

GOLDEN DAWN

RITUALS

AND

COMMENTARIES

VOLUME TWO

BY

PAT ZALEWSKI

A Commentary on the Neophyte Ritual

INTRODUCTION

The concept of writing commentaries on the Neophyte Ritual (0 = 0) of the Golden Dawn was initially formulated as an Order document called the Z.5. We started writing this document in 1982, the year our Thoth-Hermes Temple was chartered by W. H. (Jack) Taylor. Taylor was a former Hierophant (of 7 = 4 grade) of the New Zealand Temple, Whare Ra. The Temple was founded in 1912 by Dr. R. W. Felldn.

The Z.5 document was originally intended to be restricted to members of the Inner Order of Thoth-Hermes. It included many of the 'word of mouth' teachings passed on by Taylor, and other Inner Order Adepts from Whare Ra, under whom we trained. The Z.5 was written to fill in information left out of two other Order papers, the Z.1 and Z.3. It also was designed to bridge the gap between the two papers.

The Z.1 paper is a technical explanation of the meanings and descriptions of the Temple Officers. The Z.3 is a clairvoyant description of the admission of the candidate. [The Z.1, Z.2, and Z.3 documents can be found in Book 5 of THE GOLDEN DAWN, edited by Israel Regardie, Llewellyn. The Z.1 document is titled "Enterer of the Threshold." The Z.2 document is titled "Magical Formulae," and the Z.3 is titled "Symbolism of the Admission. Eds.]

This book has been designed for the experienced Golden Dawn practitioner. It contains: 5 = 6 explanations of the 0 = 0 Ceremony, previously unpublished teachings from the 6 = 5 and 7 = 4 grades of the Stella Matutina, and later teachings from the Smaragdum Thalasses. Smaragdum Thalasses is the New Zealand name given to the order after Whare Ra withdrew from the Stella Matutina in 1933.

We have brought all of this information together, in a unified format, rather than stretch it out over the three Inner Order grades. Examples of this are given in "The Control and Functions of the Officers on the Dais," Chapter 2.

For some readers of this book, there may be areas that are initially incomprehensible. Dedicated reading and study will eventually bring an understanding of the material presented. For others, who have studied on their own or through various Temples, we hope that the additional material will give more insight into the 0 = 0 grade.

When we first decided to do this book, we were faced with the problem of what to do with the existing Z.1 and Z.3 documents and their colourful, but somewhat archaic, language. We were not sure whether to rewrite them, omit them, use only our additional material, or leave them in and blend them in, with the newer material, so that the whole package could be presented in full. Ultimately, we chose the latter which saved the reader from going book to book trying to fit the puzzle into place. In doing this, we have re-formatted the Z.1 and Z.3 documents, eliminating duplicate material.

The importance of understanding the technical aspects of the Neophyte Ceremony cannot be over-emphasized. It is the backbone of the Z.2 paper. This paper outlines ritual ceremony for Evocation, Consecration of Talismans, Invisibility, Transformations, Spiritual Development, Divination, and Alchemy. In the Neophyte Ritual of the Z.2, the Adept assumes the role of the Hierophant. The Hierophant must understand every aspect of what is happening in the ritual so that he can control the ceremony and give the forces life. He must also be able to dissect each layer of the ritual. If one area is lacking, he must be able to counter-balance the energies so that harmony prevails throughout the ceremony.

Both the Z.1 and the Z.3 documents were written very early in Golden Dawn history, around 1892 or earlier - barely four years after the first Neophyte Ceremony was conducted. After this, there was little input of this depth on the subject of the Neophyte ceremony by later Temples.

In 1903, the Golden Dawn split into two factions. The splinter group, led by A. E. Waite, formed the Stella Matutina, which retained the bulk of the Golden Dawn's Inner Order. Most members remained in the Order until World War I. Even in the 1920s, there were still some original Golden Dawn Adepts in the Stella Matutina. The 30 or so years of ritual experience gained in both Orders were shared with other Order members. A good example of this was the Hermes Temple, in Bristol, England. During the 1930s, the Hermes Temple had a number of members who had been trained by Golden Dawn Adepts.

Israel Regardie, the editor of *THE GOLDEN DAWN* and several books on the Golden Dawn, was a member of the Hermes Temple, in Bristol, England, during the 1930s. According to him, when questioned on this point in 1983, his only Temple contacts during that time, were the Chiefs. He never met other members, though one person came to witness the consecration of his Elemental Weapons, which some surprisingly enough considered a major event in a Temple. Because of this, Regardie was not aware that there were other members of the order with ritual experience.

Actually, the Temple had a number of members with extensive ritual experience, but they had chosen to isolate themselves from other Temple members during this time. Some of these members had been taught by Golden Dawn Adepts. Though well in their 70s, they were still actively engaged in Golden Dawn ritual.

The New Zealand Temple, Whare Ra, was also a good example of this cumulative type of teaching. Dr. Felkin, was in charge of ritual training at Whare Ra. Under his guidance, Whare Ra members were the best trained, in ritual magic, of all the Golden Dawn Temples, including the Hermes, Amoun, and Isis Urania Temples. This assertion is based on the opinions of visiting members of those Temples, who came to New Zealand.

Dr. Felkin ran ritual training in the New Zealand Order like a military operation. He went into extraordinary detail on how and what was happening. Around 1920, a former Golden Dawn Adept (from the old Isis Urania Temple) and his wife visited Felkin in New Zealand. They expressed surprise at the ritual ability of some of the early Whare Ra Adepts. The training procedures advocated by Felkin, in their opinion, far outstripped those they had seen in the old Golden Dawn, as well as those of the American Temples that they had previously visited.

In the late 1920s, a Whare Ra Adept by the name of Hugh (Euan) Campbell, went to England to study the Dee manuscripts at the British Library for two years. While there, he became friendly with Langford Garstin, Chief of the Alpha et Omega (A.O.) Temple. Campbell's diary notes make the comment that the rituals in this Temple were 'slip shod' (he attended some Neophyte rituals and a 5 = 6 ritual) and lacked any real determined effort. Though Campbell was friendly with Garstin, he found that his Alpha et Omega Temple cousins treated rituals as a 'chore that was simply tolerated.' Garstin, in fact, tried to persuade the young New Zealander to stay in England and join his Temple. Campbell had a high respect for Garstin, and found his ability and knowledge to be the exception rather than the rule in the A.O.

Whare Ra's isolation, in the small country village of Havelock North, had its advantages. A large number of this Temple's founding group were extremely clairvoyant. When the Temple was founded in 1912, Felkin found himself with a tight-knit group of religious devotees that had much to offer but no direction to go toward. When they applied themselves to the Golden Dawn rituals, it was done in the manner of religious fervor and fanaticism rarely seen outside the Middle Ages, and I make this comment with the greatest respect.

From 1912 until the 1940s, when Whare Ra was at its peak, much of this devotion to ritual produced some surprising results. For example, some Adepts would clairvoyantly check each other, during the performance of rituals, by viewing the state and color of the participants' auras.

My own experience, of this type of checking procedure, came from Jack Taylor. He used to make me create the Temple Godforms of the 0 = 0 grade in the astral - with all the correct coloring. He would then proceed to check each wand and give a comment on whether it was correct or not. If not, I would then have to start again. One day, I decided to test him on this, by creating the form

of a lion in the Invisible Station of Hollis. When he got to this form, he told me, rather dryly, that I should try a little further north - like Egypt and leave the rest of the pride behind. I never again tested his abilities. Admittedly abilities like Taylor demonstrated were rare, but the number who possessed this, in the early days of Whare Ra, was quite abnormally high when compared to other Temples.

I do not wish to give the impression that the greater number of Whare Ra Adepts knew more about ritual than their old Golden Dawn counterparts, because they did not. However, a hard core did exist who excelled in ritual work.

Whare Ra members were taught courses in Tarot, Astrology, and Enochian Work, along with the Z.2 documents, which were optional studies. The first things taught new members, however, were the mechanics of ritual. Some older members considered these to be of singular importance, and taught them to the detriment of the other studies. Students were required to keep their eyes on the cracks of the concrete to locate exact places to stand and walk during the rituals. This caused a great deal of pressure on Adepts and a number left the Order because of it. Those who survived, under this type of training, were mostly strict disciplinarians.

Before World War II, training by the word of mouth was quite detailed, and it produced a number of Adepts of high caliber. In the final stage of Whare Ra's existence, however, from 1959, to the Temple's end in the late 1970s, this method of training deteriorated, and the Temple failed to produce the skilled leadership needed to sustain it. Ritual training was inadequate and lacked the necessary supplemental support of the Z papers. Adepts had to write their own papers and formulate their own opinions as to what went on. As a result, the last three Chiefs of the Order were unable to reach the skill level of previous Chiefs, and the Temple disbanded.

It is unfortunate, that in the final days of the Temple, members, with the most ritual understanding, failed to rise to any real position of power. Those who were in charge, had little knowledge to pass on to others - with the possible exceptions being Taylor, Campbell, and one or two others. This was aptly illustrated by a humorous anecdote related to us by a couple that belonged to the Temple during its final stages.

The couple reported that they had been instructed, by a former late Chief, to 'walk like an Egyptian' during rituals. The couple, puzzled by what this meant, asked for further illumination. The Chief, obviously unsure of what it meant herself, ignored their request. When we heard this, were reminded of the pop tune and video, of the same name, by the Bangles. To this day, we can not hear the tune, nor watch the video, without bursting into laughter.

When we first got interested in magic, we studied the Golden Dawn rituals from Regardie's published works. When put to the practical test, this information, on rituals, left quite a number of questions unanswered. It was not until our period with Taylor, and also other Adepts who helped, that we began to truly understand ritual work, and record this understanding on paper. We began to feel like Carlos Castaneda felt in the presence of Don Juan (see *THE TEACHINGS OF DON JUAN: A YAQUI WAY OF KNOWLEDGE*). We knew that the opportunity we had was a once-in-a-lifetime experience and should not be lost. We found that we virtually had to start again from scratch.

As we conducted the physical actions of each ceremony, we had to learn the functions on the many different levels of the astral, about which virtually nothing had been written, in the published papers of the Order. This type of teaching was the 'word of mouth' type that had been handed down, from Hierophant to Hierophant, since the formation of the Order in England.

Over the years of our association with Taylor, one thing became obvious - we had much to learn about ritual work. We were extremely fortunate to come under Taylor's wing. We also were enriched by our acquaintance with the elite circle of ex-Inner Order, Whare Ra members, who continually helped us, and gave us advice over the years.

It is unfortunate that some of the published comments about the Stella Matutina are blatantly contemptuous. Reading these accounts, one would consider that most of the members were a bunch of incompetents who were mixing in things they knew little about. Most of this stemmed

from Regardie's comments of his experiences in the Hermes Temple, and the tampering of the ritual documents. This however, was not always the case in the New Zealand Temple. While it is true that their scholarship left a lot to be desired, in some areas of the Order's teaching, they were quite exceptional at ritual magic.

The best I have ever seen was Taylor, and the members of the Order of the Table Round. This was a small Arthurian Order that Felkin brought to New Zealand along with the Golden Dawn. It had a large number of Whare Ra, Inner Order members within it.

When we were initiated into this side Order (before we were initiated into the Golden Dawn or the Smaragdum Thalasses as it is called in New Zealand), all those on the dais, and most of the floor Officers, were Inner Order, Golden Dawn members as well. This was a totally different experience from any dry Masonic type Order that we had experienced before. Here, it seemed to us, was ritual magic in its essence. The experiences at the hands of this well-drilled collection of Officers, left their mark on us. While we had practiced Golden Dawn rituals before, they were nothing compared to this level. The problem of course, was our own lack of experience and our inability to recognize the ritualistic signposts.

Over the next few years, we found we were swamped with the amount of unpublished material on these rituals. Taylor, to my mind, was something of a ritualistic genius who could dissect and instantly point to the problem. One of his favorite anecdotes was a conversation he had with Mrs. Felkin back in the 1930s. Jack commented, after a Neophyte practice, that everyone had managed their parts without making a mistake. Mrs. Felkin countered that there might have been perfection in the rendition, but there had been no power to the ritual. Jack had to agree. It was this type of mechanical approach to ritual on the mundane level that Taylor abhorred. He tried to make all those he taught look deeper into themselves.

Although learning about ritual magic, from books such as this, leaves a lot to be desired, it is often the only way to learn the subject, especially when a teacher is not available. This book is a tool, and a helpful guide based on the observations of a number of Adepts from the Golden Dawn, the Stella Matutina, and the Smaragdum Thalasses. It has been designed to make you aware of certain areas of importance in ritual. But only your own training and practice will make some of the things described here happen.

We have chosen the Neophyte Ceremony, as the first of our books on ritual, because it is the essence of the Z.2 rituals from which all of the Second Order Rituals are based. To understand and perform the Z.2 correctly, one must know the higher functions of the Neophyte Ceremony.

Within the Golden Dawn teachings, within the 'word of mouth' category, is the continual reference to magnetic manipulation of the aura. This starts at the Neophyte grade, and continues through the 7 = 4 grade. Some of the 'word of mouth' techniques, taught to us, by Taylor, go back to the old Golden Dawn. However, we have taken the liberty of expanding them somewhat in this book. Eliphas Levi says in his TRANSCENDENTAL MAGIC,

"When the magus has attained lucidity, whether through the mediation of a pythoness or by its own development, he communicates and directs at will the magnetic vibrations in the whole mass of the Astral Light, the currents of which he divines by means of the Magic Wand, which is the perfected divining rod. By the aid of these vibrations he influences the nervous system of the persons made subject to his action, accelerates or suspends the currents of life, soothes or tortures, heals or hurts - in fine, slays or brings to life ..."

This is possibly an over simplification. However, it is a highly accurate statement of the actions of ritual magic and the actions of the Hierophant and his Scepter during a ceremony such as the Neophyte. Just by studying the magnetic actions alone, one enters a labyrinth world of magnetism that has many layers. Some of these, we hope, to discuss in this book.

Over twenty years ago, I studied Tantra under the "late Vivandatta. He made me aware of the

use of the auric energies of the body. He used his own aura to magnetically increase his body's vibrational pitch and thus sensitize it to certain etheric fields. This is where teachers like Taylor, who have the same ability as Vivandatta to control their aura, could teach at their best. They would not only tell you, but would show you. Taylor had the ability to take you out of your own physical body and introduce you to the magnetic currents in the ritual, one level at a time. The experience has to be undergone to be believed. But in doing this, he demonstrated a power that I have never perceived in any other magician before. He was truly awesome in this field, something which went against his frail body which was confined to a wheel chair in his twilight years.

When doing ritual, there is no substitute for practice. At Whare Ra, whenever possible, ritual practice was done once a week. Some Temples train just once a month with only the Officers conducting the ceremony attending. We would suggest that once a week be the average, with as many people as will fit into the Hall. Have those present take notes on their impressions of the movements, errors, and so on. This keeps everyone alert during the proceedings. The mechanics can be quickly learned this way. Furthermore, it leaves the way free for everyone to concentrate on the inner mechanisms. It is no good saying, after the ritual, that 'it was really powerful this time.' Rather, everyone must be able to dissect it and say why it was powerful or why was the power lacking? Ritual training is very hard work, make no mistake about it. People get quickly bored if they are half-hearted about it.

In this book, there are a number of old concepts, that have never been publicly revealed before, and many new ones that we have developed. We hope, that over the years, others will benefit from our experiences and eventually improve on our meager notes. We are fast approaching an age where instruments, whether electronic, radionic, or a combination of both, will be able to categorize precisely the various energy levels during different parts of the ritual. The future adept may be able to use these, like biofeedback principles, to improve his or her performance. Until then, there is still a lot of hard work ahead of us. For those of you, who may wish to study the magnetic theory from the scientific viewpoint of radionics, we would suggest reading Tansley's book, **RADIONICS INTERFACE WITH THE ETHER FIELDS**, especially the chapter on the "Geometric Etheric Link."

This book has been divided into two parts. Part one gives the 0 = 0 ritual, which is taken from one of Whare Ra's earliest documents. It was written around 1912. When Whare Ra withdrew from the Stella Matutina in 1933, the rituals then simply crossed out the words 'Stella Matutina' and inserted 'Smaragdum Thalasses.' This copy belonged to a former Chief of that Temple, Mason Chambers. He was one of the three Chiefs that Felkin left in charge, when he returned to England after his initial visit to New Zealand. When compared to previously published versions of the ritual, by Regardie, Torrens, and Gilbert, one will find, in some instances, additional material on the pivots, turns, etc., but also there are some areas lacking. There is an Alternate Adoration, given here, which was left up to the discretion of the Hierophant to use. In addition, more information is provided on the ceremony of the Eucharist, at the end of the ceremony, which has not been published before.

Overall, it would be a fair comment to say that the Stella Matutina versions, of the Neophyte Rituals, are far more descriptive than the early Golden Dawn ones that have been examined. A comparison with the published versions of both Torrens and Regardie will bear this out. The reason for this is unclear. It is possible they were re-edited by a group of Adepts, under the Morgan Rothe (M.R.), the name for the Order between 1900 and 1903. Morgan Rothe is a Germanic name which loosely translates, Red Dawn.

There are a number of other possibilities for the discrepancies in the versions. Perhaps the papers were re-edited later by the Stella Matutina, or the Temple copies, from the original master copies of Mathers, were condensed to save additional writing.

Another version, of the Neophyte Ceremony, written three years after the original breakup of the Order in 1900, is published by R.A. Gilbert in his **GOLDEN DAWN, TWILIGHT OF THE MAGICIANS**. This is, in some respects, closer to, though not identical with, the New Zealand

version published here.

Part two gives the explanation, in a step-by-step easy-to-follow format. The whole book is designed to show the type of procedure a person encounters when joining a Golden Dawn Temple.

On a final note, there are a number of purists who go against any tampering of the Golden Dawn rituals. In the past, some of this tampering has been inferior and deserved criticism. In other areas, such as the Consecration Rituals of the Elemental Weapons, the changes made by the Stella Matutina, in the Hermes Temple at Bristol, were superior to the original Golden Dawn documents. This is a point that most Golden Dawn aspirants will agree on, though, each case must be presented on its own merits.

Some years ago, I had a discussion with a high-ranking member of the Order who took great pains to point out the 'absolute correctness' of the Consecration of the Vault Ceremony' after I suggested a change to it without telling this person what the change was. After some deliberation, this person was rather red-faced when informed that the consecration of Fire and Water was done in the reverse manner to what it should be, a basic error of some importance in a very important ceremony.

Perfection in ritual is a goal to strive for, and to do this one must be constantly trying to improve on the old to make it better, where possible. But change in this area must be made for all the right reasons, and not for change's sake alone. The Golden Dawn is no exception. Some may consider that we have complicated an already complex system. For example, in our own case, when we were first introduced to many of the 'word of mouth' teachings, we had our fair share of headaches trying to fathom out the intricacy of Golden Dawn ritual work. On more than one occasion, we wondered whether this was all necessary. Taylor put this to us very simply:

"If you do not understand the deeper meaning of ritual, whether it be Golden Dawn or otherwise, then all you are doing is marking time and not growing in this area. The human soul and its connection to ritual is more complex than we have even dreamed about and if you want to get to the kernel of this then you will have to work long and hard. Even though I am now 87, and have been doing Golden Dawn ritual work for nearly 60 years, I still learn more every time I read or study the rituals. My own teacher told me years ago to make the complex second nature and then will you start to understand the deeper meaning of ritual."

We, in New Zealand, have not tried to set ourselves up as the last word on Golden Dawn ritual teachings. But we have tried, in our own way, to present to those Golden Dawn enthusiasts out there, some of the information we have learned. This needed to be done, for Whare Ra lasted the longest of the Golden Dawn Temples. If we had waited for some elderly members of the Hermes-Bristol Temple to break their quarter of a century of silence, and publish a volume such as this, I feel we should have a long wait.

If there are Golden Dawn Temples, like our Thoth-Hermes, that are there by Apostolic Succession, and have the training and knowledge to pass on information, and are reticent through their Obligation, then I make no apology for this work because they have preferred to keep the information for themselves at the expense of others who wish to learn. Personally, I find this type of attitude intolerable, especially in this day and age. To my mind, this is taking a step back to the dark ages of occultism. This information, which is slowly but surely making its way to the general public, is becoming an almost unstoppable tide. It is quite obvious to many, that this is the way in which the Golden Dawn can be brought into the 21st century.

APPLICATION TO JOIN A TEMPLE

The following (taken from an early Golden Dawn document) is an example of a request to join a Golden Dawn Temple. All applicants are expected to sign and return the form for consideration of their eligibility to join the Temple:

'Some years since, permission was granted by the Secret Chiefs of the Order to certain Fraters learned in the Occult Sciences to direct the Working of the Esoteric Order of the G.D. in the Outer, with the view of aiding the study of Occultism and the mysteries of Life and Death; further also authorizing them to hold meetings both for the purposes of Study and also for the Initiation and Advancement of any person of either Sex, who should be accepted as a candidate by the Chiefs and who should be prepared and willing to take an Obligation of the most solemn character to maintain Absolute Secrecy regarding all things to the Order; (such Obligation being no worse contrary to either their Civil, Moral, or Religious duties).

Belief in Supreme Being, or Beings, is indispensable. In addition, the candidate, if not a Christian, should be at least prepared to take on an interest in Christian Symbolism.

The Chiefs of the Order do not care to accept as Candidates any persons accustomed to submit[ting] themselves as Mediums to the Experiments of Hypnotism, Mesmerism, or Spiritualism; or who habitually allow themselves to fall into a completely passive condition of will; also they disapprove of the methods made use of as a rule in such Experiments.

This Order is not established for the benefit of those who desire merely a superficial knowledge of Occult Science:

Preliminary Pledge to be signed by Intending Candidate

I the undersigned do hereby solemnly pledge myself

- (1) That I am over the age of 21 years.
- (2) That I join this Order of my own free Will and accord.
 - (³) To keep secret this Order, its Name, its members, and its Proceedings, from every person outside its pale; and even from Initiates unless in actual possession of the Pass-Word for the time being. I further promise to keep secret any information relative to this Order which may become known to me before my admission; and I also pledge myself 'to divulge nothing whatsoever to the outside World concerning this Order in case [of] either my Resignation, Demission or Expulsion therefrom.
- (4) Undertake to prosecute with zeal the study of Occult Sciences.
 - (5) If accepted as a candidate, I undertake to persevere through the Ceremony of Admission.

(Signature in Full) _____

Dated this _____ day of _____ 19____

I select the following for my Motto: _____
(Latin is preferable)

I desire that communications may be addressed to me as under:

(Address in Full):

ACCEPTANCE OF A CANDIDATE

The acceptance of a Candidate for a Golden Dawn, A.O., or Stella Matutina varied to a certain degree. Where ever possible, the candidate was first interviewed by a panel of members. This was followed by an 'Astral Investigation,' which was performed by a clairvoyant member of the Temple. Usually, this person was one of the Chiefs, or a person sufficiently high enough in the Order, and nominated by the Chiefs, to astrally investigate the candidate.

During the later years of the Stella Matutina, this practice fell into abeyance. A good documented example of this is shown in 'Sword of Wisdom' where Ithell Colquhoun tried to become a member of an A.O. Temple (which I assume was in the early 1930s) under the Chieftainship of Mrs. Weir. A few nights after applying to join the Temple, Ms Colquhoun underwent an experience that she termed an 'invasion' where she experienced an impersonal force coming into contact with her and which she termed the 'Power of the Y.' After this experience, she was refused membership to the A.O. Temple.

To most people, who understand any type of psychic activity, this is relatively straightforward enough. Consider the psychic experiments allegedly undertaken by the CIA, where those that were psychic enough drew maps of secret missile installations in Russia. It would be fair comment to say that if one has the psychic ability, they can drop in and investigate anybody. The exception to this is a trained Adept who has the ability to recognize and neutralize this force (though we doubt the CIA has studied this type of research). Ithell Colquhoun also mentioned that this force may have been the 'Secret Chiefs' (as opposed to the elderly matrons who took the Office of Chiefs at the time).

It has been our experience that not one, but two, types of psychic investigations can take place. The first, an investigation by an Order clairvoyant, cannot always be deemed accurate unless it is done by someone who has a proven ability in that field. The second, is when people, who have applied to join the Order, experience the same symptoms quoted by Ms Colquhoun. This must be done on an entirely involuntary basis. It has been described as a cloud or energy field descending on one. By involuntary, we mean that it was not done on any conscious level by any Temple Officer. The latter form of investigation has been noted more than once at Where Ra, and also by a number of initiates of our Thoth-Hermes Temple. Whether it is an effect of the 'Secret Chiefs' or not, we cannot say, but according to what we have seen, this type of investigation generally occurs to people who are deemed unqualified to advance far into the Order, and in the view of hindsight, would generally be considered unsuitable as Second Order material.

Most people may wonder why, if this type of examination of candidates was available, did the Golden Dawn undergo so much turmoil? The answer is simple enough. This type of investigation can only be applied to the Outer Order (for reasons mentioned above) where people are not in a position to dictate terms to the Inner Order. Jack Taylor pointed out to us a number of cases at Where Ra where some members were perfect Outer Order members and put all their efforts behind the Order. But once admitted to the Inner Order, things changed to the opposite. We know of one American Temple Chief, a trained psychologist, who uses her training and her ability to be able to read the horoscopes of prospective members to see if they are suitable before they are admitted. However, going on the track record of this Temple and the turmoil within it, from those who have left it, this method is not any more successfully than the astral examinations of the earlier Temples.

PREPARATION OF THE CANDIDATE

The preparation of the Candidate differed to a certain extent from Temple to Temple, within the Golden Dawn, and later in the Stella Matutina. The following description is an example of what is undergone in the New Zealand Order.

Once it is decided that a Candidate is suitable for initiation by the Chiefs, the Hierophant then obtains a natal birth chart from the aspirant. From this, an electional chart is made up. The two are

joined together so that a suitable time for the ritual can be worked out.

Once this is done, a Temple member, or one of the Temple Officers of the oncoming ceremony, instructs the Candidate to:

- (1) Fast at least four hours before the ritual. This is done to ensure an empty stomach which makes the psychic channels more open and receptive to stimulation.
- (2) Bathe in herbs of the lilacae family, which relate to Malkuth. These herbs penetrate the aura and leave a residue in it that makes it receptive to the auric manipulation which is conducted during the ceremony.
- (3) Meditate on a suitable name for at least twenty minutes before the ceremony. Generally this form of meditation uses the Hebrew name of the Order (ChBRH ZRCh BQR AWR - Society of the Shining Light of Dawn), which the Candidate is told to repeat continuously until he is blindfolded by the Sentinel. The theory behind this meditation is that constant repetition of the name, by the aspirant, helps break down the astral sheaths between himself and the Order.

PREPARATION OF THE HALL

The Temple layout is shown in Figure 1. The first Officer to enter the Hall, before the ceremony is the Kerux, whose duties are to set up the Temple furniture. This Officer is followed by the Stolistes who attends to the placing of the Holy Water, and oversees that all robes and insignias are ready. (Temples, like Whare Ra, usually supplied the robes, but in smaller Temples, the individual Officers generally had their own. Regardless, it is still the duty of the Stolistes to check with each member to be sure that everything is in order). The Dadouchos is the last of the junior Officers to enter the Temple. It is his or her duty to attend to the lamps, censers and candles.

With the Temple props in place, the Officers leave and the Hierophant then creates the astral shells of the Godforms. Once he has completed this task (which can take from 30 to 40 minutes to perform correctly) the Dadouchos is then brought back into the Temple, and performs the candle lighting ceremony, watched by the (throned) Hierophant. It is important to remember that a candle is placed in each of the four quarters it represents. The Yellow candle for the East, however, is placed between the pillars and slightly behind the chair of the Hegeinon.

The ceremony of candle lighting is always started at the East, going in a clockwise spiral, until the final candle on the altar is lit. Two main things occur during this exercise. The first is that the Hierophant extends his Ruach to the fire of the Dadouchos. The second is that the aura of the Dadouchos gives the flame its link which, controlled by the Hierophant, brings the first active element into the floor plan, for Fire is the first manifested element.

During this ceremony, the Hierophant must have the ability to 'cradle the aura of the Dadouchos.' By this I mean he must reach out and control the actions of the Dadouchos on the Astral through a process of auric manipulation. (This is later manipulated by the Hegemon)

After this, the rest of the Temple Officers are then admitted. They go to their respective stations and await the Kerux, the final Officer to enter the Hall, after he has attended to the Candidate.

Each Officers now takes their positions, and links their Ruachs with the Nephesch of the Godform created by the 1-llerophant. Again, this is, Godform assumption in a group format. The Dais Officers usually enter with the rest of the Officers, after the candles are lit by the Dadouchos. Once seated on their Thrones, they also link their Ruachs with the Nephesch shells created by the Hierophant.

SYMBOLISM OF THE TEMPLE

The Hall of the Neophytes is called "The Hall of the Dual Manifestation of Truth," that is, "The Hall of the Goddess Thmaah (Maat). Her name has three forms, according to the nature of her operation. This is based on Chapters from the Egyptian Book of the Dead, modified for Golden Dawn usage.

The second set of major symbolism, in the 0 = 0 blueprint, is Kabbalistic and considers an arrangement in the manner of the Sephiroth. The Temple is placed looking towards the YH of YHVH, in Malkuth of Assiah. That is, as Y and H answer to the Sephiroth of Chokmah and Binah in the Tree of Life (and also to Abba and Aima, through whose knowledge Kether may be obtained). The Sacred Rites of the Temple should gradually lead the Neophyte into the knowledge of his or her Higher Self. Like the other Sephiroth, Malkuth has also its subsidiary Sephiroth and Paths. Of these Ten Sephiroth, the Temple, as arranged in the Neophyte Grade, includes only the lower Sephiroth in the Tree of Life, viz.: Malkuth, Yesod, Hod, and Netzach, and the Outer side of Paroketh, the Veil. Paroketh forms the East of the Temple. The symbolism of the East is of primary importance here.

The bases of the two Pillars are respectively placed in Netzach and Hod; the White Pillar is in Netzach; the Black Pillar is in Hod. They represent the Two Pillars of Mercy and Severity. The bases are cubical, and black, to represent the Earth element in Malkuth. The columns are respectively black and white to represent the manifestation of the eternal balance of the Scales of Justice. Upon them should be represented, in counter-changed color, any appropriate Egyptian designs, emblematic of the soul.

The scarlet tetrahedron capitals represent the Fire of Test and Trial. Between the Pillars is the porch way of the Region Immeasurable. The twin lights, which burn on their summits, are "The Declarers of the Eternal Truth." The bases of the tetrahedron are triangular. The base of the White Pillar points East, while that of the Black Pillar points West. They thus complete the hexagram of Tiphareth - though separate, as is fitting, in "The Hall of the Dual Manifestation of Truth."

The Altar, whose form is that of a double cube, is placed in the eastern part of Malkuth - as far as the Neophyte is concerned. But to the Adeptus Minor, its blackness will veil on the East, citron, on the South, olive, and on the North, russet, while on the West side, and the base, will be black, while the summit is a Brilliant Whiteness.

The symbols on the Altar represent the Forces and the manifestation of the Divine Light. These are concentrated in the White Triangle of the Three Supernals as the synthesis. Upon this sacred and sublime Symbol, the Obligation of the Neophyte is taken. It calls to witness the Forces of the Divine Light.

The Red Cross of Tiphareth (to which the Grade of 5 = 6 is referred) is placed above the White Triangle, not as dominating it, but as bringing it down and manifesting it unto the Outer Order. It is as though the Crucified One, having raised the symbol of self-sacrifice, had thus touched and brought into action in matter, the Divine Triad of Light.

Around the Cross are the symbols of the Four Letters of the Name Jehovah - the Shin of Yeheshuah being only implied and not expressed in the Outer Order. At the East is the Mystical Rose, allied by its scent to the element Air. At the South is the Red Lamp, allied by its Flame with the Element of Fire. At the West is the Cup of Wine, allied by its fluid form to the Element of Water. At the North are Bread and Salt, allied by their substance to the Element of Earth.

The Elements are placed on the Altar according to the Four Winds.

"For Osiris on-Nophiris who is found perfect before the Gods, hath said:

These are Elements of my Body, Perfected through Suffering, Glorified through Trial.
For the scent of the Dying Rose is as the repressed sigh of my suffering:

And the flame-red Fire as the Energy of Undaunted Will.
 And the Cup of Wine is pouring out the Blood of my Heart:
 Sacrificed unto Regeneration, unto the *Newer* Life:
 Which I destroy in order that they may be renewed.
 For I am Osiris Triumphant, even Osiris on-Nophris, the Justified:
 I am He who is clothed with the Body of Flesh,
 Yet in whom is the Spirit of the Great Gods:
 I am the Lord of Life, triumphant over Death.
 He who partaketh with me shall rise with me:
 I am manifestor in Matter of Those whose Abode is in the Invisible:
 I am purified, I stand upon the Universe:
 I am its reconciler with the Eternal Gods:
 I am the Perfector of Matter:
 And without me, the Universe is not."

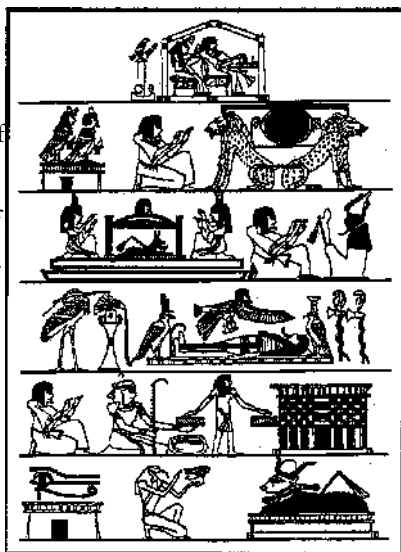
Technically, the Door of the Hall is supposed to be situated behind the seat of the Hieres in the West. However, it may be in any part of the Hall, seeing that the walls represent the barrier to the exterior. But this is not always the case, for the barrier is also called the Portal, and can be situated within the Hall, usually shaped in an oval fashion.

The corners of the Hall, which are deemed as exterior to the Portal, and still within the confines of the Four Children of Horus, is the place where all members of the Temple, who wish to view the ceremony, are located. They may partake in the circumambulation, and partaking of the Eucharist, they may sit (the seats are in the northwest and southwest only, no seating is behind the Dais). When the Hall is small, then the Portal may exceed to the physical barriers of the walls. "The Gate of the Declarers of Judgment" is the name of the Door - its symbolic form is that of a straight and narrow doorway, between the two Mighty Pylons. "The Watcher against the Evil Ones" is the name of the Sentinel who guards and his form is the symbolic one of Anubis.

The following paper on the Two Pillars is by Wynn Westcott:

The Pillars By Wynn Westcott

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



balance of light and darkness which gave force to visible nature.

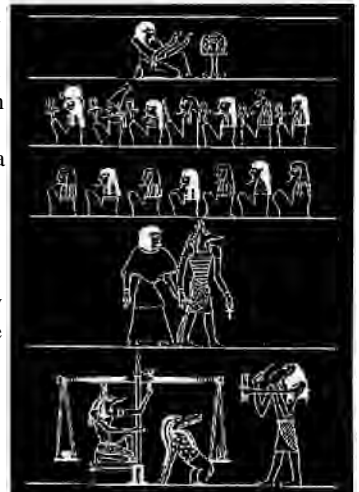
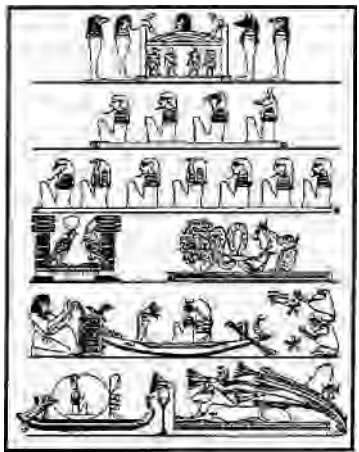
The black cubical bases represent darkness and matter wherein the Spirit, the Ruach Elohim, began to formulate the Ineffable NAME, that Name before which the ancient Rabbis have said, "rushes through the universe," that Name which the Darkness rolls back at the birth of time. The flaming red triangular capitals which crown the summit of the Pillars represent the triune manifestation of the Spirit of Life, the Three Mothers of the Sepher Yetzirah, the Three Alchemical Principles of Nature, the Sulfur, the Mercury, and the Salt.

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

At the base of both Pillars rise the lotus flowers, symbols of regeneration and metempsychosis. The archaic illustrations are taken from the vignettes of the 17th and 125th Chapters of the Ritual of the Dead, the Egyptian Book of the "Per-em-Hru" or the "Book of Coming Forth into the Day," the oldest book in the world as yet discovered. The Recession of the Priests of ON is to be found in the walls of the pyramids of the kings of the 5th and 6th Dynasties at Sakarah, the recession of the 11th and 12th Dynasties on the sarcophagi of that period, and the Thebian recession of the 18th Dynasty and onward is found on the papyri, both plain and illuminated. No satisfactory translation of these books is available, none having been yet attempted by a scholar having the qualifications of a mystic as well as Egyptologist.

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

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



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

And the Rubric is:

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

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

I am Turn made One with all things. I have become Nu. I am the Great God self-begotten, even NU, who pronounced His Names, and thus the Circle of the Gods was created. I am Yesterday and know tomorrow. I can never more be overcome. I know the secret of Osiris, whose being is perpetually revered of RA I have finished the work which was planned at the beginning. I am the Spirit made manifest, and armed with two vast eagle's plumes. Isis and Nephthys are their names, made One with Osiris.

I claim my inheritance. My sins have been uprooted and my passions overcome. I am pure white. I dwell in time. I live through eternity, when initiates make offering to the Everlasting Gods. I have passed along the Pathway. I know the Northern and the Southern Pillars, the Two Columns at the gateway of the. Hall of Truth. Stretch unto me your hands, O ye dwellers in the center. For I am transformed to a God in your midst. Made One with Osiris, I have filled the eye socket in the day of the morning when Good and Evil fought together. I have lifted up the cloud veil in the Sky of the Storm. Till I saw RA born again from out of the Great Waters. His strength is my strength and my strength is his strength. Homage to you, Lords of Truth, chiefs who Osiris rules. Granting release from sin, followers of Ma, where rest is glorified. Whose throne Anubis built in the day when Osiris said: "Lo! A man wins his way to Amentet. I come before you, to drive away my faults. As ye did to the Seven Glorious Ones who follow their Lord Osiris. I am that Spirit of Earth and Sun." Between the Two Pillars of Flame. I am RA when he fought beneath the Ashad tree, destroying the enemies of the Ancient of Days. I am the Dweller in the Egg. I am he who turns in the Disc. I shine forth from the horizon, as the gold from the mine. I float through the Pillars of SHU in the ether. Without a peer among the Gods. The breath in my mouth is as a flame. I light upon the Earth with my glory. Eye cannot gaze on my darting beams, as they reach through the heavens and lick up the Nile with Tongues of Flame, I am strong upon Earth with the Strength of Ra. I have come into harbor as Osiris made perfect. Let priestly offerings be made to me as one in the train of the Ancient of Days. I brood as the Divine Spirit. I move in the firmness of my strength. I undulate as the waves that vibrate through Eternity. Osiris has been claimed with acclamation, and ordained to rule among the Gods. Enthroned in the Domain of Horus where the spirit and the body are united in the presence of the Ancient of Days. Blotted out are the sins of his body in passion. He has passed the Eternal Gate, and has received

the New Year Feast with incense, at the marriage of Earth with Heaven. Turn has built his bridal chamber. RLTRURET has founded his shrine; the procession is completed. HORUS has purified, SET has consecrated, SHU has made one with OSIRIS, has entered his heritage.

As TUM he has entered the kingdom to complete union with the invisible. Thy bride, O Osiris, is Isis, who mourned Thee when she found Thee slain. In Isis Thou art born again. From Nephthys is Thy nourishment. They cleansed Thee in Thy Heavenly Birth. Youth waits upon Thee, ardor is ready at Thy hand. And their arms shall uphold Thee for millions of years. Initiates surround Thee and Thine enemies are cast down. The Powers of Darkness are destroyed. The Companions of Thy Joys are with Thee. Thy Victories in the Battle await their reward in the Pillar. The forces of nature obey Thee. Thy power is exceeding great. The Gods curse him that curseth Thee. Thine aspirations are fulfilled. Thou art the Mistress of Splendor. They are destroyed who barred Thy way.

The 125th Chapter is concerned with the entry of the Initiate into the Hall of the Two Columns of Justice, and commences with a most beautiful and symbolic description of Death, as a journey from the barren wilderness of Earth, to the Glorious land which lies beyond. The literal translation of the opening lines is as follows:

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

The illustrations in this section represent the Hall of Truth as seen through the open leaves of its door. The Hall is presided over by a God who holds his right hand over the cage of a hawk, and his left hand over the food of eternity. On each side of the God is a cornice crowned by a row of alternate feathers and Uraei symbolizing justice and fiery power. The door leaf at the end of a stall is called "Possessor of strength, binding the male and female animals."

The 42 Judges of the Dead are represented as seated in along row, and each of them has to be named, and the sin over which he presides has been denied. This chapter describes the introduction of the initiate into the Hall of Truth by ANUBIS, who, having questioned the aspirant receives from him an account of his initiation, and is satisfied by his right to enter. He states that he had been taken into the ante-chamber of the Temple and there stripped and blindfolded, he has to grope for the entrance of the Hall, and having found it, he was reclothed and anointed in the presence of the initiated. He is asked for the passwords and demands that his soul (ba) should be weighed in the Great Balance of the Hall of Truth, whereupon ANUBIS again interrogates him concerning the symbolism of the door of the Hall, and his answers being found correct, ANUBIS says "Pass on, thou knowst it." Among other things, the initiate states that he has been purified four times, the same number of times the Neophyte is purified and consecrated in the ceremony of the Neophyte. He then makes the long Negative Confession, stating to each Judge in turn that he is innocent of that form of sin over which he judges. Then he invokes the Judges to do him justice, and afterwards describes how he washed in the washing place of the South, and rested in the North, in the place called "Son of the Deliverers" and he becomes the dweller under the Olive Tree of Peace, and how he was given a tail flame of fire and a scepter of cloud which he preserved in the salting tank in which mummies were swathed. And he found there another Scepter called "Giver of

Breath" and with that he extinguished the flame and shattered the Scepter of Cloud, and made a lake of it. The initiate is then brought under the symbol of the Scales of Balance. He also has to name the Guardian of the Gateway, who prevents his passage, and when all these are propitiated, the plea of the Hall itself cries out against his steps, saying "Because I am silent, because I am pure," and it must know that his aspirations are pure enough and high enough for him to be allowed to tread upon it. he is then allowed to announce to Thoth that he is clean from all evil, and has overcome the influence of the planets, and THOTH says to him: "Who is He whose Pylons are of Flame, whose walls of Living Uraei, and the flames of whose House are streams of Water?" And the initiate replies "Osiris" And it is immediately proclaimed: "Thy meat shall be from the Infinite, and thy drink from the Infinite. Thou art able to go forth to the sepulchral feasts on Earth, for thou hast overcome." Thus these two chapters which are represented by their illustrations upon the Pillars represent the advance and purification of the soul and its union with Osiris, the Redeemer, in the Golden Dawn of the Infinite Light, in which the soul is transfigured, knows all, and can do all, for it is made One with the Eternal God.

KHABS AM PEKHT
KNOX OM PAX
LIGHT IN EXTENSION

[End of Westcott's lecture. Eds.]

The Z.1 document states, "... upon them (the Pillars) should be represented in counter-changing color ANY appropriate Egyptian designs, emblematic of the Soul." The bottom line was that most Temples had their own Egyptian designs on the Pillars. In many ways these were similar to the Vaults of various Temples who chose their own version of the color schemes yet still retained the basic design.

There has been a misconception that the Pillar drawings published by Wang in THE SECRET TEMPLE and also in the COMPLETE GOLDEN DAWN SYSTEM OF MAGIC were the ONLY ones utilized by the Golden Dawn. The object of the Pillar drawings was to show the procession of the soul in the afterlife, and yet try and relate them to the journey of the Candidate in the 0 = 0 ritual. What had never been discussed in print is that only the White Pillar relates to the 0 = 0 ritual. The Black Pillar relates to the Inner Order and, as such, only the White Pillar will be discussed here and the Black Pillar will be elaborated on in a separate volume.

The designs shown in Figures 50 through 53 are taken from the two Pillars of the New Zealand Thoth-Hermes Temple which are a little more fuller than other previous designs (including Whare Ra's which is slightly more expansive than those designs previously published). Figures 50 and 51 show 12 panels of the White Pillar, while Figures 52 and 53 show 7 panels of the Black

^ Pillar. A number of Golden Dawn students have asked why the original plates of the Papyrus of Ani were not left intact on those designs of the English Temple's Pillars. Both Jack Taylor and Israel Regardie were of the opinion that when the plates of the designs, from the Egyptian BOOK OF THE DEAD, were matched with the 0 = 0, parts were left out because, in the opinion of the chiefs, they did not fully match the 0 = 0 in pertinent points. Figure 50, for example, is taken from a Thoth-Hermes lecture.

Panel 1. This plate shows both men and women as candidates (which are analogous to Ani and his wife) waiting in the ante-chamber of the Temple, before entering. They are shown playing chess, for this meaning is a subtle hidden one. Chess is a game of strategy and thinking, hence the couple have carefully thought out the moves of deciding to enter the Order. The hawk and feather seated outside the ante-room represents Ament (Amentet) a Goddess of the West, the place of the setting sun and entrance way to the Hall of the Neophytes which is synonymous with the Dwelling Place of the Dead. Ament was considered the welcomer of the dead. This whole concept, related back to

the Order, shows the candidate leaving behind the old values. The bread and beer also shows that nourishment will be provided on the journey of the candidate.

Panel 2. The human-headed hawks seated on the roof of the tomb relates to the two Higher Selves of the Candidates, who take their appropriate place in the Hall of the Neophytes. The figure praying beside them represents Ani (from this point on we now follow a single individual on the journey) and shows that the correct rites of initiation are being applied. The two lions, back to back, are Set and Tau who support the horizon and these relate back to the two Pillars of the Temple, the entrance way to the Abode of the Blessed which relates to the Order concept of the Unification of Osiris - our Higher Self.

Panel 3. Here we have the body of Ani with Nephthys at the left and Isis at the right hand side of the funeral bier, guarded by Anubis. This was called the Abode of the West. It is the point in the circumambulation where the Hierous bars the way of the Candidate and informs him of the thin line he walks between Light and Darkness. On the far right of this plate, Ani (as the Candidate) is before Osiris (as the Hierophant) and it is his reception in the East, the first major part of the transformation, his revelation.

Panel 4. In this plate the body of Osiris has been transformed into the Bennu Bird through the purification process and shows the Candidate's acceptance into the Order through "Khabs Am Pekht, Knox Om Pax - Light in Extension." The lotus, libation vase, and offerings on the altar, represent further symbols of the transformation process, as represented in Order symbology, by the cross above the triangle which the Candidate must swear by to fully transform himself. The next aspect of this plate shows Ani lying on the bier, with the forms of Nephthys and Isis (in hawk form), at each end of him while his Soul hovers above him with two ankh of power. The two Uraei Goddesses are also present (representing North and South). Thi& refers to the Speech of the Hierophant and the placement of the Neophyte between the Pillars, where he is instructed in the secret signs, etc., and is readied for his final consecration. The soul above him is the Higher Self advancing upwards.

Panel 5. In this place we have Ani approaching the Water God or the final consecration of the Neophyte. The staff held by the Water God is the symbol of the year which is the Pass-Word of the Equinox. The whole process is a continuation of the soul or Higher Self of the Neophyte which has soared upwards, passed the watchful Eye of Horus, to its reception in Pools of the Two Truths which are held together by Uatch-ura. The right-hand lake is the 'Pool of Natron' while the left-hand lake is the 'Pool of Salt' (another concept of the two Pillars). This shows the actions of the Higher Self in the ritual, though the Neophyte has not moved from the previous diagram, in the physical and the actions are all on a Higher Plane. The final drawing on this plate is the Rasta, the South Gate of Anrutef, part of Herakleopolis, and Northern Entrance to the Land of the Dead which the Neophyte passes through in the circumambulation.

Panel 6. The Eye of Ra, as Osiris, over the funerary building shows the effect sunrise brought about in the 0 = 0 ritual by the Mystical Circumambulation in the Pathway of Light. Here the sun has appeared (which is also the soul of the Neophyte) who petitions the Guardian to give it access and strength because it is of the same substance of the Gods themselves - immortal. The next figure is Thoth, raising the Eye of Osiris, showing that the soul, or Higher Self of the Neophyte, is without blemish (this is omitted in the Brodie Innes description of the White Pillars). The inference is that the Higher Self of the Neophyte has returned to its proper place, like the story of Thoth who overtook Set, and restored the Eye to its correct place in the sky - shown as the Sky Goddess, Mehurt, Daughter of Ra and symbolic of ..the Heaven.

Panel 7. This shows a funeral chest with the Head of Ra, and holding twin ankh's emerging from the pastos. It relates to Osiris, as Ra partaking of himself - death and resurrection, with the four children of Horns standing by. This is the proclamation of the Motto, by which the Neophyte will not be known among the Order members, which relates to a rebirth.

Panel 8. The Four Canopic Gods relate to the four Officers on the Dais (excluding the Hierophant), the Chiefs behind Osiris, who control the $0 = 0$ from their thrones. Their actions have been explained previously which was never before given to the grades of the $5 = 6$ or below,

Panel 9. The seven Gods (which are formed from the ones above) relate to the Officers of the Temple floor (excluding the Sentinel).

Panel 10. This plate has Two Pillars with two hawk forms between them. The hawk with the Solar Disk is Ra, while the other is Osiris, while the Pillars themselves represent Tet or human sacrifice (from the cult of Tetu). Within the $0 = 0$, this is shown when the blood is shown to the Neophyte to remind him of his oath. The next symbol, of a cat severing a snake near an Acacia tree, relates to the victory of the forces of Osiris over Typhon-Set (the snake) as the last vestiges of impurity have been removed. This relates to the reverse circumambulation in the $0 = 0$ ritual.

Panel 11. This plate shows Orisis-Ani, in adoration before the God Kephera, going by in his Solar Boat. This relates to the Final Adoration, in the Ritual. Kephera is a symbol of the Creator - to whom the Adoration was made.

Panel 12. This shows Tem in his boat and the God Rehu in lion form. Though this plate is hard to explain, at the best of times, the Order considers it the reunification with Osiris and the following of his doctrine shown by the Partaking of the Eucharist Ceremony, at the end of the $0 = 0$ ritual, where his essence is received and united with.

The Enochian system, and its association to the $0 = 0$ ritual, has been, for many years, something of an enigma since in the drawing of the Temple diagram no such tablets are shown or mentioned. However, within the Inner Order, a number of papers have survived that tie the Elemental associations which compose the Enochian pyramid squares to the Godforms that rule them, and their associations to the Temple Officers with the Cancellarius, Hegemon, Stolistes, and Dadouchos being the exceptions. What a number of students do not realize is that while there are no Enochian Tablets indicated in the $0 = 0$ ritual, in the permanent Temples, such as Isis-Urania, Bristol-Hermes, Whare-Ra, etc., the four Tablets were left on the Temple walls, covered by a curtain the color of the element that they represented. When the Elemental grade ceremonies were

^ done, the curtain of the particular tablet required was drawn back for the duration of the ceremony.

The curtains stifled the corporeal energies of the tablets. Their incorporeal form positively effected the ceremony, and it is this etheric energy that the Temple Officers drew upon. Whether Mathers originally intended this to happen is anyone's guess. Most of the early rituals were done in drawing rooms, etc., and more than likely, if he had so intended, the tablets would have been indicated. However, in the permanent Temples, people like Jack Taylor, who held the Office of Hierophant on and off for over 35 years at Whare Ra, noticed that the curtains barely stopped the etheric energies of the tablets from emanating during the $0 = 0$ ceremony. They emanated even more so, during the elemental ceremonies, when the incorporeal and corporeal energies had to be correctly balanced for the ritual to be a success.

It is not our intention to involve ourselves deeply with Enochian semantics in the $0 = 0$. However, since this book is for both Adept and Neophyte alike, it is impossible to separate one from the other. We would ask our readers, who are not familiar with the Golden Dawn's version of the Enochian system, to refer to the works of Crowley and Regardie who have covered this subject

more than adequately. The following breakdown gives the Enochian Square association to the 0 = 0 Officers:

Elements of Pyramid Square	Godform	0 = 0 Officers
SPIRIT or one triangle of each element	Osiris	Hierophant
WATER: or 3 out of 4 Water	Isis	Praemonstrator
EARTH: or 3 out of 4 Earth	Nephthys	Imperator
FIRE: or 3 out of 4 Fire	Horns	Hiereus
AIR: or 3 out of 4 Air	Aroueris	Past-Hierophant
2 Water	Athor	Invisible Station
2 Earth		Kerub of the East
2 Fire	Sothis	Invisible Station
2 Water		Kerub of the West
2 Air	Harpocrates	Invisible Station
2 Water		between Altar and Hegemon
2 Fire	Apis	Invisible Station
2 Earth		Kerub of the North
2 Air	Anubis	Kerux
2 Earth		
2 Fire	Pasht	Invisible Station
2 Air		Kerub of the South
Fire/Water/Earth	Ameshet	Invisible Station
	Northeast Child of Horns	
Fire/Water/Air	Ahephi	Invisible Station
	Southwest Child of Horns	
Earth/Water/Air	Tmoutnathph	Invisible Station
	Southeast Child of Horns	
Earth/Air/Fire	Kabexnuv	Invisible Station
	Northwest Child of Horns	

SYMBOLISM OF THE OFFICERS

Hierophant:

The Hierophant is placed in the East of the Temple, on the outer side of the Veil of Paroketh (this is shown in the ritual as a transparent curtain) to rule under the presidency of the chiefs. He is placed in the East because that is where the Sun, ruler of Life, rises. From this position, he governs the Hall. In the ancient Mysteries, he was the Officer who taught the Rites of Sacrifice and Worship, and he was the Chief Initiating Priest at Eleusis, and the equivalent to the Roman, Pontiffs Maximum, or High Priest. The word, Hierophantos, is derived from Hieros, and Phaino which means 'to show forth,' 'expound,' or 'teach.' He was the head of the ancient Eleusian cult and chosen for life from the hieratic family of the Eumolpidae. Since he was the Expounder of the Mysteries, it was necessary that a man of impressionable voice should be chosen. This was an Office of great responsibility. It is on record that any ancient Hierophant, who had shown himself in his ceremonial robes, suffered death as a penalty for his indiscretion.

The Hierophant fills the place of a Lord of the Paths of the Portal of the Vault of the Adepts, acting as inductor to the Sacred Mysteries. The Insignia and symbols of the Hierophant are:

(1) The Throne of the East in the Path of Samekh, outside the Veil.

(2) The mantle of bright flame scarlet, bearing a white cross on the left breast and the Robe of Scarlet.

(3) The lamén suspended from a white Collar.

(4) The Scepter of Power.

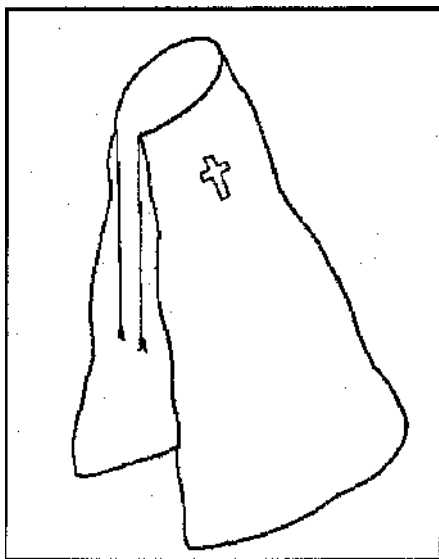
(5) The Banner of the East.

(6) The scarlet and white striped nemyss.

(1) The position of the Throne on the Path of Samekh is fitting for the Inductor to the Mysteries. It is placed in that balanced and central position of that Path by which alone is safe entrance to the mystical knowledge of the Light in Tiphareth. It is placed before Paroketh at the point of its rending. There it marks the shining forth of the Light through the Veil. The translation of the Three Supernals to the Outer Order is represented by the Red Calvary Cross and the White Triangle upon the Altar. Thus the station of the Hierophant's Throne, fittingly represents the rising of the Sun of Life and Light upon our Order.

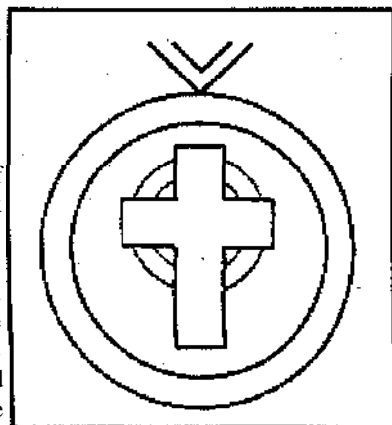
(2) The Mantle or cloak, plus the robe of scarlet, represents the flaming energy of the Divine Light, shining forth through infinite worlds. Upon the left breast of the cloak, there is a white cross to represent the purification unto the Light. The white cross on the Mantle is a Calvary Cross which alluded to the Four Rivers as well as suffering to bring about

— redemption. In the Z.1 document, there is some confusion as to the terms, 'robe' and 'mantle' and to the color of them. The statement that all members of the Dais wore white robes, contradicts earlier statements that robe colors were varied to the color of the Office. In the New Zealand Order, the robes are the same color as the mantle for the Officers of the Dais. One version of the Z.1, at Whare Ra, that was reputedly copied from Wynn Westcott's copy, had the reference to the Officers of the Dais wearing white robes crossed out with the note 'refer to the above. S.A.' 'S.A.' was Westcott's Order motto. Taylor was of the opinion that those on the Dais functioned a lot better through total colors rather than partial ones.



(3) The lamén of the Hierophant, is partially explained in the Portal Ceremony thus:

The Hierophant's Lamén is a synthesis of Tiphareth, to which the Calvary Cross of the six squares, forming the cube opened out, is fittingly referred. The two colors, red and green, the most active and the most passive, whose conjunction points put the most practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water. For the reconciling yellow unites with blue



in green, which is the complementary colour to blue. The small inner circle placed upon the Cross alludes to the Rose that is conjoined therewith in the symbolism of the Rose and Cross of our Order.

But in addition to this, it represents the blazing light of the Fire of the Sun, bringing into being the green vegetation of the otherwise barren Earth. And also, the power of self-sacrifice, requisite in one who would essay to initiate into the sacred Mysteries. The Lunen affirms the qualification necessary to him who uses it. Therefore it is suspended from a white collar, to represent the purity of the White Brilliance from Kether. Hence it should always be worn by the Hierophant.

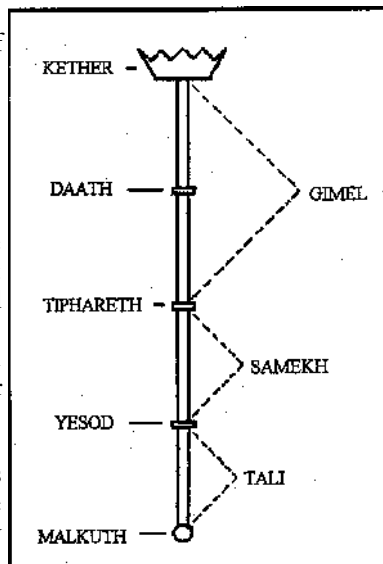
(4) The Scepter, represents the Authority and Power of the Light. It is the smallest of the Scepters held by those Officers on the Dais, being no more than 20 inches in length. It represents the forces of the Middle Pillar. It is scarlet, in color, with three gold bands on the shaft. These represent the Sephiroth of Daath, Tiphareth, and Yesod. The gold pommel at the base represents Malkuth. The shaft itself represents the Paths of Gimel, Samekh, and Tau. The Grip, by which it is wielded, is the Path of Tau (the lowest portion of the shaft), representing the Universe governed by, and attracting the forces, of the Light.

The Names of the Sephiroth and Paths are not marked thereon, but the Hierophant Initiate of the Second Order should remember the sublimity of the symbolism while he wields it. It represents touching the Divine Light of Kether and attracting it through the Middle Path to Malkuth. It is called the "Scepter of Power" and invests him with the power of declaring the Temple Open or Closed in any Grade of the Outer Order. If time is short, then this is done by saying "By the Power in me vested by this Scepter, I declare this Temple duly Opened (or Closed)." This method of Opening and Closing, by Scepter, should be only used in great emergencies - when time is pressed. It should not be used in a Ceremony where Elemental Spirits have been invoked.

The use of the Scepter during ritual is not merely a vacant gesture of pointing it at the desired object for an effect. The Scepter becomes an extension of the link between the Hierophant and the Second Order. It represents the power of Osiris, even when he takes the form of Aroueris. Once he has assumed the Astral Shell of Osiris, he then invokes this power to act through the Scepter. It becomes a living extension and fusion of Osiris. When the Scepter is pointed or directed during the 0 = 0, the power is directed through the Sephirah of Malkuth (at the base of the shaft), this then rises through the shaft, emitting the 12 rays through the Mitre-headed top of 12 points. These are in the color of the Queen Scale of Briah, which when united, form a White Brilliant Light.

In some Temples, this Scepter had a crown of ten points, each representing a Sephirah. However, the rays they emitted were not considered balanced enough, and though powerful, it was found by clairvoyant members that they were somewhat erratic. It sometimes took a great deal of effort for the Hierophant to control them. By using a 12-pointed Mitre, a definite change was felt and the power of the Scepter was definitely increased to a higher and more directionable level.

Brodie limes wrote a letter to Felkin, about the imbalance of the ten-pointed Scepter, in 1990, though no solution was offered. Taylor, and others at Whare Ra, made similar comments. After a great deal of experimentation, by Thoth-Hermes members, a 12-pointed mitre head was found to be ideal.



The method, by which the Hierophant utilizes this force, is through his Tiphareth center. To be able to do this correctly, his sphere of sensation (aura) must be united (the joining of the Ruach and Neshamah) before the start of the ritual, through the Scepter (this is used to call the power down) from the Second Order. As stated above, it must not be wielded for the invocation of Elemental Spirits. Its main function is to prepare a way through for the Light. Its action is literally based on a magnetic charge (hence the magnetized rod up through its shaft - like the Elemental Wand of the Adepti) to blast a path. Using this, for Elemental invocations, would be disastrous as the ceremonies form an entirely different function to an Invocation through the Pentagram Ritual.

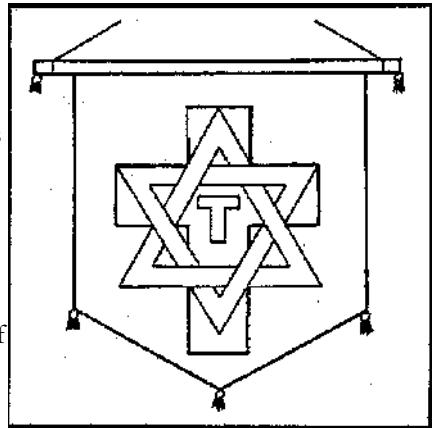
To give an example, the misuse of a Scepter was witnessed during the visit of a Chief from another country, in 1983, who performed Regardie's brilliant 'Opening of the Watch Tower Ceremony' (which was based on the Consecration of the Vault of the Adepti Ceremony). In this instance, we had a First Order Weapon being used through a Second Order Framework of Elemental Invocations, through the Invoking Ritual of the Pentagram - the very thing the original Z.1 warns against (the correct weapons to use during the Watch Tower Ceremony are the Elemental Weapons or the Second Order Wand of the Chief Adepti).

The result of this ceremony was that the power of the Scepter did little but inflate or falsify the Ego, having little or no effect on the actual result. A clairvoyant description of this was to have red rays of energy emitting from the Scepter - directly from the Chiefs own auric charge - and not from the Divine Light. This Scepter, through repeated use, would be as disastrous (for the wielder) as playing with an atomic pile without protection - with a direct effect to the health of the wielder.

When viewing the correct use of the Scepter, by clairvoyancy, one can see the colored rays form into a white light. Order clairvoyants, such as Jack Taylor, often informed us that the power of the ceremony can be judged on the effect generated through the use of the Scepter. When colors, such as red, occur, it is because the wielders magnetic emanations are not coming through the Second Order. (This is not to be confused with the red ray of Tiphareth which is sometimes emitted from this center, but this ray also undergoes a change in color when worked through the Scepter.)

(5) The Banner of the East, is partly explained in the portal:

The field of the Banner of the East is White, the color of light and purity. As in the previous case, the Calvary Cross of six squares is the number of six of Tiphareth, the yellow Cross of Solar Gold, and the cubical stone, bearing in its center the sacred Tau of Life, and having bound together upon it the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water - the Ruach Elohim and the Waters of Creation.



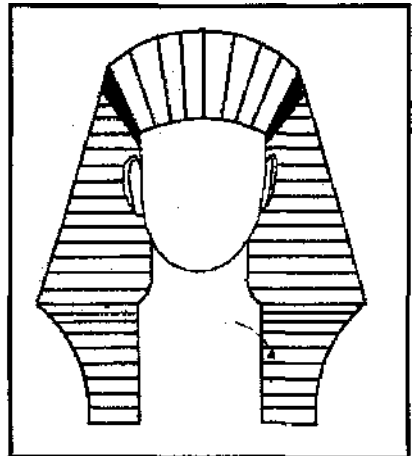
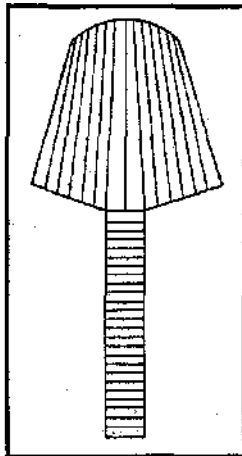
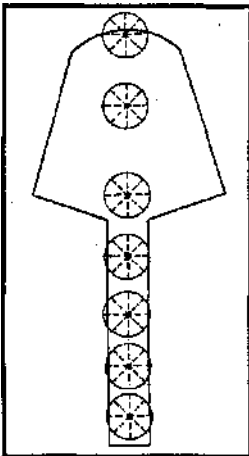
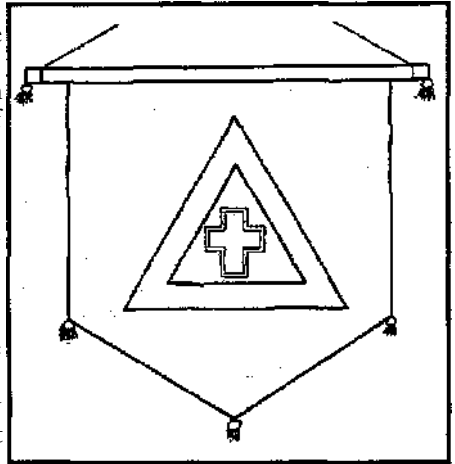
In addition to this explanation, it affirms the Mode of Action employed by the Divine Light, in its operation by the Forces of Nature. Upon it is the symbol of the Macrocosm. This is colored to affirm the action of the Fire of the Spirit, through the Waters of Creation, under the harmony of the Gold Cross of the reconciler. Within the center, of the Hexagram, is a Cross in White to represent its action as a Tria. The whole is placed on a white field representing the ocean of the Ain Soph Aur.

The Bann is suspended from a gold-colored bar by red cords. The pole and base should be white. The base represents the purity of the foundation - the shaft, the Purified Will directed to the Higher. The golden cross-bar is that whereon the manifested Law of Perfection rests; the banner

itself, the perfect Law of the Universe, the red cords and tassels of the Divine self-renunciation, whose trials and sufferings form, as it were, the Ornament of the Completed Work. The whole represents the ascent of the initiate, into Perfect Knowledge of the Light. **Therefore, in the address of the Hieres, the Neophyte hears, "Even the Banner of the East sinks in Adoration before Him."** As though that symbol, great and potent though it be, were yet but an inferior presentment of the Higher, fitted to our comprehension.

In simple terms, the Banner of the East helps fuse the link of the Hierophant to the Candidate. It also helps prevent obstruction to this link, by its use as a shield, that is desired to cast out the negative aspects before it, by absorbing them into it. Since only the perfected work can be absorbed, the negative influences are left aside. Again, this is not done through the mere action of holding the Banner in front of one, but is done through the use of the Ruach of the Hierophant who activates it (by AHHH) to bring the light through and blind the negative forces. It helps the Candidate go deeper into his or her self and get more benefit out of the ceremony. As a mere symbol, though, it still has quite an effect and helps counterbalance the Banner of the West. (below)

(6) The red and white striped nemyss, worn by the Hierophant, is colored in a mixture of the Divine Flame through the Divine White Brilliance, both an equal mixture (see below). This covers the head of the Hierophant and the Kabbalistic Supernal (the three Sephiroth of Kether, Chokmah, and Binah) in man the Microcosm. The nemyss becomes the Hierophant's link with his Ruach to the Astral Shell of Horus and Aroueris that he had created. The covering of the Three Higher Sephiroth of Kether, Chokmah, and Binah, prevents this activated shell from taking over totally the personality of the Hierophant, during Godform linkage, yet it does so without repelling it. Normally, this influx of energy would boost up the etheric centers to the point that the Hierophant's own chakras, on his back, would be linked directly to that of the Godform, but the nemyss prevents this. The long tail of the nemyss, which goes to just below the base of the spine, and wide enough to cover the chakra vortex, also acts as a type of protection against possession, during the ceremony, and prevents the Kundalini from rising up this path.



Some Adepts, of both the Golden Dawn and the Stella Matutina, had a fear of possession so strong that they had talismans sown into the lining of the nemys, at the base of the tail, to prevent this. Though the Golden Dawn recognized the Western Tradition, its members were still very much aware of the effect of the chakras. Felkin notes show that this type of teaching was taught as early as 1897 to Golden Dawn Adepts.

When the Godforms link to the Hierophant, it is done so at the front of the body, and not the back, through the lamén, which also acts against possession, through the Rose Cross symbols, has control over the Hierophant faculties. At Whare Ra, the Hierophant's lamén was sometimes colored white, instead of green, which, according to Taylor, helped keep the link to the astral Godform pure, and prevented obsession better than green, though still retaining its function, while making the link and the Godform more powerful. The use of white or green, on the lamén, depended entirely on the Hierophant and both were used for many years.

The Hierophant and the Current of Osiris

The Osirian Current, with the Neophyte Ritual, is represented in the Outer Order by the Hierophant. It is essentially a current of death and rebirth. The Osirian influence was one of the first major cultures to elevate man to God status. He was the ruler of all eternity. In ancient Egypt, Osiris's main center of worship was in Abydos (Upper Egypt).

Osiris was 'Lord of Abydos' and 'Lord of Tuat.' The latter title referring to that place of limbo which the dead go before they are judged. The description of this is shown in the BOOK OF THE DEAD in the 'Coming Forth by Day' chapters. From this, it can be seen that the Current of Osiris is Initiatory. The various stops and lessons, given by the Hierophant, are the Golden Dawn version of the 'Coming Forth by Day' chapters.

Within the ancient Heliopolitan system, Osiris was placed in a subordinate position to Ra, the Sun God. However, in the 0 = 0 ceremony, he is analogous to Ra, in much the same way as Christ was subordinate to his Father in Heaven. The Osirian influence, in the 0 = 0 ceremony, is like the 'Book of Pylons' which was considered by Budge as a companion to the 'Coming Forth by Day' chapters of THE BOOK OF THE DEAD.

The Osirian Current is used to establish a Portal or mini-universe within the 0 = 0 ceremony. It is used to show the Higher Self, through a virtual mass attack on the psyche, during this ritual. Furthermore, it shows the 'Way' or correct Path which should be taken. The Osirian Current also shows the reverence of magical secrets. (See Papyrus of Chester Beatty No. S - British Library.)

The Solar influence of Osiris is one which is imitated in the circumambulation of the Candidate around the Altar. Here, it acts out the passage of the sun as seen from the Earth. The Higher Self of the Candidate unconsciously identifies with this and it solidifies the Kavanah (intention) of the Candidate. The Divine Light, of this circumambulation, focuses the Candidate's energy of the Higher Self, in the macrocosmic sense, of the Solar System, The Higher Self then activates a similar current within the body of the Candidate. This phase of the Osirian Current is a form of realization of this current's existence within the Self which then tries to imitate it. Also, the Osirian influence allows the Candidate to 'wash himself clean' which, in Golden Dawn terms, relates to the consecration of the Candidate.

