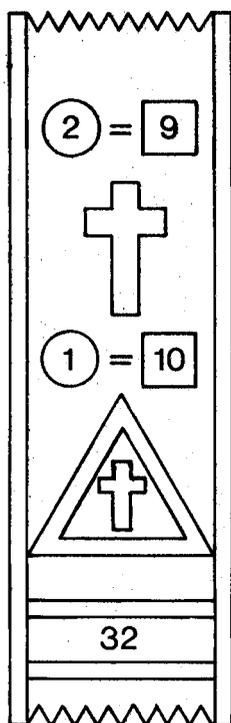
24. Temple in the 2 = 9 ritual



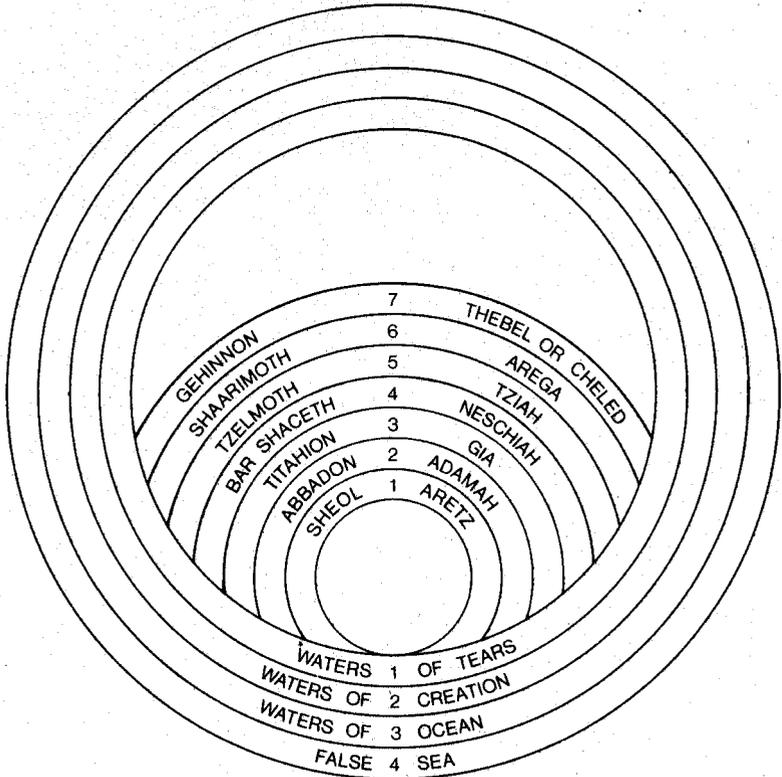
25. Caduceus of Hermes



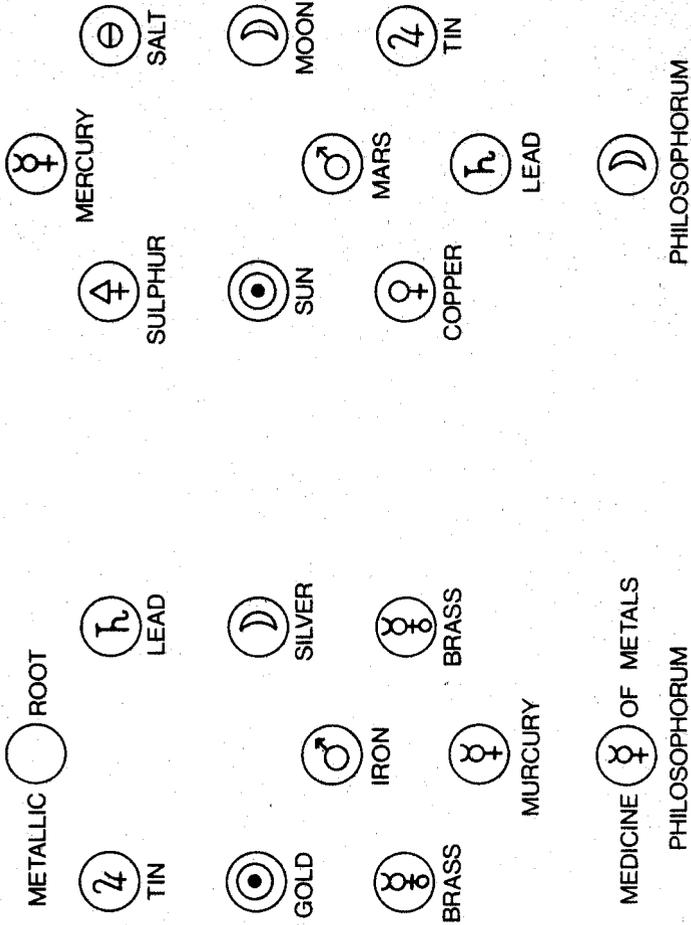
26. Altar symbol in the
2 = 9 ritual



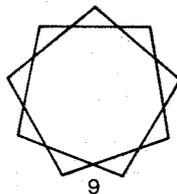
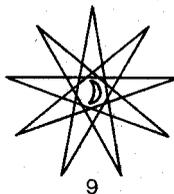
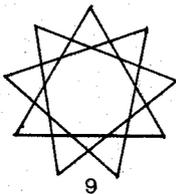
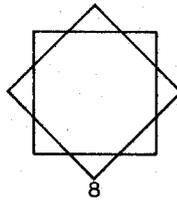
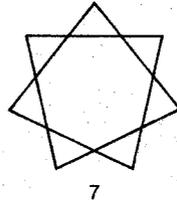
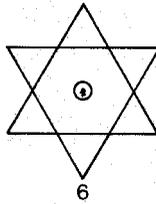
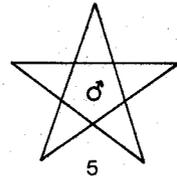
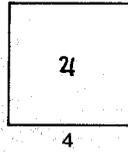
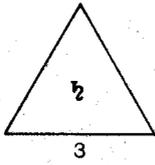
27. Sash of Theoreticus



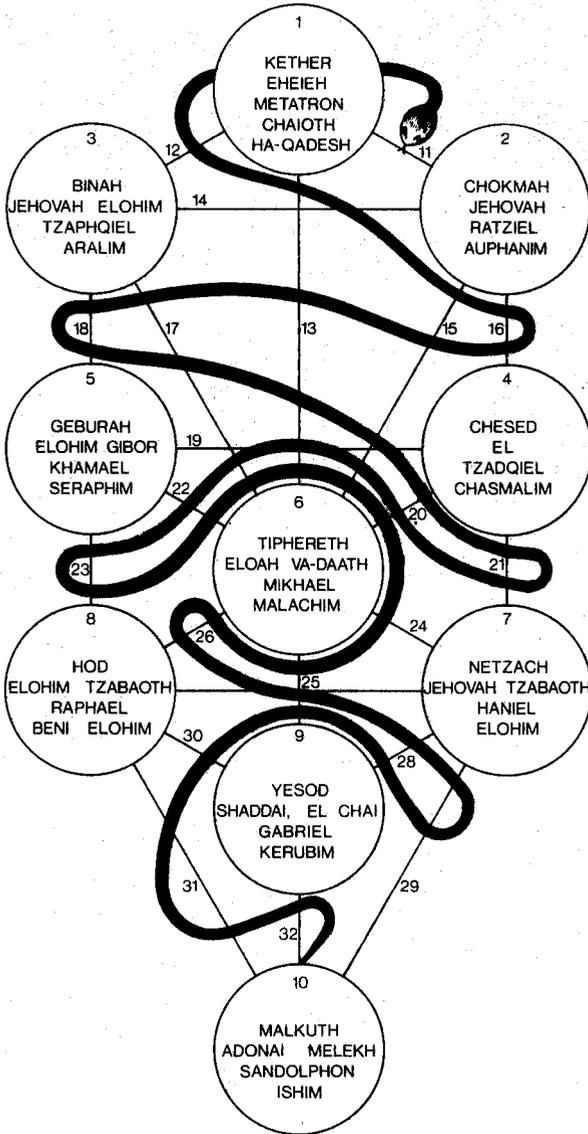
28. Gehenna, or 7 infernal mansions and 4 seas



29. Duplicated form of Alchemical Sephiroth



30. Geometrical lineal figures

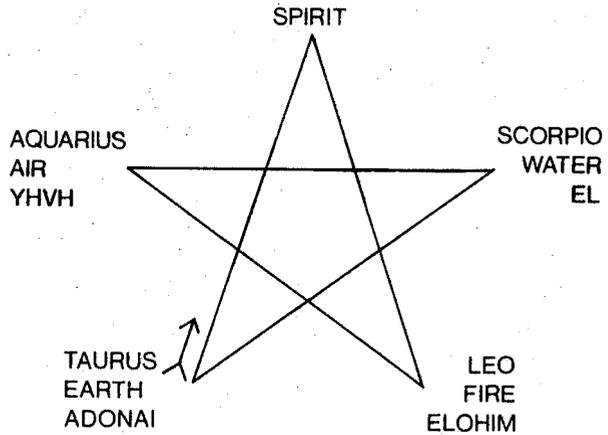


31. Serpent on the Tree

PLANET	ELEMENT	NAME	FIGURE	SIGN	ELEMENT	NAME	FIGURE	SIGN
		CARCER				TRISTITIA		
		ACQUISITO				LATITIA		
		PUER				RUBEUS		
		FORTUNA MAJOR				FORTUNA MINOR		
		PUELLA				AMISSIO		
		ALBUS				CONJUNCTIO		
		POPULUS				VIA		
		CAPUT DRACONIS				CAUDA DRACONIS		

32. Sixteen figures of geomancy

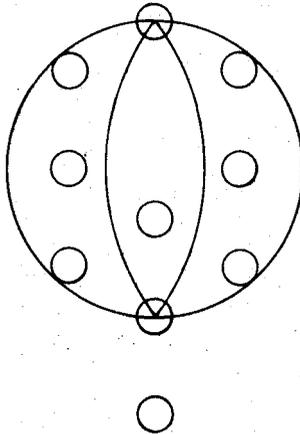
THE SECRET RITUALS OF THE GOLDEN DAWN



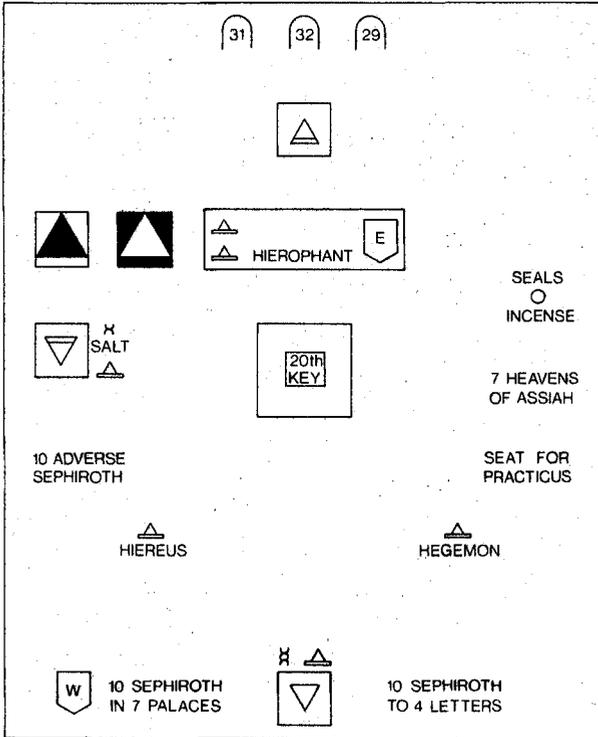
33. Banishing pentagram

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

34. Kamea of Moon



35. Moon tablet



36. Temple for 31st path, in the 3 = 8 ritual



AIR QUADRANT
LETTERS YELLOW

CROSSES WHITE
LETTERS BLACK

WATER
LETTERS BLUE



d	o	n	p	a	T	d	a	n	V	a	a
O	l	o	a	G	e	o	o	b	a	v	i
O	P	a	m	n	o	O	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	P
S	c	m	i	o	o	n	A	m	l	o	x
V	a	r	S	G	d	L	b	r	i	a	P
O	i	P	t	e	a	a	P	d	o	c	e
P	S	V	a	c	n	r	Z	i	r	Z	a
S	i	o	d	a	c	i	n	r	Z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	i	X	o	m	o	n	S	i	o	S	P
O	o	D	P	Z	i	a	P	a	n	b	i
r	g	O	a	n	n	Q	A	C	r	a	r