According to tradition, the body of Osiris was cut into 16 pieces. Each of his 16 parts relates to the Golden Dawn system of the 16 elemental sub-divisions. These become parts of the body of the Candidate which are later purified in the four elemental rituals (after the 0 = 0).

Within the Neophyte Ceremony, we are given a glimpse of what will happen in the 'Partaking of the Eucharist' when the four implements on the altar (rose, light, wine, bread, and salt) are felt through the physical senses, of the Candidate, to give him or her a sense of unity.

The Osirian Current effects the Ruach of the Candidate during the 0 = 0. Though it does not, at this point, precipitate the linking with the Nephesh, it does bring about an awakening through one's individual unconscious desire - the impetus for linking with the Ruach that is brought about in

the 5 = 6 ritual. The stimulation of the Osirian Current effects the Candidate through the faculties of the Ruach: memory, will, imagination, desire, and reason. All of these parts of the self are stimulated equally. This is the 'balancing process of the 0 = 0,' so often described by Golden Dawn Adepti.

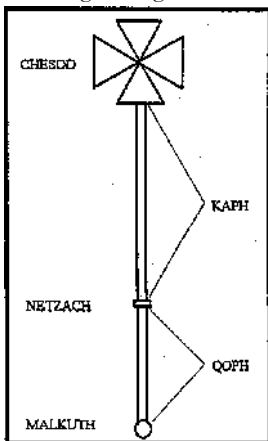
Praemonstrator:

The Praemonstrator is the most senior Officer on the Dais and represents Chesed and the Grade of 7 = 4. The actual word Praemonstrator is from the Latin, Praemonstrare, 'to show forth.' This Chief teaches the members of the Outer Order, either personally or through appointed Senior members. The Office of the Praemonstrator may be identified by the following:

- (1) Throne
- (2) Mantle
- (3) Lamen
- (4) Scepter
- (5) Nemyss

(1) The Blue throne of the Praemonstrator is situated on the Path of Kaph. This Path passes through the Veil on the side of the Pillar of Mercy, and as such, relates to the title of 'Intelligence of Conciliation.' It is here that the passive energies must be balanced by the Praemonstrator, otherwise the receptivity would absorb too much of this type of energy. The Power of Chesed must be formulated and directed by the Praemonstrator, who represents its influence below the Veil. The exaltation of consciousness, that this energy represents, is here given form. The Throne is said to both absorb and conciliate into a governable mass or form.

(2) The proper mantle of Office of the Praemonstrator is the Bright Blue Robe of Water, representing the reflection of Wisdom and Knowledge of Chesed. The White Cross and triangle represent the purification of the Outer Order by Water. The Cross, on the Mantle of the Praemonstrator, is actually a Pyramidal Cross which is the cross of the elements representing the descent of the Divine and Angelic Forces into the Pyramid symbol (this sits above the Triangle - representing the symbol of the Golden Dawn). This action relates to the Higher Forces working through an Elemental Symbolism. Beneath this cloth, the Praemonstrator wears a blue robe. The robe is shown at right



(3) The Praemonstrator may wear a Lamen like that of the Hierophant, but it is blue upon an orange field and it hangs from a blue collar. The link the Praemonstrator forms to the Godform, Isis, is done through his Tiphareth center. The Rose Cross symbol tapers the power so that the link is formed through certain conditions. Its color attracts Isis, and the complimentary orange creates the flashing effect that will make the link on two distinct levels.

(4) The Scepter of the Praemonstrator has a blue shaft, with a single gold band one quarter of the way up the shaft, and one at its base (see left). Upon this is mounted a Maltese Cross, in the colors of the

- Elemental Tablets, from North going clockwise: Yellow, Blue, Black, and Red. The first yellow band, on the base of the Scepter, represents Malkuth. The next, Netzach, and the shaft above Netzach, is Kaph. The rest of the shaft represents Qoph. The grip is on the Path of Kaph which shows the influence above the Veil, and represents the power of the 'Wheel' and the cyclic nature of its existence. Since the power of this Office is above Malkuth, the lower grip is never used lest it interfere with the actions of the Hierophant. The Pyramidal Cross, mounted on top of the Scepter, shows the elements consolidating the Water influence (with Earth, the densest element touching the shaft) so that it can be controlled and directed.

Since the Hierophant's Scepter works through Malkuth, the Praemonstrator's works through Netzach (from Kaph). The Scepter's use is mainly for receiving power from the Veil, and to activate the Praemonstrator's Sphere of Chesed on the Dais. It also activates that of Netzach, which is the Pillar of Mercy on the Temple Floor, and keep the power flowing through so that the Temple is properly balanced.

- (5) The Nemyss of the Praemonstrator is Blue with complementary orange stripes. The function of this is the same as the Hierophant's nemyss, save that the colors represent the blue of water balanced with its flashing color from the astral plane.

The Praemonstrator and the Current of Isis

The Current of Isis is, activated by the Praemonstrator. On the floor of the Temple, her influence is in the shape of the Pillar of Mercy, in the station of Netzach. Isis was the epitome of motherhood to the ancient Egyptians. She was the sister/wife of Osiris. She used her magical formula to give life to her dead husband. Her function was to prepare the way for her deceased husband through prayer. Apart from her general functions, Isis's specialty was vibration. It was she who said the words to rescue Osiris, and bring him back to life. Isis represents Wisdom and Knowledge which are given out in the speeches of the Temple Officers during the 0 = 0 ceremony.

Within the Neophyte ceremony, the energies of Isis are Jovian by nature. She instills in the Candidate the cause of his own ignorance of the Sacred Mysteries. In this, she gives him direction and motivation. This relates directly to Soul growth, and provides the attunement to the Candidate's Ruach to blend in with the other energies directed down during the ceremony. Her function is to bind together, with the Candidate, the energy of the group Soul of the Order. She does this, by linking the Ruach of the Candidate within the Ruach of the ritual, so that the macrocosmic plan gradually starts to be revealed to him.

The particular faculty she works through, in the Candidate, is memory - the most binding factor associated to the Ruach. She imprints on the unconscious mind of the Candidate the key points of the ceremony that will prepare him for the next level. The Isis Current allows the Candidate's Ruach to have access to the occult symbology of the Universal Unconscious, for Isis makes the Candidate 'feel' part of the Order. It is her duty to link together all of the basic 0 = 0 ceremonies into a cohesive labyrinth that adds to the foundation of the basic Order itself.

The Isis Current acts to make the individual lose the quality of the 'I' for the 'we' to participate in the overall plan. She is also the instigator to unleash the Candidate's 'creative abilities' within the Order framework.

The Egyptian BOOK OF THE DEAD says of Isis: "O Isis, Thou Goddess, Thou glorious one, who hast knowledge how to use Thy mouth." This specifically relates to the intent and aspirations of the invocation. She must supply each of the Officers on the Temple floor with enough of this type of energy so that they reach deep within themselves so that they can give true statements, i.e., statements which are both meant and felt, and not merely read as empty words. In other terms, she helps the Officers achieve the correct vibrational pitch so that all may act in unison, and with fervor when speaking during the ceremony. When word fumbles occur, during speeches in this ritual, then the Isis Current is not manifesting correctly.

The Isis energy also assists with the consecration of both the Temple and the Candidate. She re-enforces the Current of Osiris in that function. Also, it is she who instills the solemnity of the occasion when the Candidate is stopped and questioned during the ritual. It is also through her efforts that the Candidate is allowed to pass on to the next point.

Within the Golden Dawn, Stella Matutina, and Smaragdum Thalasses, the words 'dead air' are used to refer to a ritual when nothing seemed to happen. This relates directly back to the duties of the Praemonstrator whose function is to activate and outwardly direct the Current of Isis during ritual. When this Officer is not performing his function correctly, 'dead air' creeps into the ritual. To direct and use the Isis Current requires a great deal of work from the Praemonstrator, for he or she must reinforce the Hierophant at all times (through the Ruach).

Imperator:

The Imperator is the Chief who holds the IMPERIUM, the rule, command, or charge over the Outer Order. It is he who is in charge of the Temple. He conducts the ceremonies and is responsible for the general discipline of the Order.

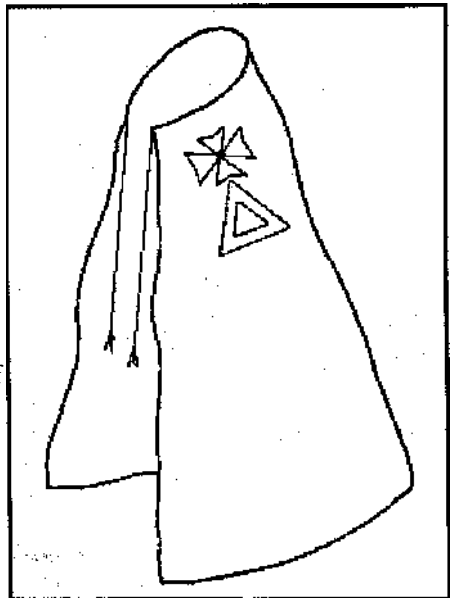
The Imperator relates to the Sephirah of Geburah, the Godform of Horus, and the rank of 6 = 5 within the Order. This Officer may be identified by the following:

- (1) Throne
- (2) Mantle, robe
- (3) Lamen
- (4) Sword
- (5) Nemyss

(1) The red Throne of the Imperator sits on the Path of Mem, has the title of 'Stable Intelligence,' and relates to growth through a given framework. His or her position is at the far left of the Temple. As such, it represents the Pillar of Severity which directly relates to the martial qualities of masculine force. It is here that one comes through the suffering of Spiritual Initiation - the first step on the path to illumination. This path is the opposite of Kaph, as here one is virtually on trial - while in Kaph one transcended this state. The Imperator's Throne is the place where one's competence is tested.

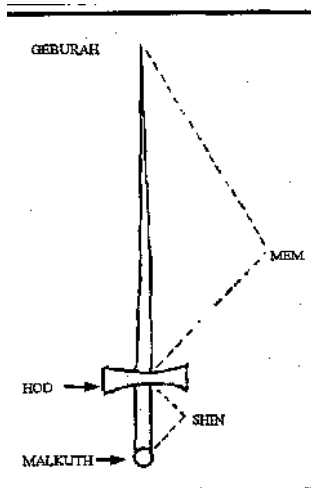
(2) The mantle of the Imperator is a flame scarlet robe - the cloak of Fire and Severity. The energy and stability of the Temple depend on the Imperator. The cloak and robe are the symbols of unflinching Authority, compelling the obedience of the Temple to all commands issued by the Second Order. Upon the left breast, of the robe, is the Maltese Cross above a triangle. The Maltese Cross, of four arrowheads, represents the keen and swift impact of the Light, coming from behind the Veil.

(3) The Lamen of the Imperator is similar to that of the Hierophant (and performs the same functions) save it is hung from a green collar. This shows that he takes a commanding, but passive, role compared to that of the Hierophant.



(4) The Sword of the Emperor has a red grip with a gold guard. The grip represents the Path of Shin, while the Gold is Tiphareth, and the blade is Mem with Geburah as the tip. Wielding from the power of Shin shows the power of 'Perpetual Intelligence' for this is a weapon used blade-on, only. The Emperor sits with the Sword partly turned so the edge of the blade faces towards the Temple. It acts as a warning to any elemental, or higher force, that this is the Sword of Judgment that will inflict retribution on anything that interferes with the ceremony.

(5) The nemyss is red, with green stripes, and has the similar function to that of the Hierophant.



The Emperor and the Current of Nephthys

On the Dais, the Goddess Nephthys is represented by the Emperor, and on the Temple floor, by the Black Pillar in the Station of Hod. In Egyptian mythology, Nephthys was the sister to both Isis and Osiris, and was considered by many as the shadow of Isis, always in the background - ready to be counted on if needed. It was Nephthys who helped Isis reconstruct the body of Osiris. It was she who was instrumental in helping Horns, after he was stung by the scorpion. Her main centers of worship were at Senu, Hebet, Per-mert, and Re-nefert. Her functions are described in the BOOK OF THE DEAD where she says, "I go round behind Osiris. I have come that I may protect Thee, and my strength which protecteth shall be behind Thee forever." Nephthys was considered the extremity of things - which referred namely to boundaries. She was also associated with death and rebirth.

The function of Nephthys, in the 0 = 0 ceremony, is to stabilize the currents from North to South, and East to West. As such, it has an influence on the Altar, the point where all these meet. She also has control of the Canopic Gods (or Four Children of Horns as they are sometimes called) situated at each corner of the Temple. With the Emperor as the tool, Nephthys' s current is one of power, in working at the Altar, in which she assists the Osirian Current. While initiating a current in the Temple is one thing, maintaining it is yet another, To balance these currents, in an even flow, is the responsibility of the Emperor and the Current of Nephthys.

During the 0 = 0 ceremony, when the Higher Self of the Neophyte is placed between the Pillars, it is the function of the Nephthys Current to hold it, or bind it to this position, so that it does not wander off during the ritual. If Nephthys were to relax her vigilance, Typhon would then try to seize the Ruach of the Neophyte. Every position, of every Godform, owes its stability to the Current of Nephthys. If she were not present, the Portal, or boundary of the ritual, would be opened. One of the major functions of Nephthys is to contain the limits of the Portal during the ceremony. She accomplishes this through the Emperor. She binds the Godforms so they remain in their correct stations, through the power emanating from the Altar and the Osirian Current.

When the Godforms move around the Temple floor, Nephthys has to maintain the correct balance of energy which she works through the Pillars. It is Nephthys who holds and conceals the Ruach of the Neophyte from Typhon in the place of Harpocrates. When Typhon tries to move out, Nephthys assists Horus/Aroueris to keep him at bay. When the Neophyte enters the Temple, it is Nephthys who keeps him from straying from the allotted path during the ritual. In the final part of the ceremony, when members partake in the Eucharist, to help ground the varying energies into their auras, the Nephthys Current is responsible for seeing that no negative energies are taken in with the good.

It is the duty of the Nephthys Current to prevent any negative influence on the ability of the Emperor to create and assume a Godform. If this is not done properly, the Portal remains weak

and can be penetrated. At the conclusion of the ceremony it is she who must dissolve the Portal and any forms in it and ensure that no trace of residue remains.

Cancellarius:

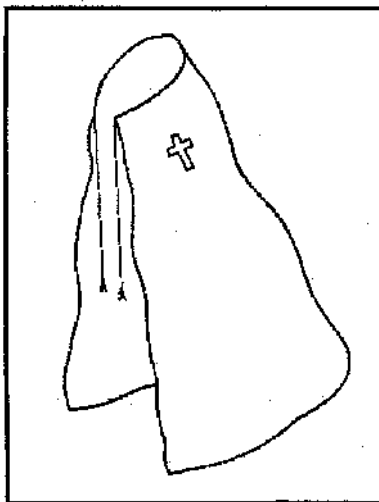
The Cancellarius is the Officer who represents the Sphere of Tiphareth. The actual etymology of the word, Cancellarius, is derived from the (late) Latin word meaning, 'porter,' 'doorkeeper,' or 'secretary.' It is the origin of the English word, Chancellor, originally an usher in a law court, then a keeper of the records, a secretary (in which sense it is used in Shakespeare). In later years, this word referred specifically to the King's secretary, the Officer to whom petitions for the mitigation of the rigor of the Common Law were referred. He became the 'Keeper of the King's Conscience,' and acquired judicial functions which developed into the Court of Chancery. Until about the end of the 16th century, he was ecclesiastic, afterwards a lawyer.

The generally accepted derivation of his name is from the position of his seat near the Cancelli or lattice-work partition surrounding the Judgment Seat. Others have suggested that it is derived (like the word, cancel) from crossing our words with a lattice-like line. The Roman numeral, X, for 'ten', originated in the practice of crossing every tenth stroke, the upper half of the X being taken to represent half of this, the Roman, V, which stands for 'five.'

In the Order, the Cancellarius is the Secretary of the Temple, who keeps the Roll of Membership, who is in charge of, and issues the manuscripts, and keeps a record of the progress of every member. In the event of resignation or expulsion of a member, cancels his name in the official records of the Temple. He is more immediately, than either of the proceeding Chiefs, the Representative of the executive authority of the Second Order over the Outer. The Cancellarius is identified by the following:

- (1) Throne
- (2) Mantle and Robe
- (3) Lauren
- (4) Scepter
- (5) Nemyss

(1) The Yellow-Gold Throne of the Cancellarius represents the Sephirah of Tiphareth, and sits on the Path of Samekh, through Hod, and the Path of Resh, which leads to Yesod, the Sephiroth of Air.



(2) The mantle and robe of the Cancellarius are colored in the yellow gold of Air and the Sephirah of Tiphareth. The White Cross (situated above the triangle) on the mantle is an Equilateral - one which represents the Cross of the Elements, symbolizing their purification through the Light of the four-lettered name, YHVH, in Tiphareth. The Cross, above the Triangle, relates to the purification of the Outer Order by Air.

(3) The Cancellarius wears a lamen like that of the Hierophant, but of yellow on a purple field, and hanging from a purple collar. The function of this is exactly the same as the lamen of the other Officers on the Dais.

(4) The Scepter of the Cancellarius is surmounted by a hexagram of amber and gold. The hexagram relates to Tiphareth, the main shaft of the Scepter to Samekh, while the white ring, above the grip, relates to Yesod, and the grip to Resh, with the pommel as Malkuth. By working through the path of Resh, through Yesod, the Cancellarius is able to use the Solar energy, by bringing through the Divine Light of Thoth, the Enterer, without whom, no connection to the Second Order can be made.

(5) The nemyss is gold, with mauve or purple stripes, and has the same function as that of other nemysses.

The Cancellarius and the Current of Thoth

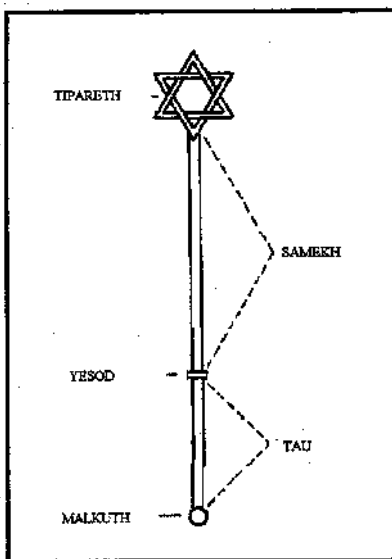
The Godform of Thoth is represented by the Cancellarius on the Dais. Thoth was always considered the Scribe of the Gods. It was on his records that the fate of the deceased depended. Thoth was self-created. He taught the sciences and gave the world divine speech. It is said that his name was derived from the word 'weight.' In ancient Egypt, the main form of worship was in Khemennu.

Within the 0 = 0 ritual, Thoth holds a very unique position for he is the personal representative of the Second Order. It is he that makes sure that the Current of Thoth (from the Second Order) is given to the right person. Also, it is he who makes judgment if this current is to be instilled in the Candidate. All the invocations in the world will not work unless the Godform of Thoth is formulated correctly by the Cancellarius so that the powers may find the correct resting place. It is he who must judge the past performance of the Candidate before admittance to the Order.

If the Candidate is considered unsuitable, by this Godform, then the energy impregnated into his aura is merely nothing but residue of the ritual's other currents. If the individual, going through the 0 = 0, is found unsuitable, by Thoth, then any future gestures, will only produce some psychological effect (this includes Inner Order positions as well). Thoth is representative of the Inner Order while the Hierophant merely acts on their behalf. Thoth must be correctly formulated, and his energies directed at the Candidate, by the actions of the Ruach of the Cancellarius, for without this the ritual cannot function.

Past Hierophant:

The duties of the Past Hierophant, or Previous Hierophant, in the 0 = 0 ceremony, is mainly one of a support role. He wears the same costume as the Hierophant (in some Temples the Past Hierophant wears a pure scarlet nemyss - to distinguish his Office from that of the Hierophant). He usually carries the Hierophant's Scepter while the new Hierophant is 'learning the ropes.' He is there to support and train the new Hierophant and, if the former makes an error in judgment, the Past Hierophant is ready to step in and help. He may, from time to time, give some advice to the Hierophant during the ritual as well. When the Hierophant leaves the Dais, to work on the Temple floor, the Past Hierophant then assumes the vacant slot and takes over during the Hierophant's absence.



The Godform of Aroueris, in its Golden Dawn context, represents Horus the Elder. He was analogous to the 'Light of the Day,' the one who fought Set (as Night). His seat of power, in ancient Egypt, was at Makenut and Sakhemat. In the 0 = 0 ritual, he is represented by the station of the Past Hierophant, whose function is to activate this Godform on the Dais when the Hierophant is on the Temple floor.

His or her actual duty, on the Temple floor, is to protect the Higher Self of the Candidate from being taken over at critical points of the ceremony. He faces his old adversary Typhon, when he tries to leave his station of the Evil One to do damage and cause havoc in the ritual. This type of protective duty, that Aroueris performs, is also shared slightly with the Godform of Harpocrates whose Invisible Station prevents the Evil One from taking the power of the Circumambulation. Aroueris is very much the guardian on the floor, and protects not only the Candidate but the Officers as well.

While he functions on the Temple floor, Aroueris has the duty to control the power or current which the Hierophant has initiated in the East as well. He does not actually create this current, but guards it to make sure that it functions correctly. In modern terms, his duty, on the Dais, is like that of a maintenance man; while on the floor, he is a type of shock trooper. While the Current of Aroueris comes from the Illerophant's Throne, Aroueris' astral form gives it an additional boost both in strength and direction. The Past Hierophant must control the power from his own station (beside the Hierophant) through his Rtrach which is linked to the Ruach of the ceremony itself. When the Hierophant uses the power, on the Temple floor, it is through the form of Aroueris on the Dais, and the astral form of Aroueris then envelopes him.

Because of Aroueris' martial like position, on the Temple floor, his position of power in the 0 = 0 is one of extremes. From one viewpoint, he upholds the power of the Hierophant, and in other areas, he treads on Typhon, thus containing him. He is very much the warring priest combination. The Current of Aroueris is one of sudden transformations and changes. It is one that takes the subtle centers of the Candidate to the limit of his or her abilities (within the 0 = 0 terms of reference) and it also speeds up the vibration of the Candidate so that he can assimilate the data, that is received more rapidly, in a complete upheaval by a revolutionary attitude. The Candidate then becomes the focal point for Universal Consciousness of the Order to flow into. If this touch, by Aroueris, is not reciprocated by the Candidate he will simply withdraw it. It is then that he implants a radical sense of change in the Candidate, through the Ruach.

Hiereus:

The Station of the Hiereus is at the extreme West of the Temple, and the lowest point of Malkuth, where he is enthroned in its darkest part, in the quarter represented black in the figure of the Minutum Mundum. Representing a terrible and avenging God at the confines of matter, at the borders of the Qlippoth, he is enthroned upon matter and robed in Darkness, and about his feet are thunder and lightning - the impact of the Paths of Shin and Qoph - Fire and Water, terminating respectively in the russet and olive quarters of Malkuth. There, therefore, is he placed as a mighty and avenging guardian to the Sacred Mysteries. The symbols and insignia of Hiereus are:

- (1) The Throne of the. West in the Black of Malkuth, where it borders on the Kingdom of Shells.
- (2) The Black Robe of Darkness, bearing a White Cross on the left breast.
- (3) The Sword of Strength and Severity.
- (4) The Lamen suspended from a scarlet collar.
- (5) The Banner of the West.

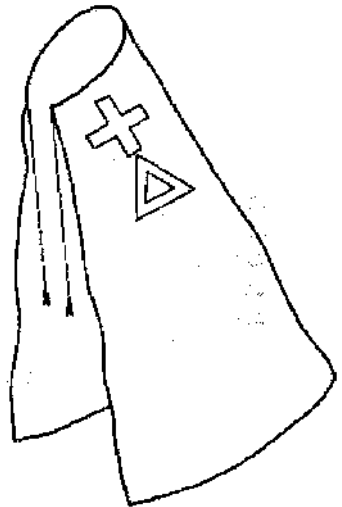
Note: The nemysses, of the Officers on the floor, are black with white stripes, the exception

being the Hegemon whose nemyss is pure white. These perform the same functions as the nemysses of the Officers on the Dais.

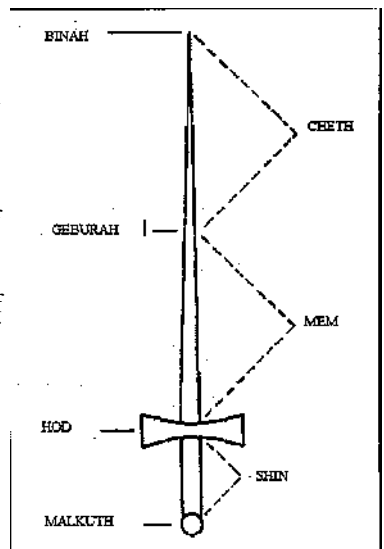
(1) The position of the Throne of the West, at the Limits of Mallcuth, is fitting for the Avenger of the Gods, for he is placed there in eternal affirmation against the Evil One - "Hitherto shall ye come and no further." The Throne is also placed there as a seat of witness and of punishment decreed against Evil. Basically, the Throne has two functions: to prevent the Qlippoth from entering, and to prevent anyone lingering outside this area from entering through curiosity.

The position of the Throne is the easiest access for any negative traits - for this is the area where the Sun, or Light of Day, sinks into oblivion. The Throne of the Hieres contains this by keeping the forces of Light (directly from the Hierophant) focused on the locked gateway of the West.

(2) The robe and mantle of the Hieres symbolizes Darkness, threatening and terrible to the Outer, as concealing an avenging force ever ready to break forth against the Evil Ones. On the left breast is a White Cross to represent the Purification of Matter unto the Light: Taylor always taught that though the robe and mantle were the same color they worked on different principles. The mantle or cloak was the active part of the Hieres while the robe, like all those Officers on the Temple floor, (save Hegemon) was black because of its absorption principle. The black restricts the growth of negativity which bogs it down by condensing it. Before any negativity can work on the Temple Officers, it must try to take over the Godform the Officer represents, and the black robe prevents this by absorbing all its energy and restricting it - which is usually held in check by the Godform above it. Though not an Earth Grade, the robes of the Temple Officers draw from the densest part of Malkuth for their strength. Taylor likened the principle to being caught in a bog with no escape to any negative force that did not manage to penetrate the Portal of the Temple. There are of course checks and counter checks with the influence of other energies, so that there are overlap safety factors should one or more forces fail to uphold their function of protection during the ritual.

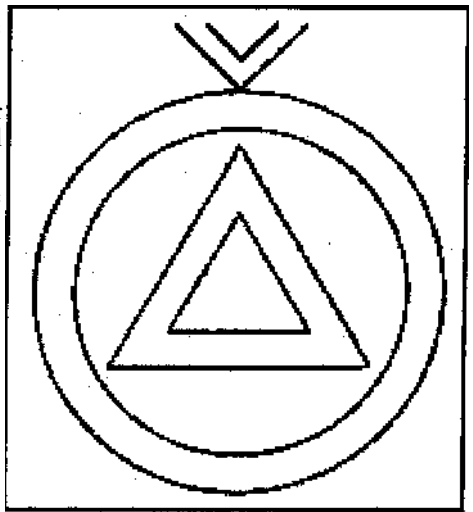


(3) The Sword represents the forces of the Pillar of Severity as a whole. The Guard represents Hod and is usually made of Brass; the grip is the Path of Shin which represents the Universe governed by the flaming forces of Severity, and represents Hieres as wielding the forces of Divine Severity. 'The Sword of Vengeance is its Name.' The blade shows this concept from Hod to Binah, encompassing Geburah through the paths of Mem and Cheth.



(4) The Lamen is particularly explained in the Portal Ceremony:

The Outer Circle includes the four Sephiroth, Tiphareth, Netzach, Hod, and Yesod, of which the first three marks the angles of the triangle inscribed within, while the connecting Paths Nun, Ayin, and Peh form its sides. In the extreme center is the Path of Samekh through which is the passage for the Rendering of the Veil. It is therefore a fitting Lamen for the Hieres as representing the connecting link between the First and Second Orders, while the White Triangle established in the surrounding Darkness is circumscribed in its turn by the circle of Light.



In addition to this explanation, the Lamen represents "The Light that shineth in Darkness though the darkness comprehendeth it not." It affirms the possible Redemption from Evil and even that of Evil itself, through self sacrifices. It is suspended from a scarlet collar, as representing its dependence on the Forces of Divine Severity, over-awing the evil. It is a symbol of tremendous Strength and Fortitude, and it is a synthesis of the Office of the Hieres, as regards the Temple, as opposed to his Office as regards the Outer World. For these reasons it should always be worn by the Hieres.

(5) The Banner of the West completes the symbols of Hieres. It is thus explained in the Zelator Grade:

The White Triangle refers to the three Paths connecting Malkuth with the other Sephiroth; while the red cross is the Hidden Knowledge of the Divine Name which is to be obtained through their aid. The Cross and Triangle together represent life and Light.

In addition to this explanation, from the Zelator Grade, it represents eternally the possibility of Rescuing the Evil; but in it, the Tiphareth cross is placed within the White Triangle of the Supernals, as thereby representing the Sacrifice as made only unto the Higher. The red Cross may be boarded with gold, in this instance, to represent the Perfect metal obtained in and through the Darkness of Putrefaction. Black is its field which thus represents the Darkness and Ignorance of the Outer, while the White Triangle is again the Light which shineth in the Darkness but which is not understood. Therefore is the Banner of the West the symbol of Twilight - as it were the equation of Light and Darkness. The pole and base are black, to represent that even in the depths of Evil can that symbol stand. The cord is- black, but the transverse bar and lance-point may be golden or brass, and the tassels scarlet as in the case of the Banner of the East and for the same reasons.

The Banner of the West, when it changes its position in the Temple, represents that which bars and threatens and demands (a symbolic) fresh sacrifice so that the path leading to the Higher can be attained. "Avenger of the Gods" is the name of Hieres, and he is "Horns in the Abode of Blindness unto, and ignorance of, the Higher." Hoor is his name.

Hegemon:

The Hegemon is one of the three Chief Officers of the Temple. He comes without the Portal and instructs the Candidate to hold himself in readiness for the Ceremony of Admission - and also superintends his preparation for this by the Sentinel. The name of this Officer is simply a translation from the Greek which means 'a leader' or 'guide' - 'one who has authority over others,' and 'one who shows the way', 'a person who does something first' - 'a Commander.' It is also found with feminine adjectives from very early times. If we take the verb Ago from the root AG it means, 'to carry,' 'to convey' and 'to bring' (mostly with living creatures and objects), 'to take with one,' 'to lead.' Also this word relates to 'train' or 'educate' and to 'weigh in a balance.' In its adjectival form, Ho Hegemonios has a meaning of guiding and was an epithet of Hermes as the Guide of the Departed Souls (in which capacity this God was known as Pompaio or Psychopompos). As one can see, its etymological base is highly complex - the guiding of living creatures towards a desired object, at the same time training and weighing it in the balance.

The Station of the Hegemon is between the two Pillars whose bases are in Netzach and Hod, at the intersection of the Paths of Peh, and Samekh, in the symbolic gateway of Occult Sciences - as it were, at the Base of 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 part of the Middle Pillar.

This is one position that the feminine passive energies usually were handled better by a woman than a man. At Whare Ra, this position was usually taken by a woman and I believe it was the same in the Golden Dawn. He is placed there as the Guardian of the Threshold of Entrance and the Preparer of the Way of the Enterer - therefore the reconciler between the Light and Darkness, and the mediator between the Stations of the Hierophant and the Hiereus.

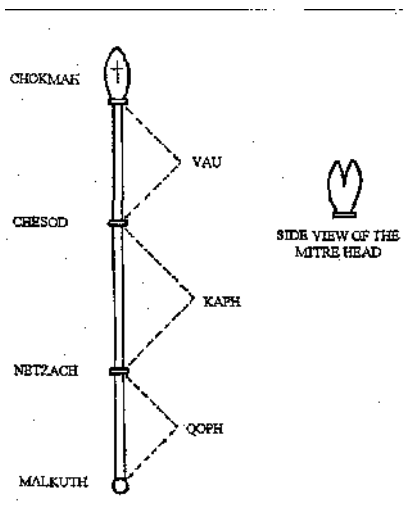
The Hegemon has in fact three Coptic forms: 1. Thma-As-St (This as regards the Middle Pillar and the influence from Kether) 2. Thma-aesh (This is her more Fiery influence and relates to the Pillar of Severity) 3. Thmaa-ett (This is more Fluidic with regard to her influence with respect to the Pillar of Mercy).

The symbols and insignia of the Hegemon are:

- (1) The Robe, Nemyss and Mantle of Pure Whiteness, bearing on the left breast a Red Cross.
- (2) The Miter-Headed Scepter.
- (3) The Lamén suspended from a black collar.

(1) The robe, nemyss, and mantle represent the colour of spiritual purity which is required in the aspirant to the Mysteries and without which qualification none can pass between the Eternal Pillars. It represents the Divine Light, which is attracted thereby, and brought to the aid of the Candidate. It symbolizes the self-sacrifice that is offered for another - to aid him in the attainment of the Light. It also signifies the atonement of error, the Preparer of the Pathway unto the Divine. Upon the left breast is a Cross, usually the Calvary Cross, of red to represent the energy of the lower Will, purified and subjected to that which is Higher - and thus is the Office of Hegemon especially that of the Reconciler.

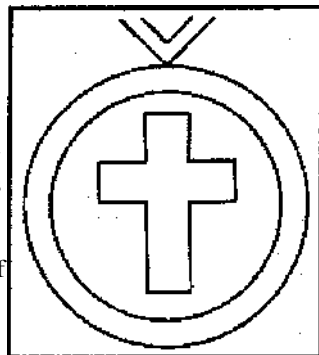
(2) The Miter-Headed Scepter is the distinctive ensign of the Office of Hegemon. On the Tree of Life



it represents the forces of the Pillar of Mercy. It should be of scarlet with gold bands and a pommel. The two bands represent Chesed and Netzach - the shaft being formed by the Paths of Vau, Kaph, and Qoph, as the grip with the pommel in Malkuth. The Miter is gold with red mountings and each point terminates in a ball. The Miter is charged with a red Calvary Cross of six squares. This Miter represents the wisdom of Chokmah as a duplicated aspect of Kether, attracted by the symbol of self-sacrifice. The Scepter is wielded by the forces of Flux and Reflux, shown by the grip being referred to the Path of Qoph, and it represents the attraction into the Universe of the Forces of Divine Mercy. The Sephiroth and Paths are marked only as bands, and owing to its meaning, should be carried by Hegemon in all conducting of the Candidate, as representing to the latter the attraction of the forces of his Higher Self. It is called the "Scepter of Wisdom." Since the Hegemon is the wielder of the Scepter of Dual Wisdom, from Chokmah, and therefore the Miter-head is split in two, and not closed, to indicate the Dual Manifestation of Wisdom and Truth; even as the Hall of the Neophyte is called "The Hall of the Dual Manifestation of the Goddess of Truth."

(3) The Lamen of the Hegemon is explained in part in the Grade of Philosophus:

The peculiar emblem of the Hegemon is the Calvary Cross of Six Squares, within a Circle. This Cross embraces Tiphareth, Netzach, Hod, and Yesod, and rests upon Malkuth. Also the Calvary Cross of Six Squares forms the cube and is thus referred to the Six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Hod, and Yesod.



In addition to this explanation, it represents the black Calvary Cross of Suffering, as the Initiator, by Trial and Self-Abnegation, and the Opener of the Way into Comprehension of the Forces of the Divine Light. It is, therefore, suspended from a black Collar to show that suffering is in the Purgation of Evil.

The next three inferior Officers do not wear cloaks or mantles, but only Lamens suspended from black collars. The designs are in white on a black field to show that they are Administrators of the Forces of Light acting through the darkness, under the Presidency of the Superior Officers.

Kerux:

The Kerux is stationed within the Portal of the Hall, and his duties are to see that the furniture of the Hall is properly arranged before the opening, and guards the Inner Side of the Portal. The symbolism of this Officer will, as in the case of the others, gradually unfold itself to the Neophyte, as he passes from grade to grade. Also he admits the Fraters and Sorores and assists in the reception of the Candidate, at the command of the Hierophant whose Herald or Messenger he is.

The Greek word, Kerux, means 'a Herald,' 'Pursuivant' or 'Public messenger,' and was equivalent to the Latin word, Caduceator (bearer of the Caduceus) for Hermes was a Herald of the Gods. Their function in ancient Greece was to summon the Assembly (Ecclesia-Gr. which was originally political and only later became a religious assembly, or church) and keep order therein. They had charge of the arrangements at sacrifices and carried wands of Office (skeptron from which came scepter or Keruleion, the latter being usually like the Caduceus). Their persons were sacred and under the protection of Zeus and also were messengers between enemies in war.

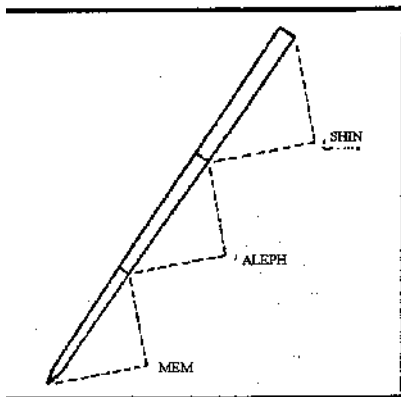
The verb, Kerusso, meant 'to officiate as a Herald,' hence, 'to proclaim' (in various senses - e.g., of news of a person's name as a criminal, as winner of a contest, etc.) to summon a person and then, to invoke the Gods or spiritual powers. The Kerux of the Order wears on his breast a lamen (from the Latin Lamina, 'a plate' or 'thin piece of metal') on which is depicted the

Caduceus of Hermes, which relates back to its original Greek meaning. The Kerux is the Herald, the Guardian and Watcher within the Temple, as Sentinel is Watcher without - and therefore in his charge is the proper disposition of the furniture and stations of the Temple. he is also the proclaimer. The peculiar ensigns of Office are:

- (1) Red Lamp
- (2) Staff
- (3) Lamen

(1) The Red Lamp signifies the Hidden Fire over which he watches. The lamp also represents the center of the Ruach, Tiphareth, which the Neophyte aspires to unite with so that the Hidden Knowledge beyond the veil can be revealed.

(2) The Magic Staff of Power represents a ray of the Divine Light which kindles the Hidden Fire. In its Outer Order form, this small (unwinged) staff resembles a teacher's pointer and is colored in the three colors (from the top to the point) red, yellow, and blue which represent the three Mother Letters. In its Inner Order form, this is the Wand of the Chief Adept and is then shown as a Winged Caduceus, for placed on the Tree of Life the upper wings touch Chokmah and Binah - the three Supernals. The Seven lower Sephiroth are embraced by the twin serpents whose heads rest upon Chesed and Geburah. When wielded by the Kerux, the staff is gripped in the yellow color of Aleph and its association to Air which is analogous to the Kerux's nature.



(3) The lamen of the Kerux has on it the symbol of the Winged Caduceus (whose historical significance has been already explained) whose wings symbolize the transcendence or rising of the spirit while the double serpent shows the dualism of opposites which the Neophyte has to overcome, for the serpent is the obstacle of man. For it is here in the 0 = 0 that the Kerux must guide the Neophyte through the Mystical Circumambulation past the various guards, checks, and balances contained therein.



Stolistes:

The Stolistes is the one who equips or clothes, and is a late Greek word equivalent to Hierostolos - an Egyptian Priest who had charge of the sacred vestments. Neither form of this word is found in the Classical Greek period or in connection with Greek Mysteries. Both belong to the first century AD. The verb, Styello, and its derivative Stolizo, means 'to put in train,' 'to equip' or 'dress.' Stolis signifies 'a garment' or 'robe,' while Stole (from the same root) means 'to equip'

or 'fit out with clothes,' (originally 'an army') hence, 'a garment,' or 'robe.' This is the origin of the English word, stole, in the sense of an ecclesiastical vestment (compare with the German word, Bestellen) though the word Stolisterion was the vestry of a Temple.

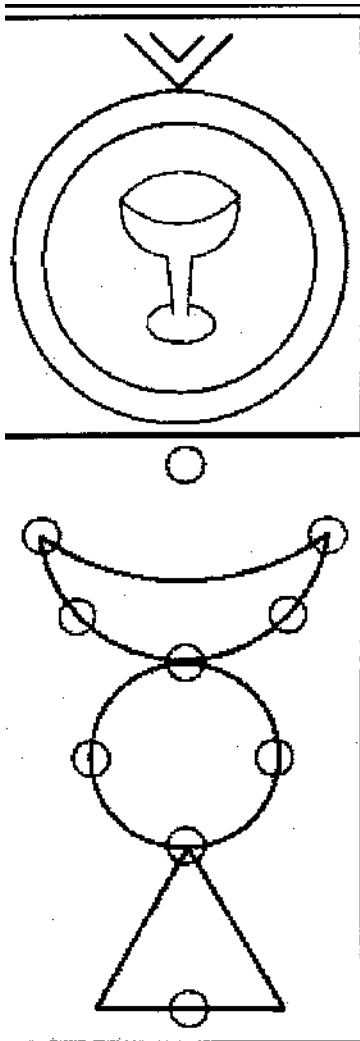
The Stolistes is stationed in the northern part of the Hall, to the northwest of the Black Pillar, whose base is in Hod. It is there as an Affirmer of the Powers of Moisture or Water reflected through the Tree into Hod. This Office is identified by the following insignia:

- (1) Cup
- (2) Lamén

(1) The Cup is the Receptacle filled with the Water from Hod so as to transmit its forces into Malkuth, restoring and purifying the vital forces therein by cold and moisture (see Figure 46). "Goddess of the Scale of the Balance at the Black Pillar" is the name and she is "The Light Shining through the Waters of the Earth." In the 3=8 grade it says:

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 apex, the latter the base. Like the Caduceus, it further represents the Three Elements of Water, Air, and Fire. The Crescent is the Water which is above the Firmament, and the Triangle the consuming Fire below, which is opposed to the celestial Fire symbolized by the upper part of the Caduceus.

(2) On the Lamén is the symbol of the Cup.



Dadouchos:

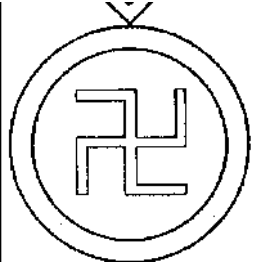
The Dadouchos, meaning, a 'torch bearer,' was a hereditary Officer at the Mysteries of the Eleusinian Demeter, whose torch symbolized her search for her daughter Persephone, the Spirit of Youth and Spring. The verb, Daio, means, 'to kindle,' and the word, Dadouchos, is compounded of Dais (or in Attic Greek, Das, accusative Dada) 'a torch,' especially a pine torch; and Echo - 'to hold' or 'to carry.' The Dadouchos, therefore, is posted in the South and symbolizes heat and dryness. He attends to the censer and the incense, and consecrates and Hall, the members and the Candidate with Fire. It is an important part of his duties to get ready and attend to all lights, fire, and incense used in the ceremonies.

The Dadouchos is stationed towards the midst of the southern part of the Hall, to the southwest of the White Pillar, whose base is in Netzach, and is there as an Affirmer of the Powers of Fire, reflected down the Tree to Netzach. This Officer is identified by the following:

(2) Lamén

(1) The Censer of the Dadouchos is, "the Receptacle of the Powers of Fire," and "the transmitter of the Fire of Netzach to Malkuth," restoring and purifying the vital force therein by heat and dryness. "Goddess of the Scale of the Balance of the White Pillar" is the name of Dadouchos.

(2) The Lamén of the Dadouchos is explained in the Zelator grade:



The Hermetic Cross, which is also known as the Fyflot, Hammer of Thor, and Swastika, is formed of 17 squares taken from a square of 25 lesser squares. These 17 fittingly squares represent the Sun, the four elements and the Twelve Signs of the Zodiac.

Sentinel:

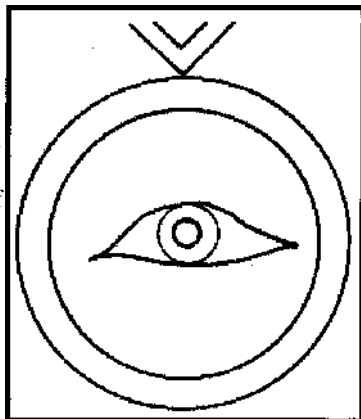
The last, and final Officer, is the Sentinel, or Phulax as he is sometimes called. His name is thought to have been derived from the French, Scentinelle, or the Italian, Sentinella. Some have even thought that it came from the French, Sentier, 'a footpath,' which in turn is derived from the Latin, Semita, 'a narrow way.' This Officer stands in charge of the Candidate at the Portal, or outer opening of the straight and narrow way he is about to enter. The Greek word, Phulax, signifies, 'a Watcher,' 'guard' or 'sentinel' - 'guardian' or 'keeper.' A fuller form of the word is Naophulax, meaning 'keeper of the Temple.' The verb, Phulasso, means, 'to keep watch and ward,' especially by night - and we may think of the Phulax as, 'the watchman,' armed with a lethal weapon to keep out intruders, and to prepare the Candidate as he stands in the outer darkness.

The Greek word, Phulacterion, means, 'a guarded place,' 'a fort' or, in its secondary meaning, 'a safeguard' or 'preservative,' 'an amulet,' for protection, and is familiar to us from the Phylacteries of the Jews which were strips of parchment, inscribed with texts from the Law, and worn as amulets on the forehead while praying. The Latin word corresponding to the Greek, Phulax, in a general sense, is Custos. The Officer is distinguished by the following:

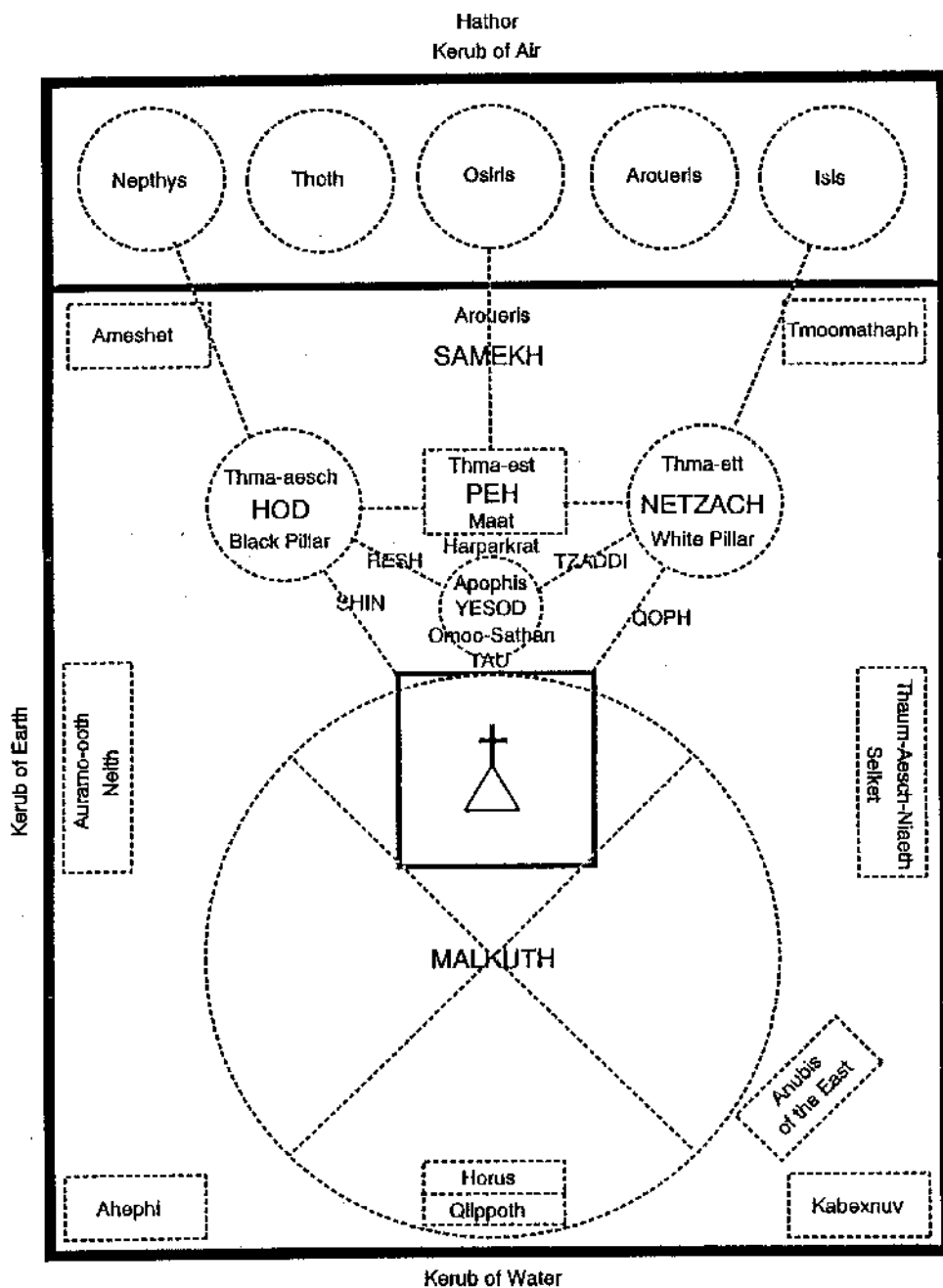
- (1) Sword
- (2) Lamén

(1) The Sword of the Sentinel had a black grip and gold guard. The black represents the darkest part of matter while the gold guard was a reflection of the Hidden Mysteries of the Order. At all times, the Sword is drawn and held upright in the left hand (for the duration of the ceremony) as a reminder of the seriousness of the occasion. Even when the Sentinel remains seated beside the door, (and outside the Portal, but still inside the Hall) the Sword is still drawn.

(2) The symbol of the Eye on the Lamén is that of the Watcher and is quite simplistic compared to some of the Golden Dawn Symbolism.



All lamens of Outer Order Officers are in black and white.



SYMBOLISM OF THE OPENING - GENERAL

Within the Z.1 document, the General Exordium says:

1. The Speech in the Silence:
2. The Words against the Son of Night:
I The Voice of Thoth before the Universe in the presence of the Eternal Gods:
4. The Formulas of Knowledge:
5. The Wisdom of Breath:
6. The Radix of Vibration:
7. The Shaking of the Invisible:
8. The Rolling Asunder of the Darkness:
9. The Becoming Visible of Matter:
10. The Piercing of the Coils of the Stooping Dragon:
11. The Breaking forth of the Light:

All these are in the Knowledge of Thoth.

For some, the above verse may appear incomprehensible, but it is a codex for the breaking down of the Opening Part of the 0 = 0 Ceremony. The general meaning, of the above verse, relates to the Great Thoth, the highest aspect of the Hermes of the most ancient Egyptian Mysteries, and corresponds almost to the Great Angel Metatron. It is the Archangel of Kether in the Briatic World. The Mercury of the Romans must not be confused with this Great Hermes. The doctrine of Gnosticism and of Valentinus approached those of the pure Kabbalah. In them we find Speech and Silence. Across the Abyss of Silence comes the Primal Speech. The Divine Ones here referred to are the Aeons of the Atziluthic World. These formulae of knowledge are designed in terms cognizable to us in the lower world. Taking as an example, we have Eheieh, an implicit and explicit sound. "Every being pronounces its existence, the Name of the Lord of Life, by inspiration and expiration."

The Macroprosopus is Aima and Abba, Mother-Father. The two nostrils pass up and down the two breaths, as though two Great Pillars. These throw all things into vibration; compare the Rashith ha-Gilgalim. Piercing of the Dragon's Coils suggests the freeing of Malkuth, which is also referred to as the Washing of the Garments of the Queen, the inferior Mother. Then comes the Breaking Forth of the Light. Over Malkuth, as Guardians, are Metatron and Sandalphon, as the Two Pillars, and Nephesh ha-Messiah, the animal soul of Messiah, the Shekinah or Presence between the Kerubim.

1. The Speech in the Silence

This relates to the knock that the Hierophant gives to start the ceremony and to announce the commencement of a vibration in the Sphere of Sensation (aura) of the Candidate. This knock can be done with a stamp of the foot. Some Hierophants use the base of the Scepter against the Throne.

2. The Words Against the Son of Night

Here we have the Cry of the Kerux - the Watcher Within, with the words "HEKAS, HEKAS, ESTE BEBELOI" (which roughly means that anyone who should not be present should get out!). The Kerux utters these words when he goes to the right of the Hierophant and raises higher Wand. This is a symbol of the Ray of the Divine Light from the White Triangle of the Three Supernals,

which then descends into the Darkness, and warns the Evil and uninitiated to retire, so that the White Triangle may be formulated upon the Altar, through the combined effect of the formula of the Opening Ceremony.

3. The Voice of Thoth before the Universe in the presence of the Eternal Gods

This is analogous to the opening speech of the Hierophant, where he asks the Kerux to check that the Hall is properly guarded, for this assures that the Portal is secure, and that the energy from the current of Thoth had now manifested into the ceremony.

4. The Formulas of Knowledge

In this instance, the Hierophant calls to the Hiereus to test the members present by the "SIGNS OF KNOWLEDGE" which shows that they, though in the Land of Blindness and Ignorance, have yet seen that the Triangle of Divine Light from the Three Supemals is formulated in Darkness. You will note that the Hierophant gives the Sign of Silence towards the West, and it is not immediately followed by the Sign of Silence. For here the Hierophant has sent the current of Light through to the Hiereus, but he cannot release it (through the Sign of Silence) until it links directly into the Hiereus's Throne - for then the central axis is established through Samekh and Tau. Once he gives the words to reawaken the images or shells of the Godfonns, he then releases his current with the Sign of Silence, otherwise he would expend it and exhaust himself

5. The Wisdom of Breath

It is noted that the names of the three chief Officers begin with the letter 'H' the letter of breath. This letter relates to its Coptic meaning, which to a certain extent is the letter H in English, and can only convey its meaning in part. Taking two examples we have the 'Ae concealed in the name Osiris by the H, the Greek capital letter, Eta. In the name Horns, it is manifest and violently aspirated, while in the name Thmaest, it is partly one and partly the other for it is compounded with the letter 'T' in the Greek letter theta, 6 (H 'Ae' is attributed to Chesed - and 8 to Earth and Saturn. This is intended to affirm the Unknown Life, which is inspired from the Beyond, send out to Aries, the commencement of the spring of the year, the life which after being inspired, is breathed forth again. It is also the possible use of that breath, between the inspiration and the expiration, in combination between it and the forces of the microcosm.)

6. The Radix of Vibration

The whole is rehearsal of the properties of the reflection of the element Air down through the Middle Pillar of the Sephiroth. It represents the reflection of Air, from Kether, through Tiphareth, to Yesod, and even to the citron part of Malkuth. For the subtle Aethyr is, in Kether, inspired from the Divine Light beyond; thence reflected into Tiphareth, wherein it is combined with the reflexes from the alchemical principles in that great receptacle of the forces of the Tree. In Yesod, it affirms the foundation of a formula, and from Malkuth it is breathed forth or reflected back. This formulae can be used by the Adept. Standing in his Sphere of Sensation he can, by his knowledge of the sacred rites, raise himself unto the contemplation of his Yechidah and from thence aspire (in the sense of the Adspire, i.e., to attract towards you in breathing) downwards to himself the Lower Genius as though temporarily to inhabit himself as its Temple (Note: see Regardie's THE MIDDLE PILLAR for a fuller explanation of this).

Another formula of vibration is hidden here. Let the Adept, standing upright, his arms stretched out in the form of a Calvary Cross, Nibrate a Divine Name, bringing with the formula there of a deep inspiration into his lungs. Let him retain the breath, mentally, pronouncing the

Name in his heart, so as to combine it with the forces he desired to awake thereby; thence sending it downwards through his body past Yesod, but not resting there, but taking his physical life for a material basis, send it on into his feet. There he shall momentarily formulate the Name - then, bringing it rushing upward into the lungs, thence shall he breathe it forth strongly while vibrating that Divine Name. He will send his breath steadily forward into the Universe so as to awake the corresponding forces of the Name in the Outer World. Standing with arms out in the form of a cross, when the breath had been imaginatively sent to the feet and back, bring the arms forward in "the Sign of the Enterer" while vibrating the Name out into the Universe. On completing this, make the "Sign of Silence" and remain still, contemplating the force you have invoked.

This is the secret tradition mode of pronouncing the Divine Names by vibration, but let the Adept beware that he applies it only to the Divine Names of the Gods. If he does this thing ignorantly, in working with the Elemental or Demonic Names, he may bring into himself terrible forces of Evil and Obsession. The method described is called "The Vibratory Formula of the Middle Pillar."

7. The Shaking of the Invisible

This refers to the "Awakening of the Images - the Invisible Stations." Here the Temple Officers must link their Sphere of Sensations with the Invisible Images of the Godforms through the Vibratory formula.

8. The Rolling Asunder of the Darkness

This particular phrase, of the General Exordium, relates to the symbolism of the Mystical Circumambulation in the Outer Temple - the Macrocosm. Here we have the Procession of Officers forming in the North in readiness for the "Mystic Circumambulation in the Path of Light." This is formed in the North, beginning from the Station of Stolistes, the symbol of the Waters of Creation attracting the Divine Spirit, and therefore alluding to the Creation of the World by the Spirit and the Waters. The Order of the Mystic Circumambulation is as follows: First comes Anubis, the Watcher within. Next comes Thmaest, the Goddess of the Hall of Truth. Then comes Horns. Then comes the Goddess of the Scales of Balance. Then come the members, if the Hall be large enough, and at the end, the Watcher Without, the Sentinel. It is as though a gigantic Wheel were revolving, and expanding as it is said: "One Wheel upon Earth beside the Kerub." The name of the Sphere of the Primum Mobile, Rashith ha-Gilgalim, signifies the heads or beginnings of whirling motions or revolutions. Of this wheel in the Mystic Circumambulation, the ascending side begins from below the Pillar of Nephthys, and the descending side from the Pillar of Isis.

9. The Becoming Visible of Matter

The above phrase still refers to the Mystic Circumambulation, but especially to the effect of the Rise of Light in the individual. These, of course, occur simultaneously with 8, but is placed here to affirm that the subtle body centers [the Chakras of Kundalini Yoga - Eds.] awaken within the Officers and the Candidate. Here, the auras of the Officers flood with the light and power of the ceremony which to many are quite visible. The axis of this wheel is about the Invisible Station of Harpocrates - as though that God, in the Sign of Silence, were there placed affirming the Concealment of the central Atom of the Wheel, which alone revolves not.

10. The Piercing of the Coils of the Stooping Dragon

This is best explained by referring to the Golden Dawn Lecture "The Law of the Convolute Revolution of the Forces Symbolized by the Four Aces Round the Northern Pole" which in turn can

be related to the 'Stooping Dragon Formula.' This is extremely complex, and was originally reserved for the Theoricus Adeptus Minor Grade, but the formula referred to above applies to the Microcosm. The Mystic Circumambulation is symbolic of the Rise of Light, and from it is drawn another formula for the circulation of the breath. It is the Formula of the Four Revolutions of the Breath (this of course does not mean the actual air inspired can be thus circulated, but only the subtle Aether which may be drawn thence, and of which it is the vehicle) [i.e., the prana of the Hindu yogis, and the Chi of the Chinese yogis - Eds.]. This formula should be preceded by that of the Middle Pillar. By this method, having invoked the Power you wish to awaken in yourself, and contemplated it, begin its circumambulation thus: Fill the lungs and imagine the Name vibrating in the contained air. Imagine this vibration going down the left leg to the sole of the left foot - thence passing over to the soul of the right foot - up the right leg to the lungs again where it is breathed out. Do this four times to the rhythm of the Fourfold Breath.

11. The Breaking forth of the Light

The object of the Mystic Circumambulation is to attract and make the connection between the Divine Light above and the Temple. Therefore, the Hierophant does not quit his post to take part therein, but remains there to attract by his Scepter, the Light from beyond the Veil. Each member, in passing, gives the Sign of the Enterer, thus projecting the Light forward on his Path from East to West, as he is the Son of Osiris and inherits the Light by birthright from him. Therefore, he goes at once to his station to fix the Light there. Thmaest, the Goddess of Truth, passes twice because her rule is of the Balance of the Two Scales, and she retires to her station between the Pillars there to complete the reflex of the Middle Column. The Watcher Within, and the rest, circumambulate thrice, as affirming the completion of the reflection of perfecting of the White Triangle of the Three Supernals upon the Altar.

Then follows the Adoration of the God, the Vast One, the Lord of the Universe - at which again all give the Sign of the Enterer, the Sign of the Projection of the Force of Light. Only then does the Watcher declare that the sun has arisen and that the Light shineth in darkness. Now comes the battery of the 0 = 0 Grade - the single knock by the Hierophant which is repeated by the Hiereus and Hegemon. This affirms the establishment of the White Triangle and therefore the Completion of the Opening Ceremony. The mystic words "Khab Am Pekht" which accompany the knocks seal the image of the Light. Their significance implies, by various Kabbalistic methods of analysis, as well as by certain reading of the Coptic and Egyptian hieroglyphics, "Light in Extension" or "May Light be extended in Abundance upon you." Knox Om Pax is the Greek corrupted pronunciation of this, put here to link the right origin.

SYMBOLISM OF THE OPENING - PARTICULAR

From the first knock a current is activated in the Hierophant. This is drawn to the Hiereus, through Hegemon, then from the Dadouchos, to the Stolistes in the form of a cross with the altar as the center. This is a combination of the energy of all four crosses worn by those Officers on the Dais. The Kerux, you will note, is not the recipient of any of the arms of the cross, due to the fact that his position is not a fixed but a fluid one.

THE CONSECRATION

The consecration is an extremely precise movement pattern where, once the Officers have linked the Light between them, they move in unison, like the minute hand of a clock. Each stops and starts together. You will also note that, at each poahip in which they consecrate it is done

in a triad which represents the Kabbalistic Supernals of the un-manifested. The use of the first two fingers by the Stolistes, when consecrating, was something passed on to us from Whare Ra. It was considered quite important. The two fingers were said (by one Whare Ra Adept of 8=3 rank) to represent the Horns of the Evil One which present a mirror image to any negativity lurking about. It is thought to nullify and confound anything of evil intent. The Dadouchos also uses these same two fingers to work the chain on the censer. Much of this, though, was a variation of the old church theme of banishment or excommunication. However, if one projects with the fingers, through the Ruach, it had a more effective outcome while silently vibrating the appropriate Name in each quarter, and can clear the air very quickly. This effectiveness is based on the power of the Godform one has assumed for the duration of the ceremony.

One of the things, we were taught was that, whenever possible, try to get two people, who are harmonious, to play the part of Stolistes and Dadouchos. When antagonism exists, it will ultimately come out, and usually it will play havoc with the ceremony. These two Officers are controlled by the Hegemon as the tip of the triad. It is his duty (generally speaking the part of Hegemon was played by a woman to help identify more quickly with the Maat principle) to link his aura with that of the Pillars, then from them to the Stolistes and Dadouchos while they link themselves. He must draw from one and give to the other (in terms of empathic energy) through the power of the Pillars. Some years ago, a friend of ours, who held the Office of Hegemon, gave us an example of a married couple, who held the Offices of Stolistes and Dadouchos, and who attended a ceremony just after a bitter argument. She, as Hegemon, had to try and balance their energies, which proved to be quite a formidable task for the duration of the ceremony. It has also been our experience that checking the elemental positions from a person's natal chart to see if they are suited for positions such as Stolistes and Dadouchos, is very important. The pivot of Stolistes and Dadouchos is like the half-hour position of a clock - the two Officers must be directly opposite each other during the movement. The one who finishes the consecration first waits for the other to finish before moving. The published papers of Regardie show a quarter-hour position. This was changed by those at Bristol Temple.

flit CIRCUMAMBULATION

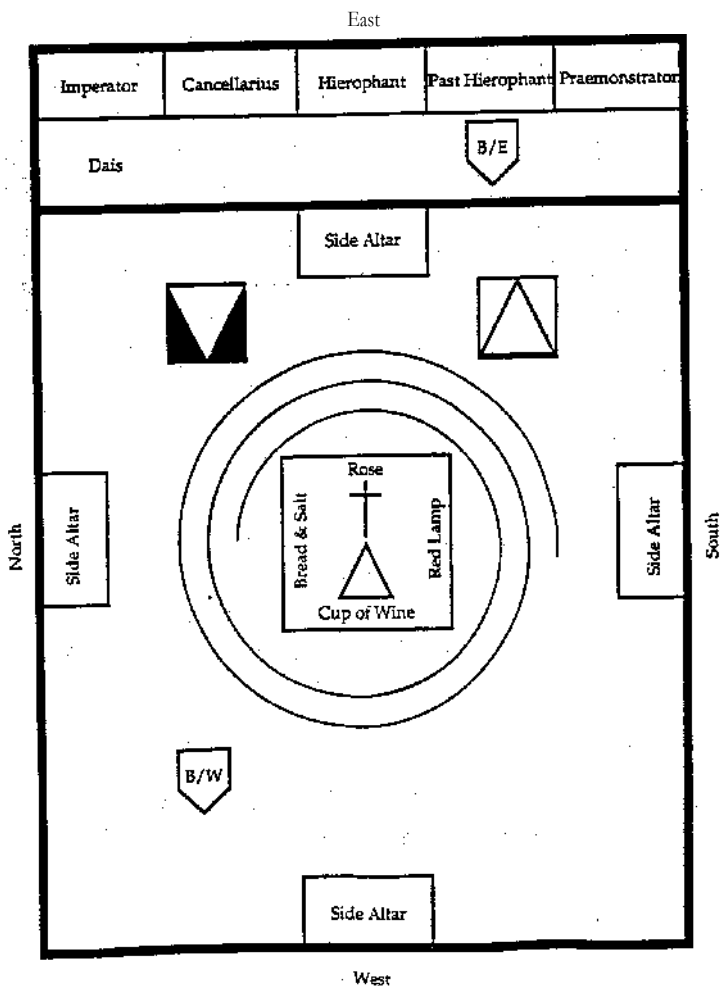
When the Golden Dawn rituals were first penned by Mathers, the circumambulation of the Rise of Light was always circular and around the outside of the Pillars. However, as the ritual expertise developed within the Stella Matutina, a number of Adepts became aware of rings or spirals of energy emanating from the Altar. While it is true that the initiating power comes from the Hierophant's Throne in the East, the Altar also generates power as well. This is one of the reasons why it is situated where it is, and not in the East. By analogy, the Hierophant's Throne is linked to a light to turn the current on while the Altar is analogous to the light bulb situated in the center of the room to spread light to all areas equally.

Though Adepts in the Stella Matutina (among whom were Dion Fortune - according to Regardie), were aware of these energy rings during ritual, very little was explained in the Z documents as to why they existed when the Portal was opened in the 0 = 0. In New Zealand, we started experiments by tracing these patterns of energy. We found that they were not 'rings' as originally thought, but spirals of exactly three and a half turns, the same number of turns as in the circumambulation. The outward reach of the spirals went as far as the Pillars, then ceased. It occurred to us to do the circumambulation within the Pillars, instead of without, and this brought an immediate change in tempo for the whole ceremony.

The members would start off very close to the Altar, then gradually work their way outward with each turn. Some members became very adept at detecting the spiral, by tracing the energy patterns with their knee, which felt like a warm current of air or heat sensation. This was the largest modern change in the rituals by Thoth-Hermes members, though we do suggest to those readers, who are active *in* Golden Dawn ritual, to try this method for themselves and see what the

results bring. The spiral, of course, in no way interferes with the basic essence of its origins but rather compliments and even transcends it.

One of the main ritual problems that Adepts of the Stella Matutina, and later in the Smaragdum Thalasses, complained about was the 'dead air' during the old circumambulation, as sometimes they would connect and sometimes they would not. It was found that in the original circumambulation, the Officers picked up and tried to use the last circle of the spiral. The Pillar positions became of prime importance because, at Temples like Whare Ra, a little closer to the Altar than normal allowed for the final spiral from the Altar to encompass them. In cases when the Pillars were placed in the outer ring, this distorted the spirals from the Altar. Two things now became apparent. The first was that the altar size generated different size spirals. The second was that the Pillars stopped or interfered with the spirals which were completely spent after three and a half circumambulations. If the Pillars were placed too close to the Altar, then the spirals or even the old form of the circumambulation became lop-sided, and emanated very erratic forms of energy. Another point of note is that the spirals took one directly over the station of the Evil One which gave the circumambulation more control and power (which will be discussed later).



THE PARTICULAR EXORDIUM

In the Z.1 Document the Particular Exordium states:

1. At the Ending of the Night: At the Limits of the Light: Tho-oth stood before the Unborn Ones of Time:
2. Then was formulated the Universe:
3. Then came forth the Gods thereof:
4. The Aeons of the Bomless beyond:
5. Then was the Voice vibrated:
6. Then was the Name declared.
7. At the Threshold of the Entrance,
8. Between the Universe and the Infinite,
9. In the Sign of the Enterer, stood Tho-oth,
10. As before him were the Aeons proclaimed.
11. In Breath did he vibrate them:
12. In symbols did he record them:
13. For betwixt the Light and the Darkness did he stand.

The Bomless Ones of Time referred to are those coruscations of the Divine Light which are above Kether of Atziluth. In such Supernal realms, the Ain Soph, though negative to us, is there intensely positive. Thence came forth the Gods, the Voice, the Aeons, and the Name. The Egyptian Gods were generally differentiated by their Crown: Amen-Ra by the feathers, Mo-oth (Mast) has the same headdress as Hons. She corresponds to the Aima Elohim. The high Hermes-Tho-oth has the same headdress as Amoun Kneph, the Sacred Spirit. Tho-oth, Truth, has two aspects - the higher and the lower. The higher is absolute, the lower is suitable to human comprehension. To tell the higher form of truth, to one who cannot understand it is to lie to him because, though correctly formulated, it will not be correctly received.

Applied directly to the 0 = 0, the Particular Exordium is the form of the ADORATION.