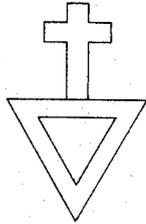
EARTH
LETTERS BLACK

QUADRANTS
RED

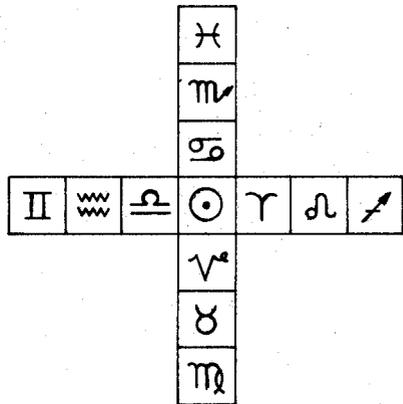
FIRE



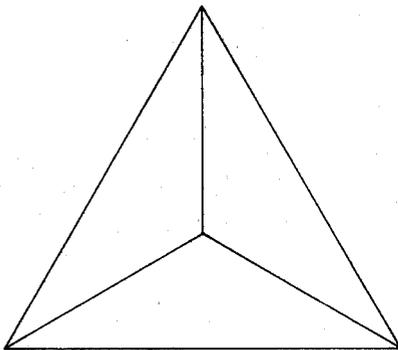
37. Fire tablet



38. Altar symbol in the 3 = 8 ritual



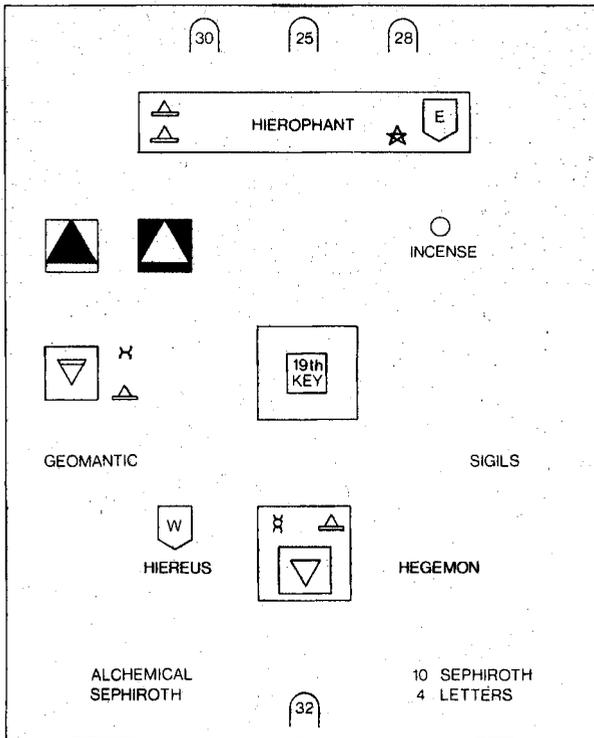
39. Solar Greek cross



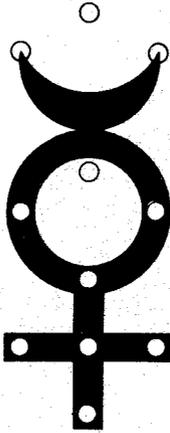
40. Solid triangular pyramid of fire

	AIR QUADRANT LETTERS YELLOW	CROSSES WHITE LETTERS BLACK	WATER LETTERS ORANGE								
T	a	O	A	d	V	P	t	D	n	i	m
a	a	b	c	o	o	r	O	m	c	b	b
T	o	g	c	u	n	X	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
P	a	c	A	X	i	o	V	S	P	S	^y l
S	a	a	i	X	a	a	r	V	r	o	l
m	p	h	a	r	S	l	g	a	i	o	l
m	a	m	g	l	o	l	n	L	i	r	X
O	l	a	a	D	a	g	a	T	a	p	a
P	a	L	c	o	i	d	X	P	a	c	n
n	a	d	x	n	X	i	V	a	a	s	a
l	t	d	p	o	n	S	d	a	S	p	i
X	r	i	i	h	t	a	r	n	d	i	j
	EARTH LETTERS BLACK	QUADRANTS BLUE	FIRE LETTERS RED								

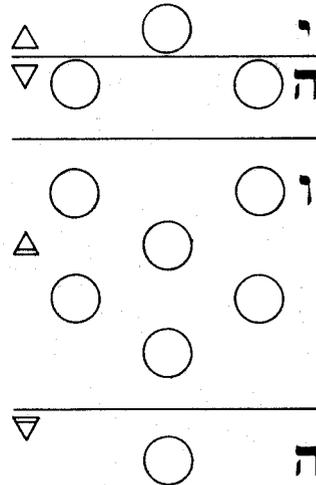
41. Water tablet



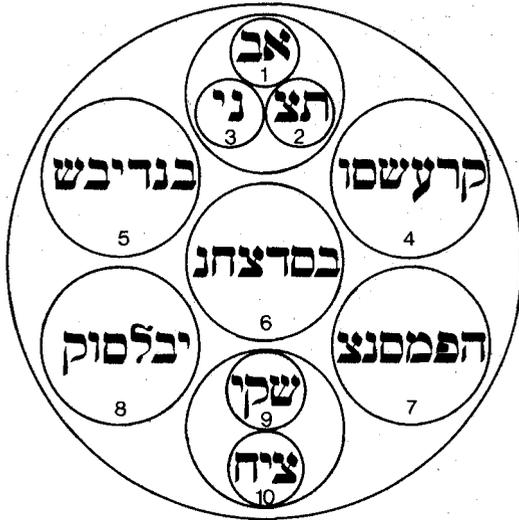
42. Temple for 30th path in the 3 = 8 ritual



43. Mercury on tree



44 Attribution of the 10
Sephiroth to the 4 letters



45. The 10 Sephiroth in the 7 palaces

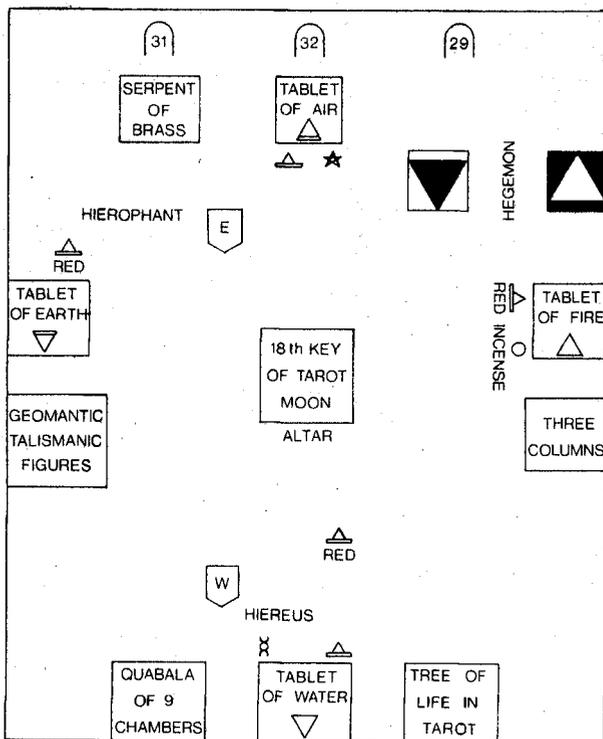
8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	48	19	18	45
32	34	38	29	25	35	39	28
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