Holy art Thou, Lord of the Universe! (lines 1-2)

Holy are Thou, Whom Nature hast not Formed! (lines 3-6)

Holy art Thou, the Vast and the Mighty One! (lines 7-12)

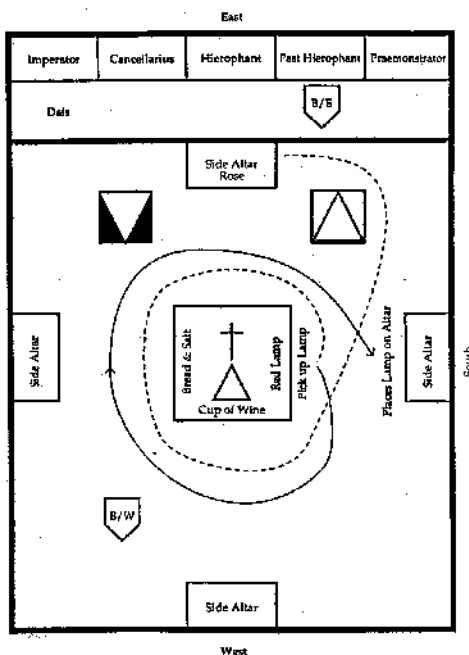
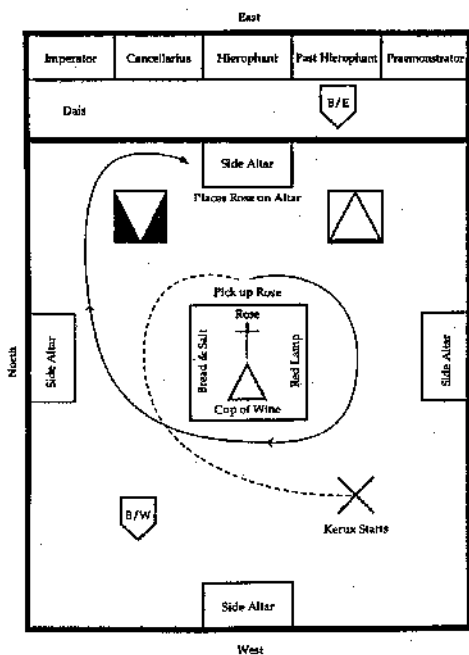
Lord of the Light and of the Darkness. (line 13)

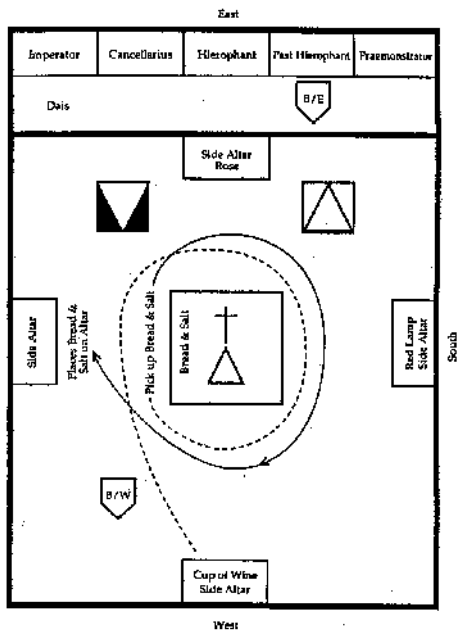
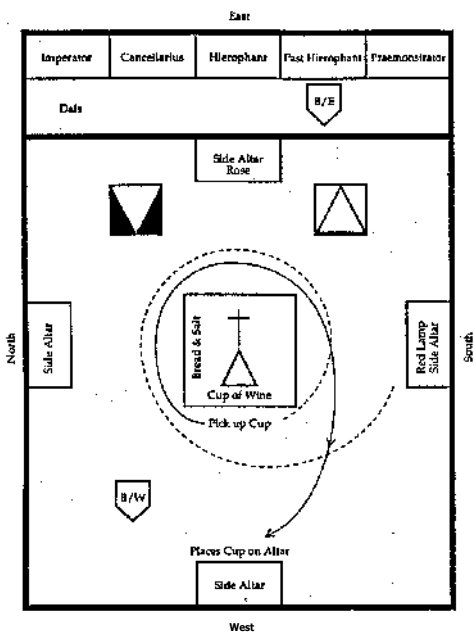
The Adoration is done immediately after the circumambulation. There are three Signs of the Enterer and a Sign of Silence and these are directed towards the throne of the Hierophant. The object of this was for the Hierophant to push the Veil of Paroketh asunder with the self-contained energy in the Temple, now firmly linking itself to the energy of the Second Order through the Hierophant. The Temple actually takes three phases to open correctly. The first is the knock and exchanges by the Officers. The second is the circumambulation and the third is the Adoration. At this point the Altar is the focal point of energy, but the Adoration links the portal firmly with the powers beyond the Veil. In this instance there are three Signs of the Enterer before the final Sign of Silence. With the Sign of the Enterer the energy is directed at the Throne of the Hierophant, who, as Osiris, absorbs this energy which comes to him from a balance of all Officers. In this instance he is just like an electrical conductor. The energy links to the Officers on the floor, through the Hierophant to the points beyond the Veil. The reason for the three Signs of the Enterer is that they emulate the power of the Supernals [i.e., Kether, Chokmah, and Binah - Eds.] shown by the triangle on the Altar. The final Sign of Silence acts as a form of protection against any backlash of the current, pushed by the Hierophant. This prevents a residue from coming back which could destroy

the created portal.

With the words, "Khabs Am Pekht, Knox Om Pax - Light in Extension" the Hierophant then seals the link to the portal which the Adoration broke through to receive. As each Officer knocks, the energy comes back through the Hierophant and links to them. The Kerux, Dadouchos, and Stolistes, as lesser Officers, are not included. The Hegemon, for example, handles the energy of Stolistes, Dadouchos, and Kerux, as the Hegemon must regulate the energy to the other three.

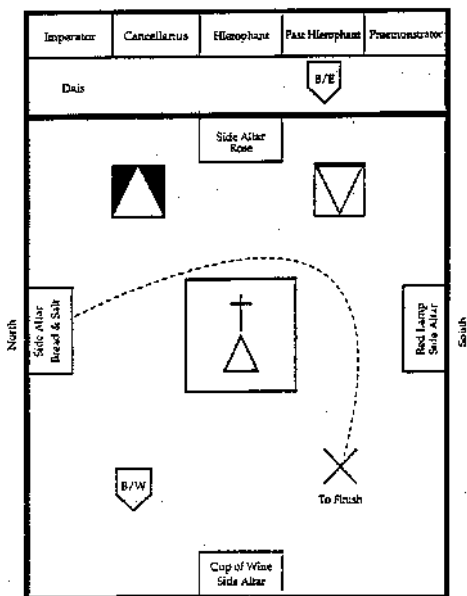
To finalize this part of the ceremony, the Kerux removes the Lamp, Rose, Cup, and Paten of bread and salt from the Altar. Starting at the East, and moving in a clockwise direction, together these items work on many different levels. In their more basic form, they represent the organs of the body of the deceased, and are placed in the four directions with the organs of the Alimentary system (the most material and earthy) in the North, those of the circulatory system in the South, the receptive system in the East (the Source of Life and Light), and the organs that cast out in the West (which borders on the Qlippoth). The relationship to these bodily organs may appear at first glance to be symbolic, but they are actually worked on through the magnetized process of ritual. Dion Fortune, in her book *PSYCHIC SELF DEFENCE*, claimed that the 0 = 0 ritual she experienced actually repaired her vitality. Many others have made similar claims here in New Zealand and in England. When the implements are taken from the Altar, the corresponding process taking part in the Candidate is fundamentally one of removal - of the etheric blockages in the aura, so that it becomes attuned to that of the ceremony: for the Candidate is controlled by the Temple Officers long before he or she enters the Hall. The current that they work under is the Osirian one, through the imagery of the Hall of the Two Truths, for this allows the Order access to the Higher Self, who must stand apart from the Candidate, during part of the ceremony. Taylor often stated that the placement of the implements is vital to the success or failure of the ceremony. Not only must they be placed in their respective directions, but they must link correctly to the Godforms that they represent as well. Though the Canopic Gods are in the corners of the Hall, it must be remembered that they cover an entire area, between each Cardinal Point, and thus, are placed centrally between the two





The spirals, initiated by the Kerux, are extremely important, for when done correctly, they draw the power from the central Altar, and link it to the Cardinal Points. This is not to be **confused with the actions of the circumambulation** which gives the Rise of Light. This is **distinctly different**, as the circumambulation allows the Light, or the current vibrational pitch, to enter the body of the Officers, stimulate the etheric body of the Candidate, and help open the Temple. The spirals expand the consciousness of the Candidate, through the Osirian current or influence, so that the symbolic parts of the Candidate can be removed correctly and without damage. Taylor quoted a case where the Kerux, during one 0 = 0 ceremony, accidentally dropped the Paten in the South. After the ceremony, the Neophyte had an inflamed intestinal disorder that was a mystery to the doctors. When Felkin heard of this, he did a small ceremony involving the replacement of the Paten, and within an hour after the ceremony, the intestinal pain and disorder ceased.

Apart from the etheric influences directly on the body of the Candidate, the implements on the Altar represent the component parts of the Ruach, analogous to the Will (Rose), Memory (Cup), Reason (Paten & Salt), Desire (Lamp), and Imagination as the component part (the Altar) which holds all together. This is the start of the dismantling of the bondage that the Ruach has over the Candidate, and allows the Light of the Neshamah to illuminate the mind.



SYMBOLISM OF THE ADMISSION OF THE CANDIDATE

Preparation of the Candidate.

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, symbolically called that, he may keep off the "Dog-Faced Demons," the opposers of Anubis, who rise from the confines where matter ends, to deceive and drag down the soul. The Ritual of the 31 Paths says:

Since ever dragging down the soul and leading it from sacred things, from the confines of matter arise the terrible Dog-Faced Demons never showing a true image unto mortal gaze.

The real link of the Candidate, with the Order, comes through his or her application to join the Order. This fine etheric thread becomes the link, with the Candidate, that enables the subtle centers to be manipulated by the ceremony going on within the main Hall.

The Hegemon, the representative of the Goddess of Truth and Justice, superintends the preparation and symbolism. He is the Presider of the Equilibrium, and administers the process of equilibrium, in the Candidate himself through the symbols of rectitude and self-control.

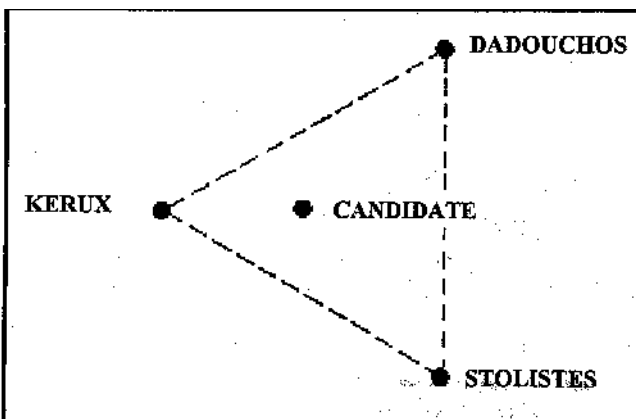
The actual preparation of the Candidate should be performed by the Sentinel - the "Watcher Without" - to insure that this preparation is accomplished, so that the establishment of equilibrium can occur. Therefore, the Hegemon superintends the preparation, rather than actually perform it.

A triple cord is bound around the body of the Neophyte, symbolizing the binding and restriction of the lower nature. It is triple in reference to the White Triangle of the Three Supernals.

The eyes are bandaged to symbolize that the light of the material world is but darkness and illusion compared with the radiance of the Divine Light. The preparation also represents a certain temporary binding and restriction of the natural body.

The Candidate's Entrance Into the Hall

The single knock, given by the Hegemon, outside the door, represents the consenting will of the natural human to receive the force formulated by the Hierophant. It is answered by the Kerux, inside, as if a witness were confirming the same. This being done, the Kerux, as a witness, demands authority from the Hierophant to admit the Candidate into the Hall of Truth and Justice. The Hierophant, granting permission, seals the Candidate's aura, with a new name given to the physical



body of the outward man, but signifying the aspirations of its soul.

When the Candidate enters the Hall (normally from the West) he becomes a cornerstone of a triangle. The Hegemon is opposite and level with him. The Sentinel is behind them, making up the tip of the triangle. At this juncture, it is important to remember that the Portal of the ceremony does not stretch to the four walls of the

Hall, but rather, resembles a spherical shape. The exact size of it depends on the Hall, but there is normally quite a few feet around the edge, where other members, not those taking part, sit and view the ceremony. In front of the triangle, without the Portal, an identical triangle just inside the Portal is formed by the Kerux, Stolistes, and Dadouchos.

The Portal becomes the separating point between the two triangles. Particular attention must be made to the rim of the Portal, for no Officer is to go outside it. To breach the Portal, during the ceremony, opens it to negative influences. Crossing over, from one side to the other, must be done correctly. The Hegemon is the only one who can do this during the ceremony because he is another one of the forms of Maat, part of the basic essence of the formulation of the Hall itself. One can only ascertain exactly where the Portal is through experience, though in practice it is easily found and detected by a heat sensation that usually is about 12 inches in diameter.

To bring the Candidate over the Portal, the Hegemon must first have him consecrated while he stands on the band of the Portal itself. This alters his already attuned aura so that it will balance with the energy within the Portal.

The Kerux instantly bars the Candidate's passage to mark that, though he had been admitted, the natural human of unpurified desires cannot be a dweller in the Hall of Truth. The consecration immediately calls into action the Pillars of the Candidate's own sphere of sensation. This is the first of four consecutive consecrations because, when the Pillars of the Tree are projected onto the Sphere of Sensation, there are four Pillars, of which the Middle Pillar is the axis. The external Pillars represent the boundaries of the aura. The central Pillar represents the subtle body centers, or the minor chakras, situated on the front of the body (these are grouped Kabbalistically) but the main seven chakras are not directly stimulated.

The Hegemon uses his Ruach to stimulate that of the Candidate's. At this point in the ceremony, the astral appearance of the Candidate is that of a form wrapped in darkness, as if extinguished thereby, and having unto his right, and unto his left, the faint semblance of the two Great Pillars of Fire and of Cloud, from which issues faint rays into the Darkness which cover him.

Immediately above his sphere of sensation, there will appear a ray of bright light, as if preparing to penetrate the darkness covering him. The result of this will be that the Candidate, during the whole Ceremony of Admission, will usually appear to be somewhat automatic and vague. This is not unlike the Indian Guru helping a student by giving him some energy so that certain blockages can be removed, but on a much lower scale.

The break in the Portal, caused as both the Candidate and the Hegemon cross over, is held in check by the Kerux, with the help of the Stolistes and Dadouchos who use their energy to focus on closing the opening after the crossing.

Another point of significance is also made apparent by the Candidate, dressed in black, representing the dark untrodden Path, and the Hegemon, in white, representing the illuminated way. The Candidate and the Hegemon enter the darkest part of Malkuth and they walk to the lightest part, citron. This doctrine is that in Malkuth, there are four Kabbalistic Tree's of Life, each related to a letter of YHVH or simply the Four Worlds applied to Malkuth. The Candidate must go from the Malkuth of Assiah (Heh) to Malkuth of Atziluth (Yod).

Now, the Hegemon, throughout the ceremony, acts as a guide, prompter, and answerer for the Candidate. His Office, toward the Candidate, is analogous to that of higher Higher Soul - wherefore also the Hegemon holds in his hand the mitre-headed Scepter, to attract, since it is the Scepter of Wisdom, the Higher Self of the Candidate.

At this moment, as the Candidate stands before the Altar, as the simulacrum of the Higher Self is attracted, so also arises the form of the Evil Persona of the Candidate - and were it not for the power of the 42 lettered name, in the Palaces of Yetzirah, (the Gods of which name are usually called the "Great Assessors of Judgment") the actual Evil Persona would at once formulate and be able to obsess the Ruach of the Candidate. For seeing that at this time the simulacrum, of the Higher Soul, is attracting the Neschamah of the Candidate. The human will is not as powerful in the Ruach, for the moment, because the Aspirant of the Mysteries is now divided. That is, his

Neschamah is directed to the contemplation of his Higher Self attracted by the Hegemon. His natural body is bound and blinded, higher Ruach threatened by the simulacrum of the Evil Persona, attracted by Omo-Szathan, and a species of shadow of himself, thrown onward to the place of the Pillars where the Scales of Judgment are set. At the same time, the first consecration establishes a semblance to the Pillars, on his right and left, it also has drawn forth from him a semblance of him self to the place vacated by the Hegemon between the Pillars.

Here, then, stands the shadow of the Candidate while the Scales of Balance oscillates unseen. Unseen and colossal, there is, imaged before him, Tho-oth, as Metatron, in the Sign of the Enterer of the Threshold. He is ready, according to the decision of the human will, to permit or withhold the descent of the Lower Genius of the Candidate.

Ink OBLIGATION OF 1111, CANDIDATE

The Obligation of the Candidate has three major functions. The most obvious one is towards the preservation of the Order's magnanimity through secrecy. The next level is the binding process that submits the Candidate as part of the new-found Order, which in many ways is a form of esoteric discipline. The final, and deepest phase, is the action or effect the Obligation has on the Candidate through the actions of the Ruach.

When the right hand is placed within the triangle on the Altar, the Ruach is then controlled by the Will - through the operation of Geburah (through Elohim Gibor and the Arch-angel Kamael), and the vibration of this Sephirah within the Candidate. The Will, under this Arch-angel's direction, then helps with the force the Candidate had bound him or herself to. In simple terms, the Will acts as a type of subconscious police force.

Now a great deal has been said of the Golden Dawn Neophyte Obligation. Taylor taught us that an Oath, such as this, was in reality up to the dictates of one's own conscience. Some have considered the obligation as a symbol of the Lightning Flash coming down the Tree of Life, which descends into the aura, but in effect, no such thing happens. The obligation binds the Candidate to his Higher Self As Crowley put it, the Obligation affirms the very existence of the devotee, and that is inherent in our survival instincts, i.e., is not to put ourselves at anyone's mercy whether the person be in the Order or not. The Obligation activates man's affirmation of his existence, as linked with a form that is beyond the sense of the self to fully comprehend, thus pushing it deep into the layers of the self.

Clairvoyant observation of the Candidate, during the Oath, shows a red ray of Geburah is produced in the Sphere of Sensation of the Candidate. This is a combination of fear and martial discipline. The Obligation of the Neophyte uses the will, through the faculty of the imagination, to link other parts of the Ruach together. Also, when the Obligation is taken, the Higher Self stands in the Station of Harpocrates - the God of Silence, whose form is to protect the Candidate from the Evil One in front of him. Once this silence is broken, the Evil One can then take over as the protection of Harpocrates is withdrawn.

Meanwhile, the Great Assessors of Judgment examine the truth of the accusations formulated by the evil and averse antithesis. The Assessors of Judgment come not under the head of the Invisible Stations, but during the Obligation and Circumambulation of the Candidate. Until he is brought to the light, they hover immediately about the limits of the Portal, with their evil antithesis immediately below. Therefore, when the Candidate stands before the Altar, prior to the Obligation, the decision is actually taken by the human will of the Candidate. He sees a disintegration of his component parts. The process of symbolic judgment takes place during the speech of the Hierophant to the Candidate, the answer of the Hegemon, and his consent to take the Obligation.

The moment the Candidate consents, the Hierophant advances between the Pillars, as if to assert that the judgment is concluded. He advances, by the Invisible Station of Harpocrates, to that of the Evil Triad. He symbolically stomps down, so that, as Aroueris, he stands upon the opposer. He then comes to the East of the Altar, interposing between the place of the Evil Triad and the

Candidate. At the same time, the Hierophant advances on the Candidate's left. The Hegemon, on his right, formulates about him the symbol of the Higher Triad, before he places his hand upon the symbol of the Three Supernals lying upon the Altar. Again, before doing so, he has been bidden to kneel in adoration of that symbol, as if the natural man abrogated his will before the Divine Consciousness.

As he kneels, in the presence of the Triad of Aroueris, Thmaa-est and Horus, he places his left hand in that of his initiator to affirm his passive reception of the ritual. His right hand is on the white triangle as a symbol of higher passive aspiration towards his Higher Self. His head is bowed to represent the voluntary submission of the human will to the divine - and for this latter reason he repeats in the Obligation higher name in the Outer World.

A very important part of the Obligation is the use of the Sword by the Hiereus. In the hands of an untrained Officer more harm than good can be caused. This is yet another reason for the Temple Officers on the floor to be all Inner Order members.

There were at least three people at Whare Ra Temple that had their clairvoyant ability removed after the Sword touched the nape of the neck. One person, who could see auras to a high degree, lost this ability immediately and was told by his Seniors that it would come back better than before - something which did not happen. Twenty years later, another identical case occurred. Taylor recalled it happening a number of times. Since the discipline at Whare Ra, regarding excellence, was quite strict, one can only come to the conclusion that the Officer of Hiereus had not performed his function correctly, in the field of magnetic manipulation, at this vital moment in the ceremony. While a few lost clairvoyant abilities, quite a number gained it, and, as the Sword of the Hiereus was placed at the nape of the neck, a distinct click could be heard by those around the Candidate. This was usually considered a sign that this part of the ceremony was done well.

Taylor maintained that a good Hierophant should always meet the Candidate informally, and study his aura, to see if there are any abnormalities in it so that incidents of lost clairvoyance could be avoided. In one incident, recalled by Taylor, he actually refused to do a 0 = 0 ceremony because he read, in the Candidate's aura indicators, of mental unbalance (which caused quite a stir at the time). The individual was put through some time later by another Hierophant, and Taylor's predictions proved correct, some months later, when the individual was placed in psychiatric care. When individuals showed natural clairvoyant abilities, during the Obligation, Taylor would always reinforce the Candidate's aura with his own magnetism to prevent the incorrect use of the Sword in the hands of an inexperienced Hiereus.

The Hierophant gives one knock, affirming that the submission unto the Higher Self is perfect. Only at this moment, does the invisible and colossal figure of Tho-oth cease to be in the Sign of the Enterer, and give the Sign of Silence, permitting the first real descent of the Genius of the Candidate, who descends to the Invisible Station of Harpocrates as a witness of the Obligation.

The Hiereus and the Hierophant return to their thrones, and therefore it is not Aroueis, but Osiris himself, that addresses the speech to the Candidate - "The Voice of My Higher Self," etc., which confirms the link established between the Neschamah and the Genius, by formulating the conception thereof into the Ruach. For this, Osiris speaks in the character of the Higher Soul, the symbolic form of which is standing between the columns before him. The affirmation of the Higher Soul, as the God of the human, does not mean that this is the only God. Rather, it indicates that it is the only presentment of him which the natural human can grasp at all. Neither is it just to say that the Higher Soul is one with God, seeing that the part is by no means the whole; nor can the whole be accurately and sufficiently described as an assemblage of parts. Let not the reverence for the God of thy self cause thee by a misconception to loose thy reverence for the Gods who live forever - the Aeons of Infinite Years. Herein is a great error, and one which may, in its ultimate, bring about the fall of the genius. This is a sin which entails none the less terrible consequences, because it is a sign of the Higher Plane, where the choice is not between good and evil, but between the lower and higher forms of good.

THE ORCUNIBULATION OF THE CANDIDATE.

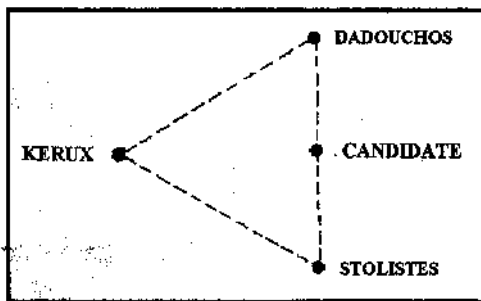
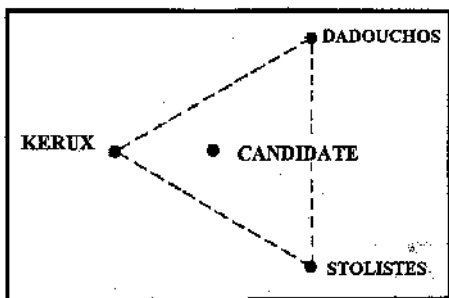
In the first spiral of the circumambulation, knocks are given in the East and West only. The concept here is to instill in the Candidate a sense of equilibrium, for those knocks which signify the Middle Pillar of balance, represent the central axis of the Tree of Life in the ceremony. More importantly though, it activates the realization of the Middle Pillar within the body of the Candidate himself. This subtlety teaches the Candidate focalization (this form of awareness was never intended to *be* instantaneous but should develop over the ensuing months between the Neophyte and the Zelator grade). Therefore, the Mystic Circumambulation, in the Path of Darkness led by the Kerux with symbolic light, formulates the Higher Soul, which is not only Divine Light, but rather a spark from the Ineffable Flame. The Kerux, in his turn, is but the Watcher of the Gods.

After the Kerux comes the Hegemon, the translator of the Higher Self, leading the Candidate. Then come the Goddesses of the Scales of the Balance, the Stolistes and the Dadouchos. They move once round; the formation, in the darkness of Binah angles of the White Triangle of the Three Supernals. The Hierophant knocks once, as they pass him, in affirmation of Mercy - the Hierous in affirmation of severity; and the invisible Assessors each give the Sign of the Enterer as the Candidate passes on his way. At the second passing of the Hierophant the knock affirms the commencement of the angle of Chokmah.

The first barring of the Candidate, on the second spiral, by the Kerux, is extremely important, for while he bars the gateway to the West, he actually does so in the South. This represents a further division of the spiral. The red (shin) part of the Kerux's Wand is placed firmly in the Candidate's Tiphareth center, working directly through his Ruach to stimulate and attract the current of the Chiah into direct operation. To perform this function correctly, **it** can not be done by someone in the Outer Order (yet another argument for Inner Order members for Temple floor Officers). The Kerux, according to the Z.3, uses his Magic Staff of Power to represent a ray of Divine Light which kindles the Hidden Fire. The Red Ray of the Kerux, through his Ruach, goes through directly to the Ruach of the Candidate, by the power of the fiery part of the Wand. The Kerux grips the Wand in the yellow (airy) band. This shows he is in control of his own Ruach, then direct it to the Chiah by the power of the Secret Fire.

The Caduceus Lauren that he wears also has a part to play which goes beyond mere symbolism. Its function is to balance the energy directed by the Kerux, and is placed directly over the Kerux's Tiphareth center, analogous to his Ruach. Any emotive force of a disruptive nature is held in check by this. Also it controls the amount of energy which the Candidate is stimulated with.

The consecration by Fire and Water is more than a simple consecration. The positioning of these Officers, in relationship to the Candidate, is always in the form of a triangle.



The Kerux retains his position while the Stolistes and Dadouchos move up together so they are both alongside the Candidate. Then they turn 180 degrees, to face him, while still maintaining the triangular position around him. During the consecration by Fire the Dadouchos slightly turns the Candidate towards him, but not enough to disrupt the pressure of the Kerux's Wand. The Stolistes then repeats a similar action when purifying by Water. Apart from the practical considerations, this slight turning is also to instill the concept that, no matter which way the Candidate is turned, the pressure of resistance is still applied to him. Realizing that he has no way to go but ahead, the Candidate must surrender himself to his guides who represent, by reflection, the White Triangle of the Supernals on the Altar. They represent the three phases of his Soul to guide him on the Pathway of Light.

When the Candidate reaches the Throne of the Hiereus, he is then barred a second time. The regular challenge is part of the Current of Horus (note that the central lines from the Temple floor is mainly under the influence of Horns, East to West). Here, the Hiereus confronts the soul of the Candidate with the negative forces present within the self. These are Qliphothic in origin, and must be faced by recognizing their existence, for not to do so allows them to take over aspects of our own natures. What has happened here is that the Hiereus, in this instance, represents the archetype of these forces. His Sword is placed about 6 inches in front of the Candidate's Tiphareth center and as such threatens higher Ruach. The Hiereus projects at the Candidate an image of foreboding. The flat of the Sword being held in this barring position, the Hiereus vibrates the energy of the Qliphothic force (which he guards) and which the Candidate is able to recognize so when he encounters this force again he can withdraw from it.

The second consecration is designed to rid the Candidate of the Qliphothic forces he was exposed to. The Hiereus must try and project fear of these elements to the Candidate which frankly takes a good deal of effort. This is done through the Will of the Ruach, directed through the red (Geburah) part of the Sword, centralized with the Tiphareth center of the Hiereus.

There are a number of ways to do this, but the simplest way is for the Hiereus to encase his aura with the red ray of Geburah, by vibrating 'Elohim Gibor.' This is generally done when the Candidate is barred at the South. As the Candidate is ushered towards the West, he then directs the energy through the Sword, and the vibrates 'YHVH ALOAH VE-DAAS,' so that a red (Geburah) and gold (Tiphareth) magnetic influence are present. It is this combination that emanates to the Ruach of the Candidate so that the Qliphothic forces can be sensed by the Candidate in the future.

The next barring of the Candidate is at the North - the gateway to the East. At this point, the Kerux does not initially touch the Candidate, but is halted by the Hegemon, using arm pressure. The Kerux merely waves his Wand in front of the Candidate, by the center band. This also lightly touches the Ruach of the Candidate, before the final post in the East is reached. Here, the Candidate has reached the point analogous to Binah, which in itself relates to the Nesharnah, which is then stimulated through the Mem part of the Wand of the Kerux.

The next barring and consecration of the Candidate is an extension of the previous one, and the commencement of the formulation of the angle of Kether. The hood-wink is again slipped up, giving a still further glimpse of the nature of the Divine Light, though to the mind of the Candidate, an imperfect one. Therefore it is to him, as expressed in the answer of the Hegemon, a light dimly seen through the darkness, yet heralding a glory beyond the speech of the Hierophant, that formulates the forces of the hidden central pillar.

THE SEALING OF THE CANDIDATE'S AURA.

After the circumambulation, the Candidate passes to the Altar of the Universe, which receives the influences of the three Pillars. It should be as though the ray from the Divine would descend into the darkness of the mind, for then, but not till then, is he fitted to realize what are the first things necessary to the "Search for the Shining Light."

As the Hierophant advances, along the Path of Samekh, he represents the Divine Light

coming through the Ruach of the Candidate. He pauses briefly, between the Pillars, and his form is stabilized by the Goddess of Scales, as he also represents the Holy Guardian Angel (a title sometimes analogous to the Tarot Trump 'Temperance' in its archetypal representation), the perfected man. When the Hierophant reaches Yesod, he again pauses. Here the Hierophant, as the descending Light of the Order, enters the Candidate's Nephesh, through a direct magnetic link. As he stands on the station of the Evil One, he then takes control of the Nephesh, and pushes aside any negativity, so that the light draws in the light from above to the Candidate, while the Banner of the East reflects it in the Temple.

The form of Harpocrates now formulates a protective envelope around the Candidate, which draws forth the Higher Self of the Candidate, for the negative influences (now under the control of the Hierophant) cannot harm it. The Hierophant gives a single knock to seal the matter and then invokes the Lord of the Universe. Then only is the hood-wink removed. The Hierophant, Hiereus, and Hegemon join Scepters and Sword above the Candidate's head, thus formulating the Supernal Triad, and assert his reception into the Order. They then recite the mystic words to seal the current of the Flowing Light. This is the point where the magnetic influence of the three Officers work together, and they direct their influence to the aura of the Candidate. The energy of each implement vibrates so that, at this point, a triangle of light can be seen (clairvoyantly) above the Candidate's head. This is brought to a fine point with the words `KHABS AM PEKHT - KNOX

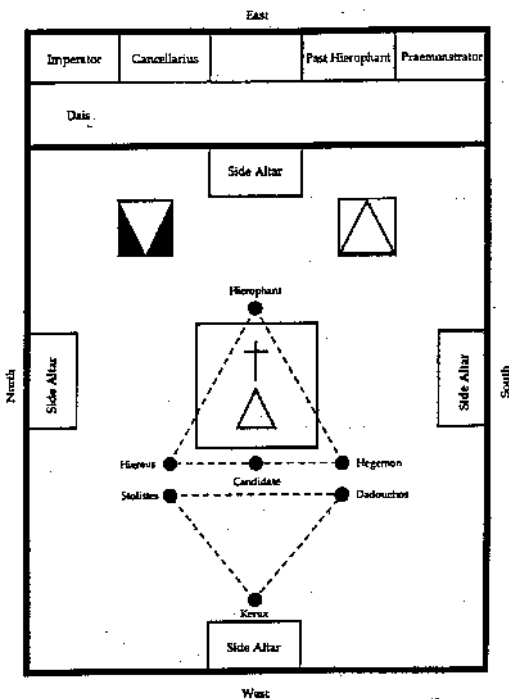
OM PAX - LIGHT IN EXTENSION.'

The Hierophant now calls forward the Kerux, cautioning the Candidate that the light has preceded him without his knowledge. It represents to him here, a vague formulation of ideas which as yet he can neither grasp nor analyze. This light is not a symbol of the Higher Self, but a ray from the Guardians of the Order themselves.

Only after having thus been brought to the light, is the Candidate led to the East of the Altar - the place of the Station of the Evil Triad - to affirm that with this light, he will be able to cast out, and trample on his Evil Persona, which, when it has been put in its place, will then become a support to him. It is to the Hiereus, "Avenger of the Gods" therefore, that the duty, of entrusting the Candidate with the Secret Signs, etc., is delegated. It is he who places him for the first time between the Pillars, and superintends his final consecration - thus bringing the peculiar force, handled by the Hiereus, to the aid of the Candidate, so that he may more safely

and resolutely combat the temptations of the Evil Persona.

The Hierophant has returned to his Throne, while the Hegemon holds the insignia of the Hiereus, while he confers the Signs, etc. He thus affirms the necessity of the force represented by the Hiereus of the Black Pillar, and the Hegemon East of the White Pillar again form a Triad, which here represents the reflection of the Three Supernals. The Higher Soul is formulated between the Pillars in the Place of Equilibrium. The Candidate is in the place of the Evil Triad, and the Hiereus now advances to the place of Harpocrates between the Pillars to give the words.



THE INSTRUCTION OF THE CANDIDATE

The symbolism and meaning of the Step, Signs, Grip, or Token, and the Words have a three-fold interpretation:

1. Apparent meaning.
2. Spiritual or mystical reference.
3. Practical application.

Each is therefore considered under three headings.

First, the foot is advanced about 6 inches. This represents the foot, on the side of Chesed, being put forward and taking a hesitating step in darkness. The left foot is used to represent the power of Isis, or the beginning of action, rather than Nephthys as the end thereof. The distance of "6 inches" is employed here only to render it more intelligible to English initiates. It means a convenient measure of 6, and preferably 6 times the measure of the Phalanx of the thumb - the spirit and will.

Second, it symbolizes the beginning of the stamping down of the Evil Persona. The foot is advanced 6 metrical distances, answering to the number 6 of Tiphareth - Osiris, alluding therefore to the self-sacrificing necessary to accomplish this.

Third, it represents the practical application of the beginning of a magical force. Let the Adept, in using the Sign of the Enterer, give the step, as he commences the Sign, and let him take that step as if he stamped upon the Earth, and the Earth quaked and rocked beneath him. As it is said, "Clouds of Darkness are round about Him - lightnings and thunders the Habitation of His feet." Its secret name is "The Step of the Avenger."

SALUTING SIGN



The Sign of the Enterer .



The Sign of Silence

1. That of groping forward in search of truth.
2. It represents the involution, and bringing forward of the light, into the material, to aid the will of the Candidate in his search for and aspiration towards the Higher.
3. Standing as before described, in the form of the God, and elevating the mind to the contemplation of Kether, take the step like a stroke with the foot, bring the arms up above

the head as if touching the Kether, and as the step is completed bring the hands over the head forward. Thrust them out directly and horizontally from the level of the eyes - arms extended, fingers straight, palms downwards, the hands directed towards the object it is wished to charge or to effect. At the same time, sink the head, till the eyes look exactly between the thumbs. In this way, the rays from the eyes, from each finger, and from the thumb and eyes, must all converge upon the object attacked. If any of them disperse, it is a weakness.

Thus performed, this Sign is a symbol of tremendous attacking force and of projection of will power, and it should be employed in all cases where force of attack is required - especially of charging talismans and the like. Generally, it is best to have the thumbs and all the fingers extended - but if a particular effect is desired, you may extend only the fingers appropriate thereto, keeping the rest folded back in the hand. Herewith also may be combined the attribution of the planets to head; (Mars to the right nostril, Mercury to the mouth, etc. As explained in the Microcosm lecture), sending at the same time an imaginary ray of color of the planet desired from the part of the head attributed to it. But, when finished, be careful to withdraw the rays again or they will remain like so many outlets of astral force and thus exhaust you. The best way to protect yourself against this is to give the Sign of Silence immediately. For the first Sign should always be answered by the second. The secret names of the Saluting Sign are "the Attacking Sign" or "the Sign of the Enterer of the Threshold."

THE SIGN OF SILENCE

1. This is simply that of secrecy regarding the Mysteries.
2. It is the affirmation of the station of Harpocrates, wherein the Higher Soul of the Candidate is formulated in part of the admission ceremony. It is the symbol of the center and of the "Voice of the Silence," which answers in secret the thought of the heart
3. The Sign of Silence withdraws the force put out by the Sign of the Enterer. "Take upon thyself as before" taught the colossal figure of the God, Harpocrates. Bring the left foot sharply back, both heels together. Beat the ground once with the left foot as it is placed beside the right. Bring the left hand to the mouth, and touch the center of the lower lip with the left forefinger. Close the other fingers and thumb, drop the right hand to the side. Imagine a watery vapor encircles you. This is the reflux of the current.

This Sign is also used as protection against attack. The Sign represents a concentration of astral light about the person. Having given the Sign as above, it is a protection against all attack and danger of obsession. To make it stronger, the form of the God should be taken. If spiritual force is required, formulate as if standing on a lotus or rising from it. For force in contemplation and mediation, formulate as if seated upon a lotus. But for more material force, imagine standing upon a dragon or a serpent like some statues of Harpocrates. As a defense and protection, the Sign is as strong as the Banishing Pentagram, though different in nature. And as the Sign of the Enterer represents attack, so does this Sign represent defense thereto, as a Shield is a defense against the Sword. From this Sign is a formula of invisibility derived.

There is a story told by Dr. Berridge, who was a prominent member of the Golden Dawn:

A few years ago I noticed that invariably after a prolonged interview with a certain person I felt exhausted. At first I thought it only the natural result of a long conversation with a prosy, fidgety old gentleman, but later it dawned upon me that being a man of exhausted nervous vitality, he was

really preying upon me. I don't suppose that he was at all externally conscious that he possessed a vampire organism, for he was a benevolent, kind-hearted old man who would have shrunk in horror from such a suggestion. Nevertheless, he was, in his inner personality, an intentional vampire, for he acknowledged that he was to marry a young wife in order, if possible, to recuperate his exhausted system. The next time, therefore, that he was announced, I closed myself to him before he was admitted. I imagined that I had formed round myself a complete investiture of odic fluid, surrounding me on all sides but not touching me, and impenetrable to any hostile currents. This magical process was immediately and permanently successful - I never had to repeat it.

The 'odic fluid,' which Dr. Berridge mentions, is the same as "an encircling and enclosing watery vapor." This may be done effectively in the astral as well as physically.

The Secret Names of this Sign are: "The Sign of the God of Silence" or the "Sign of Defense or Protection." It may be performed with any finger of either hand, but it is most protective when the left forefinger is used, the Water of Chesed, for the fingers of the right hand represent more violent action, and those of the left more watery action. With regard to taking on mentally the forms of the Gods, it may be here noted that the process is of great assistance, and use in all magical workings, whether of invocation or evocation, contemplation, meditation, slaying in the spirit vision, alchemy, and so on. For the forms of the Gods do here represent a certain symbolic material action of the divine forces.

The Sign of the Silence is done after the Sign of the Enterer, because it stops the force one had activated with the initial Sign. The reason that three Signs are done is to build up more power, but they are always stopped when the Sign of Silence is given.

During the circumambulation, when the Sign of the Enterer is given, it is to a certain extent a blind force, for here the energy is expended out only to fortify the outward spiral, (under the old regime it was the circle, going outside the Pillars the same principle was applied) and the energy expended here it is emanating through the aura, as the individual goes around the Altar, but is not given a boost or directed until one arrives at the Throne of the Hierophant. The Sign of Harpocrates, given straight after it, seals this force back into your aura so no leakages can occur. This is done a number of different ways, though the Invisible Station of Harpocrates is its power source. For this is where the first circumambulation is done, nearest the Altar, and expands out with every turn.

In our own training, in the Sign of Silence and its uses, Taylor gave us an example of an individual who did the Sign of the Enterer, and during the circumambulation, had energy leaking out of him like a sieve (which Taylor observed through his remarkable clairvoyant ability). This was only rectified when the Sign of Silence was done. Taylor later found that the individual had suffered a personal loss that same day, but had decided to do the ceremony to gain strength from it.

It should be pointed out here that the Temple members observing the ceremony, but not taking part in it, could join in the circumambulation of the Temple Officers. The Sign of Silence is done in the Astral Form of Harpocrates from its original position. The power of this Godform draws out towards the East, pulled there by the kavanah, or 'intent,' of the first circumambulation. The other times it is done, this Godform expands and pushes along the spiral of the circumambulation. The energy from this is from the Altar, for this is where the power comes from (within the circumambulation that is). The Throne and Dais of the Hierophant and other seated Officers is limited here. Their power has already charged the Temple and activated the Altar. The whole concept is an example of the current of Horns working with that of Osiris.

THE GRIP

1. The steps are taken and the Grip exchanged simultaneously. Together, this means seeking guidance in the darkness and silence of the Mysteries.
2. It shows that a steady and resolute will, acting in union with good, will accomplish what it desires, no matter how often it fails at first. It indicates the necessity for harmony and brotherly love - of doing away with pettiness and too much self concentration - for allowances for the weaknesses of others within limits - of shunning resolutely anything in the nature of slander. So that in the grip of the Neophyte, the Initiates meet hand to hand and foot to foot, in the true greeting of brother and sister, and not in the veiled hostility of an enemy. For, in the working of the Inner, where all invoke the same forces, in the same manner, if he becomes unsympathetic with the rest, and so separates himself/herself from them, though he weakens the combination of working, he still more certainly attracts upon himself/herself a reflex current from the Avengers of Evil.

The name of Silence, which is the Grand Word of this Grade, also represents the Silence of the Sacred Mysteries to be observed towards the Outer Order. It shows also the necessity for respect towards the secrets of any Frater or Soror committed to your care, not endeavoring to search them out for the purpose of curiosity, not repeating them when discovered, nor in any way referring to them as a means of causing humiliation, but to keep them as sacred trust and not to deflect them from acting justly and harmoniously together.
3. In any magical ceremony, or other working, if more than one member be taking part, all present putting themselves into the form of the God as taught, should exchange Sign, Grip, and Words to establish a current of harmony and the affirmation of a mutual direction of will towards the same object

THE PASSWORD

1. The password merely guards the Secrets of the Order against any member's resigned or not working; hence it is changed each Equinox.
2. It is an affirmation of the different spiritual, as well as the different physical, constitutions of the Candidates - that all nature cannot be the same without evil and injury resulting thereby - but all natures should be brought to its own Kether - the best of its kind. This too, may be done in all things. It is the basis of Alchemy.
3. It should be pronounced as if attracting the solar force, the Light of Nature, during the 6 months following the Equinox, at which it is issued, as a link with the solar force, between that and the Order. This password, therefore, may also be used in a magical ceremony as attracting the support of the Light of Nature acting upon natural forces.

After giving the words and signs, the Hiereus draws the Candidate forward, between the Pillars, and for the second time in the Ceremony, the Higher Soul stands near and ready to touch him. The Hiereus returns to his place East of the Black Pillar so that the three chief Officers may formulate and draw down to the Candidate, by their insignia, and other influence of their symbols, the forces of the Supernal Triad. It is important, therefore, that at this point, they should be in these places.

The Candidate now stands between the Pillars, bound with a rope like the mummified form of Osiris, between Isis and Nephthys. The final consecration now takes place by the Goddess of the Scales of Balance. The Candidate now stands, for the first time during the ceremony, at the point representing 'the equilibrium of balance. Meanwhile, the Kerux goes

to the North, ready for the circumambulation, so as to link that with the final consecration of the Candidate.

The final consecration is also demanded by the Hieres - Horns the powerful Avenger of Osiris, as still menacing the Evil Persona of the Candidate. Its effect is to seal finally, in balanced formation, the four Pillars in the Sphere of Sensation of the Candidate. This does not imply that they were not naturally there before. But in the natural human, the symbols are unbalanced in strength - some being weaker and some stronger. The effect of the ceremony is to strengthen the weak, purify the strong, and so begin to equilibrate them, and at the same time make a link between them, and the corresponding forces of the Macrocosm.

THE EFFECT OF THE CEREMONY ON THE SPHERE OF SENSATION

Previously we have briefly touched upon the subject, when dealing with the removal of the implements from the Altar, and the Admission of the Candidate. The four Pillars, thus referred to, must at this point be distinguished from the Middle Pillar of the Candidate - which relates to the subtle body centers in the front of the body (which for the purposes of a simple explanation could be described as groups of minor chakras which have been grouped Kaballistically) not to be confused with the major chakras which are along the spine. The four Pillars represent the Aura of the Candidate. Taylor always taught us that this is what is most effected (the exception being the throat chakra which is touched directly by the Sword of the Hieres, at the back of the neck, during the Obligation).

The Golden Dawn, according to Taylor, in its 'word of mouth' teachings; considered that the body had 7 basic auras and each grade stimulated each aura. The Neophyte effects mainly the physical aura which is also called the etheric double. It also must be remembered though, that various parts of the soul are also effected as well, which are considered distinct from the auras.

The Hierophant then commands the removal of the rope which hitherto has been purposely retained. Symbolically, the rope restrains the actions of the natural human, whose temptations are toward the Evil Persona.

The four Pillars, being thus firmly established, the Candidate is invested with the badge of the White Triangle of the Three Supremals formulating in Darkness. The Higher Self is enabled, in reality to also consent. The free will of the natural human is never obsessed, either by the Higher Soul or by the ceremony, but, the will consenting, the whole of the ceremony is directed toward strengthening its actions. As the badge is placed upon him, it is as if the two Great Goddesses, Isis and Nephthys, stretch forth their wings over Osiris to restore him to life again.

The badge referred to is not a physical badge but a symbolically placed symbol in the aura of the Candidate, on his forehead.

THE FINAL CIRCUMAMBULATION IN THE PATH OF LIGHT

The Mystic Circumambulation follows in the Path of Light to represent the rising light in the Candidate, through the operation of self-sacrifice. As he passes the Hierophant's throne, the red Calvary Cross is astrally formed above the astral white triangle on his forehead, so that so long as he belongs to the Order, he may bear the potent and sublime symbol as a link with his Higher Self, and as an aid in searching out the forces of the Divine Light - if he will.

THE REPLACEMENT OF THE IMPLEMENTS TO THE ALTAR

The manner of replacing these is the opposite to the figures above showing how they were

taken off the Altar. This represents the component parts of the Candidate which have now been purified, and his Sphere of Sensation which has now been equilibrated.

III.E., ADDRESS TO 1.11.N., CANDIDATE

The Higher Soul or Genius now returns to the invisible station of Harpocrates, the place of the Hidden Center, while continuing to retain the link formed with the Candidate. The Address of the Hierophant is intended simply to effect the distinct formulation of the symbols of the 0 = 0 Grade of Neophyte in the Candidate, and it is therefore only when this is finished that the Watcher Anubis announces that the Candidate has been duly admitted as the initiated Neophyte.

The Hiereus is charged with a warning address, as again confirming the will of the Candidate, and addressing the final menace to the Evil Persona. The Hierophant states clearly that the symbols must be equilibrated in the Sphere of Sensation before a link can be formulated between them and the forces of the macrocosm. The necessity of examination is insisted upon so that this may be completely done.

MIXING OF THE FLUIDS

The Kerux pours out the two fluids to make the semblance of blood. This is to fix, in the Candidate's sphere, the symbols of the forces of transmutation in nature, and also to make an astral link between these, and the Candidate's physical life, as a guard of secrecy of the Mysteries. This particular form of transmutation is used, as showing the effect of a mixture of forcing, as producing a third appearance totally different from them. The red color is symbolic of the blood of the Candidate.

In the ancient Mysteries, the Candidate's blood was actually drawn, at this time, and preserved as an avenging link in case of his proving unworthy (consider the modern theory of Radionics and its effect on a blood sample). Transmutation effects matter quite well, seeing that the astral link is formally established.

The final speech of the Hierophant is further intended, beside its apparent meaning, to affirm that a person only partially initiated is neither fitted to teach nor to instruct even the outer and more ignorant Sublime Knowledge. He is certain, through misunderstanding the principles, to formulate error instead of truth.

SYMBOLISM OF THE CLOSING

With the knock of the Hierophant, the generating current he created, to keep the Light through the Portal, starts to close. The Cry of, "Hekas, Hekas, Este Bebeloi" announces to all forces present, in the Portal, to leave. The four knocks of the Officers then withdraw the Light, which then withdraws through the Hierophant - the second stage of the withdraw.

At this point, the Kerux must be ever watchful for any elemental force, created during the ceremony, which might linger. There have been a number of instances in the past where there has been this type of residue left, which if noticed should be immediately banished by the Hiereus with the Sword. The purification ceremony makes doubly sure that no negative side effects remain within the Hall.

REVERSE CIRCUMAMBULATION

The reverse circumambulation is intended to formulate the withdraw of the Light of the Supernal Triad from the Altar, so that it may not be profaned by abiding without due guard. Not that the Divine Light would suffer thereby, but because it might initiate an Avenging Current of

profaned. This is what is implied by the Law of Moses, in the prohibition about offering unconsecrated Fire, either before or within the Veil of the Tabernacle. As a Vibratory formula, the reverse circumambulation represents the reversal of the current, and the restoration of the operator to the ordinary condition. The Mystic reverse circumambulation forms its procession in the South, beginning from the Station of Dadouchos, as symbolic of the Ending Judgment of the World by Fire.

PARTAKING OF THE EUCHARIST

The Mystic repast is communion in the body of Osiris. Its Mystic Name is, "The Formula of the Justified One." The important point to remember is, that through the process of the ceremony, both the Paten and the Wine and Salt, were magically transmuted, through the magnetic influence of the ritual itself. This is done through the Osirian concept which is directed by the Hierophant. The Kerux, in finishing, inverts the Cup, as the Watcher of the God, to show that the symbols of self-sacrifice and of regeneration are accomplished. The proclamation is confirmed by the Hierophant, and the chief Officers giving three strokes, emblematic of the Mystic Triad, repeat the Mystic Words. The Hierophant, in his final speech, seals the link, first formulated between the members of the Supernal Triad, for each one present, that it may prove to him or her, a guide for the ultimate attainment of the supreme initiation - if he will.

A Commentary on the Zelator Ritual

INTRODUCTION

Very little, if anything, has been done on the Elemental Ceremonies, hi the past, because their function has been, for the most part, an obscure one. Most Golden Dawn students seem to consider that exposure to Elemental Tablets is the main pinnacle of these ceremonies, and some have even substituted the 'Opening of the Watch Tower Ritual' as a substitute for these grades.

The operative word, throughout both the Outer and Inner Order of the Golden Dawn, was 'fusion,' where all main systems were brought together for a combined usage. While it is true that the Elemental Tablets or Watchtowers, as they are sometimes called, are the pinnacle, that hangs various subsystems together, it is also equally true that these tablets are an impetus, or force, behind the system, and were never envisaged for direct usage within the Outer Order. To truly understand the function of the Elemental Grades, you must go through them.

This chapter is an analysis of the 1 = 10 ritual, from the New Zealand Whare Ra Temple, which has included many of the 'word of mouth' teachings of both the Golden Dawn and, later, the Stella Matutina.

One thing comes through, with this ritual. Although the changes are made for changes sake, the entire structure is still based on the Mathers cipher arrangement. A careful study of this ceremony shows clearly that it generates just as much power as the original Golden Dawn 1 = 10 ritual did. Waite was highly respected, by members of the Golden Dawn, and his knowledge was second only to Westcott and Mathers (according to Felkin who was by his own admission jealous of him). **His** books, on Paracelsus and the Kabbalah, (Qabalah) show an understanding of both Alchemy, and the Kabbalah, that very few in the Golden Dawn possessed.

We cannot over emphasize the importance of participating in, or going through, the Elemental Grade ceremonies. The 1 = 10 Ceremony is something of an enigma, for it differs a great deal from the other three Elemental rituals, in the sense of magical direction. Its main concern is strengthening both the physical and astral body of the Zelator. It is not associated to any planet except the one we live on. It fuses together a number of very important magical techniques, such as auric alchemy, the magical use of the Biblical Psalms, plus the magical use of the Sepher Yetzirah (through the diagrams on the Altar and the walls, it draws from the energy of the ancient Temple of Solomon). This creates an empathy with the Earth Tablets.

The Candidate is introduced to various Godforms, on the Tree of Life, and these he will later utilize and command in the Higher levels. These include slaying the Enochian Pyramids, Enochian Chess, Talismanic work, and other aspects of the Z.2 formula, that the Adept must utilize in the Inner Order. All of this is absorbed at a base level by the Zelator, either directly or indirectly, but absorbed nevertheless, and resurrected at a later level of the Order's work. It formulates a base, on which to work, when one begins to work, directly, with the planetary energies.

In a recent publication of the Golden Dawn rituals, *The Complete Golden Dawn System of Magic*, a number of diagrams missing from the rituals, along with associated commentaries, for each of the Grades, even though these rituals were Golden Dawn originals. To remedy this, we have written this book, on both the ritual and commentaries of the Golden Dawn, from the Neophyte to the Adeptus Exemptus papers.

It has long been the assumption that the rituals of the Stella Matutina were watered down versions of those of the Golden Dawn. This was mainly due to the papers of the English Temples being altered, though those in the New Zealand Order were, for the most part, identical to the Golden Dawn Temples, and, hi some instances, have additional information on them. The various diagrams, presented to the Candidate as he or she goes through the Elemental Rituals, have a very specific purpose.

When Whare Ra Temple was first established, a number of classes were held by Felldn. These went into specific detail, on the related histories, based on what the diagrams show on each grade represented. We were told that this was the way of teaching in the Isis-Urania Temple, during the heyday of the Order, prior to 1900. So, instead of just seeing a diagram on the wall during the ritual, the student was taken through an entire sequence of related history, at a later stage, by their respective teachers.

This practice, however, fell in abeyance in most temples, after 1900, and the diagrams represented a small piece of information that was once an elaborate method of study. Going by the later unpublished lectures of Mather% it appears that he intended to include some of the diagrams in the 1 = 10 grade, of his Enochian lectures, for the Practicus Adeptus Minor Grade.

Both Crowley (in his *Equinox*), and Regardie (*The Complete Golden Dawn System of Magic*), did not think much of the Elemental rituals, and in this we have different opinions on the subject mainly due to the fact that the person who put us through the grades, Jack Taylor, was an esoteric genius, who had a magical power and perception I have not perceived in any other person, and knew what he was doing. Crowley told Regardie how unimpressed he was with the Elemental Grades, while Regardie came to the same conclusion, though both had little regard for their respective Herophants during these rituals.

Taylor, on the other hand, could cradle your aura and introduce you to energies on one level at a time. When he showed a diagram, during ritual, he would open up even more currents of energy, so that one could experience a small manifestation of what it represented. Very few people could do this - virtually none in the Golden Dawn or the Stella Matutina, or if there were any who had this ability, you could probably count their numbers on the fingers of one hand.

Regardie, at dinner one night with an American Temple Chief visiting in New Zealand, argued that on one *hand* the Elemental Grades were unnecessary, yet on another *hand*, they were effective in opening up the aura, and inflating the ego, though to understand his viewpoint, one would have had to know Francis Regardie. Taylor, on the other hand, had such abilities that many held him in awe and others feared him. He had reached the point where, when talking about the effectiveness of the Earth Grade, would pull these energies out of his own aura, and show what he was talking about by the 'show me, don't tell me' principle.

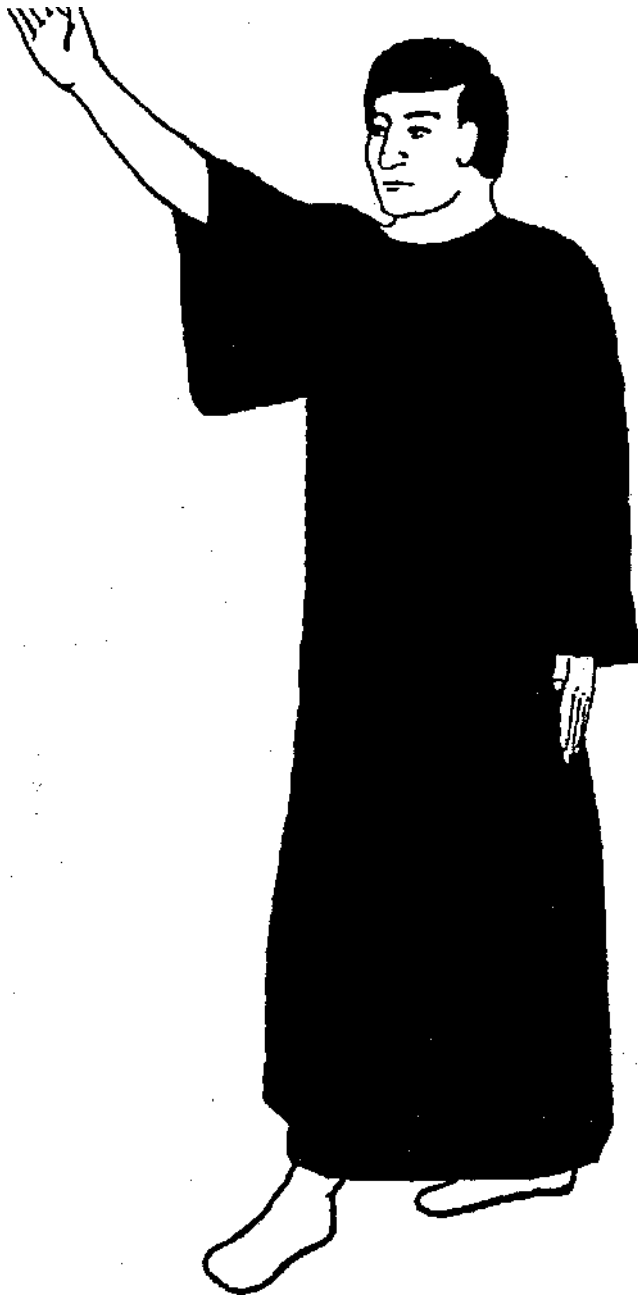
One of the let-downs, within the Order, was the fact that those who acted as Herophant did not have the same ability at ritual as those like Taylor, Matters, Felkin, and Waite. Although by following the teachings, many unfortunately could not muster the important internal combination, that every Hierophant should possess, and as a result their ritual initiations were far short of what they should have been. Mathers realized this, and while he knew he could show them the way, he could not give them the internal impetus to go with it. It's a pity that Crowley and Regardie did not have adequate Hierophants, for if they had, I am sure they would have felt the true power of the Elemental Ceremonies.

Taylor felt that a 5 = 6 grade was not sufficient enough to be a Herophant, even though the Adept must undergo training under the Past Hierophant. This was originally done, in some temples, but this practice fell into abeyance. The only remaining training was a mechanical approach to ritual which was nothing more than an empty shell. Training a Herophant takes many years.

We have often thought that temples, who are large enough, should have classes to train prospective Herophants. The students should be graded on knowledge and ability. Anyone who failed to pass should not be allowed to hold the Herophant's position.

When people, both within and without of the Order, start talking about the short cuts, like skipping the Elemental Grades, we are reminded of the story on the formation of the Golem of Prague. Rabbi Yehuda ben Bezalel (Maharal) could have saved himself a lot of trouble, without using the elements, to bring life to the Golem - or could he?

One of the recent buzzwords, used by Golden Dawn aspirants, and unfortunately some Chiefs, is 'Conceptionalize' which should read, 'cop-out.' This form of talk is generally undertaken by those armchair magicians who talk instead of doing. Some of them would have us change the Golden Dawn system into sitting back and visualizing the whole procedure of ritual. These people are either too lazy, or do not have the ability, to perform Golden Dawn ritual. They think that Will alone will suffice, which it will not. The prime ingredient of ritual is to get out there and do it, not just sit back and theorize about it.



Zelator 1=10
Sign of Earth Grade

The Zelator Grade of the Golden Dawn relates to the element of Earth and the Kabbalistic Sephirah of Malkuth. It is the second of the Golden Dawn initiations. The state produced by the 0=0 Ritual has been described by some occult authors as being similar to an alchemical dissolution state. The effect of this first Ceremony is vital to the state of the ensuing Elemental Grades; this includes the 1-10 Grade, as it lays the ground for further astric manipulations the candidate must go through.

The Zelator Grade is more than just an introduction to the ray or power of the Element of Earth. It is a means by which many things, analogous to Earth in nature, are introduced to the advancing Neophyte. This is done on a level that the candidate would not have previously recognized, before the initiation, due to the subjective influence of the Order itself. The candidate undergoes changes, or transmutations, within his psychological makeup, after exposure to the auric manipulations of the ritual. This can manifest during, or after, the initiatory process.

In layman's terms, the Earth Grade of Zelator is said to 'ground' the student's aura by giving him a sense of proportion. This will manifest itself on both the etheric levels of the body, and on a day to day basis.

The Zelator Grade is the first of the four main filtration processes of the Outer Order of the Golden Dawn. This ceremony is supposed to try and make the student, who seeks to join the Order, as a means of escape from reality, face up to his or her obligations in the Outer World rather than retreat from them. Before any firm development can be undertaken, this must be faced head on, or otherwise, it will manifest repeatedly while the student goes onto the next levels. If the Zelator Ritual has been performed correctly, then many of those who attain this level as a form of escapism, drop out due to the influence of this ceremony. Also, sometimes the influence of it will over-spill into the other grade levels - if the student has had insufficient time for this process to manifest itself.

For those people who are earthly by nature, this ceremony will reinforce their strengths without hindering their progress into the next level. There are some who have an earthly nature and a narrow outlook. This grade is designed to widen their field of vision and to show them the practical aspects of their natures. It is done without undue constriction of their intellectual pursuits, by emulating themselves to the ideals set by the Order's framework.

The Zelator Grade is also directly related to the Guph or physical body of the aspirant. For when the candidate goes through the ritual, the etheric energies impregnate the aura. This is done to prepare the body (by strengthening it) for the trials and tribulations it will undergo as the pressure of the Order's teachings and magnetic manipulations start to bear their toll. By this, we do not mean that the ritual will cause ill health. Rather, like homeopathy and natural health systems of healing, it may cause dormant illnesses to come to the surface. One of the bodily systems, that this level seems to work best on, is the alimentary system whose function is to expel waste products and poisons from the body. Any dormant illness, revealed by the ritual, should be confronted, and hopefully healed, before further advancement through the Grades.

In the Golden Dawn paper, *Microcosm-Man*, a very technical description of the actions of the Kabbalistic Soul, as applied to the lowest Sephiroth, Malkuth, is given. This is worth repeating because it shows in detail some of the candidate will experience:

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

The Nephesh is divided into its seven Palaces, combining the Sephirotic influences in their most

material forms. That is, the world of passions dominated by the Ruach, or by the world which is beyond. That is, its Sephiroth are passionate, expressing a passionate dominion. Thus, its three Supernal Sephiroth, Kether, Chockmah, and Binah, are united in a sense of feeling and comprehending impressions. Its Chesed is expressed by laxity of action. Its Geburah by violence of action.

Its Tiphareth is expressed by more or less sensual contemplation of beauty, and love of vital sensation. Its Hod and Netzach, by physical well being and health. Its Yesod by physical desires and gratifications. Its Malkuth, by absolute increase and domination of matter in the material body.

The Nephesh is real, the actual body, of which the material body is only the result through the action of the Ruach, which by the aid of the Nephesh, formeth the material body by the rays of Ruach, which do not ordinarily proceed beyond the limits of the physical body. That is to say, in the ordinary man the rays of Ruach rarely penetrate into the Sphere of Sensation."

Shining through infinite worlds, and darting its rays through the confines of space, in this Sphere of Sensation is a faculty placed as a light is placed within a lantern. This is a certain sense placed in an aperture of the upper part of the Ruach wherein act the rays from Chokmah and Binah which govern the reason - Daath. This faculty can be thrown downwards into the Ruach, thence can radiate into the Nephesh. It consists of seven manifestations answering to the Hexagram, and is like the Soul of the Microprosopus or the Elohim of the human Tetragrammaton. Therefore in the head, which is its natural and chief seat, are formed the seven apertures of the head. This is the Spiritual Consciousness as distinct from the human consciousness. It is manifested in 7 as just said or in 8 if Daath be included. The father is the Sun (Chokmah). The Mother is the Moon (Binah). The Wind beareth it in its bosom, (Ruach). Its Nurse is the Earth, (Nephesh). The power is manifested when it can be vibrated through the Earth."

PREPARATION OF THE CANDIDATE

1. Obtain an astrological, natal chart of the birth time, or approximate birth time of the candidate.
2. Prepare an electional chart and many with the natal chart to decide an appropriate date and time for the ritual.
3. Once the time has been established, (which is never on the dark side of the Moon's influence) the candidate is to fast 12 hours, taking nothing except water.
4. Before the ceremony, the candidate should bathe in herbs of the Composite family (which are too numerous to *list*).
5. For meditation purposes, the candidate is given a small handful of rock salt crystals, some 30 minutes before the ceremony. The candidate is to extend his aura to link with the nature of the salt. The candidate is then given a yellow square, on a card. He should meditate on the card for about 15 minutes before the start of the ceremony.

PREPARATION OF THE HALL

1. The temple props are put into place, by the Dadouchos, about two hours before the ceremony.
2. The Hierophant enters the Hall, once the Dadouchos has left, and performs the Banishing Ritual of the Pentagram with the Sword of the IEereus (which should be in its comet station).
3. The Hierophant creates the Godfornts of the Visible Stations and, the Invisible Stations. He also

invokes the power of Earth through the Egyptian invocation.

4. Once the above is complete, the Chiefs on the Dias should enter the temple and create their respective godforms. If they cannot be present, then it is the Hierophant's duty to create these godforms.
5. The remaining officers should enter the hall (on a cue from the Hierophant).
6. The Candle Lighting Ceremony begins when all officers are present
7. When the candles and lamps are lit in the temple, the officers should assume their respective godforms, previously created by the Hierophant.

SYMBOLISM OF THE TEMPLE

The Temple, as arranged in the first part of the 1 = 10 Grade of Zelator, shows the Tree of Life, in Malkuth, a complete Tree of Assiah. The Three paths of Shin, Tau, and Qoph, as illustrated by Hebrew letters above the Dias, show the connection to Malkuth from the Greater Tree. Kether is shown, for the first time in the Outer Order rituals, and relates to Kether of Assiah, the Higher Self. This is seen by the candidate, in his limited comprehension. Kether must be attained and linked to the physical body at the eastern part of the Altar, and under the guardianship of Sandalphon. The Stations relating to the Tree are as follows:

<u>Officers on the Dias</u>	<u>Station of the Tree</u>	<u>Godform</u>
Cancellarius	Ain Soph Aur	Toth
Praemonstrator	Ain Soph	Isis
Imperator	Ain	Nephtys
Hierophant	Kether	Osiris

(Note 1: It has been the assumption that these officers do not appear in the Elemental rituals while in fact they can. In the old Golden Dawn, the placing of these officers was optional. In the Stella Matutina, these officers, on the Dias, were generally included or their place taken by the Wardens of the Temple. If they are not present, the Hierophant has to take the responsibility of performing all their functions. This is almost impossible, as the Stella Matutina found out in later years. Though their positions were generally not marked, on the 1 = 10 Diagram for the rituals, it was always accepted that they would be present. It is in areas like this that the experience of members of the Stella Matutina, in working the rituals, discovered the weak areas of early Golden Dawn ritual, and compensated for them. You will note that on the floor is a complete Tree of Life while on the Dias we have a duplication of the Supremals. The Chiefs or Wardens on the Dias reflect the power of the Tree on the floor. If one uses just the Hierophant, then he will do a similar work, but it will be directly through Kether.

The Elemental King is also the main coordinator for the tablet. He directs what forces go where. During the ceremony, through the temple officers, the Elemental King enters the etheric aura of the candidate, through the chakra centers. His energies are linked to the diversification factor. He raises the vibrational pitch of the candidate's aura so that it corresponds to that Elemental Plane related to the Earth Element.

The three sets of knocks relate to the number of the Sephirah of Malkuth, for here the Sephirah is then invoked where previously the Earth Element was invoked. This is a good example of the multifaceted principle of Golden Dawn ritual.

The Three Hebrew letters that hang above the Dias represent the untrodden paths to the candidate. They make up the word, Quesheth, a Bow. This is said to reflect the rainbow symbol over the dias. The

rainbow symbolism of these letters is, by analogy, a bridge between man's higher and lower natures. These letters, being placed above the Chiefs, signify the power of the Second Order, manifesting in the First, or Outer Order, as it is sometimes called. This represents Higher Knowledge given to those who seek it.

The Altar symbolism shows a cross within a triangle, which shows spirit in matter (a reflection of the topic, as discussed in the previous paragraph) - a symbol also for mankind. This is also a symbol of both rejection and knowledge attained. The inference of this symbol is that knowledge can be attained - if the cause of a person's ignorance can be discovered through the teachings of the Order. The symbolism on the Altar is the same as that on the Banner of the West which is explained in the Zelator Grade:

"The White triangle refers to the three Paths connecting Malkuth with the other Sephiroth; while the red cross is the Hidden Knowledge of the Divine name which is to be obtained through their aid. The Cross and Triangle together represent Life and Light"

Within the Golden Dawn Cipher Manuscript, the red cross is also referred to as the Cross of the Kerubim. This is because of their placings in the Cardinal Points which resemble a cross. The red cross becomes a cross in the Microcosm, because of this fact. The red lamp, situated on the Altar, shows the hidden knowledge. Its position, at the apex of the white triangle, shows that this must be attained before the red cross can enter the Triangle of Spirit, and becomes the symbolic goal of the candidate.

The symbolism of the Flaming Sword, placed on the western side of the Altar, relates to the paths of both ascent and descent. Descent of the divine knowledge into mankind, as the candidate, and mankind's aspirations to climb the 'Path of Higher Learning' through Kavanah - devotion. The Black and White Pillars represent the Stations of Chased and Geburah. Placed in the position, below the Altar, they create the void between light and darkness called, 'the Immeasurable Region,' which the Higher Self of the candidate must advance through. The Unveiled Enochian Tablet, in the North, represents the forces of the *Earth* Element and the hierarchies that the candidate must be exposed to during the ritual. These forces are the ones that control the Earth Element. The salt, on the side of the Altar, directly in front of the Tablet, shows the tangible form that the Tablet represents. The Earth Tablet is the only one of the four present that is unveiled. These are covered with a cloth that has the color of their respective elements. The lamp, in front of the Earth Tablet, relates to the 'Ever Burning Lamps' of the Rosicrucian Mysteries, which suggests that once alight, the lamps were never extinguished until an intruder entered the tomb where they were usually still burning. In this ceremony, it relates to the ever present offering to the Earth Element. The following Egyptian invocation was given to me by Taylor to say before the Earth Tablet before the start of the ritual:

"Souls of Tuat, that he that knoweth their name shall be with them. This Great God will give him fields, the situation of which shall be in the country of Ur-Ness. He shall stand up with the Gods who stand up, and he shall follow after this Great God. He shall trample the eater of the Ass, and after the division of the Unoccupied Land has been made, he shall eat bread in the Boat of the Earth."

The Banners of the East and West are both placed on the Dias. This time, instead of guarding against the Qliphoth, the Banner of the West prevents the energies of the Paths from entering into the ceremony.

SYMBOLISM OF THE OPENING

The Hieres knocks to ask permission of the Herophant to advance the candidate to the Elemental Grades. This knock is done with the base of the Sword, on the edge of the chair, and becomes a bridge for the first link with the Altar. (Note: The Hieres, and not the Herophant, knocks here as a form of petition for the Herophant to open up the portal to the elemental grades. This is allied to the Nereus, acting on behalf of the candidate, to ask permission for the elemental grades to be opened up to the seeker of the light. It is very important that the Hieres does this. Taylor put it to us this way: "You do not open the door unless someone seeks admission." The Office of Sentinel is not dropped after the Neophyte ceremony. The original Golden Dawn copies, and those from Whare Ra Temple, clearly state this officer is present. The Hieres holds his Sword upright for the entire ceremony. It is only transferred to his right hand when standing in front of the Tablet of Earth, with the edge of the Sword turned slightly outward. The cutting edge faces outward, so that no negative influence can penetrate the area the Hieres guards. The Signs of the Officers are given towards the East, not the Altar. The Hieres does not put down the Sword, but gives the Grade Sign with his free, right hand. In paragraph four, the comment that the signs are given, without rising, is incorrect. No sign is ever done from a seated position.)