48. Kamea of Mercury

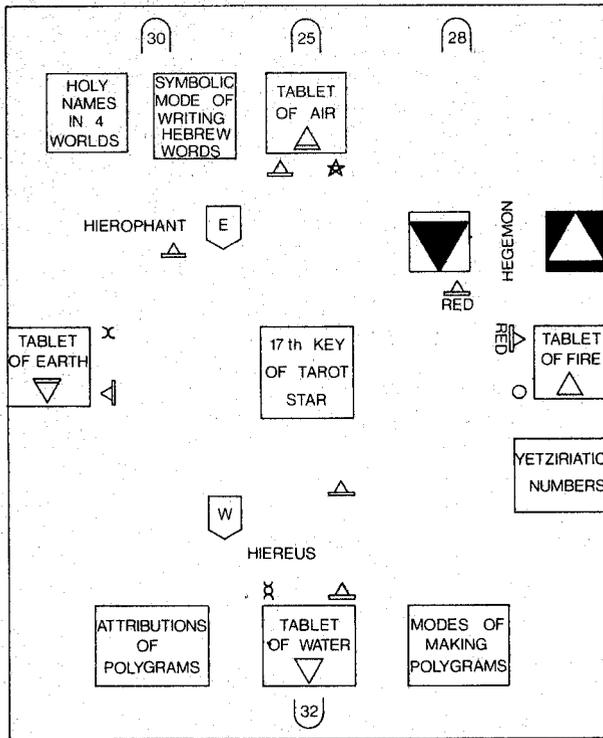


49. Unification of planets in Mercury

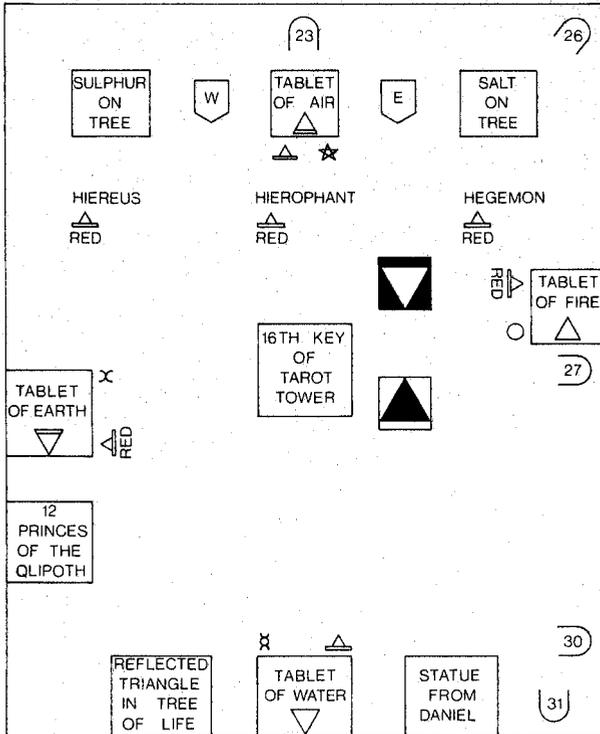
THE SECRET RITUALS OF THE GOLDEN DAWN



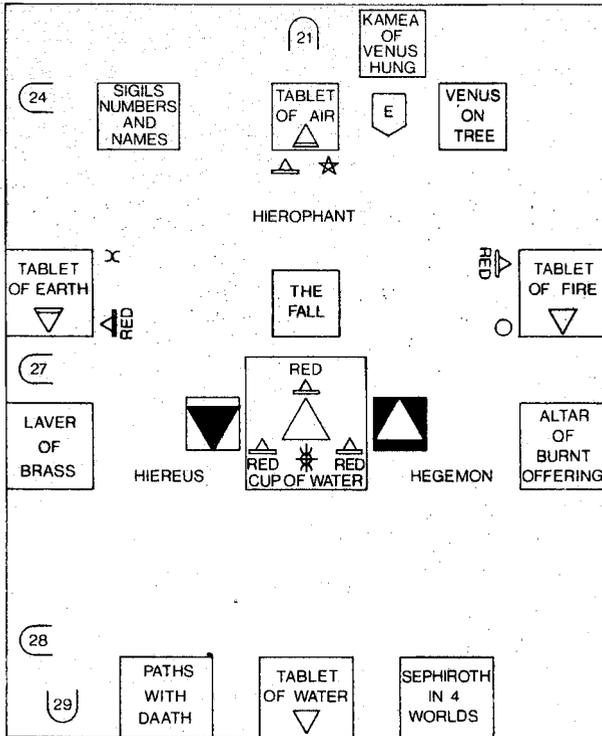
50. Temple in Hod and for the 29th path, 4 = 7 ritual



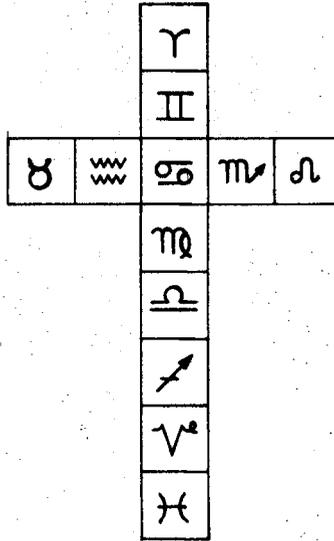
51. Temple for the 28th path, 4 = 7 ritual



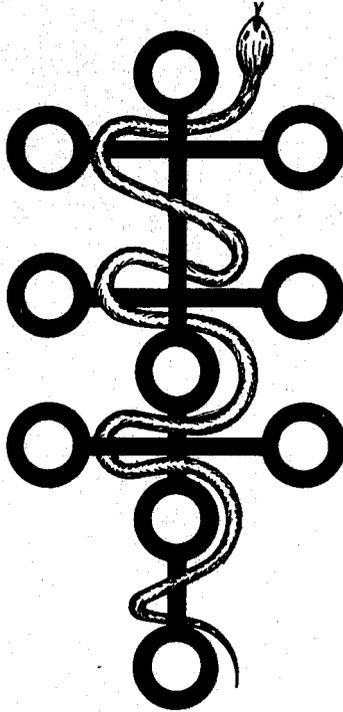
52. Temple for the 27th path, 4 = 7 ritual



53. Entry into Netzach for the 4 = 7 ritual



54. Calvary cross of twelve squares



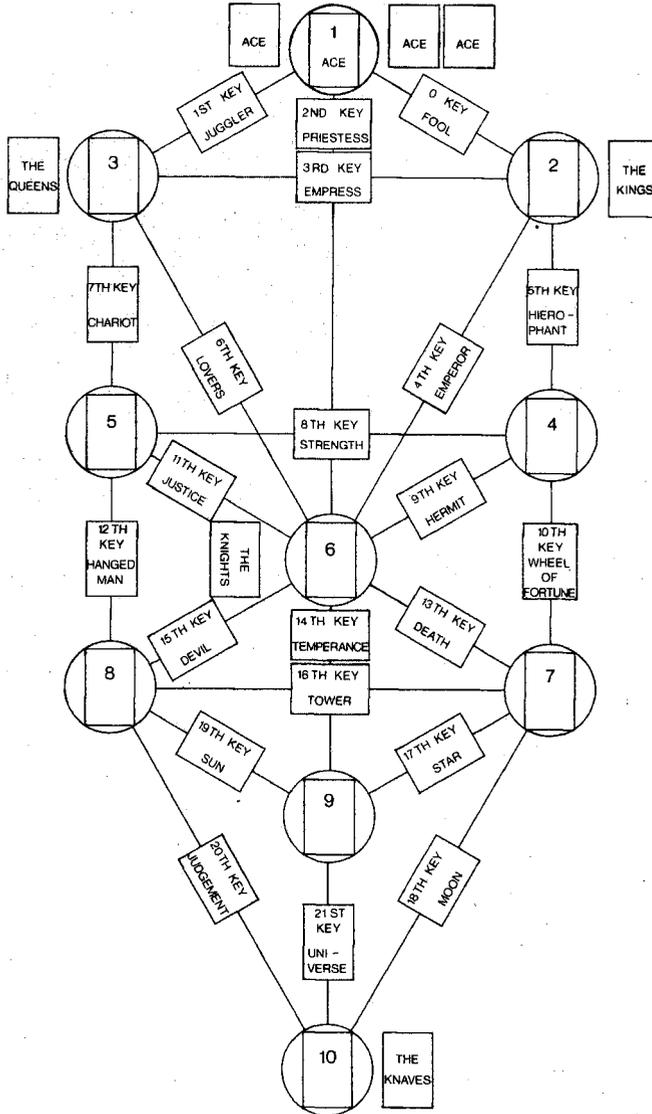
55. Serpent of Brass

300	30	3	200	2	100	1
ש	ל	ג	ך	ה	ק	ז
600	60	6	500	5	400	4
ט	ם	ו	ך	ה	ת	ד
900	90	9	800	8	700	7
ץ	צ	ט	ף	ת	ז	י