With the Opening Speech of the Herophant, he sends forth the Ray of Light, through his Rauch, to the Altar, then to the station of Kerux, thus activating directly the Kerux's station and Sphere of Sensation. After this, the Kerux sees that the entrance of the Temple is properly guarded. The Hieres, commanded by the Herophant, tests those present to insure that they are of 1-10 grade, or higher. This testing procedure is not really for those officers working in the ceremony, but for those present in the hall, outside the portal watching the ceremony. All those within the hall have to replay to the signs at the order of the Nereus. When all these signs are done in unison, towards East, it activates the Spheres of Sensation/auras of the temple, officers with the godforms on the temple floor. (Note: When the officers link or submerge themselves in the godform of the station that they represent, during the Candle Lighting Ceremony, they only link to the lower levels of that godform. The Herophant, during this first show of signs, completes this by linking the Supernal of the Sphere of Sensation, through the nemyss of the temple officers. After this, the only other link with the godforms is to the element of Earth)

The next phase of operation is the Consecration of the Temple with Water and Fire. Now at this point, the command of the Herophant specifically states that the Temple be consecrated with water first, and fire second, yet the reverse is then done. The Water and Fire Purification, used both in the Inner and Outer Order of the Golden Dawn, relate directly back to nature. Both the Christian and Hermetic viewpoint apply here equally: the dissolution of the body, after death, through water, with the rising of the Spirit, as fire. Now, in only two rituals of the Golden Dawn are the Water and Fire Consecrations reversed: the 1 = 10 Ceremony and the Consecration of the Vault. We believe both are in error, a point Regardie agreed with

The firm rule of thumb, given to all those in the Inner Order, was that when consecrating an inanimate object, use Water - then Fire. When consecrating a person, with Earth, the reverse occurs and this should be the only exception. In the Golden Dawn Ciphers (see the SECRET INNER ORDER RITUALS OF THE GOLDEN DAWN) Fire and Water are given in consecrating the candidate. Mathers suggested that the Consecration of the Temple follow the same pattern_

There is a good reason in the 1 = 10 for the candidate to be purified with Fire first. He has just completed the 0=0 Grade. He is at a level where Fire and Salt (representing the Earth Element) are analogous to each other, and that the next alchemical step is a dissolution to water again. Overall, the author(s) of the Golden Dawn Ciphers had a marvelous understanding of nature by injecting the reversal principle (Note 4: See Jung's, *Mysterium Coniunctionis* for a full explanation of the water/fire combination and discussion of associated alchemical texts. The section on 'Personification of Opposites' and the subsections 'Regeneration of Sea Water' and 'The Interpretation and Meaning of Salt' are of particular interest, as they present the Christian, Pagan, and Hermetic viewpoints). However, no matter which way it is viewed, the initial Consecration of the Temple should be by Water then Fire, with the reverse occurring later in the ceremony for the candidate. In the New Zealand Order, we have amended our ritual papers so that the Stoliste purifies first. Also note, the

Purification by Water is done from the Pillars, in the order of the ascent of the Lightning Flash, which fits in with the overall picture. This aspect is destroyed when fire is utilized as the first consecration.

The actual consecration is done slightly above the Stations of the Pillars, i.e., order to help clear a path to the Ruach of the Ceremony. This helps clear the way for the Breath of Life to be received, not only from the East, but from the North of the Temple as well.

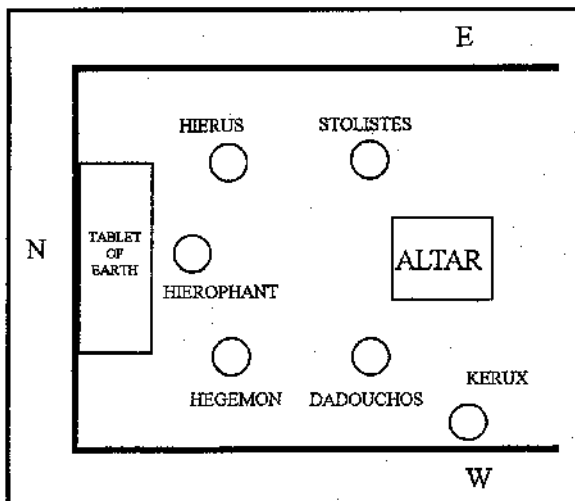
With the speech of the Hierophant, "Let the Element of this grade be named that it may be awakened in the Spheres of those present and in the Sphere of the Order," all of the officers present activate the earthly part of their auras, charged in previous rituals by the Enochian Tablets. This is done through the visualization process of the yellow square that the candidate was asked to meditate on before the ceremony.

Before this is done, the officers do the Adoration to Earth, which gives them their initial connecting link. The Kabbalistic Cross unites both the Macrocosm and the Microcosm, of the Earth Element, which is necessary before one links to the Tablets as they also have a dual link to Earth.

The movement, by the Hierophant, when doing the cross with the Scepter, is directed slightly upward to the Sign of Tau, hanging above the Dias. All those present have previously travelled this path during their own initiations into the Earth Element. The following is from an unpublished Golden Dawn document by Mathers dated 1897:

"Let the Officers formulate the Yellow Cube of Earth around them and let their Sphere of Sensation fill with every expression of Earth so that their very being is enflamed with Salt of the Earth when the Hierophant linketh with Tau through Cross and Circle..."

The Hierophant then goes clockwise to the North and places himself in a position approximately 6 feet in front of the Earth Tablet with the following officers forming in behind him.



What occurs here is almost a complete pivot of the temple, with the Kerux remaining at his original station to maintain the Stream of light, directed by the Hierophant earlier. This helps stabilize the Altar for its fusion with the direct energy from the Earth Tablet. (Note: In the 'Introduction to the Elemental Grades,' in the Llewellyn paperback, **GOLDEN DAWN**, it states that the officers form a hexagram in front of the Tablets. Since the Kerux remains in his station, this is not quite the case. The Altar retains the lowest portion of the Hexagram figure, and from this configuration, becomes the recipient of the energy about to be drawn from the tablets.) The speech by the Hierophant in front of the Tablet is a method where the

power of the Earth is made to be formulated like humans (even in the Macrocosm) so that it is subjected to the same rules as all living creatures, whether spiritual or otherwise, and can be controlled by the Temple officers. (Note: GENESIS 1, VS. 26-27.) In other words, the Hierophant formulates an archetypal figure, of the Arch-angel, Auriel, when invoking with Spirit. When one directly invokes, with the Earth Pentagram, this can be reduced in size.

(Note: Within the old Golden Dawn, and later the Stella Matutina, both Active and Passive Pentagrams were drawn before the actual Invoking Elemental Pentagram. It is now considered common practice to do either the Active or Passive Pentagram, relating to the element concerned, than the actual Elemental Invoking

Pentagram.)

The Herophant takes the Sword of the Hieres. He formulates the Sign of the Ox, which represents the Kerub of Earth, who is also invoked, in turn. At this juncture, the outermost reaches of the element have now been brought under control. An unpublished Golden Dawn paper by Mathers on the subject says:

"...Create the Blue Circle in the astral then project it through the Tablet to the very quarter where the Great Arch-angel Amid standeth The Pentagrams of Spirit and Earth shall blindeth him with their Brilliance while the force of the Sword will commanded' the Ox, the Great Kerub of Earth who standeth before Auriel though he be somewhat smaller in stature..."

This is part of the technique taught in the training of the Herophant. The Hierophant's Scepter acts as a type of long range blasting rod, used to open, close, and connect to the Sword. It is used for invocation and evocation. (Note: At this point, we would refer the reader to Part I of the 0=0 Ritual which described the misuse of the Herophants scepter as an invoking instrument during the Watch Tower Ceremony, and yet, it appears to be doing the same thing in the Elemental Ceremonies, although the 'Z. I' warns against such action. This has caused a great deal of confusion.

In this Elemental Ceremony, the Invoking Pentagram reacts through the tablets, and not at them, as this is its direction. The use of the Ox is one example where the Kerub, and not the Tablet, is invoked. In the Watch Tower Ceremony; one only invokes the Tablet when the 3 Holy Names, applicable to the Tablet, are called as part of the Invoking Pentagram. The Invoking Wand, during the Watchtower Ceremony, is not the Hierophant's Scepter, but the Cross, Chain, Cup, and Dagger, which are analogous to the Elemental Weapons, and are Second Order Instruments. Part I of the Z5 explains further use of the Hierophant's Scepter. All fluffier actions in front of the Tablet are passive gestures, such as the cross, to establish an empathy with the ceremony only - not to take the full brunt of its power and inject them into the candidate.)

Once the Hegemon's Wand is used to do the cross in front of the Tablet, it brings the energy of the Tablet into life through the Earth Element. This is done through the Kerub of Earth, by the power of Adonai. With the Cup of Stolistes, a cross is drawn in the air in front of the Tablet. With the most passive weapon available, an empathy is created with the 3 Holy Names of EMOR -DIAL - HCTGA. The 3 Holy Names are the keys to tapping the power of the Earth Tablet. (Note: The word of mouth teachings, from Whare Ra Temple, state that each of the 3 Holy Names represent an astrological house. During the ceremony, these Names affect the second to fourth houses and directly effect the life of the candidate in the 3 areas, which are as follows:

EMOR 2nd House. It affects the possessions of the candidate and is meant to guide and arm him with the necessary values of this life. Taylor called this the 'grounding' or 'earthing' of the candidate which instills a balance, helping him cope with day-to-day activities.

DIAL: 3rd House. This affects the communicative ability of the candidate and helps him strengthen the bond between friends and family as well as helping him to far problems on this level of existence.

HCTGA: 4th House. Here, the inherited tendencies of the candidate are being helped and directed towards a common good.

The fundamental philosophy behind this is, that as the candidate goes through the 4 Elemental Grades, he or she goes through the 12 Astrological Houses. Each one of these is strengthened, in turn, thus helping the candidate function on the level of mind, body, and spirit.)

The Herophant performs a cross, with the Censer, and calls forth the name of the Elemental King, IC ZOD HE CHAL. Under normal circumstances, these names would automatically be awakened by the calling of the 3 Holy Names, but when called on directly, by the Herophant, they are done so for a specific purpose - to direct the power of the Tablet. In actions of consecrations and grading ceremonies, the Elemental King is the first ray that impregnates the aura of the respective object. The Herophant creates a vital Etheric Link, by merging his aura with that of the Tablet, and then to the object in question, during pertinent parts of the

merging his aura with that of the Tablet, and then to the object in question, during pertinent parts of the ceremony. When this force is withdrawn, at the close of the ceremony, the vibration, in empathy, continues apart from the Etheric Link. The Elemental King is also the main coordinator for the Tablet, and directs which forces go where.

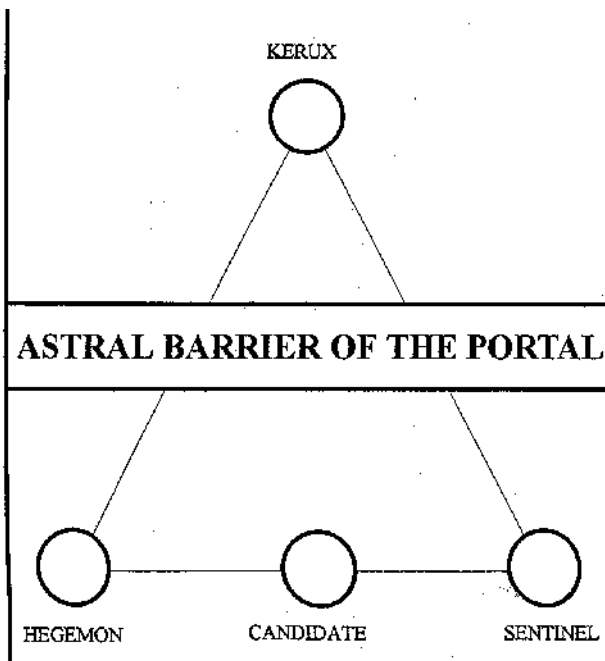
During the ceremony, through the temple officers, the Elemental King enters the Etheric aura of the candidate, through the Chakra centers. His energies are linked to the diversification factor. He raises the vibrational pitch of the candidate's aura so that it corresponds to the Elemental Plane related to the Earth Element.

The 3 sets of knocks relate to the number of the Sephirah of Malkuth, for here the Sephirah is invoked, where previously the Earth Element was invoked. This is very much the multifaceted principle of Golden Dawn ritual.

ADVANCEMENT - FIRST PART

The Hierophant announces that a dispensation has been given to admit the candidate and orders the Hegemon to give the customary allann. (Note 10: This is taken from PSALM 127, and shows yet another layer of Golden Dawn ritual training - the magical use of the biblical PSALMS. Although scholars, such as Gaster, have written extensively on this subject, we would refer the reader to a work that Mathers was familiar with, and often used. This is **THE MAGICAL USE OF THE PSALMS** which was published originally in 1788. There were a number of notations, that referred to the magical uses of the PSALMS, on a Golden Dawn master copy of the 1 = 10 Ritual, which had Mathers's initials by them. This particular Psalm was said to protect a newborn child immediately after birth. The Golden Dawn modified this, to protect the candidate after entrance to the hall.)

The Hegemon goes clockwise to the ante-chamber where the candidate is blind-folded and given the Cubical Cross. The Hegemon instructs the candidate in the contact knocks to gain entrance to the hall. The Kenix holds the door ajar, and by doing so, creates a gap in the portal of the ceremony, which in the 1 = 10, should extend to the door of the ante-chamber. With the door open, the portal is kept slightly open. The



Hegemon and Sentinel form a triangle with the Kerux.

This figure shows the temporary break, or gap in the portal, and is balanced on the outside by the Hegemon and Sentinel. If a Seminal is not present, then the Hegemon controls the opening and closing of the portal. The symbology of the Kerux dimming the lights is two-fold. The first is, the candidate enters a new area to biro, the blackness of the Void. The second is, with the symbolic lowering of the lights, the Hierophant lowers the vibrational Pitch of the portal and allows the candidate to breach it, while the Kerux and Hegemon hold the Vortex together.

The candidate gives the Signs, Word, Grip, etc., of the Neophyte Grade, to show he has passed the previous initiation. He carries the Fylfot Cross, in his right hand, which is

taken from him by the Kerux, who holds it right up to the tune the Cross is explained to the Candidate. He is then placed between the Pillars. His Higher Self is held in check, not only by the current of the Neophyte, but by the Goddess, Het-Hert, Guardian of the Immeasurable region. As the candidate kneels, with his right hand on the earth, and with his left hand throws salt to the North, he utilizes the, 'As is above and so is below' principle. For the element he touches with his left hand, the Microcosm and the Macrocosm of the Earth Element in Nature, which extends not only in the soil, but to the stars as well.

The next phase of the operation is the purification of the candidate by Fire and then Water. (Note: Here, the candidate has achieved the status of Salt of Fire. To go on to the next phase, which is a reduction to the watery principle, he is purified with Fire then Water. The biblical quotations of MATTHEW, 5:13, "Ye are salt of the earth" and MARK, 9:50, "have salt in yourselves and peace with one another....," all relates to peace and wisdom being analogous to salt, marking a higher level of understanding.)

In the next phase of the operation, the Herophant describes the fundamental floor of the Temple, (one level of it that is) which is the Tree of Life of Malkuth of Assiah. In doing so, the Immeasurable Region becomes measurable, for the candidate has been provided with a blueprint of the Tree of Life (which he learned in the previous grade). The controlling power on the floor, at this time, is the godform of Het-Hert. She has formed a cocoon, or Astral Station, around the candidate as a form of protection, and also as a guide. The Kern; as Anubis, leads the candidate towards the Station of Samael, where he is challenged by the Hiereus, telling him of the area he cannot enter. Here, the godform of Het-Hert has saved the candidate from certain oblivion, and now draws him back along the way he came, guided by Anubis.

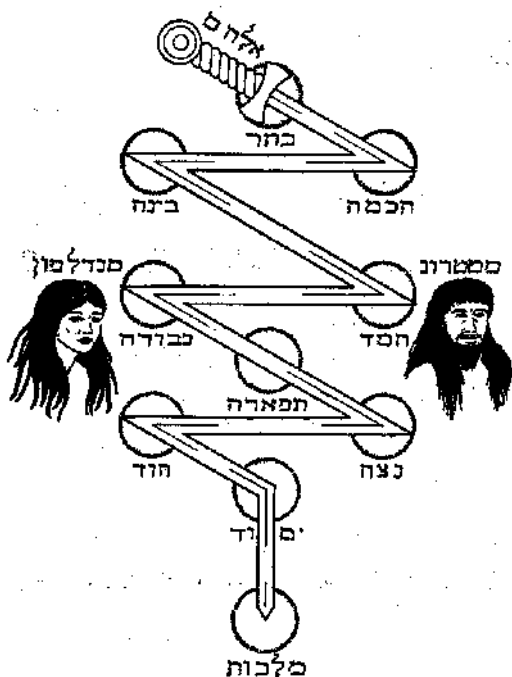
At the command of the Herophant, the candidate goes towards the Pathway of Good. The godform of Metatron, in the form of the Hegemon, dazzles the candidate with his brilliance. Once again, he is protected by Het-Hert, who softens the glaze, and protects him from the glory of the reflected god-head. Upon returning to the station, from which he started, the candidate has learned that there are no short cuts to the Hidden Knowledge lest he be blinded by the brightness of what he will find, or corrupted by the darkness that could engulf him. This is also the first lesson in patience. So now, he enters, at the command of the Herophant, the IVfiddle Path. At this point, the candidate is conducted to the foot of the Altar, guided by Anubis, in the form of the Kerux.

When the candidate is at a point, a foot in front of the Altar, he is barred by the Hiereus and Hegemon, who cross their elemental weapons before the Altar. (Note: Both officers turn clockwise to face West, as they generally face East and only turn for specific reasons.) This barring is done by the Lower Sephiroth of the Supernal of the Tree of Assiah. When the Herophant comes forward, he uses the Light from his Scepter to unblock the energies of the higher Supernal.

At this juncture, the energies start to change the aura of the candidate, concentrating indirectly on the lower Chakra center on the back, through the Kabbalistic Sephiroth of Malkuth, around the feet of the candidate. The Herophant opens up the energies of the Tree. As he comes forward, he assumes the form of Sandalphon, desiring to link with Metatron in Kether. Guided by Sandalphon, the candidate is then shown the drawing at the base of the Altar.

(Note: GENESIS, 2:24, for the speech of the Herophant. Although Metatron is associated to Chokmah, this is very much the level of reflected glory, toned down, so that the candidate is able to grasp his energies. Metatron inhabits Kether, but works through Chokmah, though at this point, the energies are now directed from Kether, due to the efforts of the Herophant, as Sandalphon.)

The diagram of the Gleaming Sword, (overpage) shows the descent of the energy through the Tree, from Kether to Malkuth. An unpublished Golden Dawn document states: "...the Hierophant, as the Great Sandalphon, sheweth his power through the grasp which giveth the power of Metatron to the Neophyte..." What Mailers was trying to show here was that the Hierophant should draw the power of Metatron through his scepter, from the Altar, and then directly inject this into the aura of the candidate, through the grip with which he hold the candidate. The Herophant actually points in the general direction of the Altar, or to be more precise, the top of it, where the inter-connecting currents of energy cross. He draws directly from this juncture. (Note: This method of energy transference, by touch, is a very old one. Taylor demonstrated this transference to us. He could project energy into an aura 8 feet away, without touching, and achieve the same



energy is transferred to the candidate, by way of Sandalphon. As the energy goes into the candidate, it manifests itself from top of the head down, much in the same manner as in the diagram.)

The candidate is invested with the Step, the Sign, the Word, the Number, and the Password. Of this, the most important is the Sign, which is given by raising the right hand to a 45 degree angle. The higher teachings of this sign relate it to the power of the Earth, for during any astral contact, with any entity, this sign may be given as a sign of its Earth nature.

(Note: When contacting plant life, one will often find, when requesting that the spirit of the plant reveal its nature, that it will give a series of elemental signs, which generally is a mixture of more than one element. By performing this sign, when one invokes the Element of Earth during the Invoking Pentagram Ritual, additional force is brought to bear which results in more control for the user. It is also used extensively in alchemical operations. The actual lifting of the hand signifies the raising of the veil to allow the forces of Metatron to mingle with that of

Sandalphon in the Tree of Assiah).

The Hegemon draws the candidate's attention to the Flaming Sword, and explains its symbolism which the candidate experienced directly at the hands of the Hierophant. The symbolism of the Cross in the Triangle is his essence much the same as the Flaming Sword principle - Spirit descending into matter.

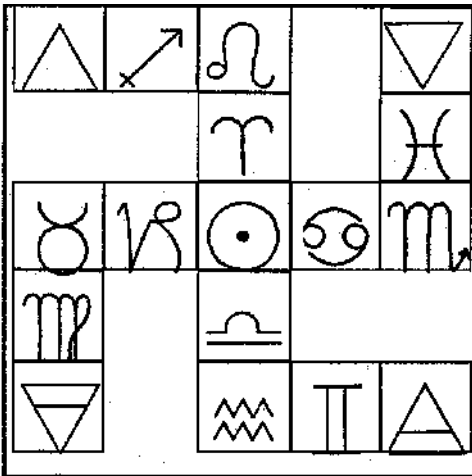
The general meaning of the Enochian Tablet of Earth is given and related back to the Angel, Ave, and the 'biblical BOOK OF ENOCH. (Note: The Inner Order 'H' Document of 'Clavicula Tabularum Enochii,' as it is sometimes called, states:

"Now as to the general significance of the tables, and of the Officers of the Angels, and other remarkable observations, these tables contain all human knowledge; they stretch to the knowledge of Solomon: for out of it springeth Physic; the knowledge, finding, and use of all metals, the virtues of them, the congelations and virtues of stones (they are all of one matter)- the knowledge of all Elemental Creatures amongst us, how many kinds there are, or what they are created. Those that live in the Air, Water, or Earth, by themselves. The property of Fire, which is the secret life of all things:- but more particularly, the knowledge of all mechanical craft whatsoever, the secrets of man, the moving from place to place, as in the country etc. The knitting together of Nature, and of things that may perish; as well as the enjoying and knitting them together, etc.

The Fylfot Cross is handed to the Candidate, by the Kenix, and is explained as pertaining to the solar system in general, with the Sun, 4 Elements, and 12 signs of the Zodiac given. The Lux then takes the candidate out

(Note: The Fylfot Cross, (overpage) is a universal symbol, appearing in early American, European, and Oriental cultures. Its two shapes relate to the passive and active principle. The counter-clockwise shape of the Golden Dawn version relates to the inward spiral and Goddesses, such as Artemis and Astarte, who are attributed to the Earth and the feminine attributes. The word of mouth teachings, of the Golden Dawn, relate

attributed to the Earth and the feminine attributes. The word of mouth teachings, of the Golden Dawn, relate the Fylfot to the swirling power of the Sephirah of Malkuth, that revolves inward so that the energy then goes back up through the Middle Pillar of the Tree of Kether.



The next gesture, by the Hierophant, is something that was dropped in many Golden Dawn temples, including Whare Ra, except when Jack Taylor was Hierophant. He continued to teach the way of his teacher, who was a protegee of Felkin. In order to close the Hall, of the First Part of the ceremony, without due disruption to the next part of the ritual, the Hierophant grasps the uppermost grip of the scepter, the Path of Gimel, and with a movement of the cross, temporarily doses the ceremony. The wording on this was left up to the individual Hierophant, but the gesture and purpose had to be dear. The use of the Gimel part of the scepter effectively cuts off the power from the Supernal of the Tree as the grip is above Daath. The godforms and stations will only exist for a short period of time. The initial current of power will still come

through, but be held in abeyance.

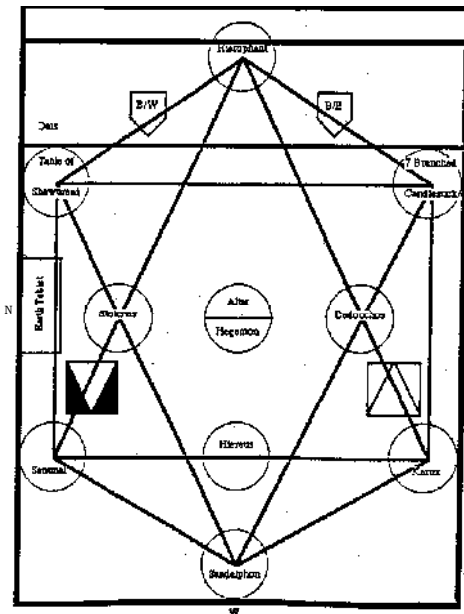
ADVANCEMENT - FIRST PART

(Note: The Temple ground plan, shown below, relates to the Astral foam of the Temple of New Jerusalem. Dr. Felkin's copy of the book, CANNON, contains a number of sections which ascribe certain parts of the Outer and Inner Order Rituals of the Golden Dawn. The particular passage, ascribed to the 'Ground Plan of the 1 = 10, Second Part, states:

"The name of the Tabernacle in the Hebrew (Ex. XXV. 9) is MShKN, and yields 1060, one less than one length of a vesica 612 broad, two numbers are found in the names of Apollo and Zeus... The number 1060 is also the diagonal of a square whose sides are 749.5, and this square is contained within a rhombus ascribed within Saturn's orbit" *

* The figure of the enclosed hexagram for the second part helps show exactly where everyone and everything is placed, and why. This has been previously unpublished.

Saturn is also ascribed to the Element of Earth. The circumference, relating to the portal, or edge of the magical aspects of the ceremony. The lines show the main currents of power running through the temple, while the Hegemon is seated directly in the center of the temple.)



(Note: Each officer has charge over one or more items that are removed and replaced with the necessary props for the Second Part. These generally pertaining to his role in the ceremony. The officers all move silently and efficiently and in a clockwise manner, or although the Supernals are sealed by the Hierophant, the Temple is not dosed, for it sits in a state of suspended animation, and no loud, or sudden movement, or unnecessary talk must take place to disrupt the energies. The Hierophant supervises the Temple transformation, noting that all is in place. A diagram kept hidden, in his clothing, is advisable, as the 'high' from the ceremony tends to make people light headed and things can easily be forgotten. It is advisable to keep replacement diagrams and ornamentations, etc., inside the side altars.)

Note: No one must cross the portal throughout the duration of the ceremony except where explicitly stated in the ritual.

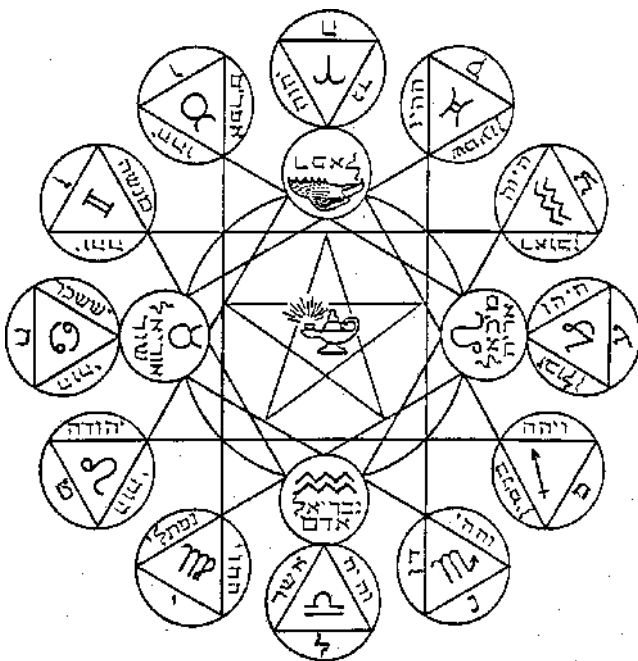
When all officers are seated, the Hierophant will, by the Gimel grip of the Scepter, open the ceremony in exactly the same way as he dosed it, at the end of the previous session, with only the wording being altered slightly. He then instructs the Kerux to admit the candidate once the alarm has been given. The position of the entry into the hall is exactly the same as in the First Part, though once the door is open, the Kerux steps back and the candidate steps forward, with the Seminal directly behind him.

They form another triangle, with the apex being the candidate. The Hierophant tells him where the Symbolic Altar of Sacrifices stood in the Court of the Tabernacle, which relates to the Qipprotbic, or negative influences, which were left behind during the previous purification. Dadouchos purifies the candidate with a cross, and three swings of the Censer. This forms the Cross in the Triangle symbol (each swing being a point of the triangle) which in itself is the symbol on the Altar. Here, the link is picked up from the First Part. The Stolistes also purifies in a similar manner, giving equal balance to the purification rite.

The Hierophant tell the candidate of the symbolism of the Laver of Brass, and its relationship to purification in the OLD TESTAMENT. The term, 'Waters of Creation,' had its roots in both Egyptian and Hebrew symbolism, for water is the symbol of birth, which in this instance, is analogous to the new beginning of the candidate, and is to a certain extent, a replica of the magical meaning of PSALIV1, 127. The candidate is taken to the North, where he is barred by the I-fiereus. On giving the grip and Signs of the Neophyte, he advances to

a position between the Pillars, while Hegemon comes forward to face him where he is again challenged. This time, he is asked to give the Grip and Signs of the Zelator. Kerux returns to his seat, while Hegemon escorts the candidate to the diagram of the Table of Shew-bread, which represents the 12 Zodiac signs, the 12 Tribes, the 12 Loaves, and the 12 Foundations of the Holy City.

Note: At this point we are shown the figure at left, an Outer Order version of the diagram. Mathers expanded more fiilly on this diagram, in the Practicus Adeptus Minor Grade, under the heading of "The Knowledge of the Ritual of the 12 Gates in Skrying and Travelling hi the Spirit Vision; answering to the Diagram of the table of the Shewbread." As

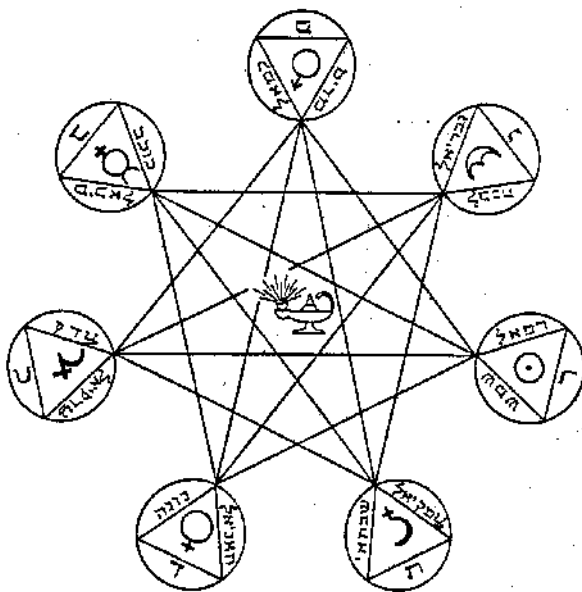


one advanced through the 4 Levels of the 5 = 6 Grades, the Inner Order explanation of this diagram was then made dear. (See SECRET WINER. ORDER RITUALS OF THE GOLDEN DAWN, page 174, Part of this previously unpublished lecture is included in GOLDEN DAWN ENOCHIAN MAGIC.)

The pressure of the grip of the Hegemon is increased dramatically while he explains the symbolism of the Table of the Shewbread. This diagram is more than a mere diagram of 12 colored triangles, for it has a station of its own, in this part of the ritual. (Very few of the Golden Dawn diagrams were colored. At Whare Ra, the Adept would often go back and color the diagrams in the colors of his or her choosing. I am unaware of what

the temples in England did on this matter.) It is the function of the Hegemon to link the Ruach of the candidate to the flashing tablet of the Shewbread, for this is exactly what it has become. Its energy is directed by the Hegemon, into the aura of the candidate, to make him more aware of the effects of nature on himself.

The Hegemon and Hieres conduct the candidate to the diagram of the 7-Branded Candle Stick as shown on the left, where its relationship to the number 7 is given. This shows similar influences, to that of the preceding diagram, but on a more direct mode. Through the Ruach of the Hieres, the candidate is shown another flashing set of colors. On the Outer Order level it relates heavily to the planets. When this diagram is presented, in the Practicus Adaptus Minor Curriculum of



Metiers, it is described as: "The Knowledge of the Secret Ritual of the symbolism of the order of the Days of the Week of Creation, answering to the diagram of the 7-Branded Candlestick" Its roots are in the First Seven days of Genesis. Refer to GOLDEN DAWN ENOCHIAN MAGIC for full Inner Order explanation of Diagram

From this point, the candidate has been taken the route of the Lightning Flask from the base of the Tree. It is designed to instill in him a concept of learning. The candidate is led to the West of the Altar where the Hierophant comes forward swinging the censer (in the shape of the cross in the triangle) and gives the speech concerning the Altar of Incense.

The Altar of Malkuth is a physical representation of the spiritual Altar of Incense.

The title of Zelator, or Pereclinus de Faustus, is bestowed on the candidate. It is to remind him of the early alchemical theme of the Rosicrucian grades. The Zelator was the stoker for the Anthon of the Alchemist, the menial of all tasks of which to begin his apprenticeship in Magic. Its vibratory pitch opens up the mysteries of the Earth Element for the student. The Zelator is lead to a seat in the Northwest by the Ken; who uses his wand to indicate where he/she must go. The Kean institutes the proclamation that the Zelator is now admitted to the mysteries of Artez, the Hebrew name for Earth. The Sepher, Yetzirah, calls this the 'Path of Resplendent Intelligence.' On this path, one realizes that one is in Malkuth. By that virtue, one attains the unification with the laminations from Kether, because of the Central Pillar of the Tree. The old saying, "Kether is Malkuth and Malkuth is Kether," very much applies here. The reference to the 'Throne of Binah,' by the Hierophant, in quoting from the Sepher, Yetzirah, is very complex. It must be remembered that Binah is the

The meaning of some of the Tides of Malkuth, as given in the speech of the Hierophant, are as follows:

1. 'Gates of the Shadow of Death' - this shows the karmic pattern of lives one lives through in which one never really dies.
2. 'Gate of Justice' - this shows that everything must be balanced before ascension to the next level of existence.
3. 'Gate of Prayer' - this shows the devotional aspect of life.
4. 'Gate of the Daughter of the Mighty Ones' - this relates to the birth of Earth itself; in terms of planetary relationships.
5. 'Gate of the Garden of Eden' - the entrance way to the state of the Divine is through Earth and human incarnations.)

SYMBOLISM OF THE CLOSING

After the proclamation that the Temple is about to be dosed, all officers face the East and adore the Lord and King of Earth. They form a hexagram in front of the Tablet and say the prayer of the Earth Spirits in front of the Tablet. This prayer is taken from Levi's TRANSCENDENTAL MAGIC, and though there are some differences, they appear to be in that of translation from the French, as this book was not translated into English until 1896 - some years after the Elemental Rituals had been written. The Gnomes are the Elemental Spirits of Earth. Their King, Gob, was said to live in the subterranean areas of the Earth, and have control of all metals. The Banishing Ritual of the Pentagram is done, with the Hierophant's scepter, after the command to depart in peace. Again, this is done through the Earth Tablet rather than directly from it. The Grade is dosed with the 10 Knocks of Malkuth, by the Hierophant and Hegemon. Once the prayer to the Elements is read out in front of the Tablet, and the Elementals are told to depart, the Earth aspect of the ceremony winds down. The Elemental King of the Tablet of Earth starts to withdraw his energy from the tablet. The use of the scepter here cuts the power from the ceremony and also defuses the godforms. The godforms on the Dias dematerialize followed by those of the Temple officers. By the time those in the Temple leave the hall, their auras will be magnetically charged from the ceremony, but the godforms around them will have ceased to exist.

Note: The allocution is sometimes read out after the ceremony is finished. If so, all members remain seated until it is finished. This aspect of the ceremony depended on how vocal the Hierophant was feeling and it was included in the candidate's copy of the ritual to study at his or her leisure.

A Commentary on the Theoricus Ritual

INTRODUCTION

For many years the only reference point on the Elemental Grade rituals were in Crowley's 'Equinox' and Regardie's first publication of the Golden Dawn. Though Regardie was more complete in his publication of Golden Dawn documentation than what Crowley published, a comparison of the rituals between these two publications, showed that there were a number of diagrams and explanations missing from Regardie's editions.

Originally, Regardie made the statement that those rituals of the Stella Matutina were in fact watered down versions of the Golden Dawn. This came from his experiences in the Bristol-Hennes Temple in England in the mid 1930's. In 1983, when Regardie came to visit our Thoth-Hermes temple in Wellington, he found that the rituals of that temple (which were inherited documents from Where Ra Temple) were identical to those of the Golden Dawn, and to the ones he was working on in his book "Complete Golden Dawn system of Magic". There were some minor variations, but in fact these were minimal and nothing like the mass omission of diagrams as given in the Bristol-Hennes Temple.

Before I wrote the commentary on the 2=9 grade ritual, I had the opportunity to study a number of variations of the 2=9 grade from two Golden Dawn temples, and from the published work of Mr. Torrens on the subject, with some of the drawings in the latter being a real pi ^{1771c} that did not resemble any previous works I had seen before and some text alterations as well. I mention this after Laura Jennings, co-chief of the Ra Horakhty Temple in Washington State drew my attention to a number of differences in the diagrams to those that appear in this text, such as the cubical cross and the letter variations in the Enochian tablets.

As stated in our previous work on the 1=10 grade, it is rather surprising to find out how many people ignore the Elemental Grades. On a personal note I am finding that I am always coming back to them, even when I think I know the ceremony backwards something always turns up that adds a new dimension to the rituals. Not only do the Elemental rituals expose one to different levels of energy, but they also teach group ritual and how to handle the power emitted. Apart from being an excellent training ground, they also give one a certain degree of confidence that can be built on as one advances through these Outer Order levels to the Inner Order.

In this chapter I have omitted a single explanation of the 21st Key of the Tarot. I have done this for two reasons. The first is that all the diagrams shown on the Thirty Second Path relate to the Key in some way, and where this has happened, I pointed out what to look for and given an explanation as to the correspondences. But it must also be for the reader to do their own work in this area and not blindly accept our work, or any others as gospel. Any omission allows the reader to do their own research into this area. The second is that a full description of the Golden Dawn tarot cards will be given in our book 'Magical Tarot of the Golden Dawn' which will be a companion guide to all the ritual books. This will be an additional help, but the ^{01111S} is still on the individual making his or her own connections to the Tarot, as it is part of the fun and the necessity of learning. While I feel I have revealed a great deal I have still left a little something for others to work out for them selves.

Also given in this book is how to make the Magic Squares, Sigils and Seal of the Moon. While this was never part of any official method of teaching at Where Ra, many members of that temple worked very hard on these squares, so I am told, though it appears that they kept it to themselves. Since the Luna Seals and Sigils are the hardest to draw, I have included very detailed descriptions of how to obtain them, and this is, to the best of my knowledge, the first time all of this has been published before. A number of distinguished occult authors have written books that have included the sigils and seals of the planets and we are told it is a simple matter of just tracing lines along certain numbers which is a vast understatement if ever there was one. I have felt it is about time that this should come out into the open and am extremely surprised that this has not been done before. The reason for this is that few I feel have worked them out, going by some of the spellings of the Hebrew names published in this area with sighs not matching the names given and letters conveniently left out and added so that a sigh might fit into place.

One of the main reasons that I have written detailed information on the Golden Dawn rituals was so that this information would be freely available for all those who wish to *use* it, especially for those who have started up Golden Dawn temples of their own without any prior training which I hope will open new doors to them. I personally hope that these ritual books will encourage those who wish to start their own temple and was the main reason for this publication. Frankly too much has been put on lineage these days and not enough on plain hard work

Quite recently, I received a letter from a person in Australia who wanted to start up a Golden Dawn Temple, and did not know how to go about it. I repeat my answer to her here for all of those who think along the same lines. My advice to her was get a group together and start doing the rituals, with various associates, so that all parts will be familiar to them. The secret of all ritual work is to do it and sit back and contemplate it. Not everyone will be able to be initiated by established Temples nor get the training that goes along with it but with these Golden Dawn ritual books coming out I hope there will be more than enough information to get those temples started or open up newer levels to established ones.



Theoricus 2=9
Sign of Air Grade

The Theoricus Grade of the Golden Dawn relates to the Element of Air and the Kabbalistic Sephirah of Yesod. Since Yesod is related to the Moon, most would assume that the element related here would be Water. There are a number of reasons for this apparent reversal, the first being the fact that when dimbing up the Tree ofLife one goes from densist element to the lightest. For what we are climbing is the YOD HEH VAU HEH principle in reverse, by working our way back through to YOD, the initiating impetus. Another very important reason for this is that in the Golden Dawn Cipher manuscripts (see Secret Inner Order Rituals of the Golden Dawn by Pat Zalewska) to which Mathes based the Outer Order Golden Dawn rituals on, clearly stated that Yesod is ascribed to Air (for the purpose ofritual initiation).

Fundamentally we are dealing with overlaps, not only of both an Elemental and Planetary Nawre, but also heavy Kabbalistic symbolism, which in some cases seems to ascribe to neither faculty though is nevertheless as equally important.

Before the Candidate can enter the Sephirah, he or she must go through the Portal ofthat Grade, which is the 32 Path, which still retains the trappings ofthe former Earth Grade ofZelator, and as such, is the reason why many of the symbols that appearing on the first part of the Ceremony are Earthy by nature. The Candidate must push forward up the Earthy 32 Path because it is the only Element opened up to so far, and this will not change until he or she enters the Sephirah ofYesod.

The Air Grade is very important for it is the first of the Elemental Grades that the Candidate undergoes where a visible change occurs. Some years ago Taylor, told us that the 2 = 9 Grade is the one where the Ego first starts to expand, and the aspiring Adept begins to tier the psychic musdes that he or she has been made aware of through the faculty of finial. When our own Thoth-Hermes Temple was formed, we noticed varying changes at this level, which seemed to support Taylor's observations as for many the Theoricus Grade became a stumbling block for those who joined the Temple with the greatest intention, seemed to opt out. To understand from a Kabbalistic viewpoint as to what exactly happens to the individual when he goes through the Ceremony ofthe Theoricus Grade, Mailers says in his rather colourful language:

"From Yesod are formed the generative and excretory organs, and therein is the seat of the Lower desires, as bearing more on the double nature of on one hand, the rejection of the Qlippoth, and on the other hand the Simulacrum of the vital forces in Tiphareth. It is the special seat of the automatic consciousness. That is not the Will, but the Simulacrum ofthe Will in Tiphareth. Yesod is the lowest of the Sephiroth of the Ruach, and representeth "Fundamental Action" It therefore governeth generation. In Yesod is therefore the Automatic Consciousness or Simulacrum of the Will. This Automatic Consciousness is to the Nephesh what the Daath action is to the Ruach. Thus, there being, a simulacrum or reflection ofthe heart and vital organs in the parts governed by Yesod, if the consciousness of Tiphareth be given unto this wholly it shall pave the way for disence and death. For this will be a withdrawing of the vital forces of the Name, which are the citadel of Tiphareth, to locate them in Yesod, which is a more easily attacked position. For the Automatic Consciousness is the translator of the Ruach into the Nephesh." (For a full explanation of the technical terminology of the Kabbalistic Soul and its component parts then see "IV Middle Pillar" by Israel Regardie, Llewellyn Publications)

Now to some of you who are reading this it may appear profound, while to others it may appear like double Dutch. The problem here is that when dealing with the Kabbalistic Soul in explaining what is happening to the body and spirit, during ritual, the limitation placed on it is too narrow a framework for full egression. At Where Ra, when anything here this was explained, it was done through using both Chakras and Subtle Body anatomy. I personally feel that this adds, rather than subtracts from ritual, and opens up deeper explanations of ritual and its effect. Taylor always used this formulae and it is the one I appreciate the most. Now as to try and give a similar explanation of the above Mathes quotation, through a different framework we have the following explanation:

The four Lower Chakras on the body represent the Lower Nature of the body - the desires. The four Lower Chakras show their seats of power in the Physical, Etheric, Astral, Emotional and Lower Mental Bodies - which are collectively called the Ego. These are the bodies that die with the physical and leave the three higher bodies - Higher

Mental, Causal and Spirit to be the guiding force or Higher Self that instructs us through successive incarnations. In each of these three upper bodies there is a blueprint for the Ego, connected by the seven Qualaas in each subtle body. If the man or woman continues to seek gratification of the desires for the Ego the higher self will not send down the Divine that we seek and man or woman will develop. They are doomed to repeat their mistakes, often incurring karmic debts (usually given through disease) until the individual gets back on the correct Path. When the Lower Chakras are in harmony with the Higher three and all the subtle bodies are correctly aligned, then the whole spiritual and physical being become illumined.

SYMBOLISM OF THE TEMPLE

The three Hebrew letters of Shin, Samekh and Qoph hanging above the Dais are the energies the Candidate has yet to travel on and experience though they nevertheless still effect the ceremony to a certain degree indirectly and of this Mathes says:

"The shape of the Paths of Shin, Samekh, and Qoph represent a Fan- a symbol of Air to which this Grade is related. A fan gives life to the stillness of Air so does it also chew forth the approachment of the Ruach through the power of ritual."

The placement of the Banner of the East and West is the same as the previous Grade, for this is still the Path of Earth. This is also shown by the Pentagram of Earth (this was included as part of the Cipher manuscripts and was continued by Mathes in the Second part which I feel is not warranted in the latter) which hangs above the Dais.

The Altar has the same meaning as in the previous grade in so much that it represents the Material Universe with the elements placed upon it representing the forces of the Elements. The entire concept is that the forces of the Elements can be activated by the implements of the Altar to serve those officers in the temple. In many respects the Altar here among with the implements on it are a blank force of power that can be manipulated either for good or evil as it is the welder and not the force that causes the problems. This is further stated by showing the Garden of Eden to the right of it (an aspect of the White Pillar of Mereray and its many concepts) and the Gehenna, the Hell of old on the left side of the Altar.

On top of the Altar is the Trump of the Universe which shows stability and Order. The lamp on the Dais represents the force coming through the Enochian Tablet while the Lamp in the North represents the Earth Element which is still present through the Path. The incense in the South West Area which is governed by the Kerub of Fire.

The Stolisties and the Dadouchos are two Temple Officers of the previous Grades that are omitted here with their places being taken by the Hegemon and the Kew (Possibly the main reason for this is simply that the Cipher Manuscripts of the Golden Dawn chose to do it this way and Mathes simply followed suit. Within the Golden Dawn papers we are told that the minimum Grade for the rank of Stolisties and Dadouchos is 1 = 10 and we have often heard the argument that these officers were dropped because the rank of 2 = 9 is above their station of 1 = 10. However the 1 = 10 is a minimum requirement only and many of the Temple Officers on the floor held Inner Order rank and also the Hegemon, who has to hold the minimum rank of 3 = 8 is present in 4 = 7 grade which shoots this argument down in flames.

My own interpretation of this, is that Stolisties and Dadouchos are omitted simply because that part of the Grade of the Earth Element, the purification, is done not with Water and Fire but through all Four Elements, portrayed by the symbolism on the altar. These are its stabilising influences in much the same way as the Four Kerubs balance the Forces of the Universe as shown in the temple of the same title. This theory was the basic one accepted at Whare Ra.

Before going into detailed explanations of the Diagrams in ritual, I would like to cover the point of what effect a diagram has when being presented in the Golden Dawn ritual as I feel that this has never been fully understood. The first aspect to consider is purely psychological in nature, and the theory behind it, is that, when a diagram is present it acts on the psyche in a subliminal way that sometimes may take weeks or months before the significance of the diagram can be appreciated. The way in which this is accomplished is that in the ritual the magnetic currents and energy patterns of the body and subtle bodies are manipulated directly. Symbols have power, that is a fact, and when a symbol is presented to an individual they tend to absorb this symbol into their system. By absorption, I mean

that the higher subtle bodies, whether they be Etheric, Astral, or Mental, attune themselves to the symbol, with the magnetic manipulation by the Temple Officers as the catalyst.

Over the years I have been often told by teachers in various religions, that the Inner Self knows all, and when certain symbols strike and attunement to some hidden recess then that in fact helps other aspects of this knowledge to filter down through the subtle bodies to us where we can perceive the symbol in its actuality.

Quite often, one will hear of a scientist who sees a symbol in nature, identifies with it, then after some experimentation finds that the symbol is an important part of our makeup, like the symbol that sparked off the discovery of the Double Helix, as but one example.

This does not mean that every symbol we see or read in our day to day activities will eventually bring about some form of Maned thought. However, when a person in ritual or whose subtle bodies are pliable, then this effect will occur, though it is not always spontaneous and usually depends on the development of the individual. This applies not only to form but to colour and sound as well. Author Francis King, once described the Golden Dawn rituals as 'a mass attack on the psyche and I tend to agree with him.

A helpful hint to some temple officers and lierophants, I have found it useful when presenting a diagram to a candidate during ritual, if you open up the energies of the heart chakra and guide these into the diagram, they will be picked up and absorbed by the candidate through his or her same chakra. It took me quite a few years to understand this principle, and longer to be able to use it effectively. It is also an extremely difficult thing to do when reading out a speech during ritual, but it will help the candidate greatly in this area if the officers are able to accomplish this.

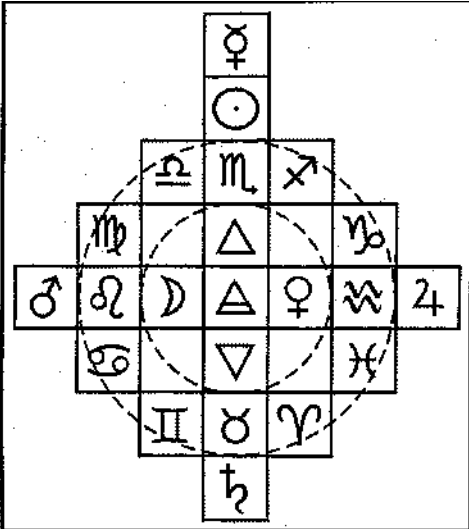
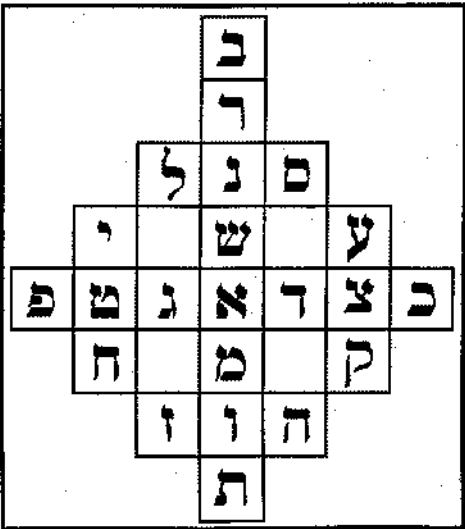
Kabbalistic* speaking this type of transference is from the Ruach of one person to the Ruach of another. It is when a speech or diagram is not understood consciously but accepted at an inner level.

Diagrams of the 32nd Path.

Cubical Cross: *see*

The first diagram shows the application of the letters and the second the translation of the letters to their astrological counterparts. You will note that we have the Zodiac circle with the planets of Mercury, Mars, Jupiter and Saturn beside the Fixed Signs with the dual association of the Sun and Moon of Mercury. This however has the planets not matching the Elemental positions. The planets of Venus and the Moon beside the Elements show a direct correspondence to the Trump "Universe", with the Moon above her and the seven pointed Star below her and the figure being represented by the Elements. When Taylor first revealed this concept to us I found that it did not sit well and have suggested a change here to the following positions

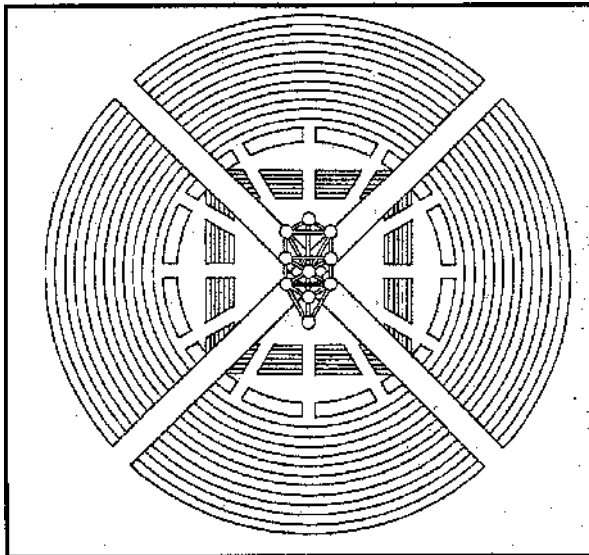
I noticed that the drawing given by Mr. Ton= in his version of the Golden Dawn Elemental Rituals, differs



from any design I have seen, though I put this down to copying alma in the manuscript It also could have been that others saw the flaw that we did in the numerous Golden Dawn temples and tried to correct them, as the Chefs always had a certain amount of autonomy. We also must add that while it is *easy* for us to sit back and make corrections on things past it must have taken an enormous amount of work to create the rituals and tie then hr with the diagrams and Tarot that Mathes did and if he did not get it right all the time, considering what he did wt right then am sure no one will hold it against him.

Diagram of the Garden of Eden

In Genesis 2:8-14 the Biblical description of Eden is as follows:



"And the Lord God planted in Garden Eastward ... and a river goeth forth from Eden to water the garden ; and from thence it is divided and becomes four heads. The name of the fast is Phison: that which compasseth the whole land of Havilah, where is the gold And the gold of that land is good: there is Bdelium and the onyx stone. And the name of the second river is Gilion: that is it which encompasseth the whole of the land of Cush. And the name of the third river is lidekel; that is which floweth before Asyria. And the fourth river, that is Euphrates.'

When studying this diagram we see the four rivers which meet at a central point, attributed to

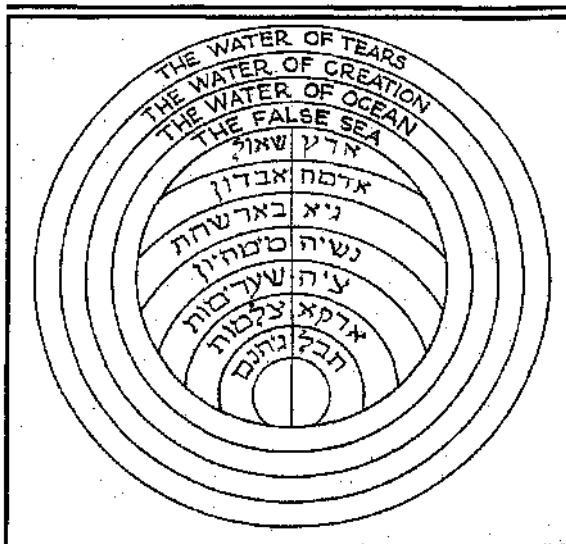
Tiphareth on the Tree of Life, at the centre of the Garden. For this was the Tree that gave the Forbidden Fruit, that both Adam and Eve sinned. The took from the Tree of Knowledge, from the higher level. There are six concentric squares surrounding a seventh, which contains the Tree of Life. This relates to the Seven Heavenly Mansions.

Taylor was convinced that this referred to the Seven Rays and the Seven Subtle Bodies in each which has the seven chains. We must remember that within the Golden Dawn the seven Chakras were discussed openly (according to Felkin's notes, by Westcott) and as such were not to be ignored If you check both Kether and Mallarth on this diagram, you will see that they are joined and as such shows the perfection of the the beings within the Garden. All chakras functioning in harmony with each other. From another Kabbalistic viewpoint, the Qlippoth had not as yet reached Mallath, and were held in check by the Wall surrounding the Garden, and hence no contamination from the outside.

The wall around Eden shows twelve gates. Each gate represents an astrological house. In the Garden the twelve houses were incorporated in one, but outside the Garden, Man must come to terms with the 12 houses of life. Now in the preceding diagram of the cubical cross, I drew your attention to the fact that it resembles the 21st Key of the 'Universe'. The diagram of Garden of Eden follows in its footsteps and shows that same message. The Tree of Life is now analogous to the figure in the Trump, surrounded by the seven squares (the star) and the Twelve Gates (the Zodiac), which are anchored by the four rivers (the four Kerubics). The same pattern repeated in three different forms.

Seven Infernal Mansions and the Four Seas:

The Zohar tells us that while God took six days to create the world, the infernal regions of man were created at night in the minor image of the world above them. At the point where both day and night merge, the elements were mixed and unsettled, forming a division of the waters (of the First day). Due to this imbalance between the First and Second Day, the Third day was created to finish the work of the Second day.



In the above diagram above, the first circle shows the waters of tears are separated from the night after the fall. It is the ay of Adam, separated from the first Adam and the loss of the Shekinah. The second circle shows the Waters of Citation. This represents the creation away from the Light. It is the creation of the shells of the Qlippoth and the creation of man from Adam. The third circle shows the Waters of the Ocean, which team with living creatures, both Good and Evil, and it is from this that the Serpent issues forth. The Fourth Circle is the False Sea and is the Astral World where deception and reflection are confused. The Four Seas are also reflections of the Four Rivets that issued from the Garden of Eden (and the Four Worlds of the Kabbalists), for it is they who must nourish the Seven Infernal Habitations.

On the right side of the diagram, the lesser circles represent the Seven Earths. Though these circles are also referred to as Earths, they should be referred to as States of Awareness or Consciousness that envelope man at different times. They are also reflections of the Sephiroth, and are part of the Garden that man inherited that he could aspire to, for these were left with man when he was banished from the Garden of Eden. In many respects these were the shells of the Kingdoms of Edom which had been destroyed by their imperfect ability to accept God's Light and are but shadows of their former glory.

The entire concept here is to show the frisky of Matter over the Spirit. For the Earths represent the material side of man, his passions and desires which eventually will crumble with time, as shown by Aretz, the earth farthest away from the present. Some consider the 7 earths' periods of time or evolution, which starts with the present, Mabel, the most perfect of them all, and leads to the less perfect worlds, to the final crumble and decay of Aretz.

SEVEN EARTHS

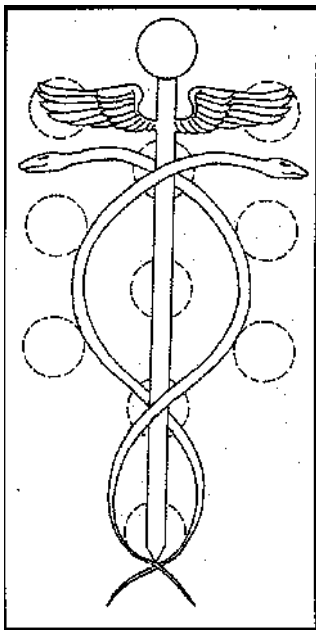
Aretz	Dry Earth, land.
Adamah	Red Earth
Gia	Undulating ground such as a plain or valley.
Neschiah	Forgetfulness
Torah	Dry sandy earth
Areqa	Earth
Thebel/Cheled	World/Time

On the left hand side of the diagram, there are Seven Infernal Habitations. These are experiences one will have passing through the Seven Imperfect Earths, as described above. Some of the names on the left are the angelic guardians (except the last) after whom these experiences have been named. The guardians prevent anyone from leaving his or her allocated area before the designated time.

SEVEN INFERNAL MANSIONS

Sheol	Place of askixigs
Abadclon	Destmcdon/Peridition
'Mahon	Clay of death
Bar Schachath	Pit of Corruption
Tzelmoth	Shadow of death
Shari Moth	Gates of Death
Gehinnom	Hell

If you study the seven rayed star in the 21st Key you will find that this diagram, as the others, also represent some part of this trump. The figure is related to both Isis and Venus and as such, represents the earthy nature or Assiah. The seven rayed Star of the Seven Earths and Unholy Mansions is one she holds in balance so that it will not spoil the lush greenness of the earth. The meaning shows that this figure creates order through balance or manipulation of the forces, as shown by the wands she holds. This can relate also to the seven chakras of man and woman which must be counterbalanced with each other or otherwise the Qliphothic elementals can tremendously influence the individual



Diagrams of Hod

Diagram of the Admission Badge - The Caduceus

Figure 142 shows the symbolism for this part of the ritual, and its base is the Tree of Life on the Caduceus of Hennes - the Admission Badge to the Sephiroth onesod.

In almost every civilisation, the symbol of the Caduceus appears and seems to have a new meaning each time. There are two constant factors here. The first is that symbol denotes some type of healing. The second is that it shows speed, possibly a message symbol, shown by the wings. Jung's ideas to a certain extent amalgamates these symbols and considers the symbolism of the snakes in balanced disposition a settled in situation so that transformation or integration can occur. Furthermore he stated that the caduceus as the symbol of Mercurius stands for the Alpha et Omega of the work Alchemic* you have the unification of opposites, the conjunction, the masculine Sulphur and feminine Quicksilver, held in equilibrium, at the most crucial and final part of the experiment.

The symbol itself however has been around since antiquity and there is no doubt that it copies part of human nature, and is a blueprint for the rising of the Kundalini energy up through the Spinal column. Since we have talked about subtle bodies and chakras it is proper that we discuss this other aspect of

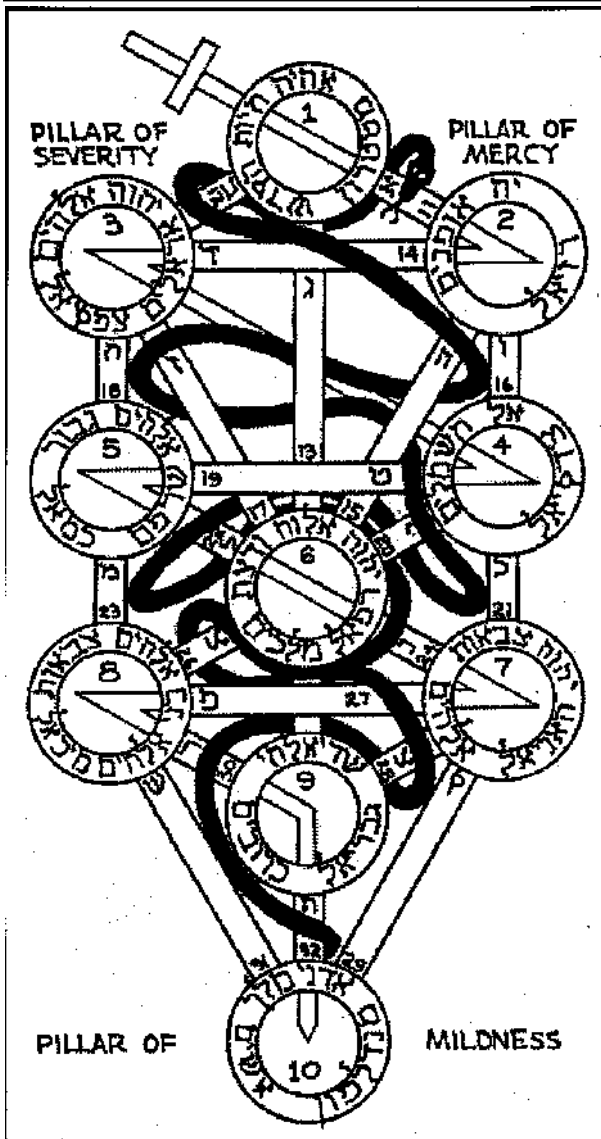
etheric anatomy whose symbol of the crossed serpents, the ancients knew through meditation.

Indian Vedic literature (originally obtained through clairvoyant perception) states that in the spine there are three nadis (channels). The left hand channel is called the 'Ida-nadi' and is the negative side. This corresponds directly to the Left hand snake of the Cachro is The Right hand channel is called the 'Pingala-nadi' and is the negative and corresponds to the right hand snake. Both of these aim cross along a central channel called the 'Sushunna-nadi'. Now it is the central channel that the Kundalini energy rises up from the base of the spine. As it does so it integrates the chakras and stops when it reaches the main channel at the top of the head. Both the 'Ida' and the 'Pingala' help balance and stabilise this energy.

If we study the entire effect of the three channels of Indian literature then we are coming close to the real meaning of the symbol of the caduceus. I would stress though that the Eastern aspect of this symbolism not be ignored, but accepted as part of a gutter truth. We should also note that the Arli - is associated to Mercury, and Air planet, there is a certain amount of empathy with this grade.

The tips of the wings of the diagram rest in three Sephiroth of both Chokmah and Binah, Understanding and Wisdom. (Which in physical terms show both lobes of the Medulla) These are separated from the Lower Sephiroth by the Sephirah of Death, the shadowy Sephirah that is a gateway or passageway through a type of no mans land. This huge Gulf is something that must be crossed and a passage found before the Wisdom and Understanding become available to the candidate. The heads of the serpents rest in Chesed and Geburah, Severity and Mercy, The equal balance that is needed before one transcends into the darkness of Daatli, the point of balance and equilibrium.

When applying the Kabbalistic Soul we have the Ruach and Nephesh in the domain of the serpent (the waning aspect of man, his nature, in trying to overcome and understand his true vocation), this represents the part of the Soul that is man, it will cease to exist on his death when the upper part of the Soul withdraws until another period of incarnation



Serpent of Wisdom:

In a Whare Ra copy of this diagram the following quote from the Sepher Yetsirah was given with the initials of &RIAD. 1893:

The celestial Dragon, T L I, is placed over the Universe like a King upon the Throne; the revolution of the year is as a King over his dominion; the heart of man is the King of warfare. Moreover, he made all things one from other; and the Bolin set good over against evil, and made good things from good, and evil things from evil, and with the evil He did try good. Happiness is reserved for the good and misery is kept for the wicked. From this it shows the Celestial Dragon (which is analogous to the Serpent) placed over the Universe. If we reduce each path back to its elemental, planetary and zodiac association, then the Serpent on the Tree covers all of these. As in the discussion of the Kundaline energy in Eastern philosophy then we have yet another concept. Knowledge gained through the rising of the Kundaline as it breaks through the seven chinias on the spine and helps us to transcend the mice of our ignorance.

When I first studied this diagram, I noted how it differed from the published versions of Regardie, which had the neck and head of the serpent coming around Kether. The Whare Ra version and those of Mathers, Yeats and Hyde-Lees (as given in "Yeats, the Tarot and the Golden Dawn" reproduces the original drawings so no doubt is given to the correct way of drawing the Serpent on the Tree.) show the serpent does not reach Kether but its

head rests on the first Path, attributed to Aleph.

The Flaming Sword in the same diagram, shows the descending power of Kether descending down to Malkuth. This is also the Flaming Sword of the Kerubim who guarded the Gates of Eden, descend down to Malkuth to open the way for those who follow the correct path. When combined with the Serpent it is the first real symbol of Self Sacrifice in the Outer Order for it shows the loss of innocence of Man and his expulsion from the Garden of Eden because of it. Man, as Adam, sought the Higher Learning, as shown by the climbing serpent, the Kundaline, yet his spiritual subtle bodies were not yet ready to receive this divine state without the process of experience. It was this one act that the seeds of Kanna were shown sown for all of mankind.

When this diagram is shown to the Candidate, it instills in him or her the need to reach back and let the Serpent rise through a solid framework, the Tree. It shows us that the rising of the serpent energy will not happen unless one sacrifices the whims of the flesh for the need of the spirit.

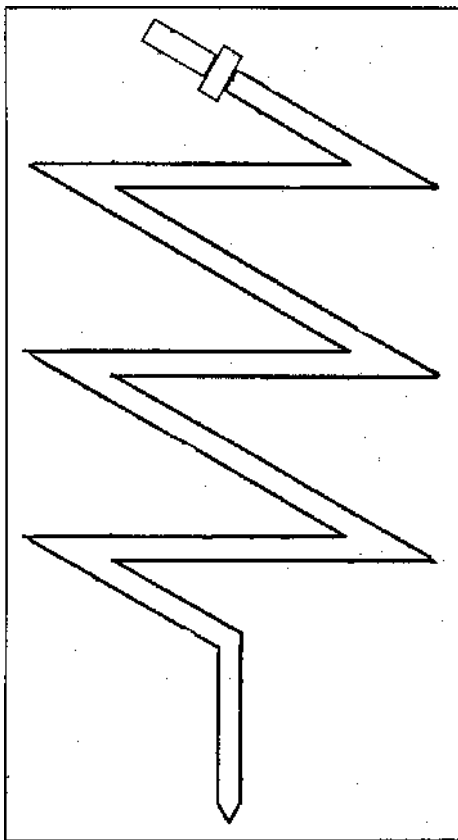
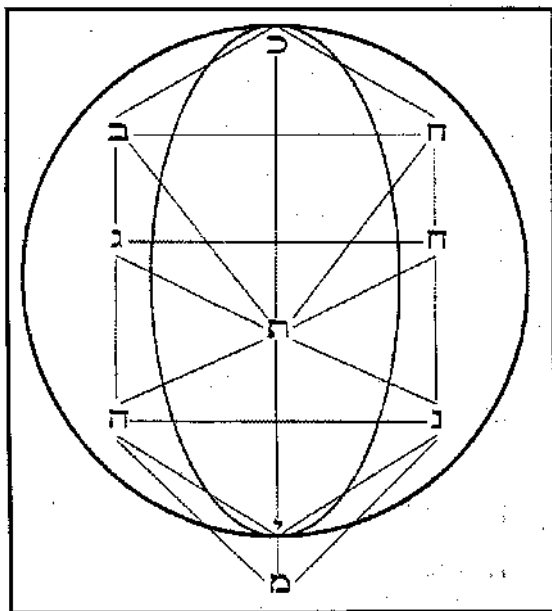


Diagram of lightning Flash: (at base of Altar)

This diagram is a small one, when compared to the others, and focuses directly on the lower reflecting triangle of Netzach, Hod and Yesod, which it represents. Hod is called 'Splendour' and shows the Beauty and gives us our sense of aesthetics. This gives us our appreciation of things and places a strong emphasis on form or structure being in uniformity with that around us. 'Victory' shows us the triumph over adversity. The unification at Yesod, 'Foundation' shows that the 'Victory' must be shaped and funned into something that can built on. As one walks into Yesod he or she must accept these responsibilities of new growth as the Spirit, as the Lightning Flash descends from this triad into the Candidate. The 'Foundation' is built here (the formation in the two previous Grades) and it *must* be done within the framework that is acceptable to the Candidate, if it is not then it will be rejected and this is why the high drop out rate in the Order is shown at this level.

Like, the Children of Israel, the journey of the Candidate is about to begin at a new stage, and the negative aspects will be left behind, like the armies of Pharaoh of Egypt when he chased the Children of Israel. It is a shedding of the old ways and adopting the rules and order of the march. When I asked Taylor about the meaning of this diagram his answer was short and to the point:

'Ti shows the Spirit descending and protecting the Theoricus, and in some cases expelling the unworthy. Once you are through this grade, and the Ego starts to expand, then you also have a fight to build a new growth while leaving the old behiis'



Symbol of Moon on Tree of Life:

Any of you who have checked this diagram with that given in the 'Complete Golden Dawn System of Magic' you will find this more simplistic, and I have given it as it was used at Wham Ra. Basically there are two half crescents showing the waxing and waning aspects of the Moon. These of course correspond with the Pinazs of Mercy and Severity on the Tree of Life.

In Isaiah 30:26 we are told 'The Light of the Moon shall be as THE light'. The operative word here is LIGHT, and it is precisely this that this diagram refers to. The Light of the Sun in Tipherath is reflected by the Luna influence in Yesod through the Middle Pillar. This Light is the Astral light, which the candidate will first encounter in Yesod. It will appear to come in small glimpses, and for long periods there will be nothing at all. The twin crescents show the waxing and waning of this Light while the larger circle shows that with TIME, the entire astral will

be revealed.

Eliphas Levi in his book 'Transcendental Magic' gives the following explanation of the effects of the Astral Light which is very appropriate for this diagram:

'The Astral light warns us of coming influences by its action on the more or less sensible. Instantaneous sympathies, electric loves, are explosions of the Astral Light, which are exactly and mathematically demonstrable as the discharge of the strong magnetic batteries. Thereby we may see what orpedcted dangers threaten the uninitiated person who is perpetually fooling with fire in the neighbourhood of unseen powder-magazines. We are saturated with the Astral Light, and we project it unceasingly to make room and to attract fresh supplies.:

The above quote stands as strong today as it ever did, and to a certain extent 'hits the nail net on the head' when concerning the actions ofthis diagram in particular.

In Flying Ro1123, Per Bullock says ofthe Astral Light:

'Yettirah is the Astral Light, which is especially the medium wherein operates the Ethers of the Elements under the presidency of the planets. I use the expression 'Ether of the Elements' in order to covey the significance of the hermetic conception of the 'elements'. The Elements of the ancients (Earth, Air, Fire and Water) are not at all the physical elements but the subtle Ethers underlying these- the presence of which is necessary before the gross elements can be manifested.'

What Percy Bullock was trying show, was the effect of the Light coning down through the planes is a gradual process of development, not unlike the subtle bodies of man himself The Light when viewed will be lighter in the Higher planes than the lower.

One Title of Yesod is 'Pure Intelligence', and it must be considered here, for it directly relates to this diagram, for it shows the Light ofKether flowing down the Middle Pillar to Tiphareth, where it refined and then on to Yesod. However the duplicate energy ofboth Hod and Netzach also hold it in a type oflimbo state, as shown in the diagram, as it is the only Sephiroth on the Central Pillar, apart from Kether, that is receptive to and balances the Lunar arcs.