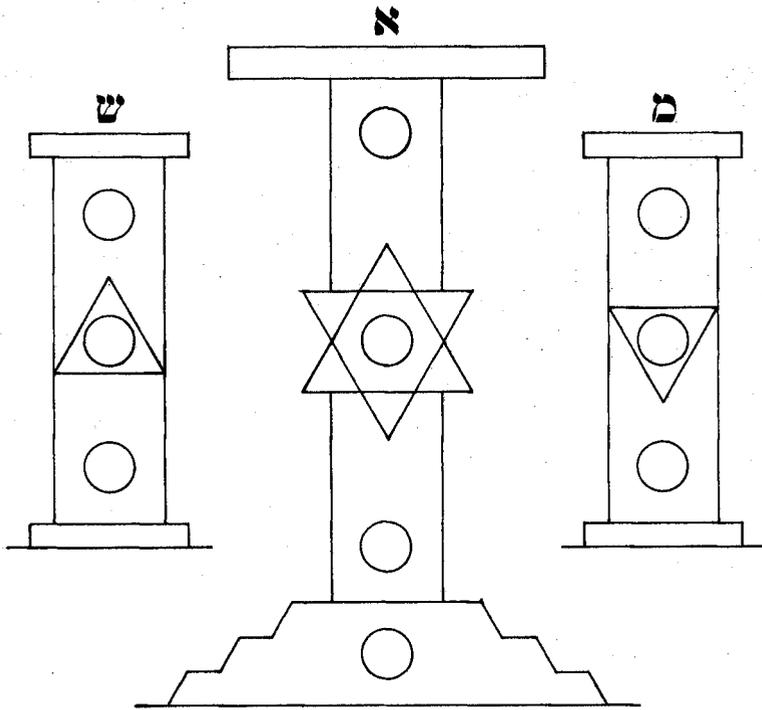
BINAH		KETHER		CHOKMAH	
300	30	3	100	10	200
SHIN	LAMED	GIMEL	QOPH	YOD	ALEPH
GEBURAH		TIPHERETH		CHESED	
500	50	5	600	60	400
KAPH	NUJN	HE	MEMf.	SAMEKH	VAU
HOD		YESOD		NETZACH	
800	80	8	900	90	700
PEf.	PE	CHETH	TZADDI	TETH	NUNf.
		AYIN		ZAYIN	

56. The Quabala of nine chambers

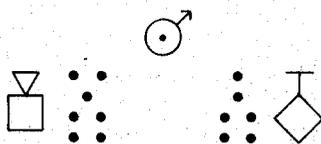
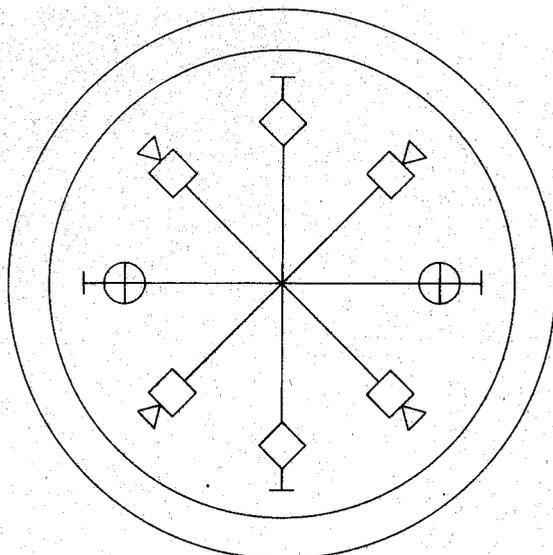
THE SECRET RITUALS OF THE GOLDEN DAWN



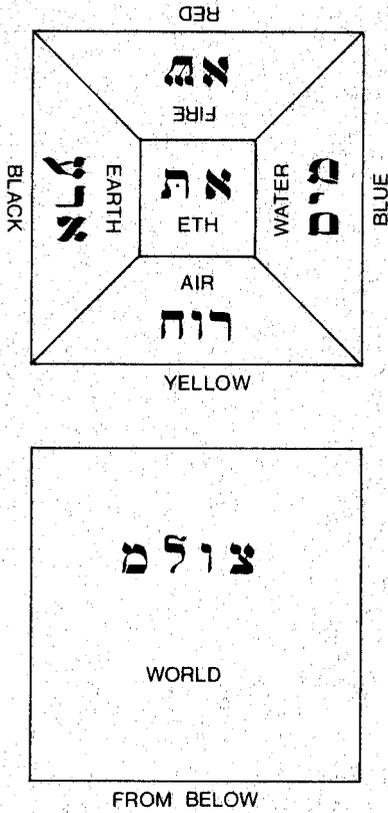
57. The Tarot on the Tree of Life



58. Tablet of three columns



59. Talismanic forms



60. Solid pyramid of the elements

ATZILUTH

יהוה-יוד-הי-ויו-הי

15 22 15 20

72 = עב

BRIAH

יהוה-יוד-הי-ואו-הי

15 13 15 20

53 = סג

YETZIRAH

יהוה-יוד-הא-דאו-הא

6 13 6 20

45 = המ

ASSIAH

יהוה-יוד-הה-וה-הה

52 = בנ

61. Holy names in the 4 worlds

א ב ג ד ה ו ז ח ט י כ ל מ נ ס פ צ ק ר ש ת	△	ALEPH	
	♀	BETH	
	⋈	GIMEL	י הוה
	♀	DALETH	γ 8 γ μ
	γ	HE	
	♂	VAU	
	II	ZAYIN	א ה י ה
	♁	CETH	γ μ γ Δ
	♃	TETH	
	μ	YOD	
	♄	CAPH	י ה ש ו ה
	♁	LAMED	γ 8 Δ γ μ
	▽	MEM	
	μ	NUN	
	↗	SAMECH	א ל ה י מ
	♃	AYIN	▽ μ γ ♁
	♂	PE	
	⚡	TZADDI	
	✕	QOPH	
	⊙	RESH	
	△	SHIN	
	ה	TAU	

62. Yetziratic attributions

HEPTAGRAM



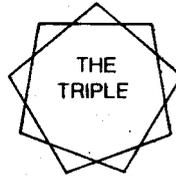
CONTINUOUS
REFD. AT EVERY
3RD. POINT

OCTAGRAM

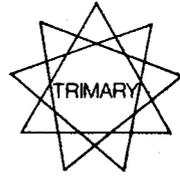


TWO SQUARES
REFD. AT EVERY
3RD. POINT

ENNEAGRAM



CONTINUOUS
REFD. AT EVERY
3RD. POINT



THREE TRIANGLES
REFD. AT EVERY
4TH. POINT

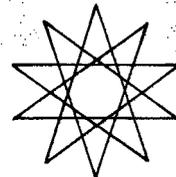
DEKAGRAM



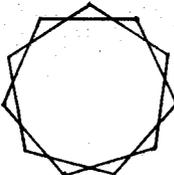
TWO PENTAGRAMS
REFD. AT EVERY
3RD. POINT



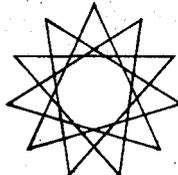
CONTINUOUS
REFD. AT EVERY
4TH. POINT



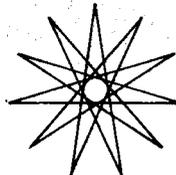
TWO PENTAGRAMS
REFD. AT EVERY
5TH. POINT



CONTINUOUS
REFD. AT EVERY
3RD. POINT



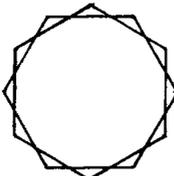
CONTINUOUS
REFD. AT EVERY
5TH. POINT



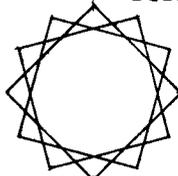
CONTINUOUS
REFD. AT EVERY
6TH. POINT

ENDEKAGRAM
THE
QLIPPOTH

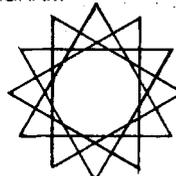
DODEKAGRAM



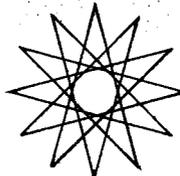
TWO HEXAGRAMS
REFD. AT EVERY
3RD. POINT



THREE SQUARES
REFD. AT EVERY
4TH. POINT



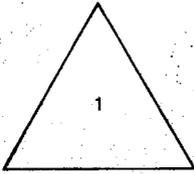
FOUR TRIANGLES
REFD. AT EVERY
5TH. POINT