In many respects it is the Eastern Toni' or feminine principle that is receptive to and able to absorb both passive and active influence, and hold them in abeyance in a field ofperfect equilibrium.

Magic Square or Kamea ofthe Moon:

Now in the past very little comment has been given to the fomiation of the Kameas or Magic Squares and the sills traced thereon and because of this fact we will now do an indepth look at both. They were first drawn to public attention in the works of Agrippa and even in the many reproductions of his work there were what can be construed as deliberate mistakes in the formations of the Kameas or Squares and also in the Sighs. The Golden Dawn had in its rituals these squares and Seals and if viewed closely one will find some errata continued. Jack Taylor had this to say.

"I was never very comfortable with some of the mistakes I found in the rituals and especially some of the

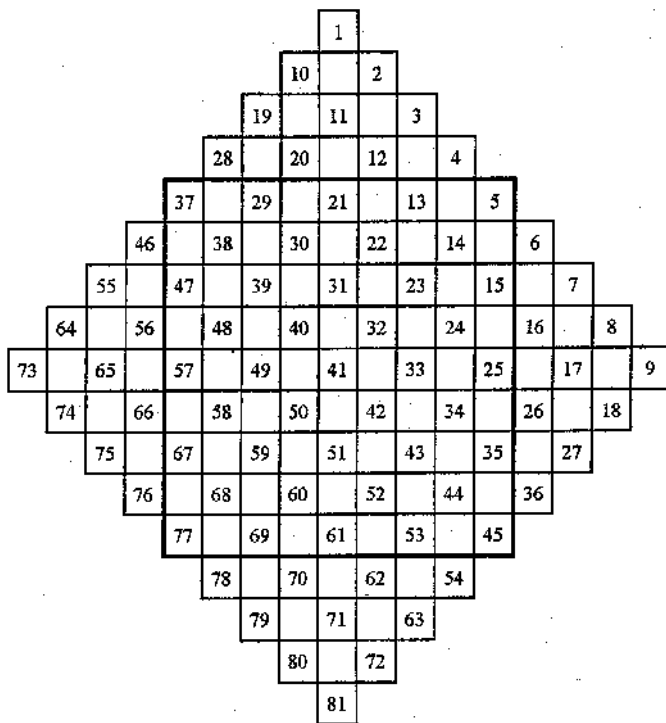
37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	3	413	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Seals and Sigils of the Magic Squares. I approached Mrs. Felkin a number of times about them but she simply fogged me off and told me that a good student would find them and to let it be. This sort of dalliance is not the way I operate and told her so. I was quite surprised to find though the number of high ranking members who had not bothered to check these things out and ifthey did said little or nothing. I stirred up interest in this with some others and after a meeting with Mrs. Felicia the outcome was left hanging as she made no decision to change or correct anything since I had known her. She had in fact a sort ofPhobia about changing or altering the rituals in any way shape or form."

The actual formation of the Magic Squares derives itself from the Kabbalah and the Planetary associations to it. Yesod being the 9th Sephira.h is a square of 81 cells with the numbers being formulated in a way that they

represent a certain mathematical formula -the universal blueprint of energy of the Planet which in this instance is the Moon. When the Sighs are traced through or connect with these numbers, they draw part of the power of the planet THROUGH THE KABBALISTIC FRAMEWORK which is then directed to a desired result The Seal of the Planet is the core essence and must pass through every cell in the Kamea. While the Kamea itself is the Power Grid the Seal itself is the power transformed into a workable geometric force. The Seal in fact is the main Sigil that draws the power from the Kamea to use.

The Lunar square is very simply constructed and the easiest way to explain its construction is through the Bachet system (see Problems Plaisans et Delectables by Bachet 1642) though it must be borne in mind the mathematical continuity of each column and rank of the Squares and these mathematical calculations must be considered



- (1) Construct a square of 81 cells.
- (2) On each side of the squares then construct a pyramid
- (3) Starting from the top cell of the top pyramid simply write down the numbers, on the diagonal from left to right. Skip the *next* set of diagonal lines and continue in the same pattern, missing one set of diagonals as one works down towards the left side of the square which will give you the following diagram
- (4) To fill in the missing numbers you use those in the Pyramid squares. To understand what goes where draw to imaginary borders. The first is the top upper left hand number, 37, and then the whole diagonal set of numbers following it to number 45. The next border is the exact opposite, from number 5 to number 77, one corner to another which forms an x.

(5) There are four portions of the x, each one receives one of the pyramids.

(6) The top pyramid then transposes on the Southern part of the x

(7) The Right pyramid transposes on the left part of the x.

(8) The Lower pyramid transposes on the Top part of the

(9) The Left pyramid transposes on the right part of the

This presents the Luna Square. There are of course many ways to do this but this is by far the most simple and involves no calculations at all.

Over the years I have had a chance to examine a number of Golden Dawn papers on the 2=9 grade and the Seals and Sig* on all of them vary. The Golden Dawn uses the Traditional Seals and Res and therein lies a few problems. Since the Works of Agrippa published these Seals and Sigils and Francis Barrett published them with a slight variation many have accepted these as correct where in fact they are not. It should also be pointed out that some of the Sighs as published in both Regardie publications on the Golden Dawn differ from those given out in our 2=9 grade papers of Whare Ra Temple in New Zealand and are more compressed while the other are more elongated.

The simplest way to check out the Sigh into draw them over the Kamea of the Moon and then compare it to the Sigh in the published versions based on the Golden Dawn on the works of Agrippa. All Sigils are formulated from

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

SPIRIT OF THE MOON - CHASHMODAI

The numerical valuation of this name is as follows:

8,300,40,6,4,1,10 which when reduced is 8,30,40,6,4,1,10 which gives the closest Sigh to that found in the original Golden Dawn papers and one which I believe is correct. The poetic license undertaken here by Agrippa and those after him is that the Sigh that was bent is straightened out. As we progress through the Sigils we will find out that some sighs are in fact tacked on to others so that a complete sigh is formed. A comparison to the version of this Sigil as given in Barrett's "Magus" shows that there are some changes made by the Golden Dawn from that though obviously not enough!

SPIRIT OF THE SPIRITS OF THE MOON

This Sigil is called SHAD BARSCHEMOTH HA-SCHARTATHAN which numerically is 300,4,2,200,300,40,70,400-5,300,200,400,400,700 and reduces to 30,4,2,20,30,40,70,40-530,20,40,40,70. There are number of versions here, depending on whose spelling one accepts. To obtain the traditional sigh of Band and of that used within the Golden Dawn one would have to accept a spelling of the word with a 11' inserted in an peculiar position. Oddly enough within the Golden Dawn they spelt the name of the Spirit correctly but opted not to change the sigh which is strange in itself. The spelling of this Spirit's name in the Crowley/Bennet "Sepher Sephiroth" is not correct in the strictest tradition. This sigil is broken up into two diagram&

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6	38	79	30	71	22	63	14	46
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57	17	49	9	41	73	33	65	25
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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

INTELLIGENCE OF THE INTELLIGENCE OF THE MOON

This Sigil is MLKA BTHRShISHIM AD BRWCh ShChQYM and has a numerical valuation of 40,30,20,1,-2,400,200,300,10,300,10,40-70,4,2,200,6,8,-300,8,100,10,600. For reasons of 'clarity' this was broken up into 2 separate parts. The first part is 0,30,20, 1(the 20 and I are joined as 21) which is the left hand 90 degree angle in the

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
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6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
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67	27	59	10	51	8	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

original: The *there* is what some call the xmas free sigil with most of this sigil being drawn on, one vertical column of the Kamea and is a very difficult one to draw correctly. It reduces to 2,40,20,30,10,30, 10,40 which is traditional. The second part is in three divisions. The first being the numbers 70,4 than 2,20,6,8 then 30,8,10,10,60. There are quite a few variations of this which again relate to different spelling but this version is the traditional one.

SEAL OF THE MOON

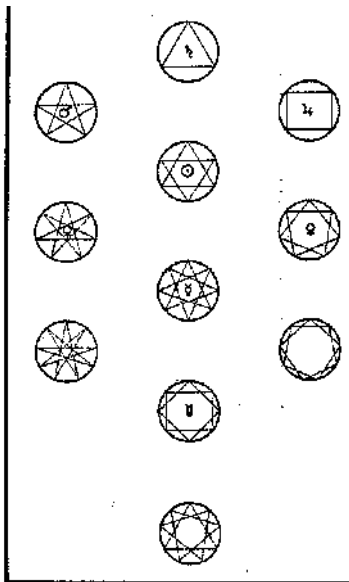
This is one Sigil or Seal that is a very tricky one to work out. The lines from 5 to 77 and 37 to 45 are drawn which compartmentises the Kamea into four equal parts, much the same as the construction of the numbers of the Seal are begun. Npw start with the number 78 in the upper part of the Seal. We use this number because it is the neat number from 77, where the cross line or diagonal line ends. From this we then select the second number of each square, so

the line would be 78,29 then 70 which reduced to its last digit would be 8,9 and 10. The 0 being the optimum point and the numbers simply start again 21,62,13 and 54 would then be reduced to 1,2,3 and 4. Then go to the line below, starting from 54 and go 63,22,61,30 which reduced is 3,2,1,0. Then 78 and 79 are 8 and 9 as the reverse format ends and one then counts in ascending order again. From 78 we then go 79,80,31,72,63,54 which reduced is 9,0,1,2,3,4. The following quadrant below uses the same principle. Starting with 4 because it is the number before the diagonal line begins. The right and left hand quadrants of the square use a system of the last digit in each square but this time alternating numbers are used. For example take the number 46, which is the number after the diagonal Trace through the numbers 46,15;56,25,66,35, and 76. Now reduced to their last digit one has then 6,5,6,5,6,5. Going from 76 into the next vertical column one finds an additional digit added to the pattern. 76,75,34,65,24,55 and 46 which reduces to 6,5,4,5,4,5,6. The next vertical column, using the same principle adds yet another digit and produces 76,75,74,33,64,55 and 46 which reduces to 6,5,4,3,4,5,6. The opposite quadrant on the left follows the same pattern. The reason they did not continue with a fourth bend is because it would only apply to two quadrants and the sigils were supposed to be mirror images of each other. I found the Whare Ra copies of the sigils and seal of the Moon so badly copied that tackle them in ritual would have caused a great *deal* of problems.

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
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57	17	49	9	41	73	33	65	25
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LINEAL FIGURES ATTRIBUTED TO THE PLANETS

This diagram (sometimes given hi two tablets) came under the care of the Hegemon and it was one of the most changeable diagrams hi Golden Dawn Ritual. I have seen at least five different versions of these before 1900. This was mainly because there could be a number of variations or applications to each planet and what the candidate was supposed to see was simply the way these diagrams could be applied. As a result a number oftemples decided to use their own individual preference as to whether it was either a "God or a "Chau". There was also a different idea as to what level this was supposed to be taught at. Originally it was supposed to have been taught at level even though the diagrams had been shown to the Candidate at the 231 level Eventually, according to Taylor, those in charge of teachings (called Daemonstrators or Wardens appointed by the Chiefs to teach in certain areas.) taught or gave out the following papers on the subject at 2 - 3. level To give but one example of its application is in Evocation rituals such as the one Allan Bement did in Crowley's Equinox, but this is just one example of many applications we have seen over the years. As Taylor put it to us:



"If the mathematics of Magic Squares can produce power so can geometric forms which also has a maths basA. These forms placed of talismans can quicken up or work in a slow manner to achieve ones aim They cannot be studied enough for they have a variety of applications."

The following lecture on the subject, written by both Westcott and Mathers and issued out at Wham Ra Temple gives a very important explanation of what these figures represent

The Point within the Circle represents the operation of Kether if general, and the Cross within the Circle that of Cholanah, for therein are the mots of Wisdom In using these Lineal Figures in the formation of Talismans under the Sephiroth, remember that:

The Point with the Circle corresponds to Kether. The Cross within the Circle corresponds to Cholcmalt The Triangle within the Circle corresponds to Binah. The Square within the Circle corresponds to Chesed. The remaining Sephiroth should have the double, treble or quadruple foams of their lineal figures bound together in their Talismans. For example, in the Heptangle for Netzach, the Heptagon and the two forms of the Heptagram should be united in the same Talisman, the extremities of the angles coinciding. The Endelcangle is attributed to the Qliptho, the Dodekangle to Zodiacal Forces in Malta& Kether has the Primum Moble, Chokmah the Sphere of the Zodiac in command, and Mallaith, that of the Elements. And many other meanings are bound

together in the Lineal figures besides those which are given in this book. Two or more lineal figures may be bound together in the same Talisman.

The Triangle is the only lineal figure into which all surfaces can be reduced, for every Polygon can be divided into triangles by drawing lines from its angles to its centre; and the triangle is the first and simplest of all lineal figures, It refers to the Triad operating in all things, to the Three Supernal Sephiroth and to Binah, the Third Sephirah, in particular. Among the Planets it is especially referied to Saturn and among the Elements to Fire, and, as the colour of Saturn is black, and that of Fire Red, the black Triangle will represent Saturn, and the red, Fire. The Three Angles also symbolise the Three Alchemical principles ofnatie: Salt, Sylph ir and Mercury.

The Square is the most important lineal figure, which naturally represents stability and equafoon It includes the idea of surface and superficial measurement. It represents to the Quaternary in all things, and to the Tetrad the Holy name of YHVH operating through the Four Elements of Fire, Water, Air and Earth It is allotted to Chased, the — Fourth Sephirah, and among the Planets to Jupiter. And as representing the Four Elements, it represents their ultimation in Material Form.

The Pentangle can be traced in two ways: reflected from every second point, when it is called the Pentagon, and reflected mm every third point when it is called the Pentagram. The Pentangle as a whole is referred to the Fnili Sephirah, Geburah. The Pentagon naturally represents the power of the Pentad, operating in Nature by the dispersal ofthe Spirit and the four Elements through it. The Pentagram with a single point upwards is called the "Sign of the

Microcosm" and is a good symbol, representing a man with his anus and legs extended adoring his Creator, and especially the dominion of the Spirit over the four Elements, and consequently of reason over matter. But with the single point downwards it is a very evil. symbol. The Head of the Goat, or Demon's Head, representing the abasement of reason beneath the blind forces of matter, the elevation of anarchy above order, and of conflicting forces driven by chance above God. It represents the concentrated force of the Spirit and the Four Elements governed by the five letters of the Name of the Restorer of all things YHSHVH, and it is especially attributed to the Planet Mars. It also shows the ICerubim and the Wheel of the Spirit. It is a symbol of tremendous force, and of the letter of the Great Supernal Mother AIMA

The Hexangle can be traced in two ways as a complete symbol: viz, reflected from every second point, when it is called a Hexagon, and reflected from every 3rd point when it is called a Hexagram. The Hexangle as a whole is referred to the 6th Sephirah Tiphareth. The Hexangle naturally represents the powers of the Hexed operating in Nature, by the dispersal of the rays of the Planets, and of the Zodiac emanating from the Sun. The number of degrees of a great circle cut off between its angles is sixty, forming the astrological senile, powerful for good. It is not so consonant to the Sun nature as the Hexagram, and remember Thou, that the 'Con signifieth dispersion, distribution, and radiation of a force; but the 'Gram concentration. Hence Thou use the 'Gan for spreading, and the 'Gram for concentration and sealing, and when there is need, Thou canst compare, interpose and combine them; but the 'Gon initieth the whirl.

The Hexagram with a single point uppermost is called the Sign of the Macrocosm or greater world, because its six angles fitly represents the six days or periods of Creation evolved from the manifestation of the Triune, while its synthesis forms the Seventh Day, a period of rest, summed up in the Hexagonal centre. It represents especially the concentrated force of the Planets, acting through the Signs of the Zodiac, and thus sealing the Astral image of nature under the presidency of the Sephiroth, and also the Seven palaces of the same. It is especially attributed to the Sun. It is a symbol of great strength and power, forming with the Cross and the Pentagram, a triad of potent and good symbols, which are in harmony with each other.

The Heptangle as a whole is referred to the 7th Sephirah, Netzach. The Heptagon naturally represents the dispersal of the powers of the Seven Planets through the week, and through the year. It alludes to the power of the Septenary acting through all things, as exemplified by the seven colours of the rainbow. The Heptagram reflected from every 3rd point yieldeth 7 triangles at the apexes thereof fitly representing the Triad operating in each planet, and the planets themselves in the week and the year. The Heptagram is the Star of Venus and it is especially applicable to her nature. And as the Heptagram is the lineal figure of the Seven Planets, so is Venus as it were their Gate or Entrance, the fitting symbol of the Isis of Nature and the Seven Lower Sephiroth of the Bride.

The Octangle as a whole is Peened to the Eight Sephirah, Hod. The Octangle naturally represents the power of the Ogdoad, and the Octagon showeth the Ogdoad operating in Nature by the dispersal of the rays of the Elements in their (Insl aspect under the presidency of the 8 letters of the Name. The Octagram reflected from every 3rd point yielded 8 triangles at the apices thereof fitly representing the Triad operating in each element in its dual form, i.e., of Positive and Negative, under the powers of the name YHVH ADONAI or as it is written bound together IAHDONHL. This Octagram reflected from every fourth point is the Star of Memury, and is especially applicable to his nature. It is further a potent symbol, representing the binding together of the concentrated Positive and Negative Forces of the Elements under the name of IAHDONHI. And forget not that ADONAI is the key of HYVH.

The Enneangle as a whole is referred to the 9th Sephirah of Yesod. It naturally representeth the power of the Ennead, and the Enneagon showeth the Ennead operating in Name by the dispersal of the rays of the seven planets and the Head and Tail, of the Dragon of the Moon. The Enneagram reflected from every 3rd point representeth Triple Ternary of the operating both in the 7 Planets with the Caput and Canada Draconis of the Moon, with the Alchemical principles counterchanged and interwoven. It is not so consonant with the nature of Luna as the Enneagram reflected from every 5th point. The Enneagram is the Star of Luna and is especially applicable to her nature. It represents her as the Administratrix to the Earth of the virtues of the Solar system under the Sephiroth. The Enneagram reflected from every 4th point is composed of three triangles united within a circle, and alludes to the Triple Tenergy of the Three Alchemical Principles themselves. It is not so consonant with the nature of Luna as the next form.

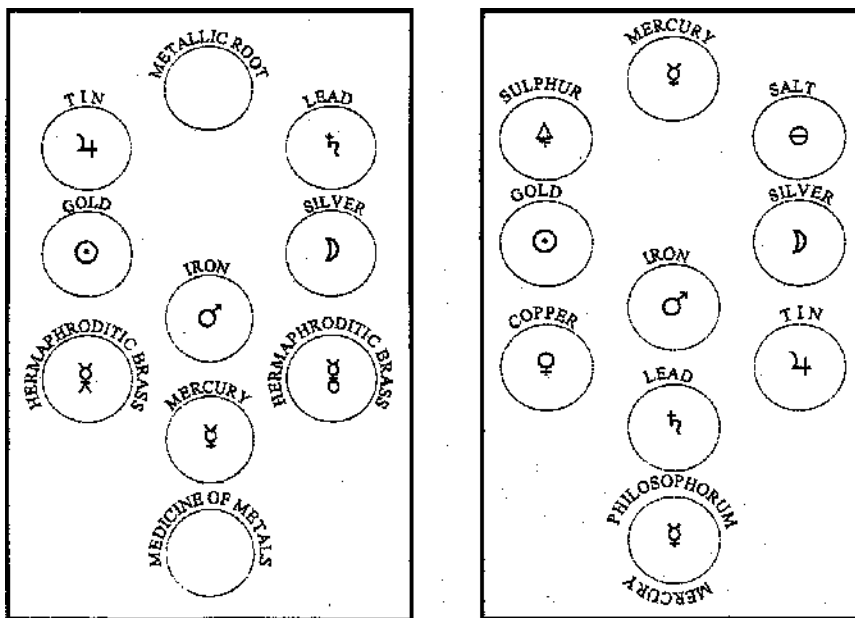
The Delcangle as a whole is referred to the Tenth Sephirah-Mallcuth. The Delcangle naturally represents the power of the Dekad, and the Dekangle showeth the Dekad operating in nature by the dispersal of the rays of the 10th Sephiroth therein. The number of degrees of a Great Circle cut off between its angles is 36, the half of the Quintile astrological aspect. The Dekagram reflected from every third point is especially consonant with Mallard], and shows the Triad operating through the angle of the two Pentagrams within a circle, of which it is composed. It alludes to the combination of the three Alchemical Principles with the Spirit and the Four Elements in their positive and negative form, under the Presidency of the ten Sephiroth themselves.

The Dekagram reflected from every 5th point is composed of two Pentagrams within a circle. It shows the operation of the duplicated HEH of the TETRAGRAMMATON, and the concentration of the positive and negative forces of the Spirit and of the Four Elements under the Presidency of the potencies of the Five in Binah; the revolutions of the Forces under Aimah the Great Mother.

The Endelcagram as a general rule is referred to the Qliphoth: of its forms however, the one reflected from every fourth point represents their restriction, and therefore it is not altogether to be classed with those that represent their operations in Nature. The Endekangle naturally represents the evil and imperfect nature of the Endekad, and the Endelcagon represents the dispersal of the Eleven Curses of Mount Ebal through the Universe (Dart 'mit) using the Hebrew system of numbering

The Dodecangle as a general Jule is referred to the Zodiac, and naturally represents the power of the Dodekad. The Dodecagon shows the dispersal of the influences of the Zodiac through nature, the Dodelcagram its concentration. The number of degrees of a Great Circle cut off between its angles is thirty, forming the weak astrological semi-Se stile aspect, good in nature and operation

ALCHEMICAL SYBOLISMS



The tablet with the two alchemical Trees on is placed in the the South Western part of the Hall Taylor informed us that immediately after the 29 ritual the Daemonstrator or Senior of the Temple would them give them a copy of Wyn Westcott's manuscript (to copy) called Aesch Mezareph or Purifying Fre. It was this book plus Westcott's book on Alchemy that the Theoricus was advised to read and study and this was once again taken from the work of Itoserroth's "Kabbalah Denudata". Eventually there was so much confusion about this Table of Alchemical Correspondences that a number of Golden Dawn Temples (including Waite's) wrote their own private papers on it.

The two diagrams show two stages of the work hence the conflicting associations to it When we questioned Taylor on this he said:

"There is no doubt that Mathers or Westcott were trying to show the alchemical dexterity as applied to the Tree is not that of a rigid system to adhere to. Take the symbol of Hertenphrodital Brass as given for both Hod and Netzach hi one of the Trees. Normally Brass is associated to Venus and Netzach but by placing it also in Hod but I refer you to the Altar of Incense as given in the 1=10 grade where two brass rings are given for both Hod and Netzach. This to my mind shows not a practical side of alchemy but the spiritual side supporting the Body of the Altar in Tiphareth Chapter Five of Westcott's book "Purifying Fire" also bears this out I've never been able to make much sense out of the second Tree as associated to the planets and the only reference I know of is in Chapter 7 of Westcott's book but again this to my mind is not practical but spiritual. Freddy I think that these two Trees are out of place in the ritual and **rd** sooner chuck out both of them for something far more simpler but MC. (Mrs. Felkin) would not have a bar of abating it at all The only benefit I got of them was to study Westcott's book very carefully and perhaps that is the reason they are there in the first place."

GEOMANCY

The small Tablet of Geornanfic figures is placed in the North-West part of the Hall The following undated lecture on the subject was generally given out at the 2=9 level and has only been published hi an abridged format before in Regardie's Complete Golden Dawn System of Magic, it appears below in an unabridged format.

PLANET	ELEMENT	FIGURE	NAME AND ZODIACAL SIGN	ELEMENT	FIGURE	NAME AND ZODIACAL SIGN
♄	▽	☉	CANCER ♋	△	☉	TRISTITIA ♋
♅	△	☉	ACQUISITIO ♈	▽	☉	LAETITIA ♈
♂	△	☉	PUER ♈	▽	☉	RUBEUS ♈
☉	△	☉	FORTUNA MAJOR ♌	△	☉	FORTUNA MINOR ♌
♀	△	☉	PUELLA ♍	▽	☉	AMISSIO ♍
♁	△	☉	ALBUS ♊	▽	☉	CONJUNCTIO ♊
♂	▽	☉	POPULUS ♎	▽	☉	VIA ♎
♁	▽	☉	CAPUT DRACONIS ♏	△	☉	CAUDA DRACONIS ♏

NOTES FOR THE THEORICUS ON GEOMANTIC FIGURES

Agrippa, in his Fourth Book on Occult Philosophy, says of the Science of Geomancy:

"Geomancy is the Art of Divination, whereby the judgement may be rendered by lot or destiny, to every question of everything whatsoever but the Art hereof consisted' especially in certain points whereof certain figures are deducted according to the reason of equality or inequality, likeness or unlikeness; which figures are also reduced to the Celestial Figures, assuming their natures and properties, according to the course and forms of the signs and planets; not withstanding this in the first place we are to consider, that whereas this kind of Art can declare or show forth nothing of verity, unless it shall be radical in some sublime virtue, and this the Authors of this Science have demonstrated to be two-fold: and one whereof consists in Religion and Ceremonies, and therefore they will have the projecting of the points of this Art to be made with Signs in the Earth, wherefore this Art is appropriated

to this Element of Earth, even as Pyromancy to the fire, and Hydromancy to the Element of Water Then whereas they judged the hand of the Projector or Worker to be most powerfully moved, and directed to the terrestrial Spirits."

Within the Ritual of the Thanricus Grade you were shown a Geomantic Tablet with four major divisions, the Planet, Element, Figure, Name and Zodiacal Sign. These associations are worth persevering with for they show forth the Geomantic figures arranged according to the Signs of the Zodiac and the Elements with Cauda and Caput

Draconis being associated to Fire and Earth respectively.

Students are often inclined to set aside Geomancy as a thing of little use and small account, a fantastic and empiric mode of divination, merely a species of ultra elaborate tossing up, pure chance in fact, laboriously interpreted. The reason seems to be that in all books and manuscripts dealing with Geomancy no elementary explanation of it is ever vouchsafed. This the student is assumed to know, and is given straight away a rule for the erection of figures and elaborate lists of names and sigs and Genii until he naturally finds himself bored or wearied.

It is to supply this lack that this paper is written in the hope that some students may find therein what they have been lacking. First then as to the word itself. All words ending in the termination of "mancy" refer to some form of prophesying from Mantis, a prophet. By this I mean not necessarily in fortune telling, though this too may be included, but rather the setting forth of the things that are behind the Veil of Matter. All inspired utterances, in a sense of great poems, are prophesying. The priest is the commissioned executant, and as such is subordinate to the prophet. Now the prophet takes some material manifestation, and at this point lifts a corner of the Veil, disclosing, under the appearance of some material token, the essential Divine truth lying behind. Thus Cheiromancy is prophesying from the hand. Necromancy (which is Black Magic) is prophesying from the corpse (a method favoured with Roman Augurs who used the bodies of sacrificial victims).

Geomancy from "Gaia" the earth, is prophesying from the earth itself. We have then to consider how the veil that hides while manifests the mysteries of creation is lifted to the gaze of the inspired Seer. For this is the Veil of Isis, the penetration of which was the goal and object of the Egyptian Seers.

As above, so below, was the arcanum of the Emerald Tablet of Hermes. We are taught that the eternal ideas of God are revealed as in a picture book by the starry sphere to the eyes of those who can see, and the starry sphere is reflected in the Earth, so that every spot is the reflection of some constellation or Star Group, and over these wander the planets in their order. Four great Archangels keep watch and ward over the four quarters. From this knowledge we may see the reason for the characteristics of countries, towns, places persisting quite independently of the race that inhabits them.

We can see why that it ever M. Rome is the imperial Spirit of domination and material power, whether it was inhabited at first by the outcasts and broken men from every race, the great "Asyltun" as it was called, or afterwards a homogeneous Republic, then an Empire with world dominion, then a hierarchy with a well nigh universal spiritual domination, but always the same spirit. Or why again, the various races that have come to China have one and all become ultra Chinese. In every case the spirit of the place is strong enough to dominate all who come in. Or in other cases to produce its own effect. Thus we may perhaps say that all the forces behind the Veil shine through and can be perceived. If the prophet can catch and translate these he can give information of high value to his brethren. Obviously to do this he must entirely sink and obliterate his own personality, for his intellect can only perceive and reason about this side of the Veil. While his attention is fixed on this he is necessarily blind to the indications of what lies beyond.

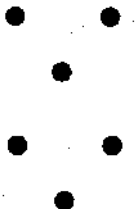
Let us look for a moment at some other terminations. "*Nomy*" signifies laws-as Astronomy is the law of this starry universe. That is to say (for we can really know nothing of the laws governing this great universe) the methodical synthesis of observation.

"Ology" is the "word"- the divine messenger drawn from the manifestation - thus Astrology is the message drawn from the stars, the discourse concerning them, as shown by the science of Astronomy. But to the Earth, we have geology, which signifies the discourse concerning the Earth though as yet this discourse concerns merely the age of the Earth, and the kind of creatures that inhabited it thousand of centuries ago, and the changes that have passed over its surface. There is also Geometry or the measurement of the Earth which is a more subtle science, for it concerns itself with abstract numbers and figures.

Now at the outset of Geomancy, as set forth in books and manuscripts we are confronted with the lists and names of the Rulers, Genii, Angels and Intelligences, which have no apparent reason, and with seemingly arbitrary figures called Sigs. The learning of these to some is a weariness and seems profitless. But let the student then look on them as the names of personalities with whom he will become acquainted. You know, for example that your friend's name is John or David; your enemy's name may be Hans or Kari. The mention of these names at once brings to your mind the idea of that personality. We could not discuss these friendly or hostile ideas without using these names. We do not know why our friend was christened John, but we accept the fact, and just so we regard the Sig% as we do letters of the Alphabet. We do not know why the letter T has the particular power that it has, but if we

wish to communicate to another in writing the idea denoted by 'John' we employ it, and the children must begin to learn the alphabet before they can begin to read.

Now as to the mechanical method employed by the geomantic diviner. As we have seen he must entirely subordinate his own personality, his *reason*, his intellect, his human will. he must become completely passive. We have all heard of the process of Automatic Writing where the Seer, as medium, allows his hand to be used by some super-Furman or subhuman intelligence, that messages may be written through him without his will, often without his consciousness. But herein it is odremely dia1st to eniirely withdraw the will so that the message is not coloured, or even transmuted, or at least modified by his own brain. The Geomantic method of making a series of dots or strokes on paper without counting ensures as Er as it is possible that the intellect has no part therein. What it is that determines whether the number be odd or even? The answer is dear, it is ihythm. Consider then any four lined verse, with alternate feminine and masculine endings. The rhythm of this will give the Geomantic figure of two dots, one dot, two dots, one dot.

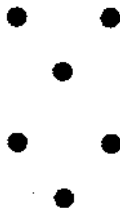


When the brain is entire quiescent, the message from behind the veil of physical matter may be perceived in the form of rhythm, not consciously indeed, but affecting the nerves and pulses, affecting the hand. A tune we may say, dances through the body, the rhythm of it manifests in the strokes unconsciously made. Whence then comes this tune? The stany sky is the reflex of God's thought of Himself the Earth is the reflex of the firmament, the aura of man is a reflex of the Earth. The rhythm of the tune then manifests the idea behind the val. The geomantic figures sets down in geometric form the rhythm of the tune and consequently the idea.

Let us now consider what we mean by an idea Old John Heydon, the most profound writer in geomancy, defines the idea as an invisible created spirit. This may be more comprehensible if we imagine any manifest object, a man, flower, tree or what you will.. Take a sum of all the attributes you know of that object, and then make up the ideal presentment in the ideal thereof It is invisible, but it is them. So we may say a sculptor has an idea of his statue before he has made the roughest sketch. And a genius he defines as a certain divine spirit that worloth secret things hi nature miraculously. So that, he says, there is no great difference between a Genius and a Divine idea.

Now as you stand on a definite spot on the Earth's surface and ask a question, the answer is there, involved in your question, if you can but get at it. The question and answer are both the divine idea, and the idea is manifested by the rhythmic movement, the tune, that your spirit catches from behind the val.

Take then for example a stanza with alternate feminine and masculine endings. Broadly speaking the effect is edslarating. It goes into a dance rhythm, it is Ell of hope and joy, it tells of the gaining of something desired, and the geomantic figure we have fanned is thus:



and we learn to call it "Aquisivo". We are further taught to make a talismatic figure by joining the dots we have thus set down thus:



This seems at first sight a purely empiric and practically useless thing. But let us look at it in another way. We wish to receive the information we desire, and a natural method is to hold out some receptacle. Our appropriate symbol is a cup to receive the wine of *divine grace*, and a *cup* is the *natural*, symbol of "Aquisito". The spiritual gift is behind the veil. The material reflex of it is the gift of what we desire on earth. Two cups therefore appropriately symbolise the answer to our question. Now as in Egypt, the picture writing gradually gradually conventionalised into hieroglyphics, so the representation of the two cups may become the hieroglyphic symbol, the dots and angles of 'Acquisitio'. These indicate a rhythm that has come from behind the veil, bearing to answer to our query.

We now have to consider that every point on the surface of the Earth has its own occult forces, which are here manifested. To a certain extent this will be generally admitted. We know there are sacred places, often in the old days marked with stone circles, and that the influence & than is so strong that in spite & themselves, succeeding races and different peoples will involuntarily build their sacred shrines in the same spots. Many believe that ill-luck invariably follows the profaning of such sites. It is commonly said that about certain places there is a special influence for good or evil, which any sensitive person who comes can feel. If this is true of certain places it would seem to follow that every place has its special influence and occult forces, which can be there manifested. But the forces that manifest in any place are not fixed an invariable.

Imagine then that you stand on a point of the earth's surface and your mind is troubled with some question and intuition comes to you to seek the solution behind the veil. You are feeling in your mind the Divine influence ruling that particular spot, and unconsciously it maybe. so. You know that it holds within it the answer could you but get at it. Perhaps consider no ordinary method of divination, but there comes to you a feeling of hope and joy, of exhilaration, a certain sense that all will be well. Your inner being has caught the rhythm that promises success. Here then Geomancy enables you to set down the rhythm in black and white, and to interpret in detail. But it does more than this. To the vague sense that has permeated your inner being there is much risk of delusion. It is impossible to exclude the material personality, the outer side of the veil. Modes of exaltation or depression may come from physical en Keg

Geomancy, as we have seen, excludes, so far as possible, the personality, the working of the material brain and enables you to catch the rhythm, wherein is the answer to your question. So you ask whether you shall obtain something eagerly desired, and the rhythm sings to the idea of Acquisitio and you set down the geomantic figure, and there appears to you the hieroglyph of the Cups and you know that you hold forth the material cup, and behind the veil the spiritual cup is held forth to receive the wine of blessing. And now there must be some name by which you shall call that divine spirit which you have perceived, you are taught to give it the name of Hasmael.

Take this as you wish to be a purely fancy name. While it is the name you are to know, think of that spirit and you know so far that it is a genial generous spirit that gives you what you desire and as such you recognise this spirit as the ruler of the idea of "Aquisitio". You learn also the sigil of Hasmael. You do not know the meaning of this, or why it is employed. Perhaps you never will. It is not very important. You will never probably know the origin of the letter "J", but this does not prevent you knowing that "I" is the initial of John, the name of your friend. To help in the knowledge and recognition of the geomantic figures, the old books give various characteristics enclosing Hasmael. For instance, as noble and generous and affable; a genial and handsome man, laughter loving, a great lover and forgiver. Descriptions are also given of the places he most frequents.

Fruits, plants, and trees are so especially favoured by him, precious stones, animals, birds and fishes consonant to his nature, etc., but the student need not be concerned with those at present. They belong to more advanced parts of the subject. The Chief points to note are that we have seen the lines or strokes he makes are not haphazard and meaningless but reveal to him a certain rhythm and that rhythm is an expression of an idea. The idea is to answer to

the question shown him by the ruler whose name and sigil also he knows somewhat of his character.

Having grasped this much there will be less difficulty in comprehending the meaning of the Genii, Angels, Archangels, etc. We see then how we get a certain result with one figure resulting from four lines of strokes. But there are four quarters of the World and Four Elements. We must inquire four times if we would have a reliable answer. So it is necessary to make 16 lines of strokes resulting in four figures. But the principle of all is the same. We have discovered here only 'Acquisitio'. Further comments must be reserved for a later lecture.

SYMBOLISM OF THE OPENING

The actual ground plan of the Temple floor is the one dimensional diagram of the Admission Badge which is carried in by the Candidate just after the Opening part of the ceremony is completed. In our Whare Ra copy, and also one Golden Dawn original that we have seen, the Cubical Cross is done the following way.

The Candidate waits in the ante chamber under the guidance of the Seminal, as Anubis. The symbolical light which he will show the candidate through to is placed just beyond the Door and is a symbol of the eternal flame of the true Soul that the candidate is trying to aspire to.

The first knock activates the second phase of the opening. The first phase is in the meditation and Godform creation eremites initiated by the Hierophant actually starts the ceremony. The first knock in fact is the first part of the joining of the Ruach and the Neshamah of the Hierophant, who "connects" with the Ruach of the Order. This Elemental grade differs from the other Grades in the sense that the 1-liephant is already seated in front of the Air Tablet. During temple meditation before the opening, the Hierophant always links with the Tablet before the ceremony starts. By 'linking', I mean that the Area of the Hierophant unites with that of the tablet, through the effort of Will by the Hierophant.

The Hierophant will do this a number of ways. Taylor worked with me on two of these. The first is to the simple use of an invocation which the Elemental Kings of the Tablets were petitioned directly

O Thou great, mighty, and powerful angel of the immortal God BATIVAH, who all by the prime decree of the Highest, ordained and constituted and appointed, and see over the terrestrial angle of the North, as the only King, governor and overseer, Principal Watchman Protector, and Keeper thereof from malice, misuse or i b minn, temptation....

This is a basic start of an invocation that can be applied to all the tablets by just changing the names to suit. Some may prefer to use their own. I used this method for a while, but gradually opted for the second method. Once the temple was set up, the Hierophant would then *enter* the Hall and meditate in front of the Air tablet. Using the Etheric Body, the Hierophant will then link directly into the energy of the tablet itself and can draw on it even before the ceremony starts. This is the more difficult method and it requires an ability to know how to use your lower subtle bodies at will. I would point out that when I did this as 1-liephant, I always used the Godform of Osiris to bring this through before I would attempt it with the tablets, this creates a buffer between you and the tablet itself if anything goes wrong. No invocations are used here, just a dear direct application or 0,11 in the right direction.

The first knock in fact re-enforces this link and brings forth onto the temple floor, to the Altar a fresh current of light through the power of the Godform Socharis, who in turn activates all the &dorms on a vertical line beneath the 1-liephant, most particularly the Godform of Osiris, who now is the Godform that the Hierophant assumes on the floor when he is not on the Dais.

The first action of the Kenix is to see to the door, the entrance-way to the Portal of the Hai Taking the Godform of Kephra (through the energy of Sliu), he crosses the vertical current established by the Hierophant as he goes with Sol (docicwise) to the door, which has a letter Tau inscribed upon it, on which he knocks. This establishes a full cycle of the previous grade has now gone through, shown by his movement away from his station in the North towards the path of Tau which he now draws attention to and prepares an entranceway for. With the instigation of the Hierophant, the Hierus as Toum, calls for the Grade Signs to be given. Once this is done, it now seals the rmk of all the stations and more importantly re-enforces the Portal through the strength of the Sign of the Great God Atlas, and also the Sign of Nu who is stationed at the East.

Now in the next round of questions and answer a great deal occurs on the Astral level. When the Hierophant asks the Hegemon what Grade does this represent he or she then replies "To the Element of Air". A ray is then sent

forth to this Officers Godfomi who handles the Elemental aspect of the ceremony. The same procedure then occurs to the Hierophant for they both now work on two distinct levels. When The Hegemon mentions the Path of Tau, a third level is then produced, and by analogy is much the same way as peeling layers off an onion. On the explanation of what the Path of Tau alludes to, the Hierophant sends a stream of light to the 21st Tarot Key of the Universe on the Altar. The knock then given by the Hierophant concentrates his and the other energies of the Godfomis directly on the Current of Air which is thither enhanced by the use of the Hierophant's sceptre who traces a circle in front of the Air Tablet.

With the name SHADDAI EL CHAI, the passive aspect of AIR is then brought into the ceremony, so that both the Path of Tau and its point of origin in Yesod, is then invoked but through the influence of YOD HEH VAU HEH which centralises its force and focuses it to the ritual. The formation of the Triad in front of the Air Tablet is mainly two fold. The invoking of both the Active and Passive Pentagrams both links the Element to the ceremony and controls through the passive nature of the Godfomis the Officers represent.

On a purely practical level this is also a safeguard to spread the load if the Hierophant cannot handle the energies he or she is invoking.

With utterance of the "Let us make ADAM in our own image, after our Maness, and let them have dominion over the Fowl of the Air." seems to us very much like the God making man in his image and man returning the complement. However it represents both the Macrocosm and Microcosm relating to Elemental aspects of Air. It is at this point that the Astral forms of the Officers then expand and link to that same vibration the ritual is in the Astral.

The contact is made through the station of the Archangel Raphael, who stands behind the Tablet of Air and who is commanded by the Pentagrams, who in Mathers own words "blindeth him with their Brilliance" at this point in the ritual. The Sign of Aquarius made before the Air Tablet then brings and empathy with the Kerub of Air, who stands behind the Tablet of Air but in front of the Archangel Raphael. The cross then establishes an empathy with the hierarchy of the Tablet of Air through the agent of the Great Angel AVE. It is only at this time that the Air Tablet is addressed and not the forces behind it. This is done through merely holding up the Pentacle in front of the Tablet of Air. The use of the Pentacle shows that while this is the Element of Air we are on the Path of Tau which represents both the Earth and Saturn and therefore the Air Element has to be contacted through the reflection of the Earth Element, the Pentacle.

With the words ORO IBAH AZOPHI and BATAVIAH two currents from the tablet are initiated. The First is to connect or link the Hierophant directly with the Tablet (on the Astral level) and formulate a bridge to bring the other forces of the Tablet through. The second is for BATAVIAH to re-enforce the Elemental aspect, through a planetary power which helps speed up the process of linking with the Hierophant and the ritual itself. The Three Secret Names of the Tablet also effect the Aura of the Candidate through the following Zodiac aspect of House

ORO: 11th House.

This effects the attitude of the candidate towards others and is very prominent in helping the candidate adjust to fleeting perceptions or different levels of awareness that he or she will start to perceive after this ceremony.

IBAH: 12th House.

Here we have a certain amount of secretiveness effecting the candidate as he or she is made aware of his responsibilities within the Order. Also at this point some people become aware of their karmic ties and try either consciously to work in straightening them out.

AZOPHI: 1st House.

Two fundamental things are accomplished here and that is that a possible life direction is changed due to exposure to this Godform, one that will try and make the candidate walk the path he has chosen. The next is the physical well being of the candidate which should also take a turn for the better.

The candidate has already been exposed to the 2nd, 3rd and 4th houses in the previous grade and with the three from this grade gradually, with the help of the power of the tablets tries to improve over these areas of his or her life as he progresses through the Grades.

The Three sets of mooks in fact are the number of the Sepherah of Yesod and its influences.

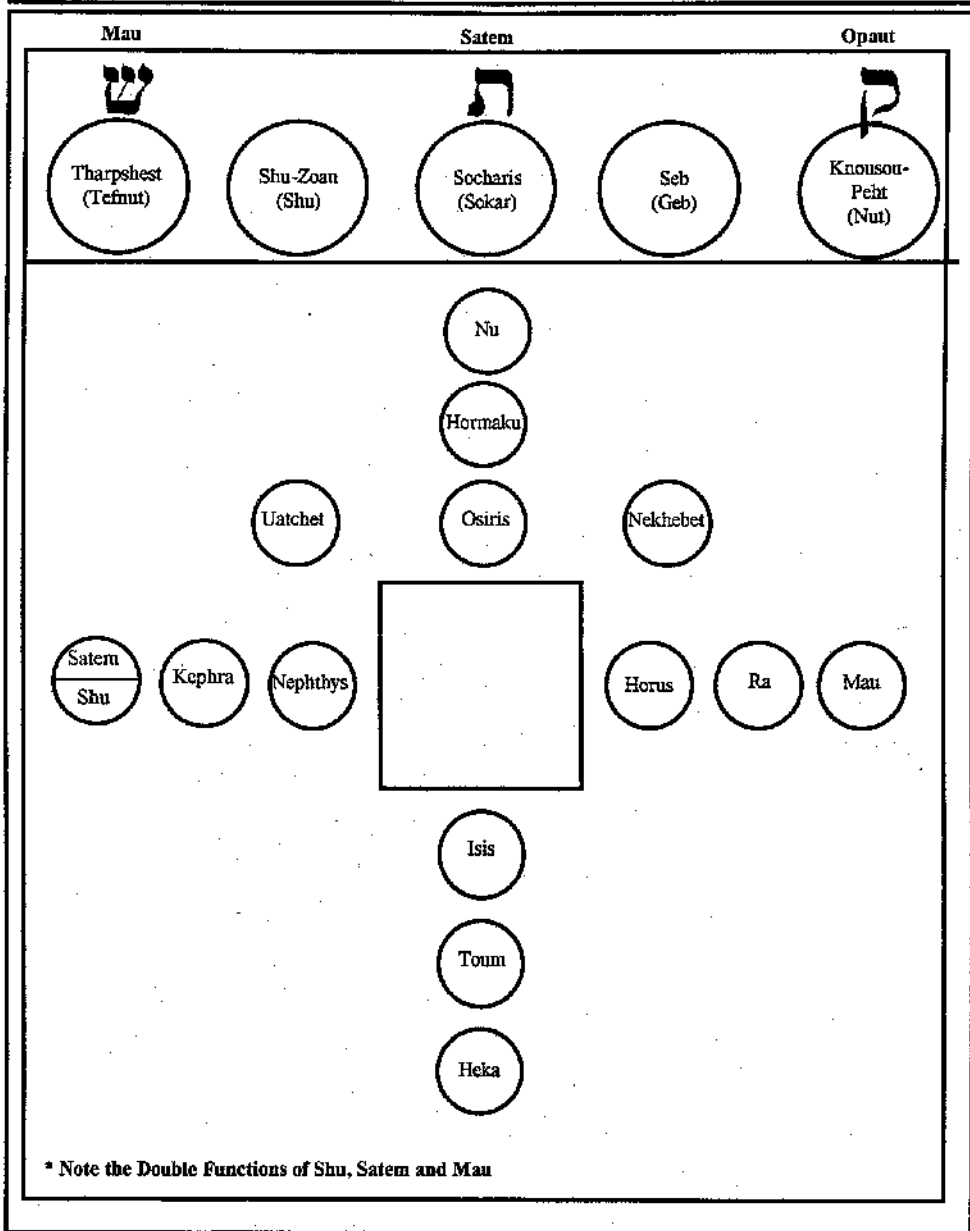
The knock given by the Hierophant sends a ray of light to the Tablet of the North for the Path of Tau, as a Path of Earth still is strengthened by the Earth Tablet which in effect opens up the Energy of the Path. The dispensation he =ounces is from those Officers that are present on the Dais. Their function during the ceremony is the same as the Neophyte Grade and need not be repeated here with different Godforms performing the tasks (see Z5, The Neophyte Ceremony of the Golden Dawn). Basically though The Praemonstrator governs the power of the speeches during the ritual and helps direct and motivate the candidate. The Imperator, if present, helps the Hierophant and helps stabilise the power coming through the Altar and the very outer reaches of the temple itself through helping all the Godforms bring their energy through at the correct time, and also to protect the Rauch of the Candidate from any negative influence. The Cancellarius must be the one to judge the Candidate and make sure that he is worthy to receive the power of the Grade.

The taking of the Fan, Lamp, Cup and Salt from the Altar is analogous to placing the various components of the Ruach of the Candidate under the influence of the Four Children of Horns who guard it during the ritual. It is these parts that the Candidate will stop in from of as more is revealed to him at each level when he or she goes through the circumambulation. It is my opinion that in fact we not only look at the spiritual side of this movement but the auric side as well.

At this juncture, the Hegemon then is commanded by the Hierophant to admit the Candidate. This can be a very tricky part of the ceremony for the Hegemon has to broach the Portal of the Hall and bring the Candidate through without any energy disruption. It is here that the shell of Imperator is called upon for this officer controls the limits of the Portal. The Sentinal outside has now readied the Candidate and given him or for the Hegemon (though it is not always written in the ceremonies, every grade ritual had a Sentinal). On entrance to the Hall the Hegemon utters: "QUIT THE MATERIAL AND SEEK THE SPIRITUAL". This is a very important part of the ceremony and quoting from Taylor's discussion with us on this point

"On entering the Hall the Hegemon the Hegemon gives her speech and at that point the Ruach of the Candidate, placed in the cardinal points in the Hall, then begins to pulsate. Fe kin taught that a Simulacran of the the Candidate or Higher Self is then placed in the Northern part of the Hall in front of the Earth Tablet and guarded by Nephthys, who forms a protective shell around it. It was only after the 6 = 5 when I started to learn about the new dimensions of the teachings of the auric bodies that I understood what he meant by this. What happens is that the Astral or Emotional body of the Postulant separates from the physical at the command of the Hegemon. This is distinct from the Soul of the Kabbalists and it is then drawn and held also by the Earth Tablet which feeds the station of Neplithys as he passes over it when going towards the Pillars in the East, because it is linked to the former Grade of Zelator he has gone through. The Astral/Emotional body of the Postulant is now anchored to that spot and he must eventually reach it again through trial and tabulations of the circumambulations of the Hall, to be unified with it. Both he and the Astral/Emotional body have been bombarded with energy so each is in effect stronger than before under the guidance of the Hierophant Nancy (Nancy Hobson former Late Chief of Whare Ra) used to intellectualise this point too much and usually had the Hegemon a mass of nerves. When I was Hierophant I used to drill them in feeling what went on which is the way I taught you and Chris, but still do not neglect the theory of what goes on for you have to feel it first"

(Note: With that statement Taylor would then spin around abruptly in his wheel chair leaving his words a chance to sink in. He had a habit of when discussing any part of the Golden Dawn ritual of transporting you to the place so that you could visualise what was happening to such an extent it seemed very real. His ability to do this was simply amazing and we have not met any other individual who could do this to Taylor's level). On being led to the Hierophant's Throne the Hierophant, as Osiris, takes the Cross from the Candidate and has the significance of surrendering himself to Osiris who then checks him or her out on knowing the correct step, Sign and Word etc. With the swearing of the Oath through the framework of the Cubical Cross, the ground plan of the Temple for the 32 Path, The Hierophant injects the link to the Path through the Power of Osiris. The Zelator, in his form of Salem, then takes charge of the Candidate for his Station is also in front of the Earth Tablet



At this point the Kenn(now assumes the function of Anubis the Guardian though still in the form of Satem for this form is the end of the Journey of the Candidate and must be everpresent with him as a gi Ming light. While it is now evident that one is going on a Solar journey by the Banner of the East and the Cubical Cross, both Solar symbols. After one circumambulation of the Hall the Candiate is stopped by the Hierophant (at this juncture the Candidate is not turned in towards the Throne but is stopped in mid stride by the Banner of the West, and the Fan, subliminal symbols of life and death which are held by the Hierophant. The use of the symbology of the Sphinx also should be considered, for the Sphinx representing the Four Elements synthesized shows the various Elemental divisions of the Zodiac.

Now are told that the Priest with the mask of Osiris Spake. Most have assumed that the Temple Officers donned special Masks but this referred to Godfom each of the Temple Officers had assumed. I have been assured by one informant that at least one Golden Dawn Temple did actually use a mask (done at this temples discretion) but for practical reasons it was not used in others. This was mainly due to the fact of the switching back and forth of Godforms done by the Hierophant who is Socharis on the Dais and Osiris on the floor and the Kerux being both Sateen and Nephthys. Taking of a mask while wearing an Egyptian Headress does have its problems though to honest for dramatic effect it is very effective. On discussing the problems of the masks with Taylor he said:

"You are not there to scare the living daylight out of a person who would probably either run out of the Hall or burst out laughing at someone wearing the mask of Osiris. Your function is to manipulate the auric body with magnetic charges. We are magicians and not on stage, and wear enough elaborate regalia as it is. If you cannot faun the Godfomi around you and project its energy at the Candidate without wearing a mask then you have no job being a Hierophant or a Temple

The reasons for the inclusions of the masks though were mainly because they were inhaled in the Golden Dawn Cipher manuscripts.

While the Hierophant reveals himself as Osiris he questions the Candidate, answered by the Kenn(as to what forces he represents which are the Godfomms of Nu and Hormaku who stand behind him and are not immediately visible. The Kelm then replies, still on behalf of the Hierophant, that he comes in the name of the Letter Aleph. This in fact relates to the Sepher Yeizirah or Book of Formation where we are told the Universe was created through the Three Mother letters with Aleph, reigning over Air, being the first. The Sign of Aquarius is then given with the Fan by the Hierophant which is to represent the Holy Spirit, as the *face* of the Sun, instilling the breath of life in the Aura of the Candidate, his first major awakening in this ritual.

The liereus, as Isis once again, reads for the Candidate but takes the part of Osiris. This appears complex at first glance with what appears to be an apparent switching of parts mainly due to the Ciphers. Mailers however, when he constructed the rituals considered that the gateway and brining at the East was too limited to understand what this was about and utilised an entire circumambulation of the Temple or one full cycle to experience the concept of Osiris and what had just transpired. This was done by the Hier us assuming the part and function of the KA or the Ego of the Godfomn and reading out and his fact guiding the Soul to be reunified as was done to Osiris.

The Thetricus ritual is his fact the first that really deals with the Egyptian Soul and the Kabbalistic Soul together. Taylor informed us that lectures on the Egyptian part of the Soul and its function in ritual were held at Wham Ra and also in the Golden Dawn (according to his teacher) though there were some notes taken no papers were ever handed out on the subject.

For the next lot of circumambulations the Helms takes the part of the KA of Horus as Ra when they stop on the South. Isis, through aka, when they are stopped in the West, and Nephthys, through Sateen, as they are stopped in the North. Here the Higher Forms of the Gods which persided over the Candidate in the two previous Rituals still now protect him while he walks the Path of Earth and introduce him to other energies. Now at each of these four stations that the candidate stops at he is then given back part of the Ruach that was separated from him at the start of the ceremony. By the time the last dramambulation is completed, after the purification in the North, so that part of him is now much more reachable and stronger than before. This is also acknowledged by the fact of the Kew(replacing the Fan, Lamp, Cup and Salt to the central Altar.

If the actions of the candidate and the speeches are closely studied at this point, you will find that the candidate actually is being introduced to the energies his the 21st Tarot Key of the Universe. To understand this properly we go back to the energy of the Admission badge of this path on the temple floor, the Cubical Cross. Unfolded there is yet another energy pattern and that is same as the 21st Key. Now as the Candidate is walked through this pattern the aura on the floor connects with that of the Candidate on the Etheric level. The invisible Anubis takes the Candidate fast to the Sphinx, which relates to the figure of the 21st Key being in a central position to the Elements, or placed in a balanced manner to them. After this the Candidate is then taken around to each of the &rubs, as shown on the corners of the 21st Key then brought back to the three elements at the centre of the folded out Admission Badge, which relates to the figures in yet another manner.

The Astral body is held in check between the Pillars of Isis this is going on, the Etheric Body is the one which is being directly manipulated on. In his 'Inner Tifa Voll' Leadbeater makes the following comment about the Etheric

"As the consciousness of the ordinary man cannot normally use atomic matter, either physical or astral, there is normally of no possibility of conscious communication between the two planes. As, however, he purifies his velficles(subtle bodies P.Z.), he becomes able to function hi the atomic matter and then is able to fimction hi the atomic matter and is then able to carry his consciousness along the direct mad from one atomic level to another. hi this case the atomic web fially retains its position and activity, permitting the consciousness to pass from one plane to another , while at the same time Miffing its purpose ofpreventing close contact with those lower sub-planes (Qlippoth P. Z) firm which many kinds ofundesirable influences is liable to come."

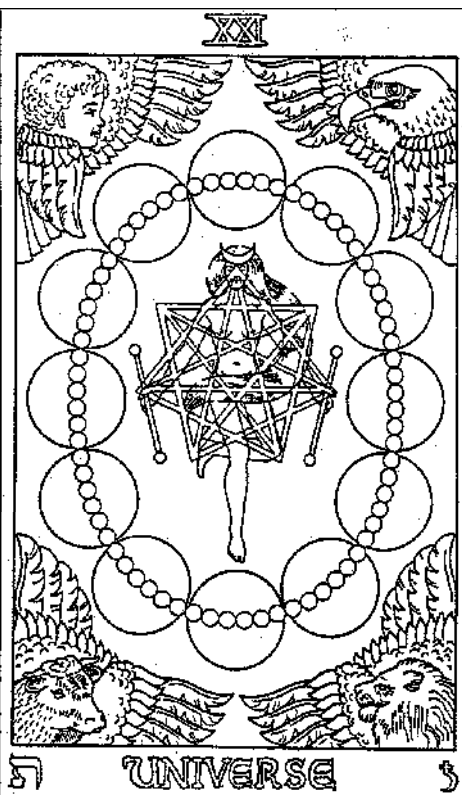
The scenario is that the energy of the candidate has to be balanced, for that is the Key word in this ritual. I would stress here the multi-layered fonnns of meanings attached to what is happening to the Candidate and to Illy appreciate this one must be aware of subtle anatomy. I suggest that the readers study the works of AE.Powell and David Tansley so that an appreciation ofthese energies and their effect in ritual can be considered.

The Candidate is then read out the explanation ofthe Cubical Cross, which is the Zodiac wheel, with the four cardinal points having planets beside them, as discussed hi an earlier chapter. The candidate then goes to the West of the Altar where the speech concerning the symbolism ofthe 21st Tarot Trump Universe is then read out. This card is not the size of the standard one and is quite large, measuring at least Two feet in width and over thirty inches in Height so that it is very prominent. A very close inspection of the symbolism of both Cubical Cross and the Trump 'Universe' will show that as far as symbolism goes they are identical The Universe simply takes he formula to an archetype concept. The Symbol of the Moon and Venus in the central portion of the Cubical Cross also appear in Trump above and below here with the figure representing the Elemental forces, and the planets representing the Kerubic Forces, placed in each corner ofthe Trump.

The version ofthe Trump 'Universe' given in the ritual itself differs from the Wang version mainly because this is the original Golden Dawn version where the Wang version was altered by members of the Bristol-Hermes Temple. We could not help but notice in the Complete Golden System of Magic that Regardie's copy of the tarot trumps had the new version of the Universe where our Wham Ra pack had the original. The important difference between this trump and the Wang version is that the 7 rayed Star is drawn over the figure, not under it Our assumption is that the Seven Rayed Star was placed under the feet of the dancing figure because someone in the Bristol-Hennes Temple considered that the 7 palaces of Assiah related to the Qlippoth and as such should be 7 underfoot or underconirrol working on a similar principle to the drawing ofthe Vault floor(m the 5 = 6 ritual) floor.

The original drawing however shows something more for it not only goes Assiah have 7 Palaces it has 7 Hells as well. There have been numerous debateable assumptions of either the Heavens or the Hells both being classed as a Palace within the Golden Dawn with the 7 planets have also been classed as Assiah as well as Yetzitah.

One thing though that does stand out here with this drawing and that is the planetary/chakra fink and it is a very subtle one. Along with the Tattwas this was the only Eastern concept linked to the Kabbalah but this may have been done inadvertently as some early Rosictuciart documents have shown the planetary link to the subtle body centres and we believe were done independent of



Eastern Philosophy. There are a number of works of Lull, Fludd and Boheme that certainly have some similarity to the original version of the Universe.

We now come to a part of the ceremony that was left out of the rituals originally published by Regardie through Aires Press because of the tampering by the Chiefs at his former temple Bristol-Hermes. Since this was a Stella Matutina temple it was the erroneous assumption that all temples did likewise however this did not occur at Where Ra temple in New Zealand as the ritual shown in the first portion of the book will confirm. In Regardie's latest publication of the Golden Dawn Rituals (The Complete Golden Dawn System of Magic) the positioning of these diagrams are omitted for some reason though the text is identical with the Wham Reversion.

The diagram placing of the Flaming Sword which appears at the base of the Altar in the first Regardie Publication of the first part of the 2 = 9 ceremony and in an identical setting in the Complete Golden Dawn System of Magic does not appear on our copy nor on another Golden Dawn original copy that I have seen. Since this is not explained until the second part of the ceremony we can see no reason for it being there and it looks like the editors of the Complete Golden Dawn System of Magic copied it from the Aires Press Llewellyn's Publications edition without checking their original copy, though this is pure speculation on my part.

The Candidate is then led to the Southern part of the Hall where the Hegemon shows him or her the Occult symbolism of the Diagram of the Garden Eden. The Tree of Life in the centre is analogous to the figure in the Tarot Trump Universe and the elements in the Cubical Cross with the twelve major divisions plus a more detailed set of rings that relate to the complete hierarchy of the Schemhamphorash angels. However closer inspection shows that this diagram is far more detailed than the other two while still retaining the simplicity of a geometric base.

The final diagram shown to the Candidate, the Seven Hells and Seven Mansions, is when he is taken to the tablet of the Kenn and shown it. In many respects the last tablet is the most negative and is shown here as a type of warning. Like Adam and Eve, the Candidate must go from the Garden in the real world, and must be prepared for it, and has now been warned of the negative existence of Evil which he did not know before. The tide of Lord or Lady of this Path is bestowed and the Kerux leads the Candidate out.

ADVANCEMENT TO THE SEPHIRAH OF YESOD

The first thing of importance to note is that the Paths, placed above the dais, are now changed since the Candidate has passed into the Sephirah The Paths of Resh, Samekh and Tzaddi. At this point one will notice that the Banner of the West has been removed from the dais and placed beside the Iliereus and in front of the entranceway of the Portal. This of course is the Path of Tau, that the Candidate has just trodden, and is placed there because it protects the Portal from the negative energies of this path from coming higher than they should have.

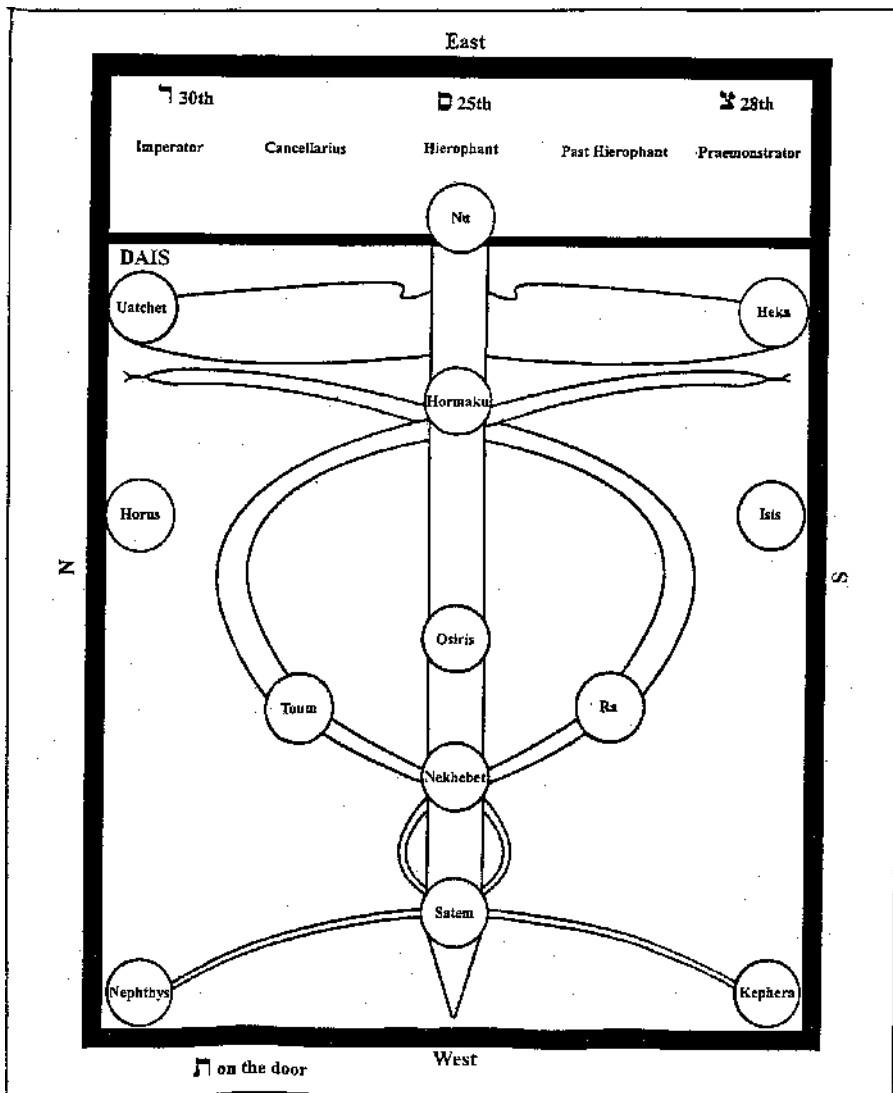
Once the *Kam* has presented the Candidate with his Admission Badge, his blueprint of the ceremony in Yesod, he is instructed in the 9 knocks which relate to the number of the Sephirah he is about to enter. At this stage the Astral Body is again separated from the candidate and placed between the Pillars. The Candidate is then placed directly on the Portal within the Hall, the Hegemon giving him support and guidance and places him facing the Iliereus. At this point we would mention that the entranceway to the Hall was always shown at the symbolical West or South West, and it was concluded that the candidate was then taken to the station of the Iliereus where the Portal of Tau was placed above him. The reason the Tau was placed here was purely symmetrical and relates to the overview of the hall placed in the position of the Kabbalah. At Wham Ra and other temples, the Tau was usually placed on the entrance door, in the West though not necessarily above the position of the Iliereus. The placing of Tau anywhere in the West will suffice for it still then comes under the domain of the Helms.

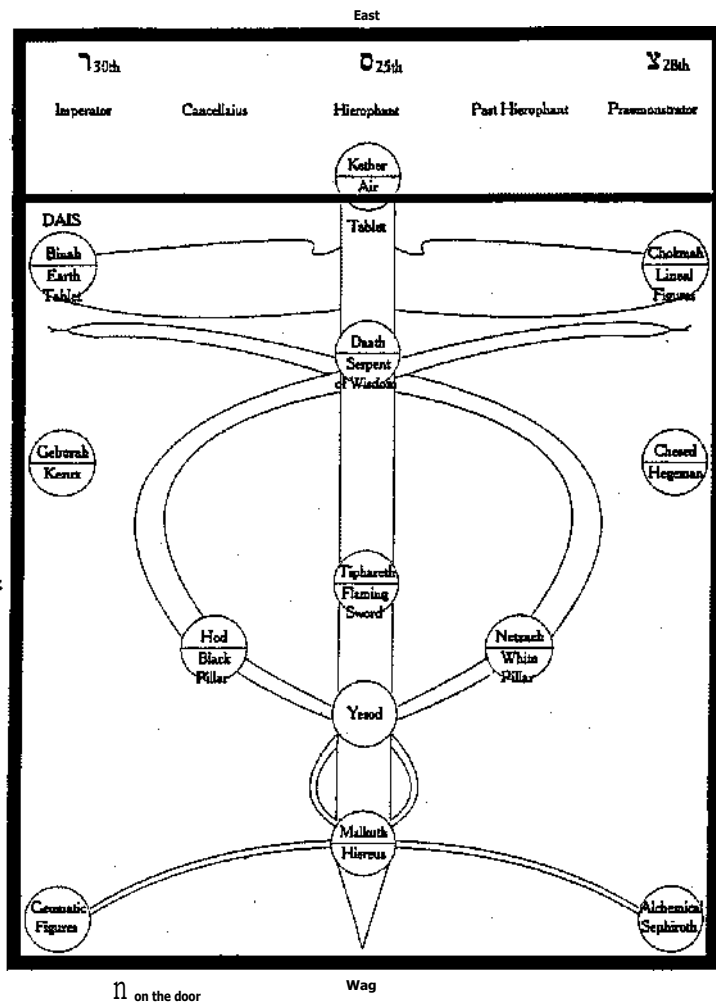
If the door is in the North-West then the candidate is not conducted around the Hall to arrive at the appropriate point but taken straight to the Tau position and generally means he has to be taken to the point and move anticlockwise, for a few Feet at least. This is one of those times that one cannot move with Sol and common sense applies.

An exchange then takes place between the Iliereus and the Hegemon, on behalf of the candidate who then gives the Admission Badge to the Iliereus and goes on to briefly explain its symbolism. Of this part of the ceremony Jack Taylor recalled an incident that happened in Where Ra in the 1930's.

"We were putting a woman through this grade who was considered highly clairvoyant by

those who knew her. I was acting as Ilereus at the time to fill in for the Officer who was very ill and could not attend the ritual. When we were waiting for the Hierophant to come around to us she whispered to me that she could see and feel the Caduceus emblem on the floor of the hat Al that time I had not been introduced to higher teachings of the Order where the ground plan of this part of the ceremony was revealed to us by Mrs. Felkin, and I thought she was referring to the badge itself Since I had trusted this woman's judgement before, I decided to open up my own faculties and sure enough on the floor in front of us⁴ were the twin serpents. After the ritual, I then approached the then Hierophant and told him what we had both seen and was told I was seeing things and not to let my imagination run away with things. Mrs. Felkin who heard this called me to one side and asked me what I had seen and then called the other person to confirm this. She congratulated me and the other woman on attaining this type of awareness so early, and informed us that "higher teachings were being revealed" then proceeded to take the then Hierophant aside and inform him of something he should have known."





The candidate is then taken to the station of the Nekhebt and the Bierophant then comes to join him on this station, the point of energy where the intersecting serpents join and which also represents the Sephirah of Yesod. By being placed on this position the energies of the serpents then flow through the Etheric Body of the candidate and is a good example of the effect of the Astral Light that Levi mentioned earlier. When the Sign of the Theoricus grade is given by the Bierophant part of this magnetic energy is sealed in aura.

The theory behind this is that once this accomplished polarity in the aura has been regulated which creates a balancing effect and helps strengthen it. In short, a magnetic field is taken or absorbed by the Candidate. It is at this point also that Nekhebt helps balance these energies in the candidate through the power of her Uraeus wand for she brings forth the power of Torun and Ra and unites them. Some years ago, a friend of mine who is a lot more clairvoyant than myself and well versed in Eastern philosophy pointed out that in this part of the ceremony the Sushumna, Ida and Pingala go through a type of cleansing process. They are not activated but this cleansing process also helps balance them more. Some years later when speaking to an Inner Order member of Whare Ra I brought up the subject of my Eastern friends' perceptions of this part of the 2=9. She was silent for a moment then went in to another room and got her old 2=9 diary and pointed to some notes taken the night of the ritual that she wrote down. She had felt the tingling in the spine and a refreshing sensation wash over her at that point in the ceremony. It is also

at this point, and not later, that the Physical and Astral body of the Candidate is reunited.

The previously published rituals of Regardie from the Bristol-Hermes Temple actually differ quite a lot as far as positioning goes. When and how these changes were made is anyone's guess but the Whare Ra ritual and Golden Dawn ones are identical on this point. The right or wrong of the Bristol-Hermes changes are difficult to judge though going by the floor plan of the Caduceus we assume that the onus of power is placed on the different Godforms and different sources of energy are drawn from it. Frankly, I feel that when the changes were made, whoever made them, was unaware of the energy pattern of the Caduceus floor plan or ignorant of the very intricate energies of the Godforms.

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The candidate is then taken to the station of Hormaku what further symbolism is explained. The Hegemon is then taken to the station of Kephra, by the Hegemon, where the Ifereus explains the symbolism of the Alchemical Sephiroth. He is then conducted to the tablet of linear Figures by the candidate in the station of Helm. Kenn then guides the candidate to the North-West and the station of Nephthys where the Tablet of geomantic figures is placed. The Ka then conducts the candidate to the Station of Nu, at the base of the hierophants throne where he or she is given the Magical Title or Name, shown the Signs and declared Theoricus in the power and name of Yesod and Shaddai El Chai

At this point in the explanation of the ceremony a more fuller description of what exactly this Magical Title entails is required. When a Magical Title is either given, or taken, by an individual, it becomes, to a certain extent, a persona of the Aspirant's personality. The whole concept of this personality and its magical use was rarely discussed within the Golden Dawn save at the Higher Grades.

The Name or Mystic Title should be the one meditated on when one is about to perform ritual or meditation. The persona of the name is a Higher Form of magnetic energy that an individual can draw upon when necessity dictates. These titles of the Outer Order can also have a distinct purpose in locking one into a specific energy pattern that can reveal a great deal, if called upon. Their etymological meanings are numerous but it is the Will of the individual that is the catalyst for their use

The Title of PORAIOS DE REJECTIS - Brought from among the rejected, initially alludes to Exodus and the escape of the Jews from Egypt when the Jews were slaves (for all intents and purposes) to the Egyptians. When the new Theoricus accepts this Mystical Title it shows that he or she is fleeing from the oppression of the material world (analogous to ancient Egypt) by following the High teachings of YHWH. The name also relates to the material possessions the Jews left behind so that they could enter the 'Promised Land'. They produced an act of faith the Theoricus has done when the Material World of Malleus was left behind, and the Light of the Hidden Knowledge was sought

Another important Biblical Analogy is Matthew 21:42

'Jesus saith to them, Did ye never read in the Scriptures that the stone that the builders rejected, the same is become the head of the corner this is the Lord doing, and it is marvellous in our eyes?'

This shows to us, that Yesod, as the 'Foundation' is ready to be built on with the Order.

Alchemic*, the Mystical Title means that something that was once rejected is now recognised. This relates directly to the Primum materia of the alchemist, the First Matter which the new Theoricus is likened to. To the Outside world there appears nothing outstanding to set it apart from other stone or pieces of earth about to be used in the experiment. Yet in both the Primum Materia and the Thecticus, the spiritual aspiration is strong, and within the framework of the Tree of Life, which can be developed. Like the alchemist who is guided to the Primum Materia, so too is the Astral influence of the Order brought to bear on the Theoricus.

SYMBOLISM OF THE CLOSING

The main point of consideration here is the exposure to and invocation of the Elemental prayers. In Golden Dawn ritual we are given sets of hierarchies but many of us fail to use them and the Elementals are just one area. At Whare Ra, Taylor encouraged the new Theoricus to meditate morning and night, preferably at Dawn and Dusk while saying the prayers of the Elements. Each Element would be put aside for prayers to the respective Elementals. From this one attains a sympathy that is evoked through exposure from the Tablets and most important of all these three are there to be drawn on and used, the most essential part of all magic.



Practicus 3=8
Sign of Water Grade

A Commentary on the Practicus Ritual

INTRODUCTION

Within the 3 = 8 ritual as given in this book, there will be a number of Golden Dawn rituals diagrams that have never been in print before. This ritual, like the others before it came from the New Zealand Temple Whare Ra which dosed its doors in 1978. Though this ritual was originally the same as the Golden Dawn one it was later utilised by the Stella Matutina. It is more complete than those previous published by Israel Regardie, which had whole sections and a number of diagrams omitted from it. This of course was not the publishers fault nor that of Regardie, but what was pruned from the original rituals by the Chiefs of Regardies' former Temple, Bristol. I must confess the reason they did this is beyond me, when so much valuable information is left out. I am also convinced they either ignored the inner teachings given in this book or they did not have access to it which in many respects does not surprise me.

As in the other Grade Ritual books, I have given the Godfonns on the Dais, which are analogous with the Enochian Chess pieces. At Whare Ra, the places of these Godfonns could be done by the Herophant activating the lot, the Wardens taking their place or taken by the Chiefti. The latter only happened on a few occasions, no more than about 5 times in Whare Ra's 60 year history, according to Taylor, and this was when they considered that someone was important enough for them to attend. I have been informed that in the early American Temples, the smaller ones, that the Chiefs attended most of the ceremonies when possible.

People often contact me and ask me what must they do to set up a Golden Dawn Temple. My reply is basically the same in all cases. Get a small group together, regularly practise and study the rituals, and the teachings and then start doing the practical; For this is the main reason that these Golden Dawn books were written. Not for those in existing Temples but for those who wish to get started on their own.

3 = 8

The Golden Dawn ritual of Practicus, for the 3 = 8 Grade, is related to the Kabbalistic Sephirah of Hod, the Paths 30th and 31st Paths leading to Hod, and to the Element of Water. It is the fourth of the Grade ceremonies of the Golden Dawn. The Ritual is divided up into two sections. The first is a subsequent exploration and meaning of the 30th Path and 31st Path of the Kabbalah, while the second section details the various meanings of the Sephirah of Hod. The 3 = 8 Grade was the one in the Golden Dawn that the various tutors in the Temples paid particular attention. Once one went through it, a type of emotional catharsis was experienced shortly after the ceremony, in which the student would invariably 'get things off their chest', so to speak. Usually this related to study but it also could backfire a little in the home, and was one of the reasons that Temples preferred to have husbands and wives go through the grade ceremonies together as they would then understand some of the emotional outbursts that could occur during this time.

Taylor, often related the experiences that one felt when going through the 3 = 8 grade in connection with the Aura, and was convinced that the Water Elementals, present in ones birth chart, would be stimulated to the point that the emotional aspects of ones nature would be more predominant during the period between the 3 = 8 and the 4 = 7 rituals. Taylor considered that, that part of the Kabbalistic Soul, called the Ruach, would be pressured through the forces released during the ritual, to stimulate certain emotional faculties of man and if there is an imbalance, it can cause emotional blockages on one hand and on the other over stimulate parts of the aura so that both delusion and illusion can occur, the question merely being one of degree.

This does not mean to say that everyone who is unbalanced will find him or herself hallucinating, for they will not, but they will find their emotional state very pliable at this time. On the positive side of things and what the ritual is designed, those who go through it will find many benefits. I must first stress that before these occur some blocked-up tensions have to be released

and for them to come out is quite normal as long as the person undergoing this realises what they are experiencing. Usually this is minor and not noticable unless the individual and their tutor is expressly looking for the signs. In our own New Zealand Temple, Thoth-Hermes, we usually find that those with a predominance of the Water Element in their natal chart also get more emotional than those with other elements predominating during this Grade. They are usually warned by their instructors what may happen and take steps to understand this internal change for it is generally very brief but intense.

The Water grade of the Golden Dawn is important in the sense it is the one where the structure or framework is realised and helps shape the individuals attunement to his or her own psyche. Unfortunately not all those who go through this grade stay with the Order, and the 3. = 8 grade is the one where the greatest percentage of dropouts occur, according to Taylor. To use his own words:

People who came to Whare Ra, for what ever reasons, tended to flunk out at 3 = 8 more than any other grade because they felt too deeply or too strongly and did not want to get that involved and as a result simply closed down. Many got scared and did not want to make the type of commitment that they saw further study and graduation would bring. This was in reality not a wrong move on their part for they usually found that they were in fact not ready to give that commitment at that point in time. Some would come back years after, but they were rare. The Psyche would find that they were emotionally not suited for this type of work. I could normally judge' this by the time the ritual had finished for if something in the ritual went wrong that related directly to Water then they would progress, but if they had a great deal of Water in their chart and nothing happened then I knew it would come out a month or so later and do so negatively. Using this rule of thumb approach over the years I had a very high rate of accuracy on their progress.

In the old Golden Dawn a number of Order members were put through this grade and the next barely a month apart. This practice whowever was later stopped by those in the Stella Matutina (which inherited the bulk of the Golden Dawn's membership in 1903) because they felt there was not enough time spent on this grade so that the emotional situation could rebalance itself out before going onto the next element. Timing here is of prime importance and should be tailored to suit the individual. Some members, who went through the same grade ceremony at the same time and who had about the same the same degree of intellectual capacity, emotional balance and commitment to the Order, could never understand why another went ahead of them when they had done better at the grade exams. This is where the skill of a good tutor, if used correctly, judges the person to be ready.

SYMBOLISM OF THE TEMPLE

The ground plan of the Sephiroth on the Temple floor remains the same for both the 31st and 30th Path

31st Path

The three Hebrew letters of Shin, Tau and Qoph are placed above the dais, as seen from the Sephiroth of Malkuth. This is done because to traverse the Path of Shin one must start in Malkuth. Beneath the letter Tau, hangs the pentacle because Tau alludes to the Element of Earth which also has four elements within it. The Banner of the East is placed under the letter of Qoph which shows the reflected light from this Path the candidate has yet to travel. The Letter Shin, is placed so that it can only be attained by entrance through the Black and White Pillars. This is further symbolised by

the red lamp placed directly behind the opening created by the pillars to show the way one has to enter. Behind the red lamp is yet another lamp showing the spiritual link of the Path to the ritual itself for when the lamp is lit then the link to the 31st path is then opened.

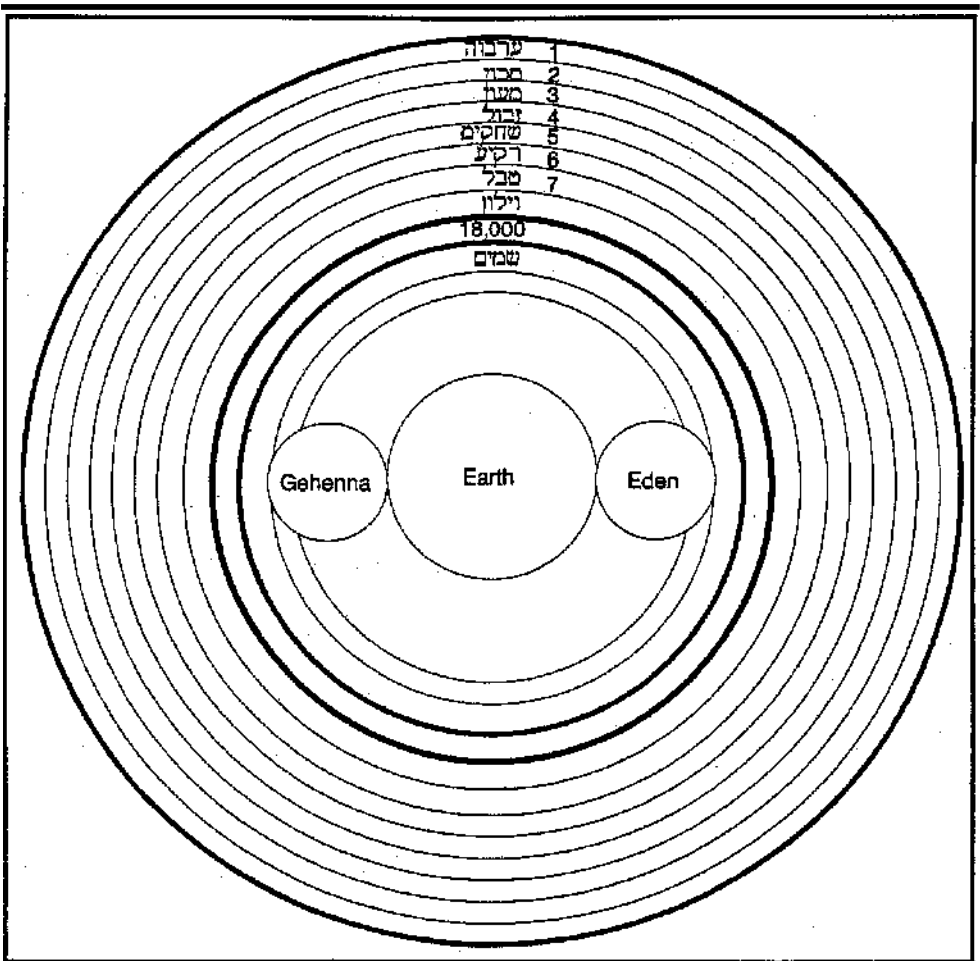
There are three Enochian Tablets unveiled on the walls during the ritual. Earth in the North, Air in the East and Water in the West. Since the candidate has been exposed to these Tablets, they are then left so that they can balance and reinforce his or her aura with the energy received from them in previous rituals. There is no visible Tablet of Fire, this is usually covered with the red cloth and its energies are represented by the Incense. The main Tablet here is the Water one in the West and this is the one that is opened during this ceremony and its various Godforms come forward and merge with the candidate's aura during the ritual. In general the Enochian Tablets are the powerhouse of the Elemental Rituals. Although other Godforms are called they all must come through the framework of the Enochian Tablets and this is where they are very powerful, and set the tone for future magical work within the Order. It would I feel, be fair comment to say that many of those within the Golden Dawn and later Temples, regardless of rank, had no idea of the power and magnitude of the Enochian Tablets. In this day and age Enochian magic is very popular, and most understand, due to the fact that it was seen from the Order's viewpoint, which has been echoed through the writing's of Regardie and Crowley.

However, to Order members of the Golden Dawn and Stella Matutina, many of these types of books were not available or known of even as late as thirty years ago which was very true within the New Zealand Order at any rate. So in fact many of those with very high ranks within the Order did not understand the real importance of the Tablets in ritual. This is not a vast sweeping statement but based on the comments made to me by the former head Chief of Whare Ra, the Late John Von Dadelszen, who reached the rank of $9 = 2$ and died in the late 1980's. Von Dadelszen actually made the point to me that he didn't know anything about the Enochian Tablets, during a pleasant evening's discussion, which really floored me. Other Temple members who reached the rank of $7 = 4$ and above have also made similar statements to me over the years. Though they were not all like this, the vast majority were within the New Zealand Order at least. Regardie once entertained a New Zealand couple from Whare Ra, in California, in the early 1960's and was of the same opinion that their knowledge of Enochiana was very limited on the totality of the Orders teachings. When he mentioned their names to me in 1983 I informed him that both were the rank of $7 = 4$ at the time of their visit. This really astounded him.

The symbol on the Altar, which is normally obscured by the large Tarot Trump (the size of the cards in the rituals are quite large compared to the standard deck of playing cards given out by the Order) is the Cross above the downward pointing triangle. At this point it is hidden and not explained but its symbolism generally means rising above the problems that tend to drown us. Now beside the Altar are two large candle stands or small altar's with lamps on them. Their placing is just at the base of the Altar or slightly below it and must be very precise. Their meaning is multi-faceted representing the stations of the Godforms and also the the two bases for the hidden triangle. Some Temples choose to omit these lights, thinking the lights at the West would perform the same function. The Stella Matutina in general preferred to leave them there which was a sign someone was thinking clearly as they give a balance to the Temple that it does not have without them.

Diagrams of the 31st Path

The diagram of The Seven Heavens of Assiah as given in the rituals are taken almost word for word from the work of Knorr Von Rosenroth's 'Kabbala Denudata'. The Golden Dawn substituted the title for the First Heaven as Ghereboth where most consider as Araboth. Below is a paper, given to me by Taylor, relating to this diagram. Though its translator is unnamed and the paper is undated, it is taken from the Zohar. Taylor mentioned to me that he was given this paper by Mrs. FeLdn though very few in Whare Ra during his early years apparently knew of its existence. Though given in the flowery language of the Zohar, it is still never the less an interesting piece of work. Across the top left hand corner was written in pen, Folio 164b-165a:



A Zoharic Analysis of the 3 = 8 Diagram of the Seven Heavens of Assiah

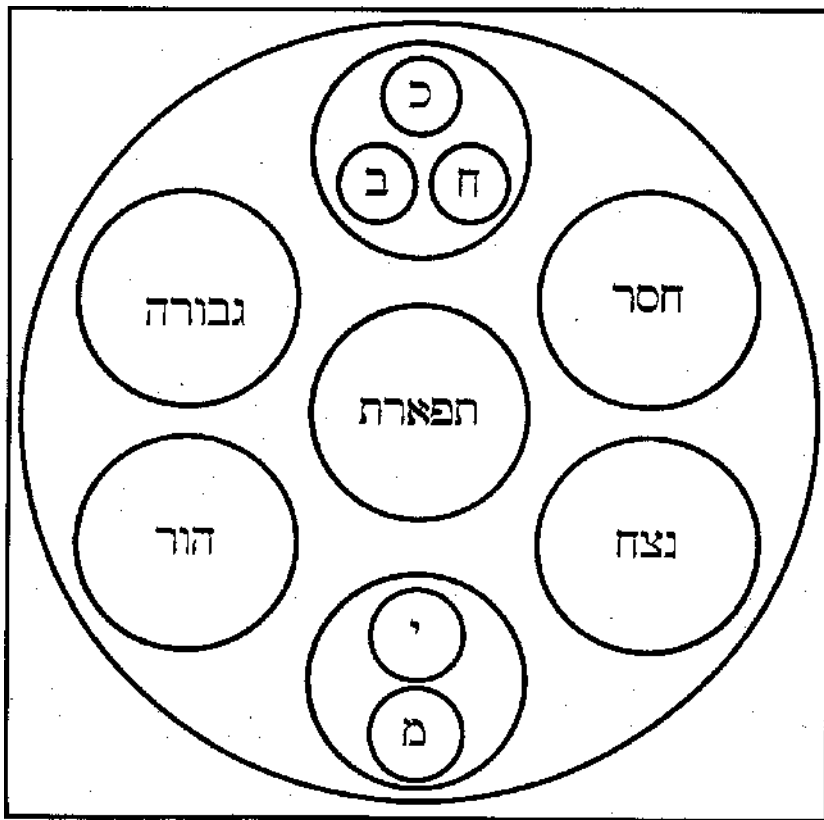
"When the Holy One was about to create the world, He robed Himself in Primordial Light and created the Heavens. At first the Light was at the right and the darkness was at the left. What then did the Holy One do? He merged the one into the other and from them formed the heavens. The heavens are composed of Fire and Water. He brought them together and harmonised them, and when they were united as one he stretched them out like a curtain and formed them into the letter Vau. From this letter the Light spread, so that the curtain became curtains, as it is written:

"Thou shalt make the tabernacle with ten curtains."

'Seven firmaments are stretched out and stored in the Supernal treasure house, as it has been explained, and over them is one firmament which has no colour and no place in the world of cognition, and is outside the range of contemplation; but, though hidden, it diffuses light to all and speeds them on its fitting orbit. Beyond that firmament knowledge can penetrate, and man must close his mouth and not seek to reflect upon it. He who does so reflect is turned backwards, for it passes our knowledge.'

'The ten curtains of the tabernacle symbolised the ten firmaments, and their mystery can be understood only by the wise of heart. He who grasps this attains a great wisdom and penetrates into the mysteries of the Universe, for he contemplates in this that which is above in the region to which every one of them is attached, except those that are at the right and the left, and which are hidden within the SHEKINAH.'

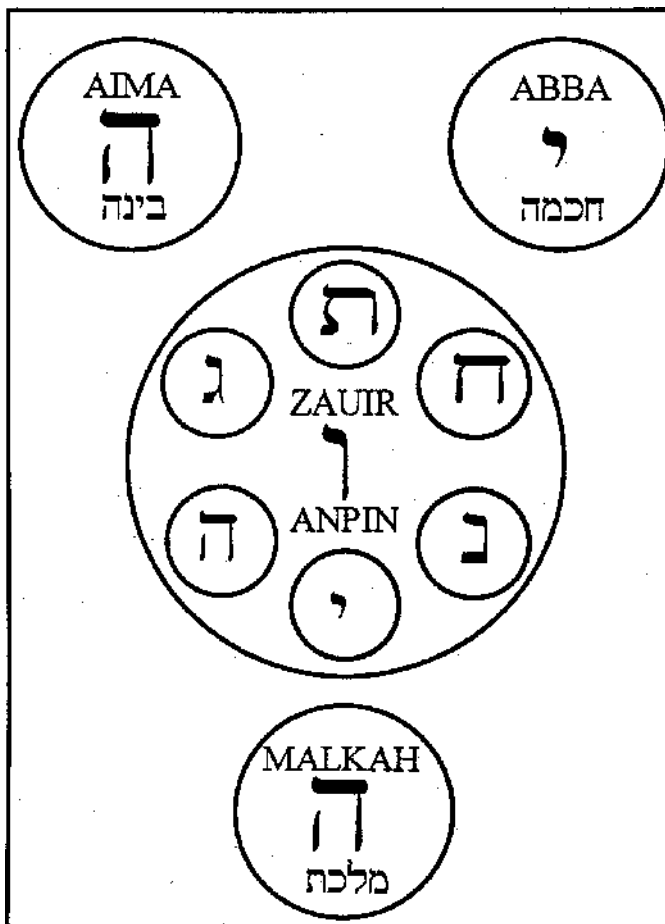
'...There are nine firmaments, and the Shekinah completes the number, bringing them to ten. For if there are ten apart from the Shekinah, then she would be the eleventh, addition to the ten, thus really there are nine, and nine days which comes between New Years day and the day of Atonement and are a symbol then. Nine days, which are completed by the tenth. The same is true of the ten curtains in the tabernacle, corresponding to the ten firmaments. Here is a mystery of mysteries, which none but the adepts in esoteric wisdom can fathom, on of those mysteries of the Holy Lamp (known as Rabbai Simeon) who could expound the mystery of every firmament and of every being who officiates in each of them. There seven firmaments above and corresponding to them, seven below. There seven firmaments in which the stars and planets to direct the world in its path, and in both, those above and below, the seventh is the most exalted with the exception of the eight which stands above and directs them all.'



The Ten Sephiroth Combined in the Seven Palaces relates the Seven Palaces as applied to the Holy World of Briah, shown by allocating it to Binah. This diagram, like a number of others in the Golden Dawn rituals, actually appears more than once and is also shown in the Portal ceremony

where more information on it is included. A more detailed study on this diagram will be given in the Portal Ceremony Commentary.

1. The first grouping which has the Supernal of Kether, Chokmah and Binah included relates to the Palace of the Holy of Holies.
2. Chesed is called the Palace of Love.
3. Geburah relates to The Palace of the Deserving.
4. Tiphareth relates to the Palace of Kindness.
5. Netzach is called the Palace of Heavenly Substance.
6. Hod is called the Palace of Serenity.
7. Yesod and Malkuth combined are called the Palace of the Brilliant White Crystal.

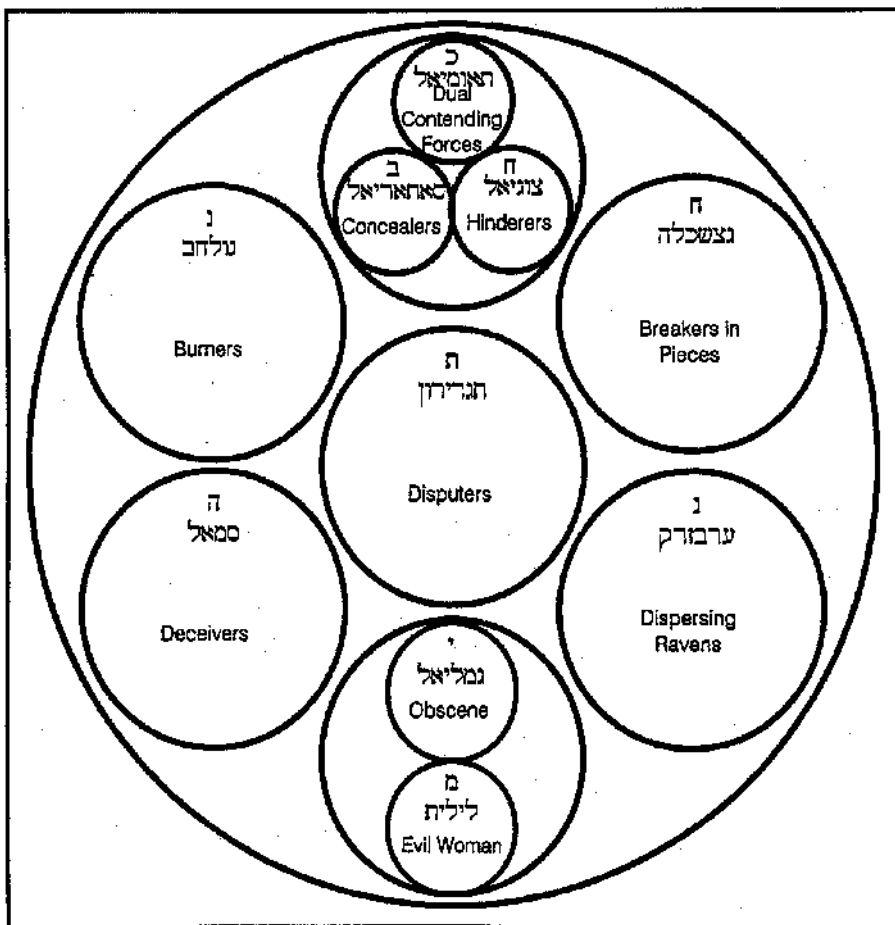


The Ten Sephiroth to YHVH: this whole concept relates to the Greater Universe as seen from the Zohar showing the development and placing of Adam Kadmon in the Macrocosm and Microcosm. Of this Mathers says:

‘I will now revert to the subject of the Arikh Anpin and the Zaur Anpin, the Macroprosopus and the Microprosopus, or the Vast and Lesser Countenances. Macroprosopous is, it will be remembered, the first Sephira or Crown Kether; Microprosopus is composed of six of the Sephiroth. In Macroprosopus all is light

and brilliancy; but Microprosopous only shineth by the reflected splendour of Macroprosopous. The six days of creation corresponds to the 6 forms of the Microprosopus...The "Book of Concealed Mystery" fully discusses the symbolism of the Macroprosopus and Microprosopus; therefore it is well, before reading it, to be cognizant of their similarities and differences. The one is ARCH, Eheih, the other is V, Vau, of the Tetragrammaton. The first two letters, I and H, Yod and He, are the father and mother of the Microprosopus, and the H final is his bride. But in these forms is expressed the equilibrium of severity and mercy; severity being expressed by the two Hs, Hes, the mother and the bride, but especially by the latter. But while the excess of Mercy is not an evil tendency, but rather conveys a certain idea of weakness and want of force, too great an excess of severity calls forth the executioner of judgement, the evil and the oppressive force, which is symbolised by Leviathan...'

The Evil and Averse Sephiroth in the Seven Palaces:



'These be the Evil and Averse Sephiroth contained in the Seven Evil Palaces, and these Sephiroth have their place behind the Holiness of the World of Assiah. And Samael the Evil, surroundeth the whole Evil Sephiroth who are thus eleven

instead of ten. There are eleven Hebrew letters in the word 'Lieutenant Governor', Esther IX.3; eleven days from Horeb, Deut. L2: Eleven curtains; The word AY, where in Deut. =CIL 37, is in value 11; Eleven were the curses of Ebal; Eleven were the Dukes of Edom.'

'In the Evil Palaces, the first containeth Kether, Chokmah and Binah. Unto Kether is attributed Kerethiel, which means "cut off from God", Ps XXXVIII, vs 34:- "When the wicked are cut off..." and the symbolic form is that of black, evil giants. Also to Kether belong the Thaumiel or Thomiel, the Bicephalous ones; and their forms are those of dual -giant -heads with bat like wings. They have not bodies for they are those that seek continually to unite themselves unto the bodies of other beings and forms.'

'Unto Chokmah are referred to the Dukes of Edom; and the Zogiel, (from OG, King of Bashan) or as it is sometimes written Gaiel or Agiel and they attach themselves unto lying and material appearances, and their form is like that of black-evil giants with loathsome serpents twined around them.'

'Unto Binah are referred the Satoriel or Harasiel, the Concealers and Destroyers whose forms and appearances are as gigantic black veiled heads with horns, and hideous eyes as seen through the veil, and they are followed by evil centaurs. These are also called Seiriel from Essau, because of their hairiness.'

'The 2nd Palace, containing Chesed, unto which are attributed the Gagh Shekelah, the Disturbing Ones, and their symbolic forms are those of black cat-headed giants: They are also called Aziel, Chazariel and Agniel. The 3rd Palace containeth Geburah, whereunto are attributed Golahab, or Burners with Fire, otherwise called Zophiel, and their forms are those of enormous black heads, like a volcano in eruption. The 4th Palace containeth Tiphareth, whereunto are attributed the Zomiel, and they are great black giants ever working against each other. The 5th Palace containeth Netzach, whereunto are attributed the Ghoreb Zereq, or Dispersing Ravens. Their form is that of hideous demon headed ravens issuing from a Volcano, also called Qetzephiel.'

'The 6th Palace containeth Hod, whereunto are referred the Samiel or Jugglers, whose form is that of dull demon -headed, dog like monsters. The 7th Palace containeth Yesod and Malkuth. Unto Yesod are referred the Gamaliel or Obscure Ones, whose forms are those of corrupting, loathsome bullmen, linked together. Hereunto are also the Nochasiel, evil serpents, and Obriel. Hereunto belongeth also the blind dragon-Force. Unto malkuth is attributed Lilith, the Evil woman and the appearance is that of a woman, at first beautiful, but afterwards changing to a black monkey like demon.'

'The name of the Serpent, Nochash, hath the same number as that of Messiah, who will root out the Qlippoth from the world. These are the Evil Chiefs:

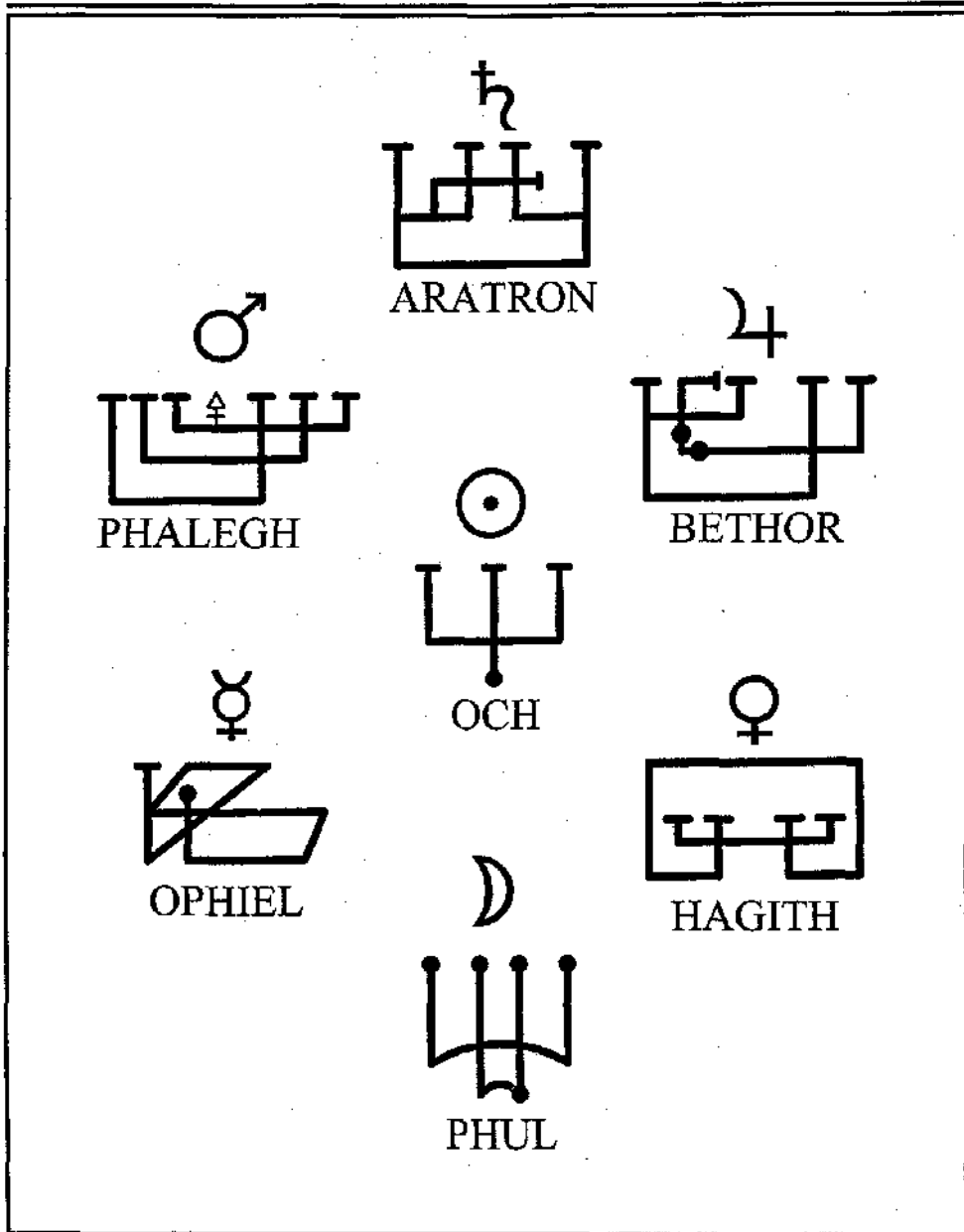
- | | |
|--------------|-----------------|
| 1. Kether | Satan or Moloch |
| 2. Chokmah | Beelzebub |
| 3. Binah | Lucifuge |
| 4. Chesed | Ashtaroth |
| 5. Geburah | Asmodeus |
| 6. Tiphareth | Belphegor |
| 7. Netzach | Baal |
| 8. Hod | Adramalech |
| 9. Yesod | Lilith |
| 10. Malkuth | Nahemah |

'According to the opinion of some, but,, these names can hardly be referred to any one Sephirah, seeing their power extendeth over many and numberless orders.'

'Behemoth and Leviathan are two evil forms, of which the first is a synthesis of the Qlipoth already described under the head of Behemiron in the Qlipoth of the months of the year. In Leviathan are, as it were, numberless Dragon forms united together so that each of his scales is like a separate Evil Serpent.'



The 20th Key of the Tarot of the last Judgement has been explained adequately enough in the ritual but its formulation or connection with other diagrams on this path should be explored. All diagrams of the 31st Path show the tapering of various systems to fit into a seven stage layout. This is shown in the Tarot Key by the seven Yods from the angel's trumpet. All diagrams shown in the rituals of the paths should be closely studied along side the Tarot Keys for they all relate to each other very strongly.



Diagrams of the 30th Path

The Seals or Sigils of the Olympic Planetary Spirits were mainly used in the Golden Dawn in the form of talismans. The first recorded use of these seals goes back to a Latin text called 'Arbatel, de Magia Veterum' by Basileae in 1575. These spirits control large portions of the Heavens and Earth governing in a septenary. Only one portion of the 'Arbatel' has been found with the other eight portions or 'Tombs', as they are called, are missing. In fact more detailed information on the origins of these spirits, save their direct function, have never been fully

understood. The following notes by Mathers, appendaged to a copy of the Seals of the Planetary Spirits are from Felkins notes, dated 1897. I literally unearthed them from a box under the bed of late Adept of Whare Ra some years ago.

The Olympic Government of Spirits
by G.H.F. D.D.F.C.

Matron

Saturn, who is called Matron, ruleth 49 visible provinces. Under him are 49 Kings, 42 Princes, 35 Presidents, 28 dukes, 21 Ministers, 14 familiars, 7 messengers and 36,000 Legions of Spirits, with every legion being a total of 490. He appears in the first hour of Saturday and very truly giveth answers to questions concerning things under his dominion. His Seal is in the form of a talisman and is considered a true Planetary Seal. The Chaldaic word Tsilmonia from which the word talisman is derived comes from the Hebrew word TzLM or Tzelem, which signifies an image which is in turn derived from the Arabic word Talitsman which has a similar meaning.

The most familiar form taken by Matron can be that of a bearded King riding a dragon. Other forms he taketh are that of an old woman leaning on a staff; a hog; a dragon; an owl; a black garment of no shape; a sickle or hook; a juniper tree.

Matron can convert anything into Stone in a moment whether it be animal, vegetable or mineral. Treasures can also be converted into coals and coals into treasure. He teaches the sciences of Alchemy and Magic and reconcileth Subterranean Spirits such as the Gnomes and can make men invisible. To the barren he can make them fruitful and give a long life to those whom he looks upon with favour.

Bethor

Bethor ruleth 32 provinces and all things ascribed to Jupiter. Under him he hath 42 Kings, 35 Princes, 28 Dukes, 21 Councillors, 14 Ministers, 7 Messengers and 29,000 legions of Spirits. He appeareth in the first hour of Thursday. His favourite appearance is that of a King, with a drawn sword riding on a stag. Other forms he appears in are a man in a long rainment, holding a mitre; a maid with a laurel Crown adorned with flowers: a Bull; a Stag; a Peacock; an azure Garment; a Sword; a Box tree.

He casts open treasures, reconcileth the Spirits of Air to give truthful answers and transport precious stones from place to place and work medicines. He also gives familiars of the firmaments and can prolong life to 700 years, subject to the will of God.

Phaleg

Phaleg ruleth 35 visible Provinces and all things ascribed to Mars. He appeareth on the first hour of Tuesday. His favourite appearance is that of an armed King, riding upon a wolf. Other appearances he sometimes taketh are a woman holding a buckler on her thigh; a he goat; a horse; a stag; a red garment; a wool garment. His function is to give honour to any warlike venture.

Och

Och govemeth Solar things in the 28 provinces. He govemeth 600 years with perfect health. He hath under him 36536 legions and adminsters all things alone. He appeareth on the first hour of Sunday and betstoweth great wisdom, perfect health and teacheth perfect medicines. Also he giveth Gold and precious stones when

asked. His main form is that of a king with a huge Golden Sceptre riding a lion. Other lesser forms he hath is that of a Queen; bird; cock; golden garment.

Hagith

Hagith governeth 21 provinces and 4000 legions of spirits and for every thousand he ordaineth Kings for their appointed seasons and appeareth on the first hour of Friday. He will make a person beautiful and transmutes Copper into Gold and Gold into Copper. His particular form is that of a King with a sceptre, riding a camel. Other lesser forms he taketh are a beautiful maid; a dove; green garment; flowers; herbs.

Ophiel

Ophiel governeth 14 Provinces and has 100,000 legions under him. He appeareth on the first hour of Wednesday. All things attributed to Mercury he has government of and will transmute quicksilver into the Philosophers Stone. His central form is that of a King riding a bear. Lesser forms he sometimes takes are a fair youth; a woman holding a distaff, a magpie, a garment of changeable colors (such as Jacobs coat of many colors).

Phul

Phul governeth 7. Provinces and all things Lunar in nature. He appeareth in the first hour of Monday. Phul transmutes all metals into Silver and hath power over the Undines and can make live for 300 years if God permits. His main form is a King riding a doe. Other lesser forms he takes are a little boy; a woman hunter with bow; a goose; a garment of green or silver.

Tarot Attributions:

The following Tarot lecture, by Mathers was given out at the 3 = 8 level and although basic, it is nevertheless very interesting. You will note here how Mathers disassociates the Court Cards from the main Tree of Life but places them on the Diefic form of the Kabbalah. When I first read these tarot notes I was not very impressed with them until I discussed them with Taylor who pointed out that this was the only lecture that gave the full actions of both the Paths and Sephiroth together. He further informed me that the tarot associations in this paper were at best an analogy and I should look further afield using this paper as a base. Normally Taylor would come out and say what he thought but on this paper he was unusually cryptic to say the least and as such I studied it very carefully, looking for hidden meanings in it.

I felt, and still do that *this little paper is the only one that combines the influences of Astrology and the Kabbalah to produce the meaning of the 21 Tarot Keys.* While the theme to this book is a 'reveal all' I will follow the instructions Taylor gave me on this paper and throw it back at the reader to do more research on it and state that they will be most surprised at the results as what Mathers has given you here is sufficient to get anyone started.

Notes on the Tarot
by FRATER S.R.M.D.

In the Tree of Life in the Tarot, each path forms the connecting link between two of the Sephiroth. The King and the Queen are the correlations of the ABBA and the ALMA in that suit; the Knight or Prince answers to Microprosopus, and the Knave or Princess which was anciently a female figure, is referred to as the Bride, KALLAH or MALKAH.

0. Fool: The Crown of Wisdom, the Primum Mobile, acting through the Air on the Zodiac.

1. Juggler: The Crown of Understanding, the beginning of Material production, the Primum Mobile, acting through the Moon on the Sun.

2. High Priestess: The Crown of Beauty, the beginning of Sovereignty and Beauty, the Primum Mobile, acting through the Moon on the Sun.

3. Empress: The Wisdom of Understanding, the Union of the powers of origination and Production; the Sphere of the Zodiac acting through Venus on Saturn.

4. Emperor: The Wisdom of Sovereignty and beauty, and the originator of them; the Sphere of the Zodiac acting through Aries on the Sun, and initiating Spring.

5. Hierophant: The Wisdom and fountain of Mercy, the Sphere of the Zodiac acting through Taurus on Jupiter.

6. Lovers: The Understanding of Beauty and production of Beauty and Sovereignty. Saturn acting through Gemini upon Sol.

7. Chariot: Understanding acting upon Severity. Saturn through Cancer upon Mars.

8. Strength: Fortitude. , Mercy tempering Severity. The Glory of Strength. Jupiter acting through Leo upon Mars.

9. Hermit: The Mercy of Beauty, the Magnificence of Sovereignty, Jupiter acting through Virgo upon Sol.

10. Wheel of Fortune: The Mercy and Magnificence of Victory. Jupiter acting through Jupiter direct upon Venus.

11. Justice: The Severity of Beauty and Sovereignty. Mars acting through Libra upon Sol.

12. Hanged Man: The Severity of Splendour. Execution of Judgement. Mars acting through Water upon Mercury.

13. Death: The Sovereignty and results of Victory. Sol acting through Scorpio upon Venus, or Osiris under the destroying power of Typhon afflicting Isis.

14. Temperance: The Beauty of a firm Basis. The Sovereignty of Fundamental Power. Sol acting through Sagittarius upon Luna.

15. Devil: The Sovereignty and Beauty of Material (and therefore false) splendour. Sol acting through Capricorn upon Mercury.

16. Tower: The Victory over Splendour. Venus acting through Mars upon Mercury. Avenging force.

17. Star: The Victory of Fundamental Strength. Venus acting through Aquarius upon Luna. Hope.

18. Moon: The Victory of the Material. Venus acting through Pisces upon the Cosmic Elements, deceptive effect of the apparent power of the Material Forces.

19. Sun: The Splendour of the Material World. Mercury acting through the Sun upon the Moon.

20. Judgement: The Splendour of the Material World. Mercury acting through Fire upon the Cosmic Elements.

21. Universe: The Foundation of the Cosmic Elements and of the Material World. Luna acting through Saturn upon the Elements.

Name	Figure	Sign	Intelligence	Name	Figure	Sign	Intelligence
Puer		♄	Malcjidael	Puella		♌	Zuriel
Amissio		♈	Asmodel	Rubeus		♍	Barchiel
Albus		♉	Ambriel	Acquisitio		♊	Advachiel
Populus		♊	Muriel	Carcer		♋	Hanael
Fortuna Major		♌	Verchiel	Tristitia		♎	Cambiel
Conjunctio		♍	Hamaliel	Laetitia		♏	Amnixiel
Fortuna Minor		♎	Verchiel	Via		♐	Muriel
Caput Draconis		♏	Advachiel Zuriel	Cauda Draconis		♑	Hanael Barchiel

Intelligences presiding over the Planets in Geomancy.

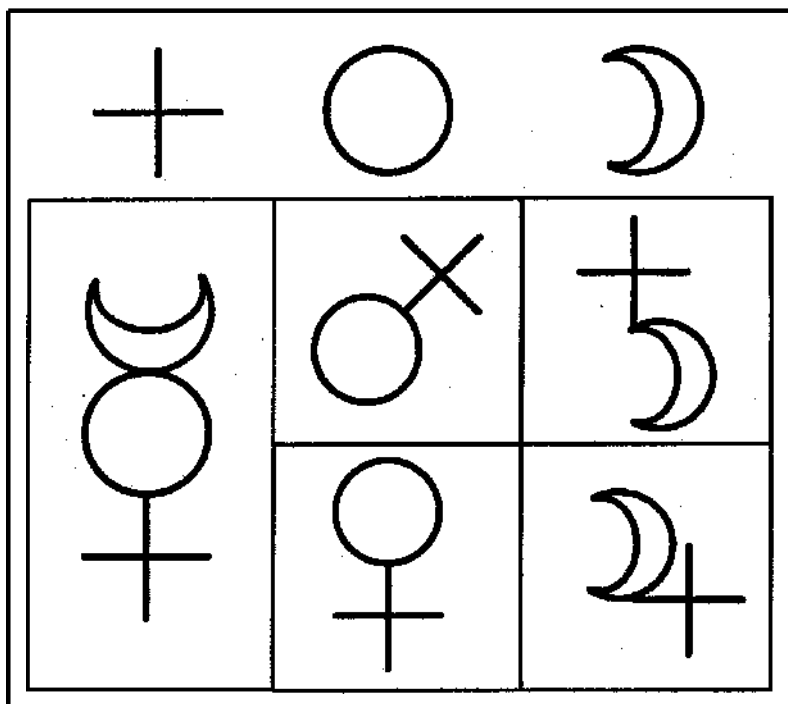
♄	Zazel	♏	Sorath
♌	Hismael	♎	Kedemel
♈	Bartzabel	♈	Taphthartharath
	♄		Chasmodai

This is the second ritual where The Geomantic Figures are given. The first time they are shown is in the 2 = 9 ritual and include the associations to the Planets, Signs and Elements. The Geomantic diagram in this ritual differs for the figures now have lines drawn through them and are taken from the works of Agrippa. In addition to the lines the names of the governing angelic bodies are also given. I have seen two different diagrams on geomancy for this ritual from Whare Ra and have never seen the two diagrams together in any single copy of 3 = 8 ritual from that Temple. The

Golden Dawn Ciphers show that the two diagrams should be included together. When I approached Taylor on this he said.

'This to my mind is something that puzzled me also and Mrs. Felkin could not answer it when I approached her. My own teacher gave me the answer for he was trained with Felkin in the old Isis-Urania Temple and told me that originally both diagrams were combined in a single unit. Felkin was persuaded by some of the others that the full talismatic influence should not be revealed until the Second Order and these were later not utilised though some still appear in the original copies of the Golden Dawn rituals. To my mind the whole thing was a nonsense as Agrippa published these things anyway but as usual my protests on this type of thing were ignored. A number of these minor designs used by Agrippa were in fact not used in the Order, and when I was Hierophant I managed to receive a dispensation to simply insert the diagrams of the drawn figures that we used and omit the ones published by Agrippa.'

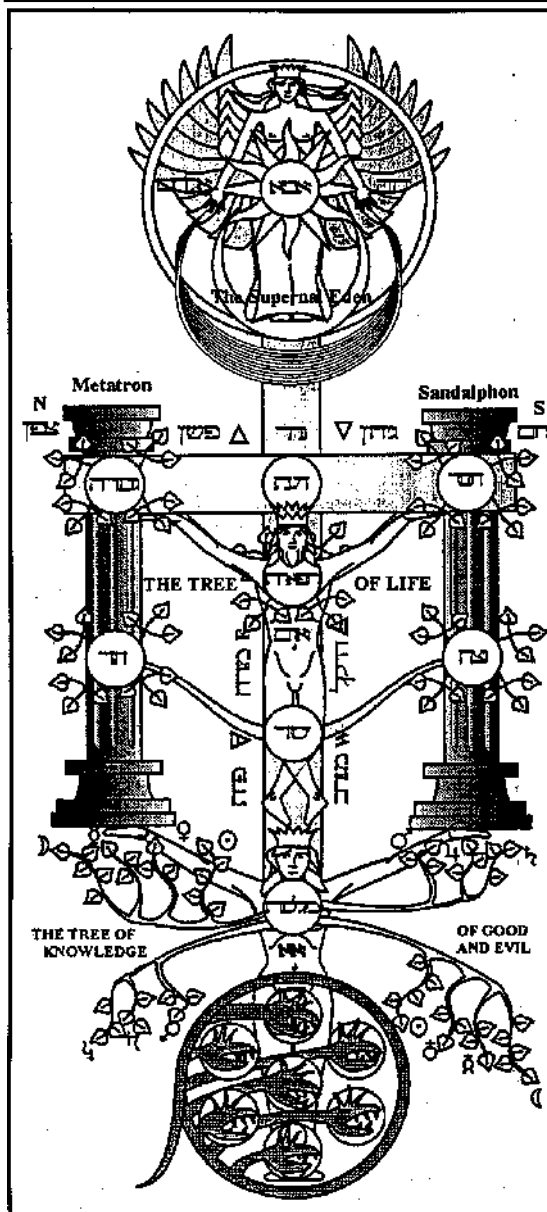
Formation of Planetary Symbols:



The whole basis for this Tablet is the 'Hieroglyphic Monad' of John Dee. Though I would say that to study these symbols without access to the 'Hieroglyphic Monad' would be, to a certain extent a waste of time. Because this subject is a very complex one I would suggest that Dee's book be used as a type of side lecture to fully explain the symbolism. **In short it is a treatise showing how the seven**

symbols of the planets can be formed from one symbol of Mercury or what Dee calls the Hieroglyphic Monad. The Tablet is plain enough to understand this concept and when combined with Dee's book gives a very deep understanding to this type of philosophy.

I had a great deal of trouble obtaining the diagram for this Tablet as it was missing from the Whare Ra papers I have in my possession and also on those of other ex members of that Temple who showed me their copies. Also this diagram was missing from the American Golden Dawn Temples (pre 1925). What has been done though is a reconstruction of it and I must apologise if it is not accurate, but I think it is fairly right.



Garden of Eden Before the Fall:

This diagram is possibly one of the misunderstood or ignored in all the Golden Dawn rituals yet it is one of the most important. The whole concept of the Garden of Eden was the idealistic state before the Fall of Man. When I first studied this diagram I glossed over it and thought it as very idealistic but of little value. Taylor was the one who kept drawing my attention to it. In many respects the Admission badge diagram and the Garden of Eden are analogous to each other for they both have the same message, seen from a different viewpoint.

Mathers adapted the explanation from the Zohar, Part One, folios 25a-26b. The Golden Dawn approach is in reality a combination of the Judaic - Christian viewpoint. The diagram represents not only Man but Israel as well. The two figures in the central column implies that Woman developed from man, shown by her lower status on the Tree. Both at this stage appear to be hermaphrodital. One form of teachings shows us that the vessels of man and Woman were deemed imperfect as they could not reproduce correctly. This was the pre-separation state. It appears that while the State Adam and Eve were in, the Garden of Eden, they themselves, were not equipped to handle it. When the sexes completely separated, or the vessels shattered, they could not know the previous state they had before because in the separation of the sexes, man and Woman lost part of themselves that they could only try to find together.

SYMBOLISM OF THE ALTAR

The Cross above the inverted triangle is very important to the Water Grade of Hod. In reflection you have the Tarot Key of the Hanged Man to justify this. The Cross in effect is I.A.O. or the Divine White Brilliance that is to descend into the inverted triangle- Osiris. It is the Light of Redemption, Osiris Risen through trial and suffering. In many respects it is identical to Adam and Eve, expelled from the Garden of Eden, they must redeem themselves before they can return. The Cross must descend to give the triangle enlightenment.

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
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

The Kania or Magic Square of Mercury is formed from a single square 64 cells with every line having a numerical value of 260. This is obtained by filling in the number square. Starting at the top right hand square and working from right to left on all lines. Now divide the cells into four minor squares of 16 cells each. Taking the first minor square that is formed. This includes the numbers 1-4 across, 4 to 28 down. 28 to 25 across and 25 back up to 1. The two major diagonals remain the same. That is cells with the numbers 4,11,18,25 and the cells with numbers 1,10,19,28. An easy method to remember which cell is which is to use a pencil and draw a line through the diagonals in each of the four squares. The same procedure is now repeated in the remaining three minor squares. The remaining

numbers are now interchanged with each other. For example, 2 interchanges with 63, 3 interchanges with 62. 6 interchanges with 59 and 7 interchanges with 58. The whole procedure is quite simple with the highest remaining numbers interchanging with the lowest. The diagonals of each of the four minor squares remain the same.

The Seal of Mercury stems from the formation of the number of cells. The diagonals that were kept in place when the numbers in the cells were rearranged now have a line drawn through them. The four circles in each section are taken from the last figure of the double digits. For example in the top circle the numbers 52,53,44 and 45 are given. This relates to the numbers 2,3,4, and 5. The next circle goes through the numbers 34,35,26, and 27. The operative last numbers being

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
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

4,5,6 and 7. The other two circles follow the same pattern. The lines drawn through the remaining figures on the border also follow a mathematical pattern. Taking the top line as an example. Forget each number or cell with a line through it and we have the numbers (from the right) 62 and 63. These are reduced as by Theosophic reduction, or reducing double numbers to a single digit and are as follows: $62=6+2=8$ while $63=6+3=9$. The concept is a line drawn through the consecutive hidden numbers 8 and 9. The other two numbers are 58 and 59. $58=5+8=13$ which reduced to $1+3=4$. $59=5+9=14=1+4=5$. The consecutive numbers are 4 and 5 which a line is drawn through. If things were kept strictly mathematical the border would not link up to the corners of the square nor would the lines touch the apex of each

pyramid. The circles drawn would circle through the last numbers only and would make them rather larger than given in some drawings today.

The name of **the Spirit of the Mercury** is Taphthartharath, which when translated to the values of the Hebrew letters gives us 400,80,400,200,400,200,400. These numbers must now be reduced though the Aiq Beker system of notation by taking an extra digit, zero, off each number which now gives 40,8,40,20,40,20,40. A line is now drawn through these numbers which produces the sigil of the Spirit.

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
08	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
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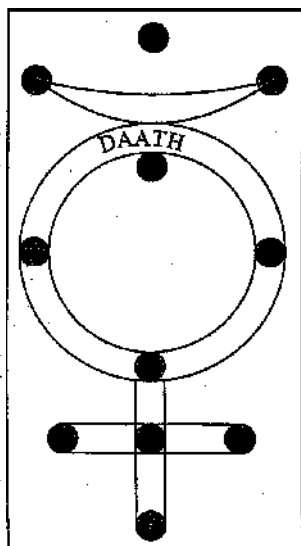
TIREL is the name of **the Intelligence of Mercury**. When utilised as numbers the name gives 9,10,200,10,1,30. When reduced by Aiq Beker the numbers for this name are 9,10,20,11,30. The reduction was only with the 200 by reducing a single zero off it while 1 was used as a double digit figure of 11. When tracing this though a small M shape is given on the cell numbered 11. In my original Golden Dawn papers from Whare Ra Temple, the version of Tiriell is given on its side. I might add here that what has been published by Regardie in his two Golden Dawn volumes and in his 'How to Make Talismans' books, show this figure either given as a mirror image or given on its side. The only books I have seen that does this figure correctly is 'High Magic' by King and Skinner and 'The Rudd manuscripts which were published by Adam McLean as 'Angelic Magic'.

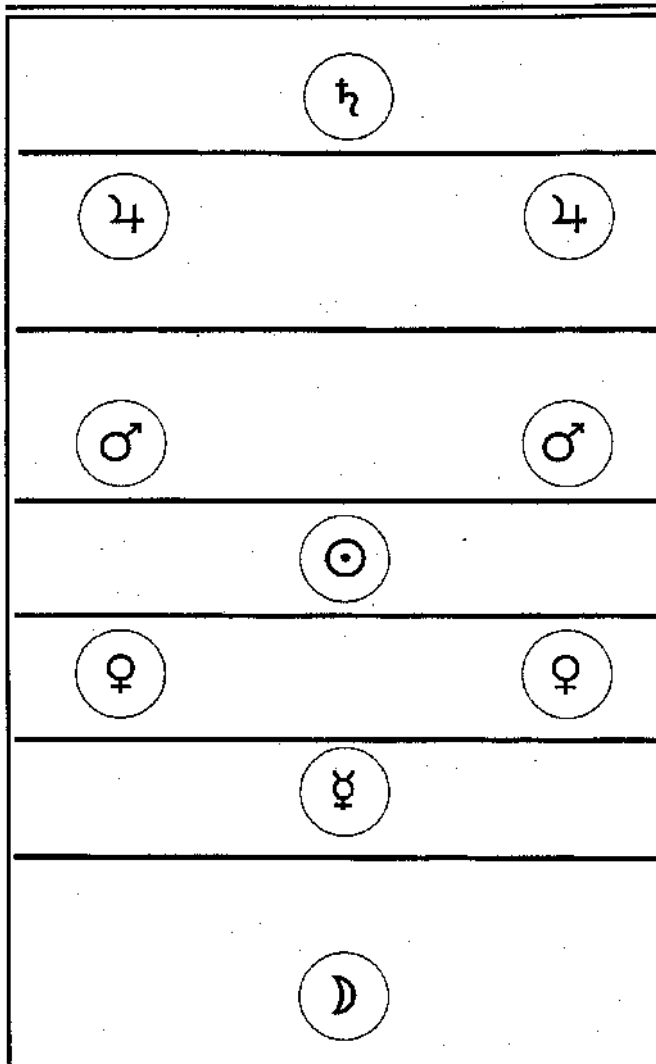
In the rituals, the figures and names of 8 (Asboga), 64(Din) and 2080(Taphthartharath - which has already been explained), are given somewhat cryptically. The 8 and the 64 are easily explained for the eight is the Eighth Sephirah of Hod and the square root of 64, the number of cells in the kamea. The number of 2080 is formed from the addition of all numbers in the cells of the kamea.

Mercury on the Tree of Life:

Very little explanation of this diagram is given in the 3 = 8 ritual. The concept is an expansion of the Hieroglyphic Monad as adapted to the Sephiroth of the Kabbalah. The following explanation of this diagram was given to me by Taylor from a lecture he attended at Whare Ra back in the 1930's. He could not recall who gave the lecture nor whether it was the lecturer's own explanation or something from a much older document.

'The cross of Mercury signifies the Outer Order of the Elemental Grades which enclose the Earthy, Airy, Watery and Fiery Sephiroth. This is the ascent through the cloak of matter to the Second Order, as shown by the circle of Breath which is governed through the Ruach of the Adept. The Bulls horns show the Third Order and the Path to it through Daath, the Abyss. Kether stands yet above all things as the infinite source that the Adept must aspire to return to.'



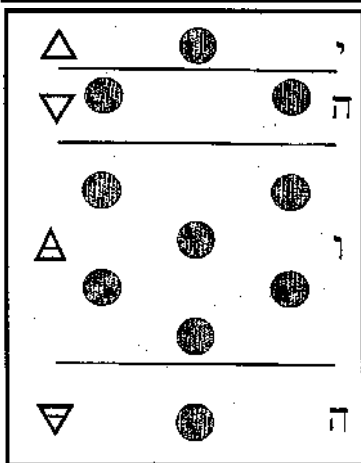


Seven Planes on the Tree of Life is one diagram that bears a great deal of study on. The associations at first seem cryptic but in reality they are very well thought out. The entire concept is to show the seven main rates of vibration from the lowest to the highest. By placing the planetary symbols on each plane one shows that this vibrational concept is gradual, the order of the planets shows their rate of motion. In other words the division of the material concept of the universe through seven stages of growth. I did not appreciate this diagram until, again, through Taylors urging, I read the works of Alice Bailey. For Taylor equated the Seven Rays with the Seven Planes. In 'Esoteric Astrology' Alice Bailey writes:

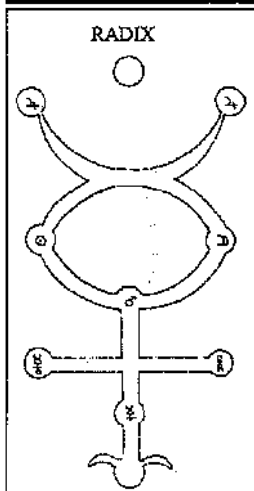
The seven rays are therefore embodiments of seven types of force which demonstrate to us the seven qualities of the Diety. These seven

qualities have consequently a sevenfold effect upon matter and forms to be found in all parts of the universe, and also have a sevenfold interrelations between themselves...Life-quality-appearance are brought together into synthesis in the manifested universe and in man incarnate, and the results of this synthesis is sevenfold, producing seven types of qualified forms which emerge on all plans which we, from out little point of view, regard as formless are not really so. Our seven planes are but the seven sub-planes of the cosmic physical plane.

The Mathers diagram here shows how this can be applied to the Kabbalistic concept. I would also urge others to study the works of Alice Bailey, especially her 'Treatise on Seven Rays series' and her seven stage system, for in a great many areas it fits in with the Golden Dawn application. When I first studied this diagram I thought it was placing emphasis on Seven Astral Planes but through the works of Bailey and others, this is merely the tip of the iceberg and it gives an almost unlimited approach to esoteric thinking and it can become as deep as you want to make it.

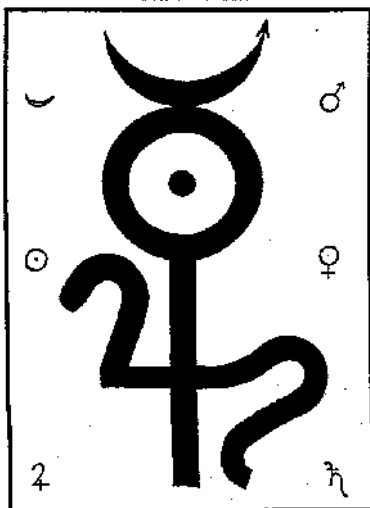


Four Planes Corresponding to the Four Elements is very straightforward in the sense it gives a four fold division of the Kabbalah. The elemental association is the same of the associations to the Holy Name. Yod to Fire, Heh to Water, Vau to Air and Heh(F) to Earth.



Alchemical Sephiroth:

In the New Zealand papers I have examined of this diagram Jupiter is applied to Chokmah. I feel that this is an error, whether deliberate or otherwise and I have corrected it to fall in line with the alchemical associations as given in the 2 = 9 ritual by placing the symbol of Saturn in Chokmah. I am unaware of what was given in the English Temples but have mentioned my correction in case it was given in the old Golden Dawn as well. If the original diagram had the Jupiter symbol for both Chokmah and Binah then it was placed as a deliberate blind in the ritual for the aspiring Adept to work out. This was something that Taylor continuously warned me to look out for.



The Planets in the Mercurial Figure:

As near as I can tell, the Golden Dawn diagram of this figure comes from the works of Johannes Banfi Hunyades (1576-1650), and is another version of Dee's Hieroglyphic Monad. This takes the single figures of the planets, as given in the 30th Path and places them in a single unit. I would point out that as mentioned earlier, The Hieroglyphic Monad of Dee should be studied to get full value out this diagram which would take a full book in itself to explain.

SYMBOLISM OF THE OPENING

The first knock, by the Hierophant, brings in the current that activates the ceremony. In the preliminary work on setting up the Temple props and the creation of Godforms was all done through the power of the Office of the Hierophant which he assumes during the Equinox ceremony. This differs from the power of individual Grade rituals and is the power which brings through the energy for these rituals through the personal power of the Hierophant. Ritual energy or power as it is sometimes called, must have some type of receptacle for it otherwise it will scatter and waste without any definite form of cohesion. The receptacle for this is of course the Temple props in the physical and the Godforms in the Astral. If the Hierophant has not done the correct pre ritual visualisation procedures then the energy that comes in is unbalanced. The first level of this checking device is the Godforms who control and disperse this energy and the second level is the Temple Officers themselves if the first level has not been created correctly. The ceremony can continue of course but it places a great deal of strain on the Temple Officers.

When studying any form of group Golden Dawn ritual you will note there are numerous checks and balances throughout so that if someone is half asleep during the ritual someone else takes over and handles the energies correctly. As I have mentioned in other ritual books, the astral effect on the candidate actually begins long before he or she enters the Hall.

From the moment that the Sentinal, sword in hand, attends to the candidate then the candidate is in fact under his protection, through his form of Anubis the Guardian and who holds the Nephesh of the candidate in ready for the entrance to the Hall.

When the Hierophant asks the Hegemon to see that the Hall is properly guarded he sends forth a stream of light to that Officer. The affirmation of the Hegemon shows that the light has been received and sent back to the Hierophant. The second command of the Hierophant then sends forth another stream of light to the Hieres whose affirmation returns it back to the Hierophant. At this point there are a number of questions and answers given but a triangle of light forms from the Hierophant to the two Officers. The next move by the Hierophant is a very unusual one in fact he draws forth yet another triangle from the Water Tablet by pulling it along to the two sides of the triangle.

When I first started to see the twin red beams during the opening of a $3 = 8$ grade I was quite surprised and almost stopped the ritual. Then when I saw the green reverse triangle coming from the Water Tablet, in opposite direction, I was even more intrigued. A week or so after this happened I contacted Taylor and asked him about the significance of the colors or was I just seeing things. He then smiled at me in that enigmatic way of his and started to explain the full effect of the Admission badge on the currents of energy on the floor during the $3 = 8$ ritual. I would point out at this time I had no idea of the Admission badges and their effect on the Temple floor. Taylor kept this information back from me until I started to perceive these energies, and it was only after that, that he started to tutor me in the full effect of them.

When I then mentioned these energies to others who had reached the $7 = 4$ rank in Whare Ra, I got a blank look in return. The only people that I know of who referred to them were Taylor, Hugh Campbell (in a conversation with Percy Wilkinson) and former Chief Bettany Jones (during a phone conversation with her in the early 1980's when I asked her point blank were papers given out on the subject). For some reason or another very few would be given the papers of the Admission Badges on the Temple floor plans. According to Taylor, at Whare Ra you had to see the effect then approach Mrs. Felkin who only then instruct you. The diagrams Taylor copied to his note book had Mathers initials on them.

The Adoration is done through Elohim Tzaboath, the Holy name of the Sephirah of Hod. The Adoration is of course done in front of the Elemental Tablet of Water. At this point the Officers are concentrating on the Elemental Quarter and not the Tablet. This is done when the knock of the Hierophant is given which sends forth a fresh current to the Water quarter. The invoking

Pentagrams are then done in the West, in front of the Water Tablet, to invoke the Archangel Gabriel. It's done in front of the Tablet because the Tablet happens to be in that quarter, no other reason. Regardie believed that one activated the Tablets this way and while he is correct, this type of activation was very special and only used for special occasions, such as the Consecration of the Vault Ceremony, and not for Outer Order Elemental ceremonies. You'll note that the following gesture to the names on the Tablets are all passive gestures and so they should be. Mathers did a minor paper on this which I have reproduced in part, in the previous books on the Elemental grades. The Pentagrams effectively work directly on Gabriel and 'Blindeth him their Brilliance', to quote Mathers.

With the use of the Sign of the Eagle and the Cross the Three Secret Names of the Tablet are then called on and at this point the Tablet of Water is being petitioned directly. The Names of Mph Arsl Gaiol and Ra-agiosel are called for the two highest names in the Tablets. The first name fuses a link to the Hierophant with the Tablet and the second reinforces the Tablet to the Planet of Mercury. Though this in astrological terms is an Air Planet, in Kabbalistic associations it works through HOD and the Water Element. Also the Three Secret Holy Names of God relate to the Astrological Houses and they are said to effect the candidate in the following manner:

Mph: 8th House

This works on areas of partnerships and occult study and tries to harmonise them in together. It also helps one come to terms with physical loss.

Arsl: 9th House

The influence of this house shows the mental reaction to ones study. It helps work on long range plans and opens up avenues of additional teaching.

Gaiol: 10th House

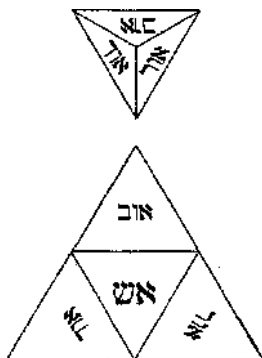
This house helps one find ones depth in occult and spiritual activity and gain some sort of perspective on things in general.

The Officers are standing in front of the Enochian Tablet, in positions forming a triangle from the Hierophant. This is so that as the Hierophant links his Ruach with it, they can spread the load of power if there are any problems. Taylor told me of an incident some years ago at Whare Ra where the Hierophant was standing in front of the Tablets and was virtually doing nothing but saying the invocation with little enthusiasm. Both Officers standing behind him (of whom Taylor was one) let out a small gasp simultaneously as the energy went through the Hierophant and decided to settle in the two Officers. Taylor described this function as like working in an invisible cloud where every movement was heavier than normal. When the ceremony had finished both Officers were thoroughly exhausted. This is but one example of what can go wrong and the Enochian energy over compensates in the Officers. Taylor made the point that both Officers behind the Hierophant were 5 = 6 and that if Outer Order members would have been the Officers then there would have been many difficulties in the ritual.

The three Officers then do a battery of 8 knocks each, which relates to tapping into the energy emanating from the Sephirah of Hod.

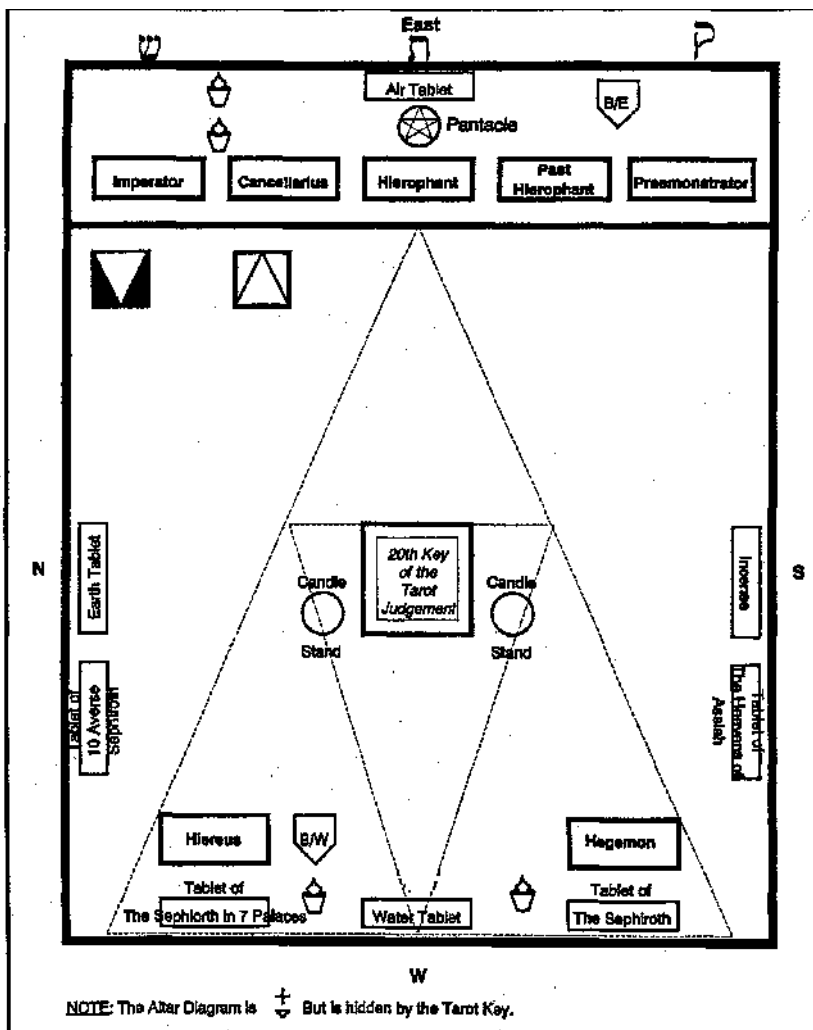
The number of knocks then given relate to the 8th Sephirah of Hod showing the current they are tapping into.

ADVANCEMENT ON THE 31ST PATH OF SHIN



When I was first shown a copy of this floor plan by Taylor, he informed me that he thought it was one of the most significant in the Outer Order rituals. Not so much for hidden currents of energy on the floor but for the deep symbology, which Taylor told me was almost purely alchemical by nature. For this part of the ritual leads to the water grade of Hod, Splendour, though it is supported by the Triangle of Fire, the base of the cup. The base of the triangle covers Malkuth with the apex entering into Yesod. This shows Malkuth, as the first matter or earth of the alchemists, being heated by fire through the timing of the planets and transmuting up through the framework of the four planes on the Tree of Life.

When the first matter reaches Yesod, it has transmuted into steam as the Airy nature of Yesod exerts its influence.