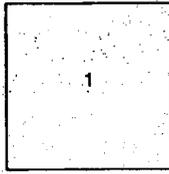
CONTINUOUS
REFD. AT EVERY
6TH. POINT

63. Further attributions of polygrams

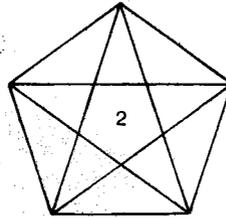
1. TRIANGLE 3



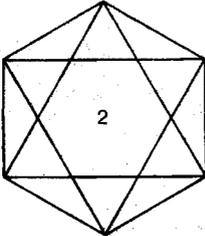
2. SQUARE 4



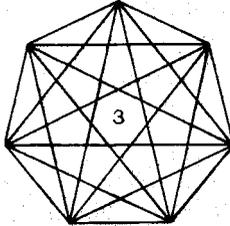
3. PENTANGLE 5



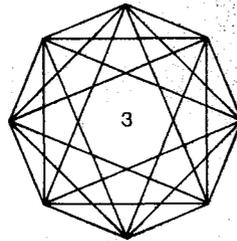
4. HEXANGLE 6



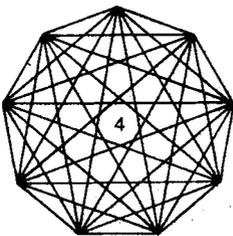
5. HEPTANGLE 7



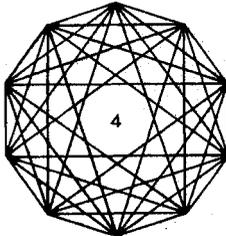
6. OCTANGLE 8



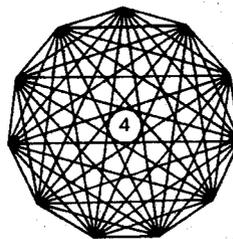
7. ENNE ANGLE 9



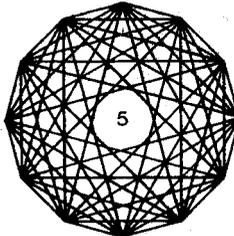
8. DEKANGLE 10



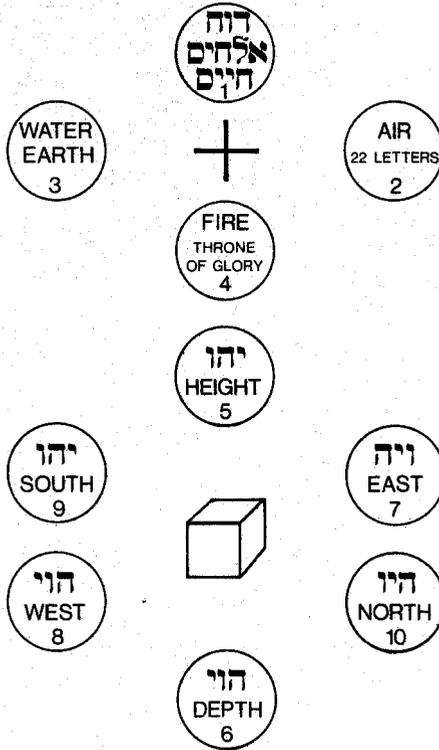
9. ENDEKANGLE 11



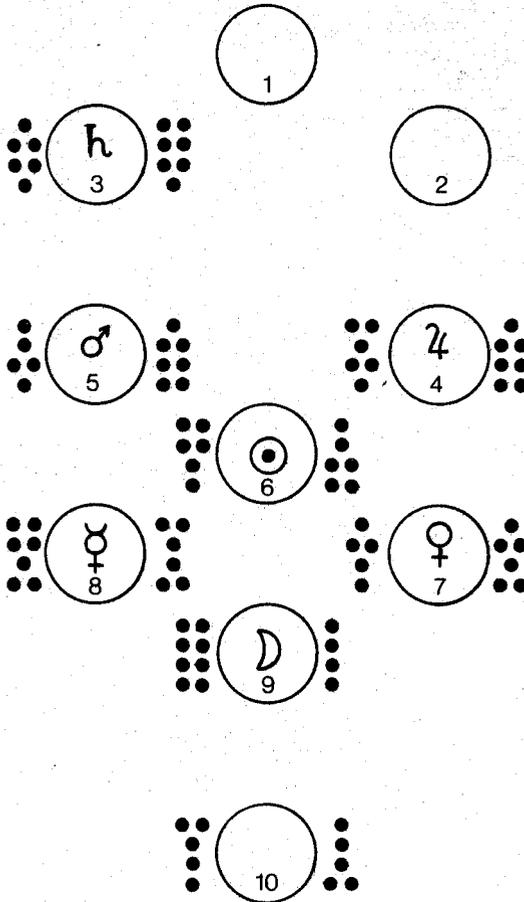
10. DODEKANGLE 12



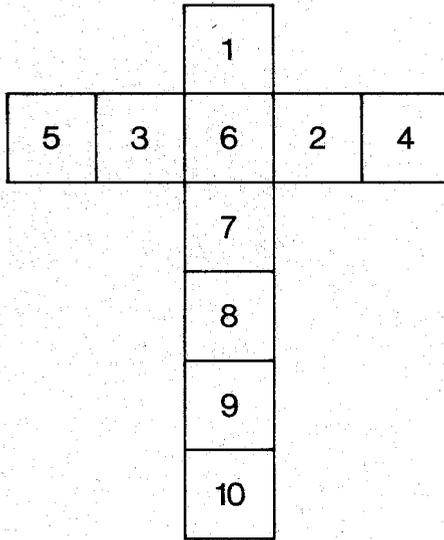
64. Number of possible modes of describing the lineal figures



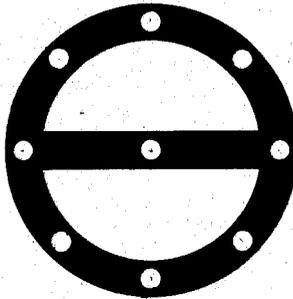
65. Ten numbers divided into Tetrad and Hexad



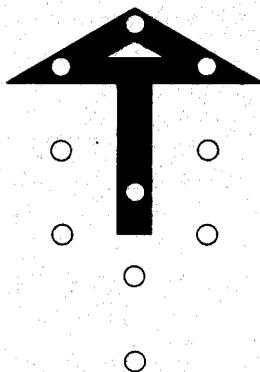
66. Geomantic figures on the tree



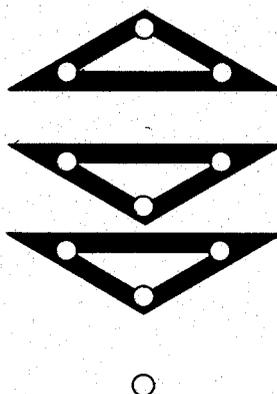
67. Calvary cross of ten squares



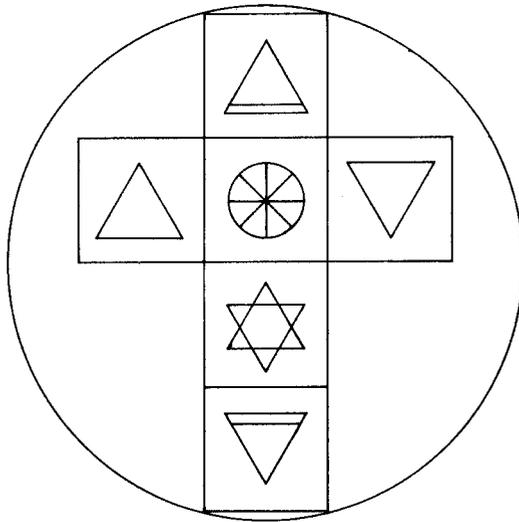
68. Alchemical salt on the tree



69. Alchemical sulphur on the tree

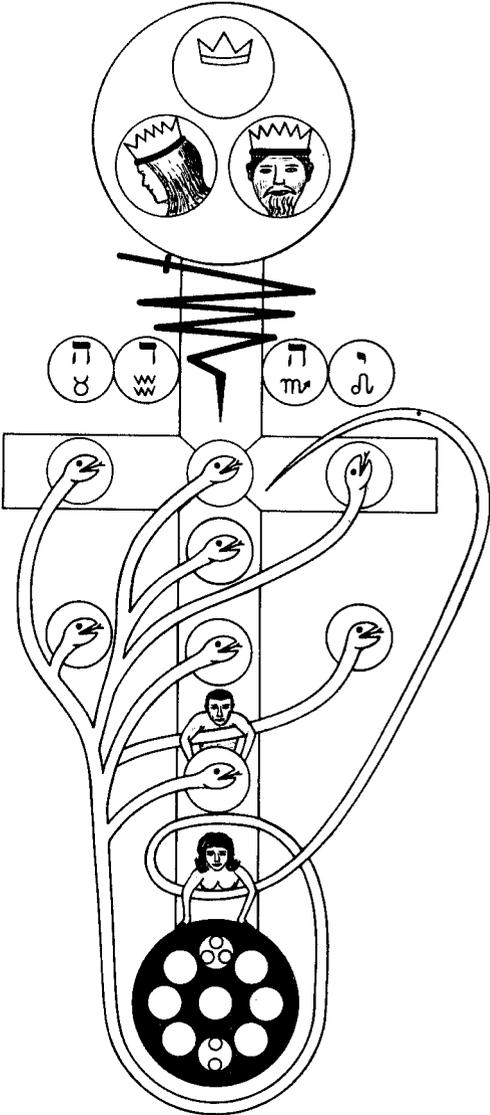


70. Reflected triangle



71. Calvary cross of six squares

THE SECRET RITUALS OF THE GOLDEN DAWN



72. The Garden of Eden after the fall

22	47	16	41	10	35	4
5	23	43	17	42	11	29
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