The Black Pillar shows the transmutation of the dry way, while the White Pillar shows the wet way. At the Tiphareth point, the Airy nature is transmuted into the watery solvent which produces the Garden of Eden or the ultimate utopia, the Holy elixer which transmutes man into his original state, shown by Kether. Above this is the symbol of Mercury, with the symbol of Mem above it. Taylor also made the comment to me on other aspects of this diagram:

The left tip of the crescent touches Binah and the extreme nature of the solid while the right tip touches Chokmah, near the altar of incense, shows the vitrol or acid nature. Both are extremes yet the Garden of Eden is the Middle way. The Mercury sign above it is a symbol of the Universal Essence.

The speech of the Hierophant gives the dispensation for the Candidate to enter the Hall. This speech is always generally confused as a petition to ask the Temple Chiefs to be admitted to this degree. However, what in effect happens is that the Hierophant actually petitions the Chiefs or unseen Guardians who control the Inner and Outer Orders to let the candidate enter and partake in the mysteries, not those said Chiefs of the Temple.

The Hegemon, in the Godform of Axiokersa, is the Kabir, the Guide. Wynn Westcott tells us who these mysterious Kabir were:

Kabeiria: A very ancient system of the Mysteries existed among the Islands of the Aegean Sea, and chiefly at Samothrace. This district was inhabited by the Pelasgians, a race of Indio-Germanic type which preceded the Greeks. The Samothracians performed the Mysteries called the Kabeiria, in honour of a group of Dieties, the Kabeiri, consisting of Axieros, Axiokersos, Axiokersa, and the novice was called Kasmillos. The ceremony took place yearly, and lasted nine days. Personal virtuous conduct was demanded, and a form of absolution of sins was granted. The Initiated wore a purple ribbon around their bodies as a talisman. It was believed to render them specially exempt from dangers of the sea.

Eusebius, quoting Sanchoniathon, gives an account of these mysteries. Some mythologists find a relation between the kabeiri, the Great Ones, and the Greek Chronos(Saturn) with his sons. Others relate them to the Hebrew Noah, or to the Phoenician Sydyk, and again to the Patriarch Shem.

The secret rites commemorated a narrative that Axieros, Axiokersos and Axiokersa, had murdered Kasmillos. The novice, after due ceremonial, was crowned and invested with an olive branch, and then sacred dances were performed. The special Priests were called Korybantes. Macrobius tells us that these festivals were performed at the vernal Equinox, and that the symbolism referred to the Sun in Autumn and Spring-time.

The learned Faber has a large volume of the Kabeiri. Hereodotus tells us that Cambyses, King of Persia, unlawfully entered the Temple of the Kabeiri when in a fit of madness, defiled it, and burned all their images.'

When studying the above paper one cannot help but see the strong links to the Golden Dawn Tarot Key, Judgement, where the Kabir are raised from the dead to face judgement for murdering Kasmillos, whom no doubt was sacrificed for the coming spring.

In the antechamber, the Hegemon then hands the Admission badge to the candidate and takes over from the Sentinel for it is only the Hegemon that can open the door to the Hall and does so with a battery of 8 knocks. This is done while holding the left hand of the candidate. I have heard a number of reasons for this but the simple explanation is that the right arm of the Hegemon is the strongest side relating to the Pillar of Severity and it reinforces the left side of the candidate, the Pillar of Mercy. The Hegemon reinforces the weak areas „of the candidate allowing him or her protection From a psychic viewpoint the Etheric body of the candidate is charged to a high rate of

vibration by this act and readies the subtle anatomy of the candidate to receive the higher forms of energies given in the ritual. I was very familiar with this concept when studying Tantra Yoga with Vivandatta in India over two decades ago, who worked on a similar principle.

The speech given by the Hegemon, before the door is opened relates to the Solar power that travels across the heavens as is the candidate about to do once he enters the Hall.

I have mentioned before in previous Golden Dawn ritual commentaries about the next step, that is the candidate crossing over the Portal, has to be done with extreme care. The small pyramid held by the candidate actually helps here for it is a model of the energies in the hall. The Hegemon also helps with this through aura energising process I have described above. The path of the candidate usually is done from a door near the right basal angle of the triangle or if the door is in another part of the room it is usually worked so that the entranceway is either the left or right basal angle of the triangle. The Hegemon leads the candidate along the angle towards the West, and past his or her own station (depending on entranceway) to the station of the Hieres. At this point the energies of the godforms of the Three Kabir are the controlling aspects of the ceremony though there is some assistance from Shooe Tha Ist, who is both on the Dais and controls the Pillars, the balancing force of the Hall. The Hierophant in fact, in the form of Axierus on the floor, sends forth his stream of light to guide the candidate along the correct path for without the guiding force of the Hierophant the three Kabir cannot act.

The FEereus's function is to further test the candidate and when the correct symbolism is exchanged the Hieres then opens up his station so that the candidate can pass through it. The Obligation taken at this point then sends forth a further stream of light into the aura of the candidate's mach that makes it receptive to what it is about to receive. Once the candidate holds the Cup of Water in front of the Water Tablet, the energies of that Tablet then impregnate the auric bodies of the candidate. This is further ratified with the sprinkling process. The Godform of Nephthys who is at this station also further helps by sending forth her energies to help stabilise the transition phases of the energies of the Tablet and the candidate linking together. To, further help this stabilisation process she sends forth the candidate to the Pillars in the East where he is placed under the protection of the Godform of Shooeu Tha Ist. This is usually done through the station of the Imperator on the Dais and if he or no other Warden is present then the Hierophant must activate this part of the process himself.

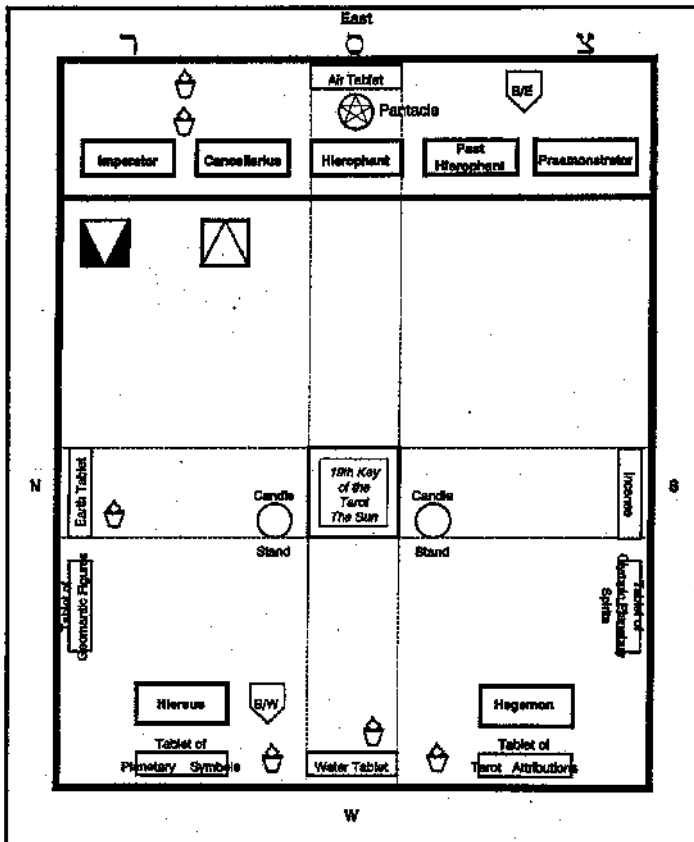
By taking the candidate through the Pillars the candidate meets up with his Higher Self who is placed between the Pillars when he enters the Hall. The lamp placed in front of this position is a symbol of its blinding light. Once a complete circumambulation of the Hall is done the entire triangle of Fire has been traversed and the Candidate stands in front of the Hierophant as Axieros, who is about to initiate him in the solar mysteries as the First Kabir. Two more circumambulations are done, stopping first at the seat of the Hieres as Axiokersos the second Kabir followed by another circumambulation stopping at the seat of the Hegemon as the third Kabir.

The Candidate is then placed in the West and roughly on the point of the internal triangle. Quoting Taylor again on this point:

'The Theoricus must be, so placed so that the internal or reverse triangle (as shown in the diagram) holds him in check. Some have put the seat of the Theoricus in the North West but to my mind they do not understand the reason of the seating arrangement in the first place. This inner triangle is Kasmillos and the Path that he has trodden on is drawn from a power of the early Greek Mysteries that the Order has tapped into. What we have here is a ritual from within a ritual. The Forms of both Isis and Homs who send forth this light and cradle the Theoricus in their grasp do so through the balance of Nephthys yet again. Remember that the Inner triangle starts at the stations of Tharpeshet and Knousou Pekht, at the very base of the Altar. The whole concept is one of self sacrifice of the Candidate for the greater good of all.'

As discussed earlier I made mention of the diagrams shown by the Officers and the Tarot Key of the Path they represent. All the diagrams being yet another variant of the tarot Key shown. At each diagram, each of the Godforms who stand in front of them and guard them, then open up their energies to the Ruach of the candidate who accepts them passively for he has already experience these Godforms in previous ceremonies and they now impart what some have called 'subliminal energies of understanding' to the candidate. By this I mean the Higher self of the candidate is instructed at a level not consciously known to the candidate at present and which in future months or even years opens up the deeper layers of meaning within the psyche.

ADVANCEMENT ON THE 3011I PATH OF RESH

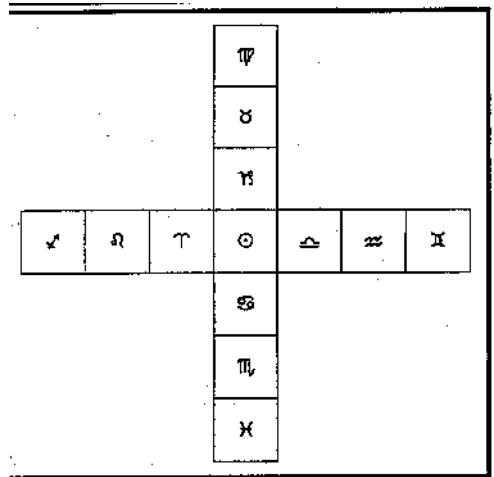


The diagram (at left) shows the Temple arranged in the floor plan of the Admission Badge of the 30th path, the Solar Greek Cross. You will note the changes of the Hebrew letters around the edge of the Hall, signifying the Godforms that have been discussed earlier.

The Hegemon, as Axiokersa the guide, and under the influence of Shooeu-Tha-Ist, through the control of the Imperator or Warden in this position, brings the candidate up to the gates of the path - The Pillars. The Officer on the dias then releases control to the Godform of Shooeu-Tha-Ist on the floor at the station at the pillars. The Ruach of the candidate is here held in check and also protected by this Godform and also Nephthys, who controls the actions of the Water Tablet. At the Pillars, Axiokersa then petitions the Godform of the path of Resh, Aten, to let the candidate enter.

The Admission Badge of the Greek Cross allows the Higher Self of the candidate to pass safely through the Pillars and past the Godform of Shooe-Tha-Ist.

The candidate is halted at the foot of the throne of the Hierophant by the Godform of Socharis. This place is the domain of not only Socharis but also of Axieros. While Socharis holds the form of the candidate in place it is the function of Axieros to instruct him. The Hegemon then circles the Temple to the seat of the Hieres and there is given charge to the Godform of Axiokersos and is further instructed. The concept here is to implant upon the nature of the candidate his likeness to the Solar path of the Sun as it effects the seasons. In the previous position we had the sun in greatest



elevation and now we have the Sun in greatest depression. Both these concepts relate of course to the Summer and winter Solstice. The candidate is then lead around the Temple to the station of the Hegemon where the Godfonn of Axiokersa now stands and informs the candidate he is at the place where the sun is in Equilibrium, the Sun in the heart of the Equinox. ^{1s}

At this point it should noted that what the Golden Dawn are trying to do is not merely take) some Godforms from an old current of power but actually tap into that ancient current conceived by the Kabiri and draw from its energies yet within the framework of the Order. It is also rather surprising that those who went through this ceremony were very unsure of what was happening. Taylor gave us yet another example:

'After going through the 3 = 8 ritual, it was not unusual for me to be approached to help explain some of its symbolism a little more deeply which constantly irked the Daemonstrator who was supposed to be doing this sort of thing. All they would get from them would be to re-read and study the rituals until you understood them. The 30th path was a real puzzle to those who went through it and eventually I had a small group who would come to me for instruction on this issue which in reality was simply to explain the festivals of the Equinox and the Solstice and how the Kabir fitted into the scheme of things. I gave a small lecture one night to a group of half a dozen or so who had just gone through the 3 = 8 and explained the festivals as best I could. The next night the Daemonstrator in charge of our area arrived on my door step and accused me of undermining his authority. I promptly told him that they approached me because he was not doing his job right. He was eventually replaced by someone who turned out to be an even bigger ass and made matters even worse. I still continued to give the small lectures regardless.'

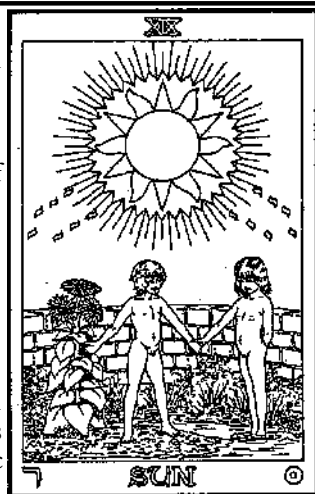
This situation at Whare Ra actually shows the two modes of teaching. The first is to wait until some mystical experience opens up doorways within the self and the second is to show a wider framework and help the mystical experience grow.

The candidate is then taken to his seat, which is in the place of the Godform of Aroueris and receives the speech of the Hierophant. It is the function of Aroueris to make this information understandable to the candidate where the final mysteries of the Kabir are implanted. This is shown by the Admission Badge is of Greek origin and can only be invoked through that medium. A current from the Hierophant then travels towards the Ruach of the candidate which is received and dispersed into the candiate's aura by Aroueris. When the Greek Cross is given to the Hierophant, by the Hegemon it is a symbol that these mysteries have been understood.

The Hierophant and Hegemon come to the West of the Altar and stand in the positions of the Godforms of Tharpeshest and Knousou Pekht, thus activating these two Godforms to implant the information of this Key through the form of Osiris (where the candidate stands). The 19th Key of the Tarot is then explained.

The candidate is then taken to the West, by way of circumambulation, to the Tablet of the Hiereus where the compounded Planetary Figure is then shown to the candidate.

This figure, as mentioned earlier, is a slight variation of the Hieroglyphic Monad. The symbol of the compounded planets and alchemy. The Hieroglyphic Monad is a very powerful meditative figure, especially in alchemy. It is a figures that emits power without any need for an invocation. Its effect on the psyche is immediate. Recent investigations of this figure show that it can align the Astral-emotional body with the mental Body and prepares the way for change within the psyche of the individual. The Etheric body is also infused with energy throughout all the meridians and harmony occurs. In many respects the alignment of the lower subtle bodies parallels the message the figure gives aichemically, that of transmutation. Waite shows us this in his 'Brotherhood of the Rosy Cross', though he goes further than what Mathers had intended. The external change and transmutation of metals must be allied within the subtle bodies of man to produce an etheric balance between the two dimensions. Waite says of the breakdown of this figure:



Mercury: The crescent denotes its lunar part, which is feminine and volatile in nature. This is the Spiritus Mercurii...

The cross at the base represents the volatile body of this metallic substance. It is the water of quicksilver, otherwise Aqua Permanens. It is also the Sal Centrale and Menstrum Naturale. Quicksilver is an immature metal, an extremely volatile ens, separated from a fixed state as pole from pole.

Mars: Mars is the correspondence with iron and the sign showing an arrow emerging sideways from a circle, signifies that the Sal Martis is Celestial rather than Terrestrial, while its cross or sign of corrosion has broken up into an open angle signifying fire. Thus the inward nature of iron is fiery, active and magnetically attractive which indicates its place in hermetic operations. In the Work, the task before the Adept is to purify the externally adherent Celestial Salt from the Terrestrial Sulphur and locate it within the circle.

Venus: The sign that indicates copper is an imperfect metal, for the point of perfection within the circle from which the gold cannot err has been removed from the circle of Venus and has changed into the cross. This cross signifies the corrosive salts which render copper a perishable nature. Whosoever can purify these salts will reduce the cross to a point and he can place that point again in the circle, he will see the sun at its meridian instead of the morning star, and possess gold instead of venusian copper.

Jupiter: The sign bears witness to the great immaturity of tin. The crescent indicates that it is of essentially of lunar nature, while the cross which is the sign of the Sal Centrale et fmdamentum subjecti, points out that the earth of this metal is mercurial and lunar, the salt arsenical and sulphur volatile. It follows that the corpus totum can be brought with considerable faculty to a state of liquifaction.

Saturn: The salt of lead is mercurial and lunar as also pure and celestial, while the sulphur is terrestrial and solar. It is said that

(a) the pars Salis liquifies all bodies but can neither fix nor render them volatile.

(b) the pars Sulphuris devours all metals-gold and silver excepted- penetrating them by the help of Vulcan like lightning, purifying and imparting the highest splendour but again leaving them.

(d) that Mercury is coagulated by fumus Satumi, while vitrum saturni renders it fixed and fire proof.

The corpus Saturni is actually a conglomerated and exsiccated Mercury and can easily be changed back thereto.

The hermetic Secret of Saturn is formulated as follows

(a) Sulphur, Salt, Mercury

(b) Separate these three principles in Subjectum saturni

(c) make out of the salt a Menstrum

(d) Dissolve the Mercury therein

(e) Fix it by the principles of Sulphur

Whosoever can perform this operation conjoins the two crescents in the character of saturn, inserts the cross therein, concentrates the cross to a point within the circle and transmutes Saturn to Sol.

Moon: The point with the circle denotes the state of perfection. The Characters of the Moon. The circle is broken and the missing half is put inward but the point is still in the vicinity. Silver is like unto Gold, as woman is like unto man; but gold as the male part is hot and dry, while silver, the female part, is moist and cold. The imperfection of silver is indicated by the ease with which it blackens, Silver is the daughter of the Moon, or in other words turn the light inwards and draw out the inward half of the circle. The Artist who does so kindles an independent fire and transmutes silver to gold.

Sun: Gold is Principium Solis and the end of all metals, the great intent of nature in the work of mines. The Character of the Sun and Gold is that of eternity. The point within the circle of eternity denotes Divinity:- but when the symbol denotes the metal the connotation is imperishable and pure being. The Son of the Sun is the product of profoundly concentrated fire.

After another circumambulation the candidate is taken to the Tarot Tablet. The associations given here of the Hebrew letters to the tarot Trumps with the zodiac symbols and the paths of the Tree of life was important in its day for this had never been revealed in print before. Mathers also changed some of the previous esoteric French associations.

It was instilled in me, by Taylor, that anything one was shown on the tarot was under the influence of the Godform Thoth, or one of his variations. In this grade it is done from the Dais through the energy of Hapimon. At this point it is Hapimon, through the lesser influence of Axiokersos, who guides the candidate to the station of Axiokersa, a diety who also adds his power to the instruction. However this is under the influence of Nephthys who holds the Astral form of the candidate and reunites it with his body as he stops in front of the tarot attributions.

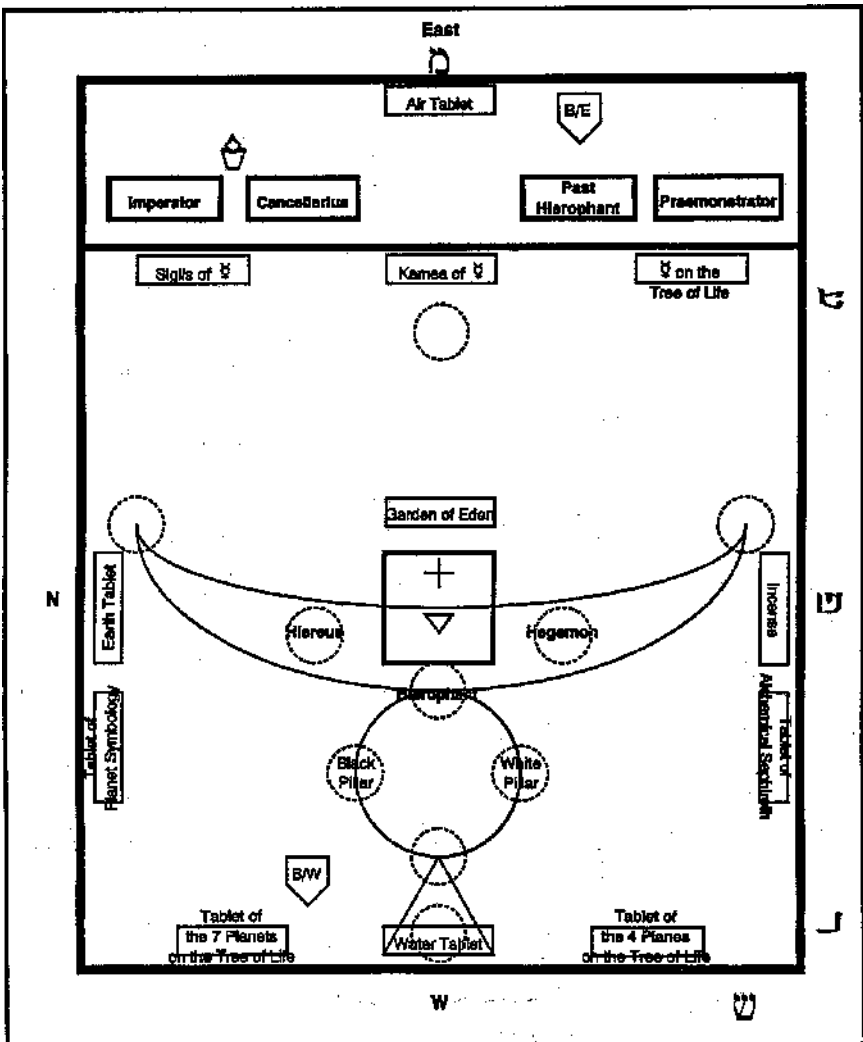
Yet another circumambulation takes place and the candidate is then lead to the Tablet of Olympic planetary spirits. Now in the stops in front of the two previous Tablets the godforms of Axiokersos and Axiokersa took over the instruction of the candidate but at this point the Godform of Horns then holds the station of guarding the Olympic Planetary Spirits and this is the form the candidate must go through to receive instruction.

The candidate is taken yet to another Tablet, the Geomantic figures which are allied to the Element of Earth. Axiokersa is yet again the guiding form that helps the candidate but this is done through the energy of Nephthys, who in conjunction with her sister Godform Isis who holds the astral form of the candidate while Nephthys guides the candidate through his or her Ruach. For it is here that the title of Lord of the 30th path is given, when the Ruach and Nesharnah are united.

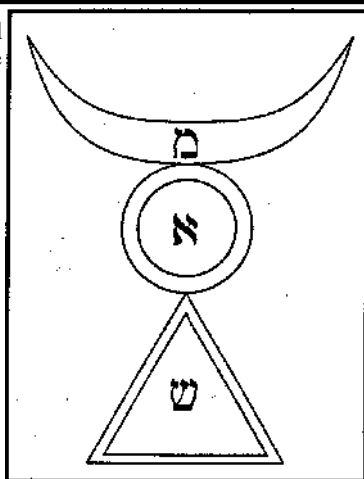
ADVANCEMENT TO THE SEPHIRAH OF HOD

The Hegemon, under the influence of Chesed and the Isis current, brings the candidate to the Letter Resh. In front of this stands the God form - Atten. At this point Atten cradles the Ruach of the candidate and reinforces it with its own energy, for when entering the 30th path the Ruach of the candidate was protected by Atten, and this God will not release it until the candidate is safely through the Portal of Hod and in the hands of Elohim Tzaboath. The Higher Self of the candidate has already consented for this to happen in the Ritual of the 30th Path. This is done through the influence of the Hegemon, through the power of Chesed and the Isis current. Once the Admission badge has been explained and placed aside, the candidate is accepted to enter Hod through the power of the Atten who must release the Ruach to the Hierophant, who holds it in the station of Tiphareth, to the West of the altar.

When the diagram of the Garden of Eden is explained, the Ruach is held in the same position, as the figures on the central pillar. It is held and protected, like Eden in a well balanced disposition but this is a temporary measure as more knowledge is gained. This is done through the power of the



Godform Osiris whose place governs Tiphareth on the central floor. As a godform of rebirth, Osiris must reinforce the Ruach to change without causing damage to the Nephesh. This is an instance where knowledge is imparted directly to the Ruach, through manipulation by the Hierophant. In so much as this does not make one an instant genius but it does open up new levels of awareness within the self which the Ruach will instinctively grasp and send down impulses to the Nephesh. The entire concept here is extremely subliminal. In Flying Roll 10 Mathers says of this diagram:



Dealing with the Altar Diagram of the 3 = 8 Grade, it will be seen that Adam is in the Tiphareth part: wherein he is extended. That is to say the form of man is projected from there. The figure of Eve stands in Malkuth in the form of the Supporter. The first ideal form of the Man is in Adam Kadmon, behind the Kether form and, and as it were, the prototype of the Tiphareth form. This Tiphareth answers to the letter VAU of the Holy name, as representing the Prince. The letter VAU also represents the number six, and Adam was created on the Sixth Day, for Tiphareth is a symbol of the Creation. Furthermore, the Hexagram consists of the two symbols of Fire and water:- that is the ideal Fire and the ideal Water; the Spirit of the water of Creation; the Spiritual Ether and the Ethereal Fire (the Fire of the Holy Spirit). Thus the Creation of the Man is extended from Tiphareth, i.e. the moment Adam is created, the beginning of the reflection of the lower Triad, and finally, of Malkuth.

Eve is the sythesis of creation and represents the Mother of Life, as the name ChaVaH is. The 3 = 8 diagram thus represents the establishment of life, i.e., created life, and the Good and Evil is represented in malkuth, and it is the Tree of Knowledge of Good and Evil because it is the balanced point between Good and Evil: for in the material body we are placed to give the victory to which we will, hence the significance of the word of the Serpent, 'Ye shall be as Gods, knowing Good and Evil'. But the knowledge of Evil brought with it the descent into the Qlippoth, and although Malkuth is directly involved in the Fall, the Sephiroth immediately above cannot be actually said to have entered into the Knowledge of Evil. Therefore in the allegorical account of the Creation of Genesis, it is said that Man is checked from putting forth his hand to take the Tree of Life, so as not to involve the higher Sephiroth in the Fall, which, (he being unbalanced in himself) would only have precipitated disaster'.

The grip and grand word of this grade are to make the candidate more aware of what has just happened on the subtle levels and tries to impart, to him or her, the secret or hidden aspect of this part of the ceremony.

The candidate is then taken to the Water Tablet and he stands in the Sephirah of Malkuth and is protected by the Godform of Nephthys. This is the first direct introduction of the candidate to the Water Tablet. The King of the Tablet links directly into the Ruach of the Candidate and reinforces it with the Enochian current of Ave.

The showing of the next two diagrams to the candidate still comes under the influence of Nephthys. The next diagrams shown in the South and North follow the pattern of the Lightning flash up the Tree of Life and are under the influence of Knousou in the South and Tharpeshest in the North.

The Knock of the Fillerophant now fully opens up the Sephirah of Hod to that of the candidate.

SYMBOLISM OF THE CLOSING

The next Knock now seals the link to the Sephirah and is the first stage of the closing or wind down preparation. This is done through the power of the Water Tablet and the Undines, the Water Elements.

The Hierophant then closes down the ceremony through Elohim Tzabaoth. With each battery of knocks each Officer then closes the energy of the ceremony to his or her Ruach and the remaining energy dissipates away with the candle lighting ceremony and the banishing Ritual of the Pentagram.

Godforms of the 34 grade.

Shin.		Tau.		Quoph
MAU Lamp		MUT		OPUT
Red Lamp		Air Tablet Pentacle		Banner of East.
SHOBU-THA -IST	HAPIMON	AESEHOORI	SEBEK	THOUERIST

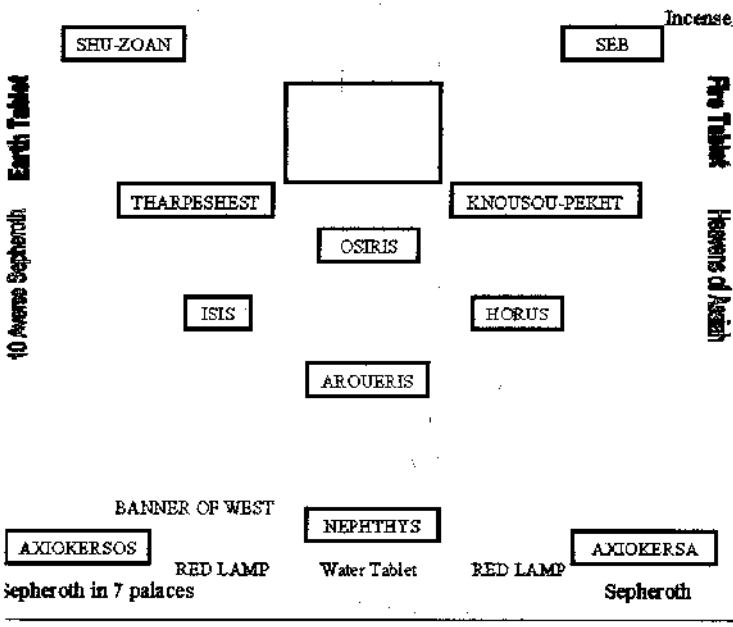
Black Pillar



White Pillar



AXIEROS
SOCHARIS



A Commentary on the Philosophus Ritual

INTRODUCTION

In the past, some occult authors when mentioning the Stella Matutina have made the comment that many of the papers produced in it were inferior to Golden Dawn originals. Those of you have read my books in the Golden Dawn series, will find that is simply not the case. Mainly due to the efforts of Mrs. Felkin, many lectures were written that were tailor made for a particular grade level and were combined with Golden Dawn originals and then made into a comprehensive structure. This, in my opinion, was far more adequate than what was given out in some of the earlier Golden Dawn temples, though I would also stress that this applies to the Outer Order of the Stella Matutina only.

It is also interesting to compare the Z-5 series with the rituals as published by Israel Regardie, in both his original publications on the subject. I have tried to include all the diagrams given in the rituals and one will find by comparison that there were a great deal missing in Regardie's publications. I had hoped that when Regardie published the 'Complete Golden Dawn System of Magic' that all of the diagrams for the grades would be included but unfortunately that was not done for various reasons, and the student still did not have the full rituals, a position I have tried to rectify with the Z-5 series.

In the Bristol Temple, hi England, much information on the ritual diagrams was pruned out and submitted later to some students as additional knowledge lectures. This was, I feel, a vital error by Bristol (which did not happen at Whare Ra temple in New Zealand) for diagrams, like tilR, have power, and when charged with the added benefit of ritual do give an added boost to the ceremonies. When studying these diagrams at a later stage, and without the benefit of ritual their effect is somewhat blunted and ineffectual. Quite often, when acting in the position of Herophant, I have seen diagrams affect the magnetic charge of the subtle bodies. Some years ago, when practising one of the Outer Order rituals, the person taking part as the candidate was presented in front of a diagram and her entire area glowed a light green colour that was visible to everyone in the room. This, of course, shows the more blatant effect of geometric patterns but there is also a more subtle one as well that is not so dramatic but is just as long lasting. I have not gone into the Ball effects each diagram has when presented to the candidate in ritual, as this in itself would take many more years of study by many different Golden Dawn groups to put a correct perspective on them, and I have presented mainly my own viewpoint. It would be fair to say that the total effect of the diagrams has not been fully evaluated and will take many more years to do so. When working with Golden Dawn ritual one is continually finding out more information as to what exactly makes it tick. The Z-5 series is merely but one step in that direction and no doubt more information will be discovered by those who continually practice the rituals over the years. Many years ago when I was first initiated into the Golden Dawn (under its New Zealand name 'Emerald of the Seas') I was told that if I persevered with ritual it would be like peering the layers of an onion, with more information resulting from more awareness, of what happened around one during ritual in many ways. The New Zealand temple Where Ra was a proving ground for this type of research as this temple stood longest, from 1912 until 1978. As some of the early adepts progressed through ritual they started taking notes which would be closely allied to the Z documents. It was rather surprising to us when we found so much information on ritual experiences which went far beyond the original Mailers concepts. If I have learnt anything in the Golden Dawn system it is to keep an open mind.

When Mathers created the rituals, and some of the explanations that went with them, the Z 1-3, he did not have time to study the rituals for any lengthy period or then we have not seen all his work. When he placed a Godform in a certain position in ritual, to produce a desired effect, it is only now becoming apparent how big a step that was. I have come to the conclusion that certain Godforms have a life of their own and while they are directed to perform a task, which they will do in ritual, they also bring along ALL the power associated with them, both positive and negative. It is rather surprising to see the effect of one Godform on another, during ritual, when they are activated. This is an area that is crying out for more work to be done on though it would take a number of years of observations by a number of members of Golden Dawn temples to study this aspect in any depth.

Due to the complexity of Golden Dawn ritual, the commentaries on the openings of each of the four

Elemental grades have been approached from four different types of viewpoints, and I would suggest that the theories behind the opening ceremonies of the other three elemental grades be studied with this in mind. By approaching each grade level from a different perspective, it is hoped that new ideas will emerge to those Chiefs in existing temples and those that one day will be chiefs of temples in the future, all of whom can build on the meagre effort created in the Z 5 series. In some of the Grade books I have gone into one area in great detail while in others it has been glossed over. This is mainly due to the fact that certain aspects of some rituals are more important than similar aspects of another. To fully understand this concept all five of the Z5 books must be studied alongside each other. This final book in the Z 5 series has concentrated more on clairvoyant analysis than have previous books.

I have always worked to a simple format in ritual analysis. The first is to study the general background the ritual relates to - the energy of the Sephiroth and Planet (including astrological effects). The second is to study the energy patterns on the temple floor. The third step is to consider the Godforms in the ritual, their function and relationships with each other (this includes Qliphothic elements as well). The fourth step is to study the effect of diagrams, signs and props used in the ritual. The fifth step is to study, through clairvoyant analysis, what exactly is happening to the subtle bodies at certain important points in the ritual and amalgamate all the previous steps together.

Many of you will note that in the previous books Chris and I have written, we have opted for explanations of personar in ritual and its effect in terms of the Subtle Body anatomy, rather than of the Kabbalistic Soul (although we have not totally done away with this framework). The reason for this is, I think, twofold. The first is that both Chris and I are Radionics practitioners, and deal with the subtle body and chakra energies on a daily basis and are more at ease in this area. The second is that the early descriptions of the 'Kabbalistic Soul' are extremely limited when trying to explain the complexity of final have no doubt that the Soul of the Kabbalists and the Subtle bodies are, in effect, one and the same, but when explaining this from a scientific viewpoint, the Kabbalistic Soul explanations can indeed be lost in a type of vagueness that is confusing. At Whare Ra temple in New Zealand, Mrs. Felkin started to explain things in terms of the subtle bodies, as did our mentor Jack Taylor, and we have picked up the ball, so to speak.

Much of the information given in this book, and the previous books on the Z5 series, contains explanations of the rituals from the 7=4 grade teachings of the New Zealand Order. The reader will find all of this presented in one fill package. I was recently asked how much of what is in these books should be studied in the Outer Order of existing temples. This is of course up to the discretion of the individual temple Chiefs and their own grade structures. I feel there are two ways to approach this. The first is that the student in the Outer Order is taught a full knowledge of Subtle Anatomy possibly at the very beginning of their training, then given a very thorough examination on each grade level.

In this instance a large portion of the previous Inner Order material now becomes Outer Order, and the Inner Order lectures and grade level can be reduced greatly. I would stress that it would take many years of study to get to the 5=5 using this method. Almost three or four times the length of time one would normally take to reach 5=5 because of the vast amount of study involved. The second method is to approach it like Mathews did in the old Golden Dawn. An Adeptus Minor, was never given a paper explaining the 1=10 grade until the Practicus Adeptus Minor level (included as part of the 'Seven Branch Candle Stick' paper). The Adepti did not have the ritual, explanations of all the Elemental Grades until the fifth level of the (Adeptus Adeptus).

When the Adepti advanced to the 6=5 and 7=4 level, explanations were still given out on portions of the Outer Order rituals. I am referring here to the papers of the AO under Mathers, and not the Stella Mainline.

At present, within the New Zealand Order, we use the concept that what has been presented in the Z5 series must be known very thoroughly in the various levels of the 5=5 grade. By that I mean, the magical effect that Godforms and their function must be known. The effect of what subtle anatomy and chains are utilised as well as the explanation of the diagrams and their positioning must also be studied in depth. All of this takes a great deal of time to study and while I do not personally care in what grade it is learned I do care about when it should be known - when one is a full

One of the greatest problems that a modern day Temple Chief faces is the sheer amount of occult material that is being published. Some of it is very good and some of it is rubbish. When one is trying to steer a student on a preplanned study course it is inevitable that questions will be asked why one does something this way and not another way. In many respects I sympathise with the philosophy of the late Bruce Lee who also told his students that 'The

usefulness of a cup is in its emptiness.' - meaning that one must get rid of old preconceptions and be willing to listen and learn with a teacher about new concepts. I also have no doubt that there are some teachers out there who wish that I had never written the Z5 series for much the same reason. It must be considered that the additional papers that I have published that go with each grade are severely dated by today's standards. I would not totally write them off as something of a curiosity, as there are still a few gems in each of them that an enquiring mind could expand on more. The problem which modern temples face is what to do with some of this dated material. I would suggest to these Golden Dawn Chiefs that they still be studied with a view to being updated by the individual student as a form of exercise. Modern temples, like the old ones, will continuously give new lectures and suggest a number of books to read additional to these I have given here, and that is proper, because the Golden Dawn did not stop at 1900, nor with the closure of Wham Ra in 1978. With the new strides in awareness, the modern Golden Dawn temple must take full advantage of this new deluge of literature but still be discerning enough to sift the wheat from the chaff for the sake of the students.

A good example of this new progressive type of thinking is that of the Ra-Horaldy Golden Dawn Temple, Washington State, U.S.A, which is run by Laura Jennings - Yorke and her husband Peter. They include the old concepts but also work on what a student needs in today's world. Alchemy is featured quite significantly in this grade and I feel that students should, where possible, attempt this. If one does not have a teacher or access to any course on Alchemy I have no hesitation in recommending the 'Practical Handbook of Plant Alchemy' by Manfred Junis which is written in a style that almost anyone can get started on easily enough, and with no previous laboratory experience other than common sense. In the Inner Order of the Golden Dawn there is an alchemical ritual in the Z2 papers. The philosophy in the New Zealand Order is that a student can do all the practical alchemical work he or she likes in the Outer Order, but once in the Inner Order the Adept must be able to blend the practical with the Z2 method of ritual. This is but one example where new insights can be added to Outer Order study. The use of crystals is another new area that can be studied in depth in the Outer Order as well. Divination in almost any form will help the student stimulate the psychic frailties as well. I might also suggest the study of some Eastern doctrines, the Bhagavad -Gita as one such example, that will help the student open up to newer dimensions of consciousness.

Most Golden Dawn authorities are well aware of the lack of Eastern philosophy in the teachings other than the Tatwas and Yogic breathing. In this book I have given a great deal on the Eastern subtle body and chakra theory (much of which has now proven to be correct under laboratory conditions) simply because any other explanation of what was happening would not suffice. Long before I became a Golden Dawn student, I was immersing myself deeply in Indian philosophy in the 1960's, on an ashram outside of Pondicherry, in India. This, I feel, gave me a broad base to work on which I later added to when I studied the I-Ching and Tai Chi, and which in turn helped me some years later into assimilating Taoist concepts, when studying of the Golden Dawn philosophy I mention all this because when we think of the Golden Dawn, we must remember that it was made up from a multitude of philosophies from different periods of time. Many of these philosophies run a parallel course with some of their Eastern counterparts. As such, some of the teachings of other Eastern philosophies and religions (when compatible) could be studied in conjunction with the Golden Dawn teaching. This would help improve the student's scope of vision and therefore they would not feel that they are totally isolated in one particular type of packaged teaching.

My old, mentor from Whare Ra, Jack Taylor, always told me that 'all teachings are one teaching' and that Mallets should have finished the job of tying in more of the Eastern philosophies to the Order's teachings that he started in the Golden Dawn manuscript 'Book of General Correspondences' (This was published as '777', with additional documentation by Altrister Crowley.). To give Crowley his due, he also recognised the point of merging some of the East-West traditions, and made excellent work of gap bridging them together. I would hasten to add that I would pick and choose some of the Eastern doctrines very carefully and not embrace the Eastern archetype system as freely as I would the Egyptian, Hebrew and Greek ones. If there is a line to draw, I feel, it is here in the archetypal system. I saw this proved over and over again in India when Western students with Christian or Jewish upbringings tried to come to grips with the Eastern deities such as Kali during meditation. Some overcame this problem, but a majority did not.

For those of you who are familiar with what was taught in the Golden Dawn and Stella Matutina temples, you will find that there were three lectures for the 47 Grade at Whare Ra that have been omitted from this book. The first is the one on 'Polygons and Polygrams' which I gave in the 2nd book when the diagram of these Linear figures was first introduced to the candidate. The second is on the actions of the Qliphoth which is also presented in the 34

book - where I it was needed more. A full paper on this subject will appear in the 'Cabbalah of the Golden Dawn.' Apart from these two papers, the reader will have exactly what was given at Whare Ra for the 4=7 Grade. There is a third paper on the tarot that was also given out at 4=7 but I would refer the readers to the forthcoming book (The 'Magical Tarot of the Golden Dawn' by Pat and Chris Zalewski) which more than adequately caters for this tarot study at this level. There are also bound to be the odd paper written for the Golden Dawn, and later the Stella Matutina, by various temples, and at different periods, that we could not find and subsequently have not produced in this text, but this book would definitely have the bulk of them.

I would point out that when one studies a magical text there are usually plenty of other existing texts that can help explain things more fully. At Whare Ra, Mrs Felkin stated on a number of occasions that the essence of the teachings given in Alice Bailey's books was very similar to the teachings she had received from her guides. Saying this, I would suggest that anyone who wishes to study the actions of the Salamanders, and their effects on various levels, should read Bailey's book 'Treatise on Cosmic Fire', which goes into the subject far more than the small Whare Ra paper does.

Also, I would point out that although I have given some detailed information in the commentary on the Rituals, there is still a great deal that has to be evaluated. Another problem faced within the Golden Dawn is the perception of the various levels and dimensions that *exist* beyond us. The Kabbalists have four (and sometimes five) levels, yet the Order papers on Tatvas clearly show that even within the physical World of ~~Earth~~ alone there are at least five levels, each level corresponding with a Tatva (The works of Bailey and Blavatsky speak of seven sub-planes in the material world- Assialt). Classical Hindu documents show us that there are in fact more Tatvas above the standard five. In the various planes above the physical each of these states has an incorporeal counterpart.

I mention all this because elsewhere while in the Z series, I have described certain ritual effects as 'Theriac' in nature, yet there are at least four levels of this matter, each with its own distinct function. It will take a great deal of work, and many more years to correctly study the various levels and their connection with ritual, though the Z series, Mel, is a step in the right direction. In future years, others will be able to build on the work Chris and I have started here.

Regardie told me years ago that he wanted to publish the Golden Dawn material so that it would not perish and he would be happy if but only one book survived. In my own case I have thought the same, but also wanted to place at the disposal of the reader the words of mouth teachings from Whare Ra. In many respects Chris and I met the ex-Whare Ra members at the right time, just when Whare Ra closed. If we had come too early or too late they feel, we would not have got the information that is now imparted in our books on the Golden Dawn. We were not bound by oaths, as some Golden Dawn members were because Taylor reworded them to be up to the dictates of our own conscience.

Another reason why the Z series was written is because I have found that even in temples of 'Apostolic succession' - Err want of a better term, some advocate changes to the rituals without fully understanding them. I have tried to explain the 'why' of things so that if any one decides to make a change he or she is well aware of why something was done as it was originally. I have been *also informed* that in one or two Golden Dawn temples the Z-5 books have opened up new layers to people regardless of the rank they held. For this I am pleased and as long as anything I write makes people think, then I have, in part, accomplished what I set out to do.

When I first met Regardie back in 1983, he hoped that Chris and I would start teaching further afield so that what we had learned would not die with us, or with those in our little temple. We both told him *then* that we felt we not at all out to be teachers and that by teaching the Golden Dawn directly to people we would end up doing so do so to a certain type of exclusive bunch, and with all those other people who wanted the information missing out. Both of us felt that the hi-fighting which exists in the Order Order to-day would prevent one Temple from working with another and as a result, only those we worked with closely would benefit.

I realised that the only way to overcome this type of thing taking place in the future was to write on our experiences, and what we had learnt, and this anyone interested enough, could simply read about them without the personality clashes of Chiefs getting in the way.

In the Golden Dawn proper, there were a series of side lectures for this grade:

1. Geomantic Talismans.
2. Tree of Life in the Tarot.
3. Schemphamphoresch

4. Chaldean Oracles of Zoroaster.

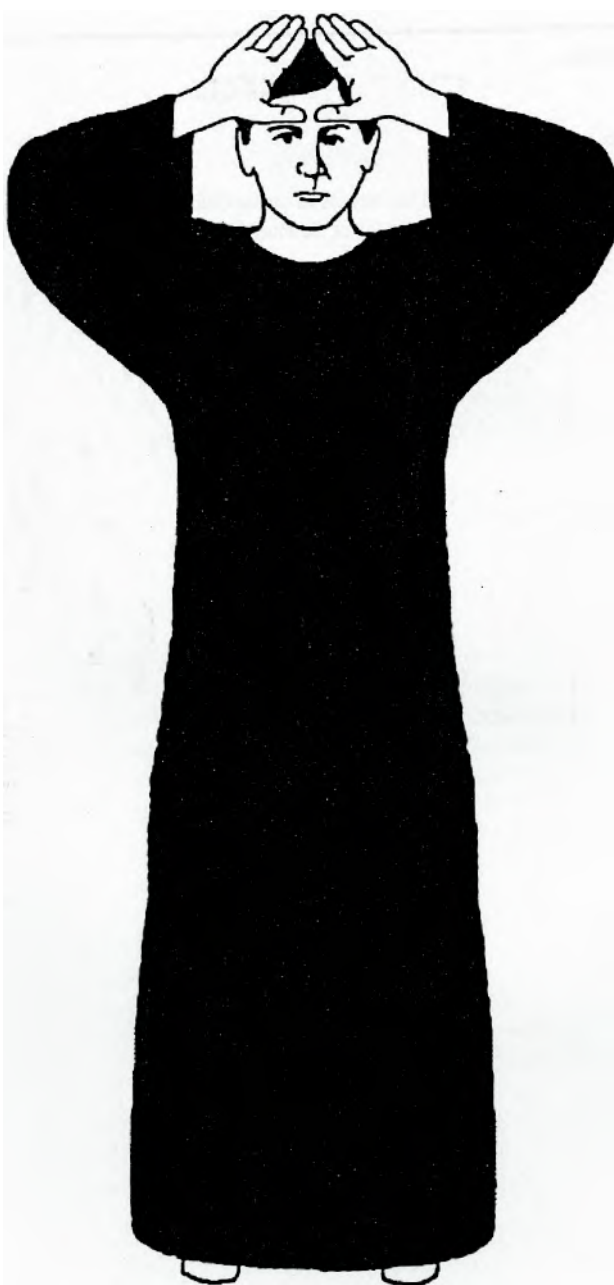
5. QlipPoth

6. Tatvas (Tanwas).

7. Polygons and Polygrams.

8. Astrology.

This is the final book in the Z 5 series, and our next series on the Golden Dawn rituals will be the Z 4, which will be on the Portal and 55 ritual, and associated study of the Inner Order. The Z 6 and Z 7 are published in the 'Equinox, Solstice and the Golden Dawn'.



Philosophus 4=7
Sign of Fire Grade

The Philosophus Grade of the Golden Dawn relates to the Fire Element and the Kabbalistic Sefirah of Netzach. When I went through the Fire Grade my mentor, friend and teacher, Jack Taylor told me that the previous level of Practicus is the one that starts to stir the Fire Element within and the Philosophus level is but an expansion of it. I have found, possibly that one of the best ways to equate to the Elemental grades is through Alchemical symbolism and its psychological correspondences. Using only the elemental descriptions to describe the actions of the various Grades are in reality, not enough to fully appreciate what occurs in the various parts of the transmutation process. An example of this, is that alchemists tell us that there are four degrees of Fire. The first being slow and mild. The second being moderate and temperate, the third being more direct, the four and last being the fusion process. All of these relate to various alchemical steps, depending on the school of alchemy one follows. All of these steps relate to what the candidates will go through when they take this grade. Each of the steps may apply to different students and in some cases all four levels will be experienced; this simply depends on the makeup of the individual.

Although it was never talked about openly in the Golden Dawn, the Fire grade also worked directly on the sex drive. Some years ago, when talking about the grades to a number of elderly members of Whare Ra, I was surprised to find out that the Fire grade had a direct effect on their sexual responses to their partners, and their own view of sexuality. All of them found that any inadequacies in this area were greatly enhanced or completely shut down, again depending on the psychological makeup of the individual. My own personal researches into this area took another direction. As a practising Radionic Therapist, I tended to look at things more from an energy level than from something deeply psychological. In other words, if there were blockages in the subtle bodies or the erratically spinning chakras then that, in my opinion, would produce the psychological state of the Fire Grade of Philosophus. I would stress, though, that this is but one approach that I use as a type of yardstick, the alchemical considerations are equally as valid.

In the previous books on the Elemental grades I have not delved deeply into the concept of certain grades affecting certain chakras, but in this case, however, the Fire Grade equates very nicely with the base chakra, where the vital Kundaline energy is stored. In my previous books on the grade ceremonies I have tried to approach each grade from a different viewpoint, where possible, to show how a certain level of the Outer Order grades can be interpreted. There is no doubt that the other Elemental grades also effect various chakras, but the Philosophus grade must prepare the Kundaline energy for its eventual release. As a result of this, I have often found erratic behaviour even in the most down to earth individuals when they go through this level. Some of the previous grades affect the chakras, like peeling the layers off an onion. Certain sheaths are removed which prepare the chakras to receive the energy of the Kundaline so that when it is raised it does not burn out the protective sheaths and produce psychotic behaviour. The four layers or degrees of heat used by the alchemist are ideally described, for they represent the four major sheaths around the base chakra. Each sheath is shown as a petal when looking at an Eastern diagram of the chakras. When the Kundaline energy rises it will go through one of these sheaths, depending on which are opened. This explains why there are so many different experiences involved with this energy when experienced both in and out of ritual.

Possibly one of the best books on the subject of Fire and its esoteric significance is Alice Bailey's 'Treatise on Cosmic Fire.' When I first went through the Fire Grade, Taylor suggested I digest this book (all 1364 pages of it). Though I do not uphold all the teachings of Bailey and her Tibetan Master D.K. I still find I can get a great deal out of it and would suggest that others study this text as well. From these teachings we start to see the many different functions that the Fire Grade represents on the subtle planes. It would be fair comment to say that each of the other elemental grades also have a significance equally as important as the Salamanders as described by Bailey. I would also stress that while books like these, that reveal the teachings of different Masters,

are extremely helpful they are still, nevertheless, highly subjective. Taking the teachings of Edgar Cayce as an example, which differ from Bailey's, they cannot both be right, yet in both. there are still gems of infinite truth. However, It is up to the individual to get out of these teachings whatever they are looking for.

Jack Taylor always taught that the Fire Grade of Philosophus was the 'Dynamic Mover' grade. In other words it made things happen on both superficial and the deep subtle levels and had a tendency to over-amplify things whether positive or negative. My own research through radionics has also shown that in the physical, the Fire Grade affects the Gonads, which can release certain hormones into the system, produced by a direct effect on the base chakra. The Fire grade was always a grade of purification where transformation took over and equated the alchemical fourth state of the reddening, when the salts have been purified over a long process and over a constant heat just before they are imbibed back into the elixer to give it a stronger bonding. In many ways the body's energy patterns perform a similiar function when going through this period. Taylor made this comment about the Fire Grade:

'Anyone who went through the Philosophus Grade at Whare Ra knew that they were being prepared for something but were generally unsure of exactly what. Very few of us in the 4=7 knew about the Second Order, or those of us who did, knew nothing about it. Back in the early 1930's I had never read any of either Crowley's or Regardie's books and they were almost unobtainable out here in New Zealand. Though I later found that some members of the Second Order did have them sent out from England, but nevertheless they were not available to us and the rituals were given to us as they were meant to be, without foreknowledge of their contents: The wait between the Fire Grade and the Portal was very important to me and prepared me in many ways for the energies of the Second Order. I also have known some that have dropped out at the 4=7 level yet after a while had many experiences that one would account with the rising of the Kundaline. The 5=6 was of course was done so that this energy could be raised safely, but at the 4=7 it sometimes happened to rise and pre-empted the 5=6 a number of times, which in my opinion showed the limits of the Daemonstrators who were supposed to be monitoring all this.'

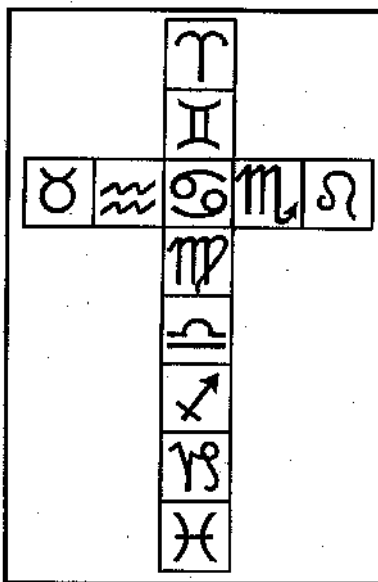
SYMBOLISM OF THE TEMPLE

Above the Dais are the three Hebrew letters of Shin, Tau and Qoph which forms a triad connected to Malkuth, the first Elemental Grade. Each of these three paths touches each of the four elemental grades. This shows the direct route of access to these levels, the final being Qoph which the candidate has yet to travel. The Pentagram which hangs beneath it alludes to the Sephirah of Malkuth which incorporates all the elements and spirit in its sphere of influence. The white light above it shows the divine spirit above matter. The placing of the Banner of the East in its position has a multifaceted purpose. The main inference in this instance is that it reflects the Light of the Hierophant, which it stands beside. The Banner of the West is beside the Hieres and shows the opposite reflection of Light and Darkness. It is placed here so that the Hieres who guards the Qlippoth will not let them enter.

Three inverted blue cups beside the Hierophant, Hegemon and Hieres represent the inverted triangle of the Water Element associated with the 18th Tarot Key the 'Moon'. This key represents the Mutable Water Element through its astrological association. The two candles each side of the altar represents the symbology of the two watchtowers on the 18th Key. Beneath the tarot trump the symbolism of the altar shows the triangle above the cross, signifying the sacred purifying fire above the elements. The Two pillars are placed beneath the Hebrew letter Qoph, the 29th Path, and show the Portals that the candidate must enter through. There are four Enochian tablets present. In front of each tablet is a coloured light or candle, in the colour of the element the tablet represents.

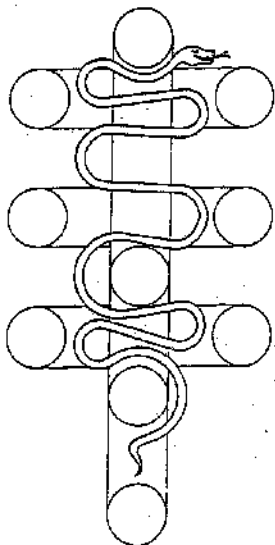
In front of the fire tablet is a censer of incense and in front of the Water tablet there is a cup of consecrated water. Both of these are for making the cross in front of the Fire tablet at the start of the ceremony.

Diagrams of the 29th Path



The Admission badge to the 29th path is the Calvary Cross of twelve squares which represent the twelve signs of the zodiac. The arrangement of the astrological symbols is important. The crossbar of the calvary cross has the four fixed signs arranged in the Order of the name YOD HEH VAU HEH. These Hebrew letters also represent the four divisions of the River Eden, Phison, Gihon, Hiddekel and Phrath. The River Eden represents Life itself, which is the great stream from which we inacamate from and go to after death. The four divisions symbolise truth, yet there are many options of the truth to take, hence the divisions and the state of the soul. Eden itself stands for the Tiphareth centre where the development of the Ego is conceived through imagination. The four divisons surrounding it are Geburah for the Will, Chesed for Memory, Hod for Reason and Netzach for Desire. Together these represent the vital component of the Kabbalistic soul called the Ruach.

The Long vertical angle of the cross has the zodiacal signs in their natural order of progression, minus the fixed signs. This represents Eden itself, the never ending concept of Shekinah, the indwelling glory which represents the vital Yehidah, Chiah and Neshamah.



Serpent of Brass:

In Numbers 21.6.-9, we are told of the curative powers of the Serpent of Brass which Moses raised above the heads of the Children of Israel. Anyone bitten by a serpent who looked upon this Bronze

Serpent lived.

The symbology of this is adequately explained in the ritual, though some years ago I approached Taylor to help me delve deeper into this symbolism.

The Serpent in this symbolism must touch all the paths of the Tree of Life and that to my mind is the most important aspect of the symbolism. The Bible tells us that the Jews had to gaze upon it to be saved but the esoteric meaning of this is that they had to understand the way of the Serpent. This was necessary, for all the trials and tribulations they had gone through, otherwise their sacrifice was for nought. Moses was trying to tell them that they had to obey the rules or perish.

Within the Order, the Serpent shows us the Way through balance and harmony but that was and is never easy. The book 'Aesch Mezareph' (Purifying Fire) tells us that Brass expresses the fiery nature of Geburah. This also applies to the desires of man, the Kundaline energy rising from the desires of the flesh, Netzach.

The Jews had to understand, as anyone must who follows the Path of Light, that one must take things one level at a time, following the trail of the Serpent.'

Personally, I agree with Taylor's explanation of the Kundaline concept in this instance, for the Serpent of Brass shows us the rising of this energy through an established framework - The Tree. You will note that there are no paths on this diagram and only the ten Sephiroth.

Over two decades ago, while waiting for a train in an Indian railway station outside of Pondicherry, I was with my Tantric teacher Vivandatta. He introduced me to an old man who sat in the sun reciting mantrams. During the course of the conversation he told us that in his youth he had the Kundaline rise when he was shown a snake like diagram by his master. Vivandatta told me that this was possible and occurred even in group situations as there were a number of precedents in Indian literature, also even in the West, and he cited the mysterious lights of Fatima as one such example.

Whenever I study this diagram, I often think back to that old railway station in India, and that red and golden diagram that the old man showed both of us (which was a serpent entwined amongst the seven points of a Hexagram without the connecting lines and which)

was the catalyst of his illumination.

Kabbalah of 9 Chambers:

The following explanation is taken from Wyn Westcott's 'Introduction to the Study of the Kabbalah.', which was used as an unofficial type of Knowledge lecture on the Literal Kabbalah represented by the diagram of the 'Kabbalah of the Nine Chambers':

The Literal Qabalah is referred to in several places, and therefore a knowledge of its leading principles is necessary. it is divided into three parts: GMTRIA, Gematria; NVTRIQVN, Notariqon: and ThMVRH, Temura.

GEMATRIA was a mode of interpretation by which a name or word having a certain numerical value was deemed to have a relation with some other words having the same number; thus certain numbers became representative of several ideas, and were considered to be interpretative one of the other. For example, Messiah spelled MShICH, numbered 358 and so does the phrase IBA ShILH, Shiloh shall come; and so this passage in Genesis 49 v.10, was considered be a prophecy of the Messiah:

I		
333 נלש	222 בכר	111 איז
666 וסם	555 הגך	444 דפת
999 טצץ	888 חפף	777 זען
II		
בינה 333 נלש	כתר 111 איז	חכמה 222 בכר
גבורה 555 הגך	תפארת 666 וסם	חסד 444 דפת
הוד 888 חפף	יסוד 999 טצץ	נצח 777 זען

note that Nachash NChSh, the Serpent of Moses, is also 358/ The letter Shin, Sh, 300, became an emblem of divinity by corresponding with Ruach Elohim. RUCH ALHEM, the Spirit of the Living God.

NOTARICON, or abbreviation, is of two forms, one word is formed from the initial and final letters of one or more words, or the letters of one name are taken as the initials or finals of the words of a sentence. For example, in Deut. 30 v. 12, Moses asks 'Who shall go up for us to Heaven?' The initial letters of the original words MI IOLH LNV HShMILH, form the word MILH, mylah, which means circumcision, and the final letters are IHVH, the name Jehovah: hence it was suggested that circumcision was a feature of the way to God in heaven.

Amen, AMN, is from the initials of Adonai melekh namen. 'The Lord and the faithful king,'; and the famous Rabbinic word of power used for talismans AGLA is formed of the initials of the words 'Ateh gibur leolam Adonai.' 'The Lord ever powerful,' or 'Tu patens in soeculum Domine.'

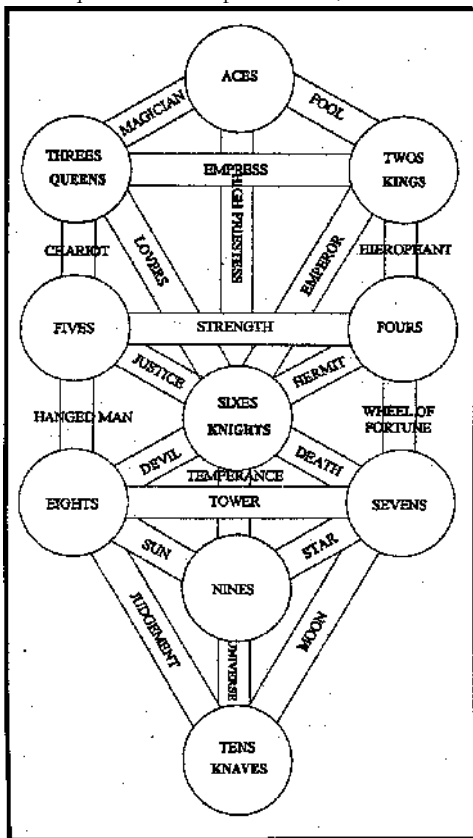
TEMURA is a more complex procedure, and has led to an immense variety of curious modes of divination: the letters of a word are transposed according to certain rules with many limitations: or again, the letters as arranged by a definite scheme, often shown in a diagram. For example, a common form was to write one half of the alphabet over the other in reverse order, and so that the first letter A was placed by the last T, and B by Shin, and so on. On this plan the word Shesnak of Jeremiah 12v. 26, is said to mean babel: this permutation was known as ATBSh. On this principle we find twenty-one other possible forms named in order ALbat, Abgat: the complete set was called 'The combination of T'ziruph.' other forms were rational, right, averse and irregular, obtained from a square of 22 spaces in each direction, that is of 484 secondary squares, and then putting a letter in each square in order up and down, and then reading across or diagonally, etc. Of this type is the so-called 'Kabbalah of the of Nine Chambers' of the Mark Masons.

A further development of the numerical arts was shown by the modes of Contraction and Extension; thus Jehovah, IHVH 26, was extended to IVD-HA-VV-HA and so 10, 5, 6, 5 or 26 became 20, 6, 12, 6, or 44. By extension Zain, z. 7, became 1,2,3,4,5,6 and 7 or 28; or 28 was regarded as 2 and 8 or 10. The Tetragrammaton, Jehovah 26 was also at times regarded as 2 and 6 or 8: so El Shaddai, God Almighty. Al ShDI, 1, 30, 300, 4, 10, was 345 then 12 then 3, a trinity. A quaint conceit was that of the change of spelling of the names of Abraham and Sara: at first Abram ABRM and Sari ShRI, became ABRAM and ShRH: they were 100 and 90 years old and were sterile: now H, Heh, was deemed of a fertile type, and so the letter H was added to ABRAM, and the Yod I, converted into an H of the name SARAI.

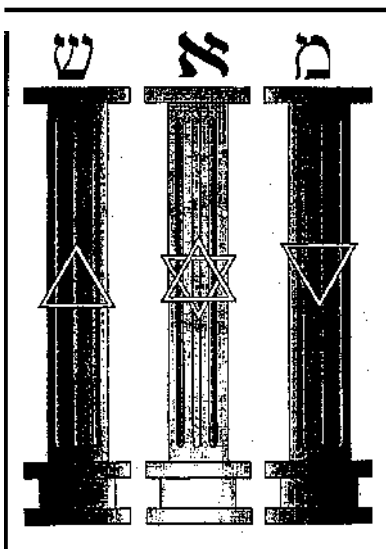
Tarot in the Tree of Life:

The Tarot applied to the Tree of Life is relatively straightforward enough, with one exception being the placing of the Court Cards beside the Sephiroth of Chokmah, Binah, Tiphareth and Malkuth.

I have always felt that this exception was an over-simplification and in the original Golden Dawn lectures on the tarot the Court Cards are



given in a separate diagram to that of the main Tree. The Court cards are applied to the Partsum theory of the Kabbalah and not to the Tree of Life itself. The basis for the Partsum theory is in the small skeletal format of the Fifth Knowledge lecture. Mathers in fact went into great detail about this subject and devoted a whole book to it, 'Kabbalah Unveiled.' The Partsum theory actually exists outside the Tree of Life and is in fact a different dimension from it.



The Three Columns:

Within the Golden Dawn, the reference to the Pillars of Jachin and Boaz may appear at first glance to relate to actual people but this is but a blind, for these names are merely representative or certain forces.

Taking the first name Jachin as an example. This in fact is made of two root names. Jah, for 'Yehovah', and achin 'to establish' which relates to God establishing his house (Solomon's Temple in Israel). The word Boaz is broken down into b, meaning 'in', and oaz, 'strength' which relates to strength being established. A third pillar is introduced in the ritual of this path with the emblem of the hexagram, the point of unification of the two extremes of Water and Fire. This relates to Tiphareth, the Sephiroth of Beauty and balance between the extremes, being the only way that one can enter the temple of God.

These three Pillars are also representative of the three phases of the Kabbalistic Soul. Only when the Neshamah, Ruach and Nephesch are united can one have access to the teachings of the Higher Mysteries. **In** the

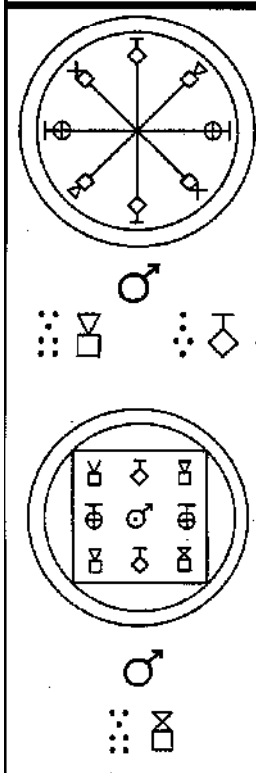
'Lesser Ritual of the Hexagram' we are told to vibrate the word ARARITA (when tracing the two different triangles) which stands for 'One is his Beginning: One is his Individuality: His Permutation is one.' This tells us that there are many entranceways to many houses, yet all lead to that one vital truth that we seek. This is in the three fold nature of the Trinity.

I have actually found this diagram fascinating and have used it a great many time for meditational purposes. If used this way it opens up more layers within the Self. For those of you who wish to try this method, then simply place the diagram in front of you and project yourself into it, taking the place of the central pillar. Rather than talk about my experiences with this diagram in this meditational concept I suggest you try it for your self.

Geomantic Talismans:

This method of talisman construction was shown in Francis Barrett's 'Magus' in which geomantic symbols had lines drawn on them so that a number of various symbols could be obtained from the one geomantic figure. The talismatic geomantic figure on the right is Rubeus which related to Mars and the Sign of Scorpio. The talisman on the right relates to both Rubeus and Puer which is yet another figure that was sometimes considered evil.

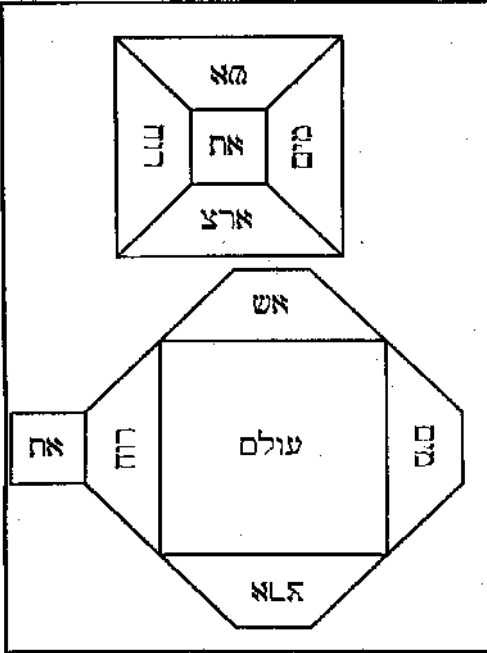
The origin of showing this talisman here comes from the Golden Dawn Cipher manuscripts which Mathers copied and elaborated on. The author of the ciphers had the figures of both Rubeus and Amisso (which the Mathers changed to Puer). Mathers apparently wanted to present this Mars talisman (on a Luna path) as 'a reflection of the



Sphere of Mars' due to its fiery disposition. Also this relates as a further representation of the twin towers on the Lunar Key of the tarot which is again symononous with the barking dogs each side of the path, the negative aspects of this trump. In the cipher drawings, the use of Amisso related back to the negative aspect of things lost, especially love. This actually fits in with the Tarot Key of the Moon. All things considered, I would personally have preferred to have left things as they were, which I think is much more clearer and to the point. I have noticed on more than one occasion that some of the diagrams present on the Path quite often show an abstract concept as shown in the related Tarot Trumps.

Diagrams of the 28th Path

The Admission Badge-Pyramid of the Elements.



The Pyramid of the Elements is the first diagram that shows the combined elements and spirit. To a number of you it will bear a startling resemblance to the Enochian Pyramid system of the Inner Order. The following extract was taken from a discussion I had one night with with some members of the Thoth Hermes temple, back in 1982, on this diagram, which I believe is worth presenting here:

Although the Admission Badge for the 28th Path represents a pyramid, the implications of what it represents are quite subtle. The body and structure of the pyramid is, of course, related to the Mountain of Abiegnus or the Mountain of Initiation, **though this is presented in a geometrical format.** The base is, of course man and the physical body. Each of the triangular sides of the pyramid relates to an element, which is the climbing of the mountain; each of these elements must be absorbed and conquered before going on to the next. When this is done one then goes up through the top of the pyramid - spirit or essence. This relates to the absorbtion and understanding

of the essence of self through the Alpha et Omega, the beginning and the end. For life now begins again for the adept as he works his way through an entirely different framework of beliefs.

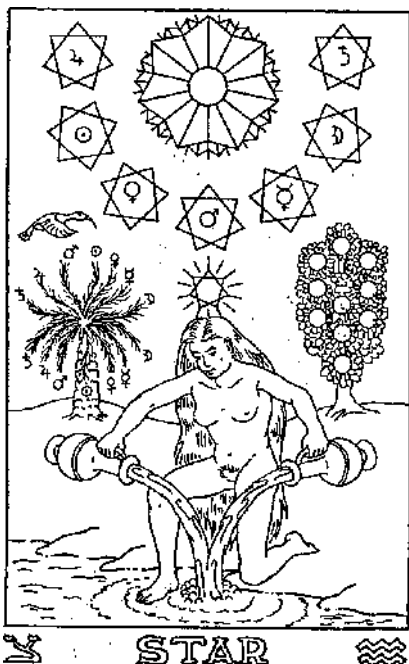
The Pyramid can also be viewed as a flat surface, when seen from the top. I would refer you to the work of Professor Tucci, who wrote in his book 'Theory and Practice of the Mandala.' about the mandala (for this is what the pyramid is) being a concept of reintegration with the self In many respects this is exactly what happens and when viewed from a meditational standpoint, the pyramid forms a life of its own and draws the psyche into the framework and lets it work through the geometric patterns.

A simplified method of understanding this properly is to treat each of the sections separately and each of the Hebrew letters as miniature forms of energy. For example, take the word Eth-Essence. When viewed with the Hebrew lettering, it becomes a second aspect of the nature of both man and spirit. It forces us to look deeper in our selves and consider exactly what Essence is.

When I first sat down and meditated on this pyramid I originally took notes of my impressions - as opposed to Astral work, and after a number of sessions built up a small file on what I considered this pyramid meant to me. I suggest that you all do the same. Take a section at a time, work clockwise and gradually finish at the centre. The whole process can

be described in one word -therapy!

Each individual must make his or her own observations and work directly with the pyramid. I very much doubt if Mathers or the Golden Dawn initially used this diagram for this purpose- but I have followed my own instincts here, and utilised them in the way I was trained in India. I feel that with this method of meditational approach a new dimension of meaning opens up to us. I might add that what I have found so far, is that by going through each section separately, it tends to 'balance one up' for want of a better turn of phrase. I suggest that all of you who are now at this level, spend a few minutes or more, each day for a week, on a regular basis, and meditate on exactly what you think this pyramid means. As an integration concept it is very personal to you. I used to work on this for about a week solid, then give it a break for a few weeks, then come back to it again at a later stage.'



ATZILUTH

$$\begin{array}{c} \text{י'וד ה' וי'ן ה'} \\ 72 = 15 + 22 + 15 + 20 = \text{י'הוה} \\ \text{72 = עב} \end{array}$$

BRIAH

$$\begin{array}{c} \text{י'וד ה' וי'הו ה'} \\ 63 = 15 + 13 + 15 + 20 = \text{י'הוה} \\ \text{63 = סג} \end{array}$$

YETZIRAH

$$\begin{array}{c} \text{י'וד ה' וי'הו ה'א} \\ 45 = 6 + 13 + 6 + 20 = \text{י'הוה} \\ \text{45 = פה} \end{array}$$

ASSIAH

$$\begin{array}{c} \text{י'וד ה' וי' ה'א} \\ 52 = 10 + 12 + 10 + 20 = \text{י'הוה} \\ \text{52 = נב} \end{array}$$

Holy Name in the Four Worlds

The teachings of this diagram relate to the instructions of Rabbi Yitzchak Luria who was affectionately called the 'Ari'. The teachings given here were originally given by the Ari to his selected students in a set of volumes called the 'Eight Gates'. The student is required to meditate on the name of each world. The object of this exercise is to bring a union of Chiah, Neshamah, Ruach and Nephesch. As one meditates on each name, it is visualised and repeated the same numbers of times as the number of the World one is meditating on. One then goes on to the next name and so on. In the terminology of subtle bodies, the meditations produce a strong magnetic resonance that aligns all the subtle bodies.

The correct way of visualisation (starting at Atziluth) is to split up the first name YHVH then AHIH then unify the two, YAHHVYHH, then the name that brings them together (which is YHVH expanded by additional Yods) which is reduced to AUB.

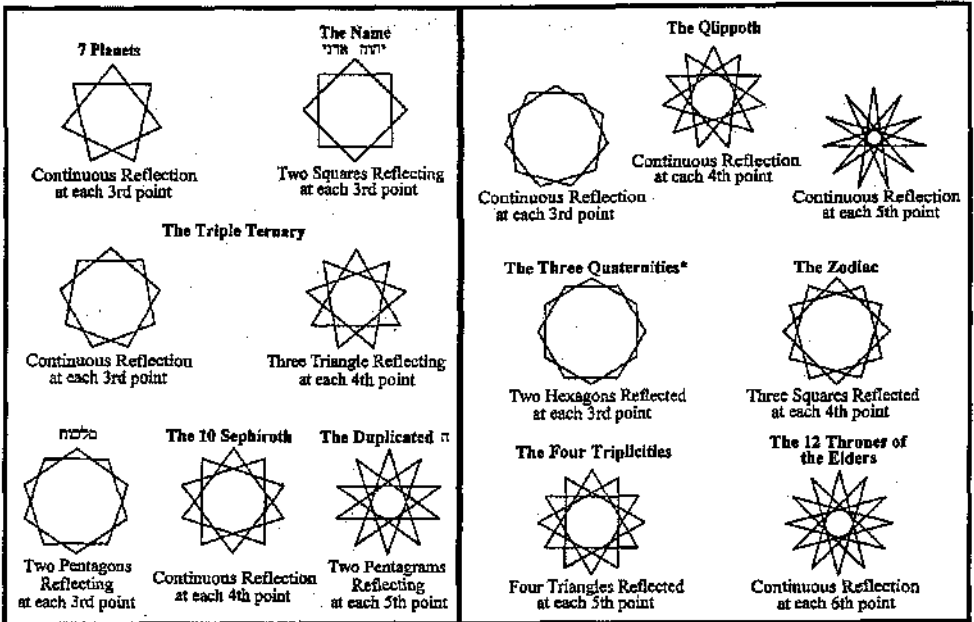
Taking another example in the World of Yetzirah. Meditate on the words YHVH and ADNI then unify them to YAHVDNHY. Meditate on this name and the name that unites them, MAH. The other worlds are meditated on in similar fashion.

HEBREW WORDS BY THE YETZIRATIC ATTRIBUTIONS

א	△	ALEPH	
ב	♀	BETH	
ג	♂	GIMEL	יהוה
ד	♀	DALETH	טזטז
ה	⚊	HEH	
ו	♂	VAU	
ז	⚊	ZAYIN	ה'ה
ח	☿	CHETH	טזטז△
ט	♂	TETH	
י	⚊	YOD	
כ	4	KAPH	יהוה
ל	⚊	LAMED	טז△טז
מ	▽	MEM	
נ	♂	NUN	
ס	♂	SAMECH	א'ה'א
ע	♂	AYIN	▽⚊⚊△
פ	♂	PEH	
צ	⚊	TZADDI	
ק	⚊	QOPH	
ר	⊙	RESH	
ש	△	SHIN	
ת	⚊	TAU	

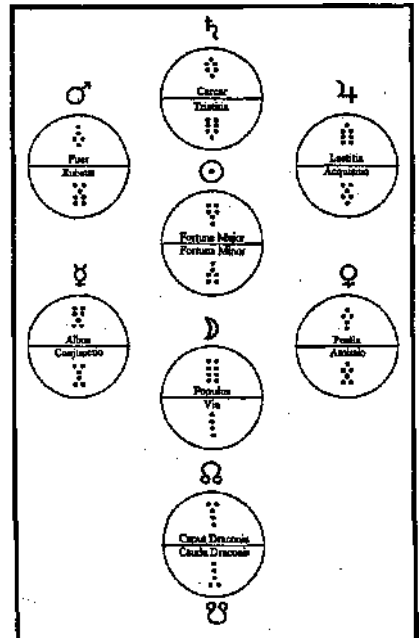
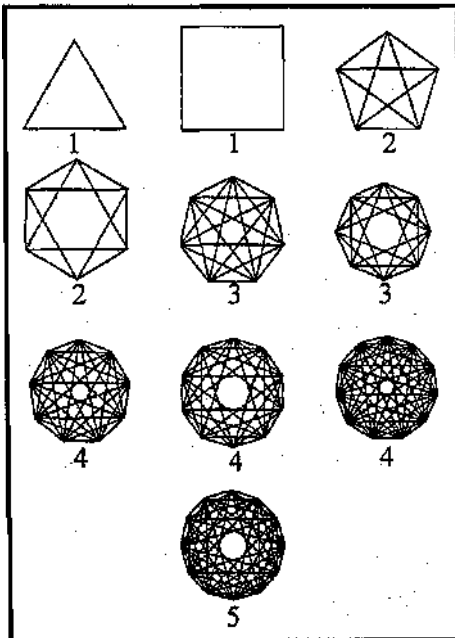
Yetziratic Symbolic Alphabet.

This diagram is relatively straightforward. Taylor insisted that those who reached the 4=7 grade meditate on the Hebrew name and astrological associations first thing each morning, though he considered it nothing more than a familiarisation exercise.



Lineal Figures attributed to the Planet 'Gans' & 'Angles'

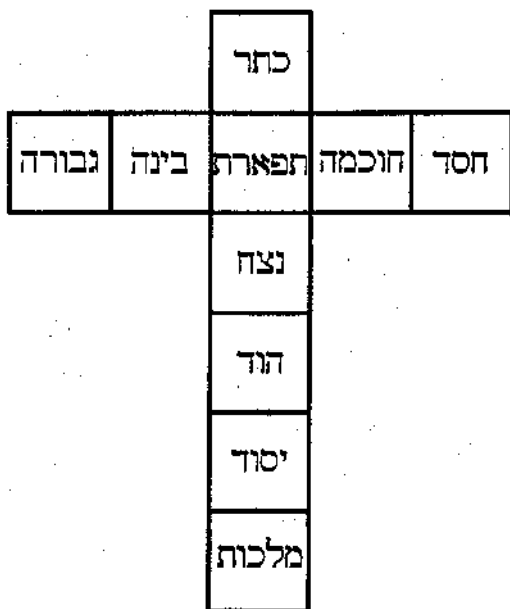
In the 2=9 grade a set of similar symbols were shown to the candidate. In the Z5 Book 3, I included a 4=7 lecture on the subject because I felt that it had little relevance unless one understood what it is about. I would refer the reader to that book and the associated lecture titled 'Polygons and Polygrams'.



Geomantic Figures arranged in the Planetary attribution of the Tree of Life:

I have always felt that the previous diagram was misplaced and better placed in the previous grade, as would also the two previous diagrams. Mathers here placed the diagrams as they were recorded in the Cipher manuscripts. The association is not new to the candidate for it is given out in the Geomantic paper in the 3=8 Grade. The only real reason concession for this diagram here is that it was a subtle hint to the candidate to use the energy and power of the Sephiroth when

constructing a talisman with geomantic figures on them. In some temples this diagram was omitted.



Diagrams of the 27th path

Admission badge:

The description of this diagram is straight forward enough and shows the Sephiroth placed in the format of the Calvary Cross. In this form is the hidden form or drawing of the ALTAR OF INCENSE.

Now at this point I would refer the readers to the 1=10 explanation of the Altar of Incense, which when examined carefully, describes the Altar of Burnt Offering which is shown in the last phase of the 4=7 ritual. On referring back to the original drawing of the Altar of Burnt Offering, as it appeared in the cipher manuscripts, it appears that Mathers made an error when describing the Altar of Incense in the 1=10, and it was never

corrected. This was further compounded by a diagram of the Altar of Burnt Offering, but was captioned 'Altar Of Incense' which appeared in Crowley's Equinox, and also in Mr. Torrens's book.

It is my belief that the diagram as shown in the ciphers and the 1=10 as the Altar of Burnt Offering was in fact two separate diagrams and were wrongly captioned. When viewing the diagrams of the ciphers, it is easy to see that the diagrams were copied by someone in hurry. Another point also emerges which is that the diagram of the Altar of Incense and Burnt Offering look nearly identical and whoever copied the ciphers made the mistake of interchanging them. In the 4=7 ritual, the diagram of Burnt Offering is revealed in its two forms yet its top form is the only one discussed. My contention is that the bottom diagram should have been the Altar of Incense. If this contention is correct, then I would suggest making a change to the 1=10 ritual when the description of the Altar of Incense (possibly using the Biblical description) is described since it has confused quite a number of Golden Dawn students such as Crowley and Mathers, who wrote the rituals in the first place. I was always warned by Jack Taylor and others of Whare Ra, that there were blinds in the rituals and if it was not sloppy copying then it is definitely a blind.

To the best of my knowledge, within the Golden Dawn, the Altar of Incense was never shown. Its description is given in Exodus 37: Vs 25-29:

‘They made the altar of incense out of acaciawood. It was square, a cubit long and a cubit wide, and two cubits high - its horns of one piece with it. They overlaid the top and all sides of the horns with pure gold, and made a gold moulding around it. They made two gold rings below the moulding-two on opposites side-to hold the poles used to carry it. They also made the poles of acacia wood and overlaid them with gold.

The use of acacia wood to make the altar relates the solar influence, for like the sun, acacia wood encompasses the main area where heat is emitted. It is the central point from which the Calvary cross is hinged together. The horns on each corner of the altar show the idea of the deity. These horns are analogous to the four branches of the cross of the Admission badge. The golden overlay of the altar shows the solar influence on the planets and elements. The four gold rings show an aspect of the name YHVH, for through him, the teachings of the Order can be carried to those who need it, shown by the Golden Poles over acacia.

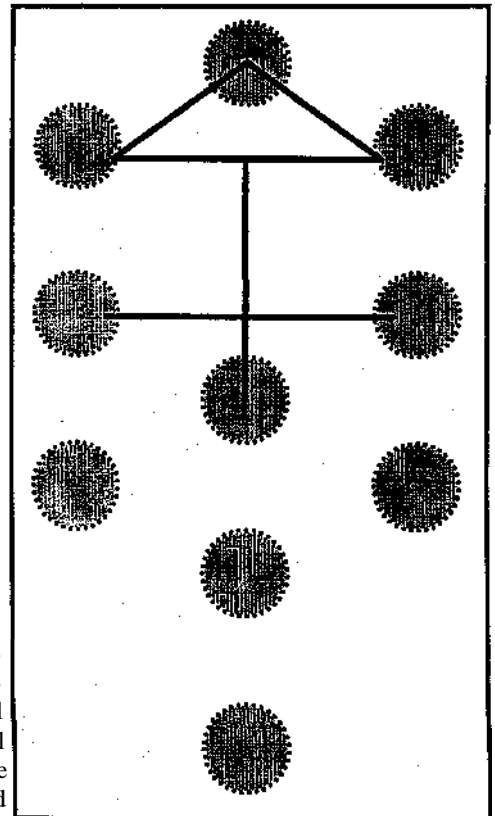
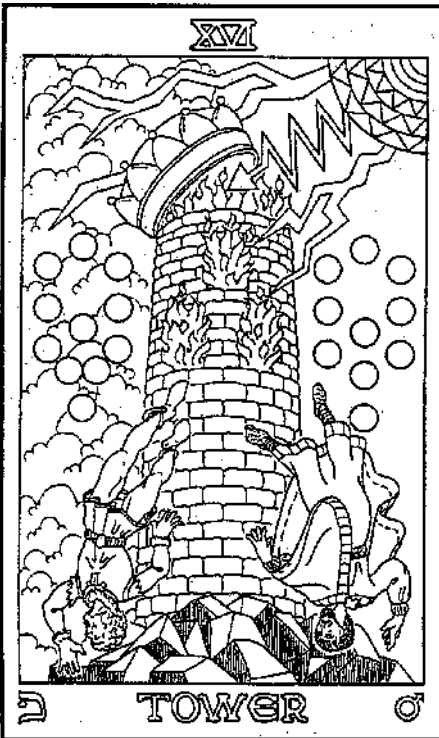
The Rev. Dr. Edershim in his book 'The Temple,' adds further insights into the Altar of Incense:

'The incense burned upon this altar was prepared of the four ingredients mentioned in Ex. xxx. 34, with which, according to the Rabbis, seven others were mixed, beside a small quantity of 'Arnbra,' and of a herb which gave out dense smoke. To these thirteen substances salt was of course added. The mode of preparing the incense has been preserved in the family Abtinis. The greatest care was taken to have the incense thoroughly bruised and mixed. Altogether 368 pounds were made for the years consumption, about a pound and half being used every morning and evening in the service.'

In 1 Macc. i.21. We are told that the Altar was removed from the temple of Zerubbabel by Antiochus. The Golden Dawn inference being that the ALTAR OF INCENSE was hidden or removed from the Temple for safe keeping, and as such was never visible except through symbols.

Sulphur on the Tree of Life:

Of Sulphur, there are many variations, yet the



common bonding theme for them all is that it is considered the Soul or guiding spirit in all forms of life, in the animal, vegetable and mineral kingdom. By isolating sulphur in the practical sense, one in fact isolates the very essence of the Primea Materia and as such, its outward

manifestations vary greatly yet its intrinsic nature remains the same.

This diagram represents the trials and tribulations of the Candidate who has been purified and enriched through suffering of the Holy Fire. Its essences can only be reached through the process of separation, from the grosser lower forms, shown by the lower Sephiroth. Its symbolic symbolism shows that through the sephiroth of the Tree of Life one can ascend and be purified and reborn through the Tiphareth centre of death and rebirth.

In many respects this is a hint of things to come for the renewal of the spirit.

The Lower Sephiroth form the incorporeal cross (imperfect man) of Sulphur, Sal Salfuris (Salt of the Soul) below the actual start of the material cross (perfected man). The incorporeal cross being analogous to man, the areas that have to be purified first. The lowest Sephirah of Malkuth shows Sulphur contained in its most densest material in the Primea Materia. It is separate, yet still trapped in the grosser nature of the Primea Materia. The next Sephiroth shows the next stage of separation - in its gaseous state. The following Sephiroth shows the watery nature removed. In Netzach we see Sulphur in its own fiery nature, its basic raw state. The Sephiroth of Tiphareth, at the very base of the cross, is in its perfected state of readiness. The cross of Sulphur is also analogous to the red cross of suffering in the 5=6 ritual, for before the lower Sephiroth, in this instance, can be purged of their impurities, the gap must be bridged to its Higher Form, as the candidate does in the 5=6 oath.

Though Sulphur has reached its pure state, at the base of the cross in Tiphareth, it still has an empathy with both Salt and Mercury, in their incorporeal forms, as Chesed and Geburah - as the bars of the cross. As the tip of the cross passes through the bridge in Daath and separates to form the triangle, the incorporeal becomes corporeal, as further stronger ties are bound for Salt and Mercury directly above them. Together they form the polar opposites of the base of the upward pointing triangle. The tip or apex of the triangle shows the Basic Life Principle in which Sulphur exists. The right hand base of the triangle shows the Conscious Intelligence, while the left hand basal angle shows the Foundation or substance on which this principle works through.

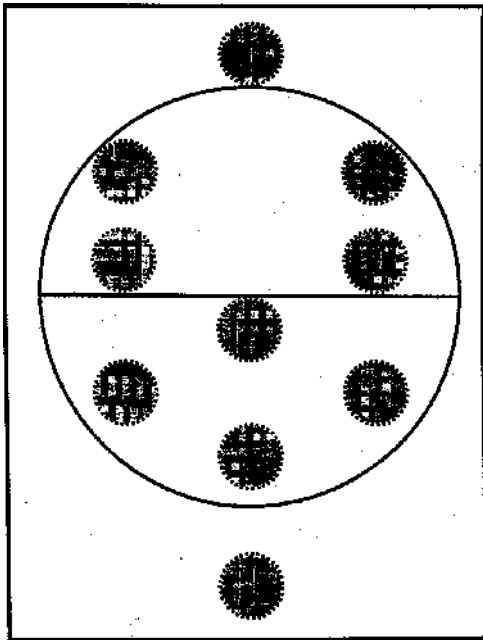
If we study the 16th Key of the tarot we will find that a very important part of Sulphur constitutes a vital part of the card. Like the Blasted Tower, Sulphur is purified and separated from the impurities, showed by the falling bodies, which are then purged from the main Sulphuris compound of the Tower itself.

Salt on the Tree of Life:

This represents yet another aspect of the ascent up the Tree of Life. It goes a stage further than the previous diagram and shows the result of the purification process. The best way to link these two diagrams is to look closely at the Tarot Key 16, the Blasted Tower, for these two diagrams in fact represent the hidden actions of Key 16. The diagrams of Sulphur on the Tree represent the Tower (note the three windows showing the top triangle of sulphur) itself being penetrated by heat to separate the purified salts from the dregs or useless matter (shown by the falling figures from the tower).

In this diagram you will note that Malkuth is parted from the rest of the Tree. The reason for this is that Salt has first to be separated from its grosser nature-Malkuth, before it can be an entity in itself.

In the 4=7 ritual, Mathers broke Salt down into a Higher and Lower principle, as in this



diagram, and likened it to the actions of Sulphur and Mercury. The Alchemical term for the upper portion of Salt in this diagram is 'Soluble Sal Salis'. Reflected in its grossest terms it becomes the insoluble or the Caput Mortum. The Caput Mortum is the dregs of the experiment, the left-overs or faeces, hence the Sephiroth below Tiphareth (perfection), are in fact impurities and imperfections left over from the Primea Materia. Its higher form, Soluble Sal Salis, comprises the soluble Salts that can dissolve and be resurrected from any body, hence its analogy to the Soul, the essence of spirit that cannot die. Like the diagram of Sulphur, the lower Sephiroth shows imperfect man and the upper Tree shows perfected man, or what the lower aspires to. For the Salt, as the body, is the form in which the Soul and Spirit are united.

Referring back to Key 16, the left hand Tree of 11 Sephiroth represents the Caput Mortum and the right hand Tree of Ten Sephiroth shows the Purified Soluble Salts.

Falling and reflected Triangles on the Tree:

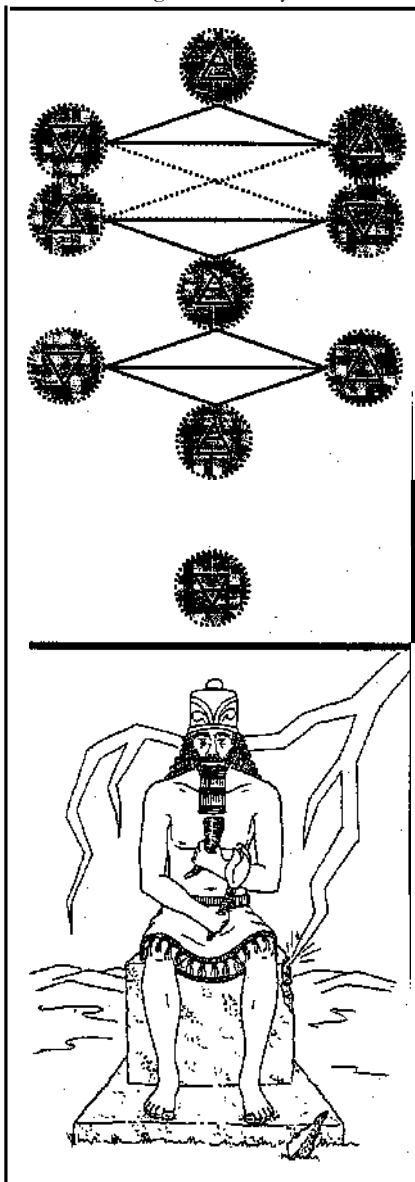
I have always felt that the explanation of this diagram, in the ritual, was oversimplified by simply adhering to the elemental attributions of the triangles on the Tree. Placing this diagram in this position is quite significant for it directly relates it to the alchemical theme of this path. For those of you who wish to study the Triads from a Jungian concept then I suggest the books of Z'ev Ben Shimon Halevi which open up new layers of the psyche.

The alchemical perspective though, does manage to open up yet another layer. The whole Tree as it is presented in this diagram represents the Circulation process, the constant Exaltation of a liquid through continuous Dissolution, Cohobation, Digestion, Distillation and Sublimation. It is the rising and falling of a liquid through a series of steps when heat is applied. The liquid is continuously changing from a gaseous to a liquid state then returned to gaseous again. The Primea Materia is raised through Malkuth when heat is applied and it passes into its gaseous state as it rises from one Sephirah to the next until it gets to Kether then falls back down to Malkuth (Congelation) when it goes to its liquid state. The point of each Triad is a stage of Cohobation, that is when the Liquid is reunited with its residue.

To understand this entire process I feel it is necessary to have worked through alchemical experiments. In short, this diagram, if taken to its uppermost concept shows some very important alchemical steps and should be studied with this in mind. When applied directly to the 16th Key, this represents the hidden qualities of the Key within the Tower itself, as shown by the three windows of the towers.

Diagram of the Image of Nebuchadnezzar:

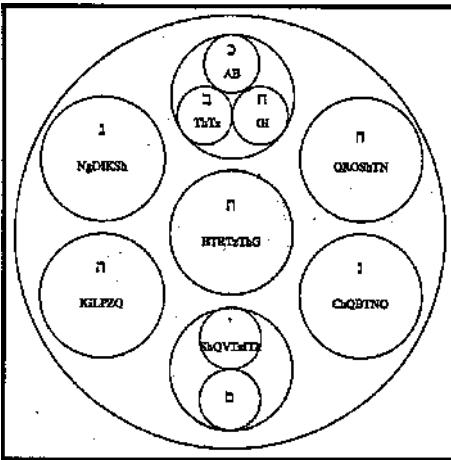
Nebuchadnezzar was possibly one of the greatest of the Babylonian kings who created the Hanging Gardens of Babylon. In Daniel 3., we are told that the Nebuchadnezzar created an image of himself in gold and told his subjects that it had to be worshipped. Schadrach,



Meshach and Abendigo refused and were then thrown into a fiery furnace where they were protected from harm, and were joined by a mysterious spirit that could be seen to stay with them in the furnace.

The main point of reference here is the image that Nebuchadnezzar created was one of gold, silver, bronze with feet of clay. In this story we find the perfect alchemical principles of the previous diagram. From clay was developed bronze then silver and gold but in fact their symbolism is self deceptive for it is not for riches or self grandeurment that these things were created but for the betterment of the self. Nebuchadnezzar shows the self deception that can occur, through power, and this tells the candidate to beware. The Hot and Moist natures show that balance of these degrees of nature are needed before advancement through the transmutation process can begin.

In the actual drawing of the Image of the King, you will note that lightning has struck the image and a small piece has fallen from its base. Which is analogous to the lightning in Key 16. Like



the previous diagrams on this Path, each also tell a story that shows a different aspect of the 16th Key, and this diagram should be studied with this in mind.

Diagram of the Seven Yetziratic Palaces in the 10 Sephiroth:

This diagram and its explanation are lifted almost straight out of 'Kabala Denudata', translated by Rosenroth which in turn came from 'Book of Pardes'. The correct method of meditation on these names is to start with the first, on Sunday and with each following day concentrate on each new level of letters. The object of this is for the Ruach and the Neshamah to join or in other terms, to align all the subtle bodies through prayer.

The meditation on these letters involves visualising them in their respective Sephirah and constantly repeating the words they form. The length of time spent on this is up to the individual though I would suggest a ten minute minimum. A variation on this theme is to add the Hebrew letters of the Sphere as well. For example AB would now become KTHR AB.

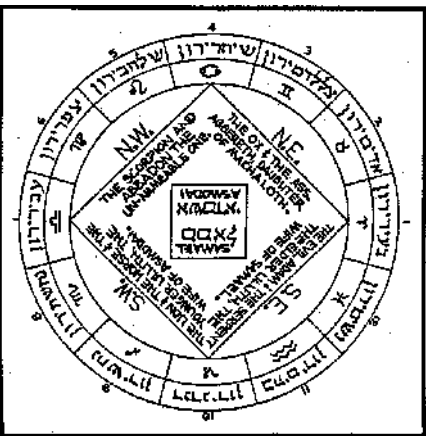


Diagram of 12 Princes of the Oliphoth:

The actual translation of these names, when amalgamated, (roughly translated) reads:

'The Seraphim stood above him with six wings. One in Two. He covered his face with his hands and his feet and he shouted Holy, Holy, Lord of the Hosts, whose glory covers the earth.'

The entire concept is to visualise the wings to raise one consciousness or to skry using the wings as an astral vehicle of sorts. It is not really skrying as such, but a form of meditation to bring about awareness and I have no hesitation in recommending it for this level.

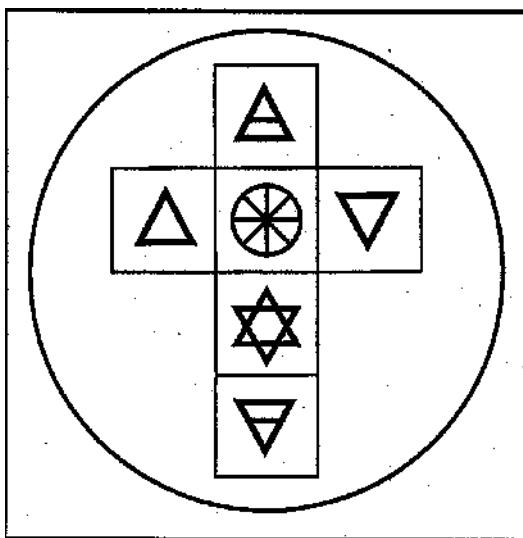
On a personal note, I found that using the colours of the Sephiroth of the Queen Scale do help in this matter. Instead of using wings, just imagine a coloured sphere of light around you. I would suggest that those in charge of some Golden Dawn temples, try this exercise for this grade level and have the student start notebooks on this form of meditation for a few months.

Diagram of 12 Princes of the Ollipoth:

The symbolism for this diagram has been explained in a previous grade book. The descriptions of these forces are extremely archaic. If we look at the left hand Tree of 11 Sephiroth in the 16th Key then we have a firm association here. The additional Sephirah of the Qlippoth is referred to in the diagram and not shown in the Tree is hidden and is in effect the Tower itself which is struck by lightning.

Again this area should be approached from that of the individual. I would not suggest that anyone at 4=7 do this but at a later stage start trying to visualise what each of these Princes look like and try and create pictures of them for one's own personal references. I personally consider them as part of the Astrological experience which can be used to help with negative conjunctions and oppositions. The various auric bodies then are reinforced when the negative aspects are considered as an artificial archetype that can be worked against.

Diagrams of the Sephirah of Netzach



Admission Badge:

To revert the entire subject of the Zaur Anpin or Microprosopus to a single diagram is a very ambitious project-for anyone. This badge symbolised the Microprosopus when the Practicus would see it for the first time. The most important square is that of the Hexagram, for each bar of that represents the 6 sephiroth from Chesed to Yesod, on the Tree of Life.

The central diagram of Spirit is the guiding force with the elements in balanced disposition around it. Years ago, when I first went through this grade and approached Taylor for its hidden symbolism, he wheeled himself over to his book shelf got out a copy of the 'Kabbalah Unveiled' and threw it at me. He then told me to study it for a while, and if I had any questions about the diagram to come back and see him later. Almost

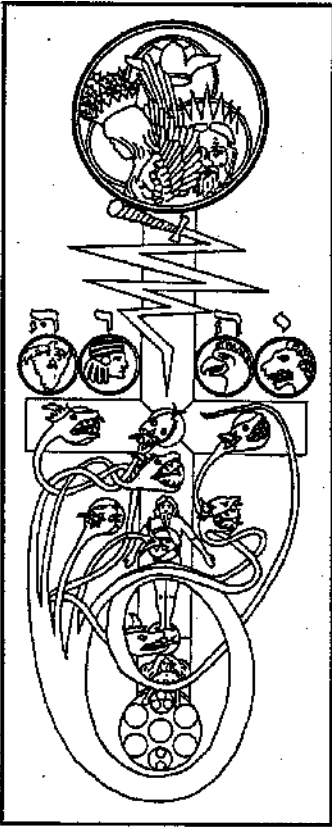
twenty years later I am still studying the text.

One of the great failings within the Golden Dawn was the point of not knowing exactly how much of the Hebrew teachings should be introduced and how much should be modified. Tackling the three important books of the Zohar that Mathers translated in his 'Kabbalah Unveiled' would be enough to daunt anyone. The main point is how far should one go with this type of teaching? I have tried to do just that in my 'Kabbalah of the Golden Dawn'. My editor made the comment that I had 'Almost enough to get a handle on it but not quite.' This comment just about sums up the situation for most of us who have not enrolled and spent years in a Jewish Seminary College, studying Kabbalistic texts.

The 27th Path's discussions on the Edomite Kings also apply here for they were the imperfect vessels discussed in the Zohar, that had to be scrapped so that the Creation theme could start again. In many respects the 27th Path and Netzach, show a blueprint, for the section of the Zohar that concerns us for the moment, and is a tribute to Mathers' inventiveness.

I feel that at the 4=7 level a number of classes and lectures should be held on the subject of the Partusufim theory (as the Macroprosopus and Nficroprosopus are sometimes called) until a basic understanding of it is obtained. This is my suggestion to those Golden Dawn teachers for part of this level's training. I would point out that a knowledge of this subject becomes invaluable, because

it is impregnated in much Golden Dawn teaching, such as the Court Cards of the Tarot and Enochian chess, to name but two. To those of you who are expecting more information on this diagram then I give the same suggestion that my teacher gave me and recommend you purchase (as a start) a copy of the 'Kabbalah Unveiled' and study it, along with my 'Kabbalah of the Golden Dawn' which may, or may not, present a shortcut or two.



Tree of Life After the Fall:

The Ritual explanation of this diagram is really self explanatory, but I would like to suggest another message it gives.

The destructive serpent Leviathan, is, in fact, analogous with the Kundaline Process rising prematurely, which is what happened to both Adam and Eve. Such knowledge that was suddenly made available to them (with the benefit of experience) burnt out the seven chakras and, as such, partly destroyed them in the process. As such the harmony and balance of mind they possessed within themselves and their surroundings was disrupted. The chakras were bipolarised. The fill effect of the surroundings of the world outside of Eden heightened their senses, and with no sense of balance, they were not able to control their desires of the senses, which they had done previously before they ate the forbidden fruit of the Tree of Knowledge. If we ask ourselves, then, how did they cope with senses while still in the Garden, we can turn to the east for some of that information.

The Bhagavad-Gita says:

'A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping, breathing, speaking, evacuating, receiving and opening or closing his eyes, always knows within himself that he actually does nothing at all. Because while performing all these activities, he always knows that only the material senses are engaged with their objects and that he is aloof from them. One who performs his duty without attachment, surrendering the results unto the Supreme God, is not effected by sinful action, as the lotus leaf is untouched by water.'

The expulsion theme is, in fact, a further aspect of the 16th Key, which now becomes the expelling of Adam and Eve from the Garden by the Flaming Sword. It is now up to the imperfect bodies to acquire perfections in an imperfect state where the protection has been taken away.

KAMEA OF VENUS

Using the Bachet system, you start with a blank square of 49 cells. On each top and side you create a pyramid of additional cells. The first or bottom line of the pyramid has five cells. On top of these are another three cells, and on top of these is the remaining cell. Now starting at the top cell of the top pyramid with the number one, write down the numbers diagonally, and sequentially to the right, stopping at the

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

furthermost single cell on the right. The entire process is repeated in the next cell diagonal to the first, which starts with eight. This is repeated until all the outer cells of the pyramid and square have been filled. To fill in the gaps is very straightforward. Take the numbers in the bottom pyramid and transpose them with the gaps in the top of the square. For example 47 is placed between 22 and 16, 41 between 16 and 10, 35 between 10 and 4 etc. If you placed a cutout of the lower pyramid and placed it on the blanks of the top of the square then it would transpose correctly. When filling in the bottom blanks in the lower portion of the square just transpose the figures from the upper pyramid. Left and right follow the same pattern. The diagram below shows how this is formed.

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

The Seal of the Venus Square

In the 'Complete Golden Dawn system of Magic.' Vol 5, Page 42, we are told:

'The Seal or Sigil of the Planet is a symmetrical form so designed that its traced lines touch every number on the Kamea.'

A close look at the Seals of both Mars and Venus will show that they are hardly symmetrical and the Seal does not touch every square. I mention this, not to try and point out Regardie's error (I have made enough of those in my time without trying to point the finger at anyone else) but to help others what to avoid, and will save a lot of confusion. Having said this, I must admit that the continuity I have found in other seals does not exist in this particular one, and I must admit defeat in trying to fathom it out, I have, however, worked out how most of the seals are formed, from a strictly mathematical base, and, I will make two observations in the hope they may be of some help to the readers.

The first is when the seals were made up, there is more than one instance that a sentence or phrase can be made from the letters of the seal, through which the lines have been traced, sometimes using the last figure only in a double digit square.

Using a last digit sequence produces the following results:

1. Units - 1,8,9,2 for the circle in the Southern portion of the Seal.
2. Tens - 16,17,10 for the first V in the North section of the Square.
3. Twenties - 22 to 28 to 29. In the Eastern section of the square.
4. Thirties - 30,31,38 in the Western section of the square.
5. Forties - 48 to 42, 41 to 49. In the Northern section of the square. I would like to add at this point that the words formed in the northern section of the seal, using the right hand single digit in each square, is MYM and MYY plus permeations. Apart from the word Mayim, I have been unable to work this one out.

The second, is that the letters traced through by the lines form the initial letters or words of a Biblical verse (according to M.Gaster -such as the Schemphamphoresch for example). Unfortunately though, without the key, it is almost impossible to interpret.
Sigil of the Spirit of Venus.

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

The Spirit is QDMAL (becoming KEDEMEL) which is 10,4,40,1,30 and becomes 10,4,40,1,30. The Golden Dawn used 1,4,40,1,30 which I feel is not correct.
Intelligence of Venus

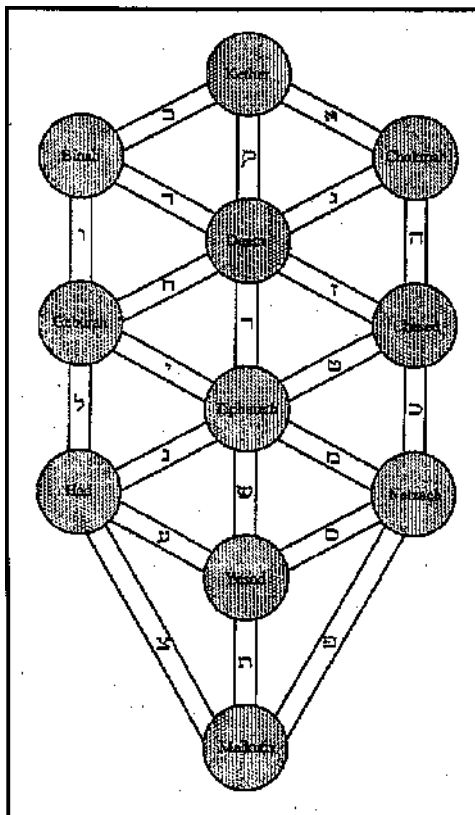
22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

The Intelligence is HGIAL (becoming HAGIEL) which is 5,3,10,1,30 and becomes 5,3,1,1,30. The Golden Dawn used 5,3,10,3, which again I feel is not correct.

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	5	27	45
46	15	40	9	34	3	28

This is BNI ShRPhIM (becoming Beth Seraphim) which is 2,5,10-300,200,80,10,600 and becomes 2,5,10-30,20,8,10,6. The Golden Dawn version given here is correct.

Tree of Life with Daath



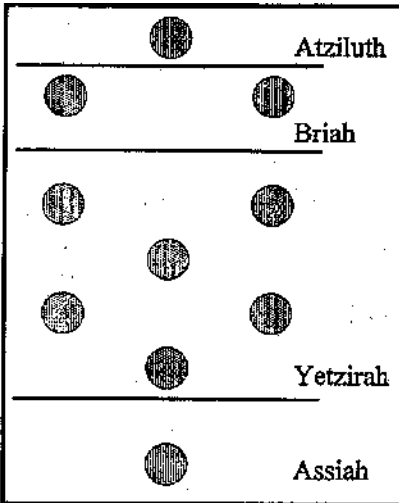
The Golden Dawn make it very clear that this diagram 'is not so correct, as Daath is not properly speaking a Sephiroth.' This Tree of Life has always been a point of confusion for some within the Order and, for the most part, explanations of it were sketchy, to say the least.

The Tree of Life with Daath, shows what was originally considered to be the Perfected Tree. It was a combination of the Tree of Life and the Tree of Knowledge of Good and Evil. The meeting point of these two Trees being Daath, the focal point of the energies of both Chokmah and Binah, the Abba and Aima, concealed by Daath, which is the bridge between the Macrocosm and Microcosm.

In many respects the Perfect Tree was in fact Perfect, but the vessels it worked from were imperfect. The amount of energy that descended from the Veils of Negative Existence far exceeded the limitation of design of this Tree. The object was for the vessels to support the Light from Kether, which should be reflected in Malkuth. The Light was held until its descent to Daath, and the vessels below that were shattered. The polarity of the Qliphothic forces then rose up as far as Daath, between the Worlds of Briah and Yetsirah. From this rise, a new Tree was formed, where Daath was missing, for the Tree of

Knowledge was only available to those who had advanced to the World of Atziluth.

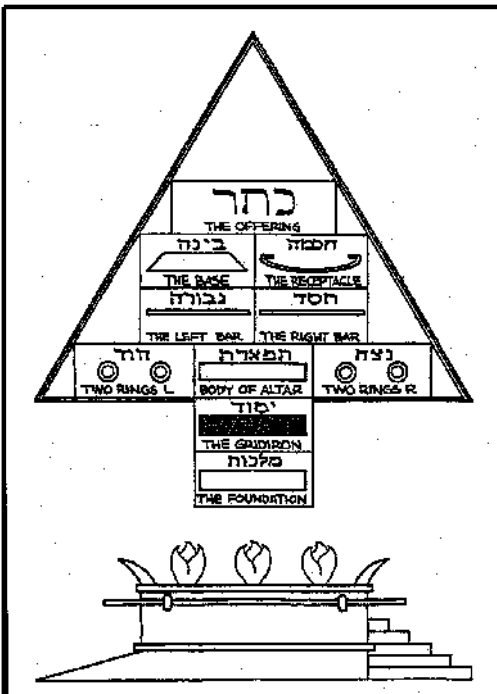
A careful look at the Path positioning show a dramatic difference to the standard Tree as it is now. You will note that the central Pillar is of particular significance showing the rising up the Tree by the direct route. I would like to make a suggestion here about studying the effects of this Tree. Substitute the Tarot Keys for the letters, and work on the principal of direct access to Kether by each of the Three Pillars, as opposed to the Lightning Flash of the standard Tree. The Keys going form one Sephiroth to another are to used as sub-supports, by this I mean a concept of simply



balancing one Pillar with the energy of another. When people talk of 'Secret Paths' on the Tree of Life one can imagine many different ways to take this, but when this diagram is studied it then becomes apparent what those 'Secret Paths' are (within the Golden Dawn context). For those Golden Dawn Chiefs, they will find that a number of lectures could be given on the Path positioning of this diagram alone, for now the framework of the Kabbalaistic Soul as applied to the Tree of Life has to be looked at within new dimensions. We must never loose sight of the fact that this Tree represents the perfected State, not the State of things at the moment and as such should be treated with a great deal of respect.

The diagram of this Tree is, in fact, another form of the diagram of the Fall, and is an extension of this theme (when the energy coming down the Tree was too pure to be received by the imperfect vessels) and of the expulsion of the Dukes of Edom, which in turn is yet another concept of the Key 16.

Altar of Burnt Offering



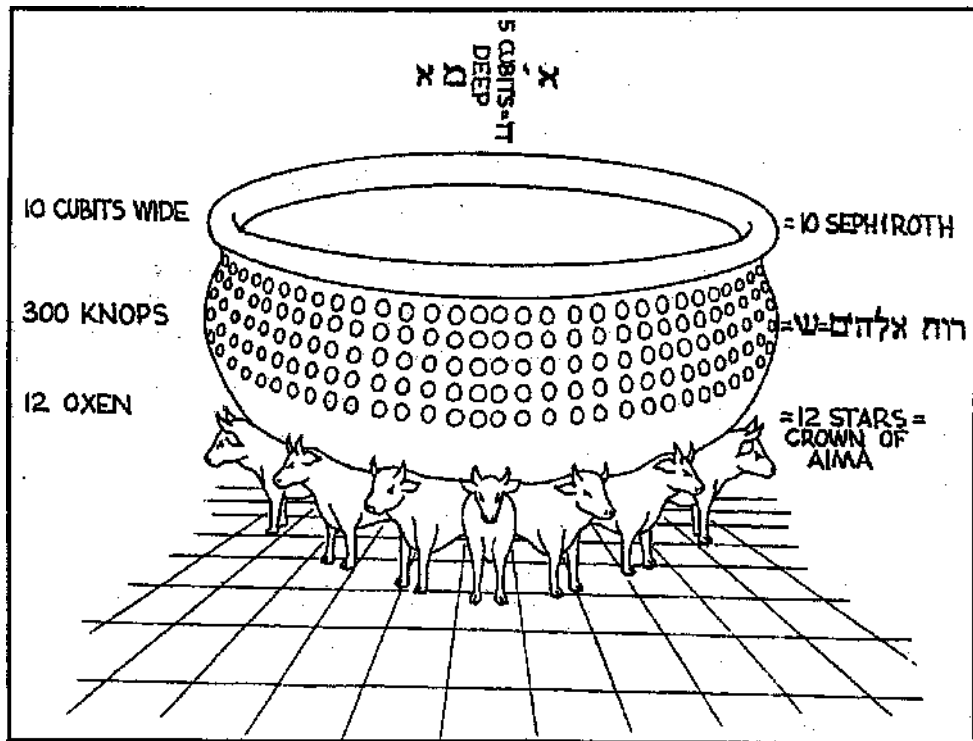
For a fuller description of the Altar and the functions connected with it I will refer to the Dr. Edershem again:

'On the altar, which at the top was only 36 feet wide, three fires burned, one(east) for the offerings, the second (south) for the incense, the third (north) to supply the means for kindling the other two. The four'horns' of the altar were straight, square. Hollow prominences, that at the south-west with two openings, into whose silver funnels the drinking offerings, and, at the Feast of the Tabernacles, the water from the Pool of Siloam, were poured. A red line all round the middle of the altar marked that above it the blood sacrifices intended to be eaten, below it that of sacrifices wholly consumed, was to be sprinkled. The system of drainage into chambers below the canals, all of which could be flushed at will, was perfect; the blood and refuse being swept down into Kedron and towards the royal gardens. Finally, north of the altar were all requisites for the sacrifices-six rows, with four rings each, of ingenious

mechanism, for fastening the sacrifices; eight marble tables for the flesh, fat and cleaned 'inwards:' eight low columns, each with three hooks, for hanging up the pieces; a marble table for laying them out, and one of silver for the gold and silver vessels of the service.'

The Golden Dawn theology of this altar, is that its use is the destruction and purifications of the grosser Qliphothic elements to YHVH's name through Fire. Again we keep coming back to the 16th Key which has never really left us: the purification by Fire and separation of the spirit from the dregs. The offerings are, of course, from Malkuth and the world of Assiah, which has been corrupted by the Qliphothic influences since the Fall. The purification process, or trial with Fire, is to remind us of our own time and the need of cleansing before the spirit can rise again through the ashes of death. It shows us the mortality of the flesh and the immortality of the Spirit. The Altar is yet another trial by Fire that the candidate must pass through before the purification process is complete.

Laver of the Brazen Sea



The Laver of the Brazen Sea was, in effect, placed in the temple so that priests who entered could purify themselves with the water therein before they made sacrifices. The 12 oxen that supported the Laver showed the Labour that each man and woman would undertake through the 12 Zodiac signs. Within each incarnation, through the Zodiac, man and woman would be able to experience different phases of life. Because only through trial and tribulation can man or woman hope to raise themselves to unify with the great Mother. This is the purification process to reach the Macroprosopus. When viewing this symbolism we must look at it from the perspective of the reincarnating soul and the tasks it has to undergo - which, broadly speaking are:

1. Aires: This shows the raw energy of self expression that must find form and structure for it to develop.
2. Taurus: Here the energy now struggles to exist within its original context and will protect itself

against other forms or structures not like its own.

3. Gemini: Here the opposite polarity of structure and form that was opposed in the previous sign is now accepted for what it is and the individual now becomes part of the whole yet still clinging to their original structures.
4. Cancer: The isolation principle is very evident here for it is through this principle that the appreciation of what others have and how they can help can be realised.
5. Leo: 'Control' is the Key word the soul must experience here.
6. Virgo: The Soul now breaks through to see newer dimensions of form and structure and leaves behind the old values. Temptation is the thing we must watch here.
7. Libra: The point of balance is reached and the Soul must now contemplate its nature and choose.
8. Scorpio: A battle to gain mastery over the. Lower nature.
9. Sagittarius: This brings one into closer contact with the Higher Self
10. Capricorn: Transfiguration process through initiation.
11. Aquarius: The cleansing and purification process through initiation into a higher form of learning.
12. Pisces: The transmutation process which recognition of the function, and path the Higher self dictates us to take.

The 300 hundred Knopps relates to the Ruach Elohim and is further expressed by the circumference of the Laver which alludes to the Tree of Life in the worlds of Atziluth, Briah and Yetsirah. The world of Assiah is shown by the diameter of the Laver for this is the point where the negative emissions of the Qlipoth are left behind after purification through water, which rests below the diameter. Each time an incarnation is gone through the soul must be purified and the dregs of the past life left behind, showing by the cleansing process of water, and one then begins the process all over again. Within the original Laver, there were numerous mirrors of reflection which show that when every life is finished the actions of that life are caught and reflected back to the soul and nothing escapes it. The five cubits of height of the Laver shows the numerical value of Heh, meaning 'window.' and it is a 'window' from which the Higher Self can view the actions of the Lower Self through the added reflection of the mirrors mentioned earlier.

SYMBOLISM OF THE OPENING

The first knock, by the Hierophant, brings in the current that activates the ceremony.

At this point, some of you may be asking 'What current?' As the previous books in the Z 5 series on the Golden Dawn have shown, there are a number of currents activated within the ceremony itself, but the first current that one attracts is that of the Golden Dawn proper. By this I mean that in the astral, there is a focus point of energy which is seen by some clairvoyants as a type of transparent bubble containing the seven prismatic colours. This bubble is then filtered through an archetypal figure of the Godform Thoth, whom the Hierophant asks (during his pre-ceremony meditation) to guide into the portal, within the Hall. As the current comes through the knock it then connects with the astral Godforms on the dais, then the floor. This is done after it first surrounds the Portal of the Hall, which is circular. It then forms a cross which has been seen as a light greenish hue and connects the astral stations of the Godforms of Kneph, Horns, Nephthys and Aroueris in the outline form of the Admission Badge.

Now during the course of writing on the Elemental Grades of the Golden Dawn I have been asked repeatedly what happens if the Hierophant does not do any of the above. Firstly, this depends on the temple and its members as a collective unit. Usually though the desired thought will bring part of the current through but in a considerably weakened form and possibly not entirely intact. By this I mean that some energies come through but not them all, in a balanced manner. A good example is going through a ceremony where everything is done technically correct and yet the

whole energy aspect is flat. This is when the contact has not properly connected. According to Jack Taylor, this happened a number of times during the New Zealand temple Whare Ra's 60 year history. My own personal observations is also that when the intent is so strong that some of the technical aspects have been either omitted or fouled up by the officers, the energy pattern that is called seems to counterbalance these difficulties and can provide a very powerful ceremony. But again this depends entirely on the individuals who are the officers.

I have also been asked how the Golden Dawn current got there in the first place for us to tap into it. Any type of energy pattern that is formulated in the astral comes from what some would call our Astral advisors or by the power of thought, which is a very powerful weapon at our disposal. Over the years the thoughts and aspirations of men have been pulled in a certain direction and that in itself attracts astral energies. When Mathers and Westcott first performed the Golden Dawn rituals, they brought together many aspects of very ancient cultures energy and formulated them into a solid cohesive unit, something that had been lacking before. As more rituals were performed then the clearer and more easily obtainable the Golden Dawn energy pattern became. To fully understand the mechanics of this I would suggest the reader obtain a copy of 'Holographic Universe' by Michael Talbot, who explains this phenomena from more of a scientific base than I could ever hope to do. I would also like to add to Talbot's theories that once a thought-form is created to physical manifestation it can be drawn upon as an additional power source which pertains directly to ritual magic. This is also shown to apply equally as well to the Tibetan Mystics by Alexandra David-Neel in her, book 'Magic and Mystery in Tibet', where thought forms could be created and seen by other people.

Apart from the theories of Talbot, I would also suggest that the concept of 'Morphic Resonance' be studied as well. This concept is put forward by Rupert Sheldrake in his book 'Presence of the Past'. This theory actually falls in tandem with that of Talbot, but approached from a different angle. Sheldrake informs us that once some form of ritual has been done, and if it is repeated years later, or even halfway around the world, the acting out of that ritual will tap into Morphic fields that transcend time and space and take one back to when the ritual was originally done (the greater the degree of similitude, the greater the degree of influence of 'Morphic Resonance'). Every ritual that is done in the same manner (with the same content) will tap will produce an energy field that will tap back into the original into the original ritual, in much the same manner as Jung's Collective Unconscious. So when one taps into a ritual or energy pattern one uses the concept of 'Morphic Resonance' which links into when the first Golden Dawn 4=7 was performed. With the work of men like Talbot and Sheldrake, the scientific explanation of occult rituals and their energy fields will give credence to the work of ritualists and the energy currents they invoke.

Once this energy has entered the Temple with the first knock, it is then tapered to fit a certain role, hence the question and answer phrasing of the opening. With each question and answer the modifying aspects of the energy goes on until it is 'fine tuned' to the desired purpose. This, of course, give us a tremendous power base to work from, for we then take this power base of collective energy and invoke yet another current of energy through the Admission badge. As I have stated in my previous book on the 3=8 ceremony, when I first saw this pattern of energy forming I had not used any creative visualisation techniques. The energy pattern of the Admission Badges (the outlines of them appear traced on the temple floor) comes as part of the overall package we have invoked and shows the power of symbology.

Additional to the energy pattern invoked with the currents present. The Godfons of Osiris, Isis and Horns are in the Invisible stations of the triad of officers on the floor. The archangel Nlichael is then brought through to be present at the ceremony. During the Banishing Ritual at the beginning, Michael, along with Raphael, Gabriel and Uriel tend to clean out any negative Astral entities that may have lingered in the Hall. They also make sure that when the Golden Dawn current is invoked nothing unwanted comes along with it. Now Michael is appeased directly in a new role as Guardian of the Fire Element. The Sign of the Lion, given straight after Michael's invocation, is

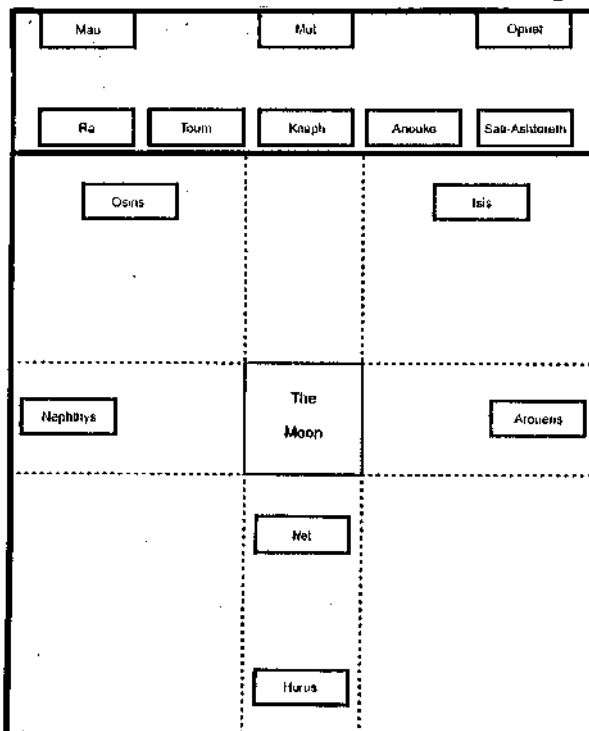
the sign that binds Michael specifically to the elemental of Fire and the cardinal points. So, in effect, the power of Michael is also tapered to fit in with the energy associated with Fire.

Standing in front of the Fire Tablet, the passive gestures with the cross are used to connect with the Three Holy Names on the horizontal cross bar of the tablet. Each of the Three Holy names in each of the four tablets covers an astrological house, and combined they cover all areas of humanity.

It is important to note the positioning of the officers in front of the Fire tablet at this time, during the invocation. Each officer is placed in juxtaposition so that the temple Officers, and the Godforms they have created, now act as a conduit of energy as the passive energy of the tablets is absorbed. The Godform of Aroueris, in front of the Fire Tablet also forms what could be seen as a plasmic egg which envelopes the Officers in an added form of protection. Also the positioning of the officers works well when the Hierophant has not done the invocation properly and can draw too much energy from the tablets. The formation behind helps spread the load through the other officers.

After the invocation in front of the Fire tablet the Three Officers then do a battery of seven knocks each (for the Sephirah of Netzach) showing both an attraction and sealing into the current of Netzach.

ADVANCEMENT ON THE 29TH PATH OF QOPH



The knock of the Hierophant opens up the energy of the 29th Path. This knock activates the energy of the Godform of Opaut, Lord of the 29th path, who then sends a stream of energy, through the Hierophant, to the central altar where it is picked up and amalgamated with the other energy patterns invoked so far. One of the first duties of the current of Opaut is to activate the current of the Admission badge on the temple floor. This of course relates to the ten Sephiroth but

also to the Calvary Cross Squares on the Enochian Tablets.

Some years ago, while acting as Hierophant during a 4=7 ritual, I summoned the Calvary Cross Seniors (for the Fire section of the Fire tablet) and did a small mental invocation for the Seniors to attend and assist with this ceremony. Since the Three Holy names of the Tablets had already been invoked I assumed that the Seniors would merely be a tapering effect for this part of the ceremony. The psychic impression I gained from this was amazing. The rather pale outline, the Cross on the Temple floor lit up like a Xmas tree in glowing emerald green and my abdominal chakra suddenly became quite active. The most important aspect was the Candidate, for he also took on an additional radiant glow and later told me a few days after the ceremony, that he felt a sudden boost to his health, which was poor at the time, and an increase in his psychic perception. From what I can gather, the Seniors I invoked, aided his Astral and Mental Body which was under some strain from an epileptic condition he had at the time. It did not cure him but it did help.

Now before the Candidate enters the Hall the Hierophant petitions the Guardians of the Order to let the Candidate enter. The Calvary cross in his or her hands then ignites about the same time the Calvary Cross on the Temple floor is surging with energy. To a certain extent, the Aura and Subtle Bodies of the candidate then undergo a change. The Astral Body of the candidate usually then is taken from the Candidate and held in check between the pillars during the Path ceremonies, though there is the odd exception. In this instance some candidates usually feel a heat sensation to the kidney area where the Astral body is joined to the physical. This separation of bodies is in fact just an elongation of the Astral body who always remains attached to the physical, by an astral cord.

The expurgation of the Astral body from its resting place is done on a completely involuntary basis. Some of you at this point may be wondering how this can be accomplished without the candidates consent, yet it does and can happen quite often during ritual. Once the initial obligation is given the consent is also given by the Higher Self (or the Causal Body of the Candidate). In theory some may find this difficult to accept but in fact it can be done by a good Hierophant with a properly trained team, through the manipulation of the magnetic currents at their disposal. The acceptance of the Admission Badge by the candidate is the trigger which transfers the Astral Body to the temple floor, drawn by the floor current of the Admission Badge.

I was always intrigued by the meaning of the words uttered by the Hegemon: 'And the Ruach Elohim moved on the face of the waters.' and for a number of years wondered what part these words had directly on the 29 Path. My first concept was to think that it related to the Moons reflection on the waters. While this in itself may be true, if we study Qoph, meaning 'back of the head', we find that we have a faceless creator who can only be seen in reflected glory. This of course relates to the candidate being blinded with the brightness of the image of the creator. A few years ago I had the chance to clairvoyantly observe the actual magical effect that these words had on the ceremony. The effect was that when the words were uttered by the Hegemon, her aura filled with a Golden Light. This extended to the candidate also and remained until they entered the temple and touched the Portal on the temple floor. This merged briefly with and outshone the plain greenish hue that both the Hegemon and the Candidate emitted (which comes from the protection of the various Godforms). As the Hegemon and Candidate entered the portal the bright light disappeared and merged in with the translucent form of the Admission Badge on the Temple floor.

By these words the Hegemon raises the vibrational Pitch of the candidate from her own aura through her heart chakra. Her Lamén both directs and controls this factor, for it pulsates a bright red that seems to both control and direct these energies.

In the Introduction to this book, I mentioned that each of the Z5 series of books has looked at ritual from a slightly different perspective and that reference should be made to all the books and the methods of explanation of the rituals to get an overall picture of how the manipulation of Etheric currents function. At this point I have not mentioned the functions of the currents of the Godforms on the dais and how they work, and affect the rituals. These work in much the same way as the currents of Thoth, Osiris, Horus etc., work in the Neophyte and Zelator rituals. Though the names of the God forms on the dais change, their functions do not. In the Neophyte ritual the Isis

current allowed the Astral body of the candidate to be removed and placed between the pillars and looked after the physical body while the Nephthys current looked after the Astral Body during the ritual. Both currents of energy are working in tandem with each other. In the 4=7 this principle is still applied (as it was in the previous Elemental Grade rituals) only now the God forms on the Dais have changed. Now, the Isis current is taken over by Sati-Ashtoreth and the Nephthys current is taken over by the Anouke current. The same applies to other God -forms on the dais as well, which differ from ritual to ritual (the 1=10 Godforms being identical).

When the Candidate enters the Hall, a circumambulation around the altar is done first to reach the South. You do not go straight to the Fire Tablet on the right hand side of the temple. All movements within the temple should be with Sol or circled before they reach the objective. When the candidate is taken in front of the Fire tablet, he or she is then turned towards East. The Astral of the Godforms on the Dais, directed through the energy of the Fferophant, then connect directly to the candidate in unison. By this I mean the Candidate is exposed directly to them. They all operate on different levels. Once this is done the necessary Sign, grip, word and number are given, from the previous grade. Now at first glance this may appear to be nothing but 'Claptrap', as some authors have called it. This opinion is mainly due to the fact that few of them have experienced the real effects of these gestures. Now gestures on their own have little or no meaning but gestures with a purpose have a great deal more to it. As one Golden Dawn Adept said:

‘The Sign of the Practicus grade opens up new levels of awareness when done within the Hall and ensures that the vibrational pitch or magnetic field around the candidate is up to strength. It is, in short, just what it purports to be, a testing manoeuvre. The Grand Word gives the additional support of all the Godforms present in the ceremony but under the additional and guidance protection of Elohim Tzaboath. The number, 36, relates to the numerical value of the Password ‘Eloah’. Its function is to create a bridge of consciousness with the Three Holy Names of the Tablet. The Password ‘Eloah’ meaning ‘God’, relates to the Godforms around one and that one can draw upon in time of need. The Mystic Title of ‘Monokeros de Astris’ acts as a cloak which tunes you in to the energies of the previous Water Grade and can be used by those when drawing the energies down for the Invoking Pentagram of Fire...’

At this juncture the Candidate is then turned directly to face the Fire tablet. The God form of Aroueris then kicks in, for Aroueris is a variant of Horus, and is, for the moment, part of the threatening avenging current that both links and binds the Candidate with the Fire Tablet energies. To a certain extent, Aroueris becomes part of the current that is HRU, the avenging angel. There has been a great deal said about the Golden Dawn oath. Our oath's (Chris and myself), when we went through this ceremony, were reworded so that it was left up to the dictates of our own conscience what we revealed or not. I also suggest that others in Golden Dawn temples should consider the same avenue of approach. I have found that the oath in the Golden Dawn rituals, with the exception of the Neophyte ritual, binds and links us to our surroundings, in this instance the Fire Tablet. It gives the extra impetus to link to it. No two people in the Golden Dawn will ever give the same answer as to the meanings of the oath. In his book ‘Magick, in Theory and Practice’, Crowley gave a very esoteric and beautiful description of the Oath that was very in line with the Golden Dawn's original theme and I urge others to study this for it shows the Will as the moist vital component of the oath, for without it the oath is useless. An Oath taken with the Will to bind it can be a very powerful tool indeed! The Incense waved in front of the Fire tablet gives us the physical aspect of the Fire Element, the tangible concept that also bridges to incorporeal nature of the Fire entities.

The forty two assessors, who are present in all Outer Order Golden Dawn ceremonies, are Godforms or currents of energy that can both help and hinder a candidate during and after the taking of the oath. They hover in the Immeasurable Region between the pillars in this part of the ceremony and their functions are to either open up the etheric energies of the candidate or shut them down, if they are not ready, when the candidate is placed between the pillars. Once this is

done the Astral body and physical body of the candidate are united. In Kabbalistic terms *links* both the Ruach with the Nephesh. This, of course, is made possible with the help of the Isis Godform who stands behind the Pillars. In the West, the Astral and Emotional bodies are sometimes separated, where in the East they are considered as one body. Isis, in this instance, reunites the Astral form with the Candidate but holds back its emotional twin. This is only released at a certain point in the ceremony when the candidate enters the Sephirah of Netzach.

At Whare Ra Temple, a great deal of work was done on the Subtle bodies and how they function. Much of the work was clairvoyant but a great deal of it came from the works of Alice Bailey and thankfully, because some of her revelations caused a large number of Adepts at Whare Ra temple to work primarily in this medium, rather than the Kabbalistic Soul. The kabbalistic Soul is yet another explanation of the Subtle bodies. When many of the stops and prompts of ritual were explained to me by Jack Taylor, and the subtle bodies were used as an example, it was far easier to understand. Some of the problems encountered when using the Kabbalistic Soul during ritual is that in each form of the Soul, there are a Higher and Lower division and the Golden Dawn papers tell us virtually nothing about these levels. I have attempted to explain the connection in some considerable depth in the 'Kabbalah of the Golden Dawn', which, I hope, will bridge the gap to a much deeper understanding of both areas in relationship with each other.

The speech of the Hierophant, given in front of the Pillars, has a multifaceted purpose. It is during this speech that he correctly activates the Water triangle from cup to cup. This entire concept is analogous to taking the Candidate on a journey on the Egyptian river of life (which in practical terms is sometimes symbolised by the Nile). When Mathers created this part of the ceremony, he also combined the theology of the Ra boat going through the heavens which is why the Admission badge consists of the twelve squares of the zodiac. In effect, therefore, there is a dual aspect to this part of the ceremony. The magnetic effect of this part of the ceremony is the stimulation of the heart centre. It works through the transference of the Admission badge to the candidate, by the Hegemon.

The Candidate is then taken in a full circumambulation of the temple and is halted when they reach the throne of the Hierophant (for the second time). The actual wording of the ceremony shows that the Officers are wearing masks, and in the cipher manuscripts masks are drawn for this grade, but some temples did not use them. To understand this concept properly, one has to understand the Invisible stations of the Godforms on the Watery triangle which all the officers assume. Taylor maintained that this was the essence and that additional props were not needed, something which I heartily concur with for purely practical reasons.

The speech by the Hierophant refers to the rising waters of the Nile which have covered the low lands and thus bringing mud to them and beginning the first process of fertilisation. It shows the power of Osiris, the God of resurrection, for the waters will eventually recede and new life will be brought to areas of the Nile that have covered it. In terms of the Candidate, it effects his or her Astral body the most. Now that the Astral Body has been reunified with the physical self it has to be shown the way to act given that it has been purified for this Path. The first lesson here is stillness, for it must be taught obedience and control of the self.

The candidate is then taken to the throne of the Hiereus. The speech here shows the waters of flood and storm that are fast and turbulent. This is the action of both the Hiereus and the nature of Horns, whom the Hiereus represents. In practical terms it represents the Nile in a flash flood, due to storms and heavy rains. In every respect this is yet another aspect of the cleansing process of nature, as only the unfit and unwise who build too near the bank of the river of life will be affected. All those who have studied the river know its ways, and by building on a safe ground they have saved themselves and families. In terms of the Candidate this also applies. The candidate must study the lessons of the Order and when he or she is satisfied with their progress they can then build on a safe haven (the self). In relationship to the subtle bodies, however, it can relate to the withdrawal of the Astral body from the physical, during moments of great stress or danger.

The candidate then goes to the throne of the Hegemon who represents the Goddess Isis. From the point of view of the Nile, it shows that the waters have receded and the crops have grown in abundance, it is the growth of Life itself, nurtured by the rising river in the previous stations. Here one can rest in safety and be abundantly supplied with provisions for any future journey. Regarding the Candidate's journey, it shows that experience and steadfastness to one's journey has won through. The Astral Body is at a state of comfortable rest and has learned from its experiences. It is in perfect communion with the mental body above it and the Etheric below it. The entire journey has the alignment of the Astral bodies with the other subtle bodies.

The Candidate is then led to his seat West of the altar by the Hegemon, and the Hierophant then gives his speech. This speech has, basically, a two-fold purpose at this juncture. The first is to instill in the Candidate the fact that what he or she is presently undergoing is closely allied to the Genesis principle. This also explained through the Kabbalistic Partzufim theory on how life was formed and how the imperfect vessels were created then destroyed, so life could begin again. As far as the ceremony goes this shows the candidate's subtle bodies, in the form of the imperfect vessel that undergoes a change to rebalance and align itself. Once this change has taken place, the etheric shells that have caused this imbalance are destroyed, through the trials and tribulations experienced through the previous passage on the River of Life.

The second aspect of this speech comes from the 'word of mouth' teachings of this grade. Taylor insisted that this speech, when the word 'Brow' is mentioned, a stream of light should be directed at the candidate's Brow chakra and a triangle formed from the brow to the eyes. The effect is threefold and relates to changes in the Pineal, Pituitary and Carotid gland of the Candidate. This activation process was not done through the wand of the Hierophant but from the Red Ray directed through his or her heart chakra. Again, this example of the later teachings of the Order opens up new levels of awareness that are just becoming apparent today.

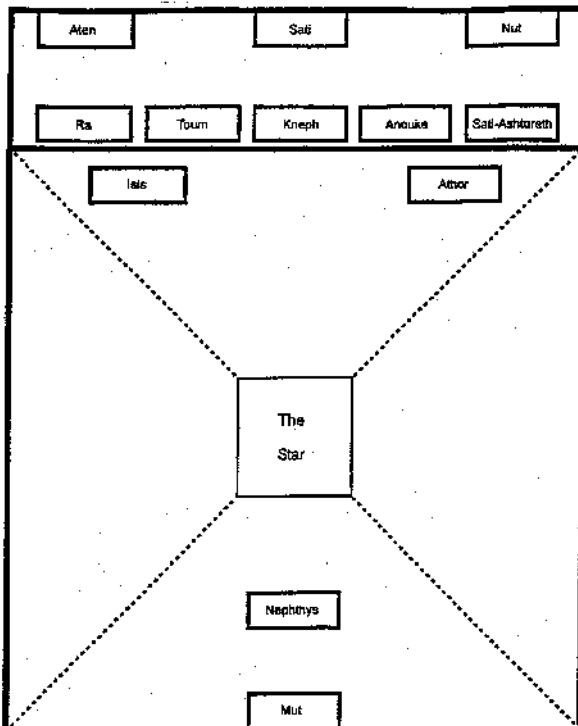
When the candidate is conducted to the foot of the Hierophant's throne the Admission badge is handed over to the Hierophant and its function explained. This act of giving away the Admission badge has the effect of grounding or earthing the candidate. At this point, many who have undergone this ritual will have felt that a great weight has been lifted off their shoulders. The correct procedure for visualisation at this stage is for the Hierophant to visualise his lamens directly at the Candidate, which makes the effect all the more real.

The effect of the next two explanations is more intellectual than magical and are a culmination of the previous teaching of this Path. The two main principles are the formation of a body, as explained in the concept of 'Corporeal Intelligence'. The same aspect also applies to the Tarot Key of the Moon. Here the body is the Crayfish which is about to embark on the same journey the candidate did on the River of life. Although the explanation of the card relates to the Crayfish climbing out of the pool of creation to embark upon the journey of the PATH of life, I have always thought of the Crayfish making his way up through the STREAM of life and undergoing the similar experience the Candidate goes through when stopping at each station of Cups, on his or her previous journey around the temple. In many ways what we are shown on this path is the same principle but seen from different perspectives.

The Candidate is then led to the symbol of the Serpent of Brass in the East of the Temple. The clairvoyant effect on the Candidate is that he or she is bathed in a golden light. This effect is from a highly magnetised and charged aura, when the Astral body pours through energy to the etheric, directed through the Brow centre (previously stimulated). This occurs from the previous buildup in the ritual and the magical effect of the diagram itself. One person who went through this described it as feeling like a protective cloak was wrapped around her. That is exactly what happens, through the energy of Osiris, Hours and Isis who have created the correct magnetic balance of energy needed for this part of the ceremony.

The Candidate is then taken to the Hierophant who explains the functions of the Kabbalah of the Nine Chambers, the Tarot on the Tree of Life, the Tablet of three Columns and the Geomantic figures all of which have been explained earlier.

ADVANCEMENT ON THE 28TH PATH OF TZADDI



Again, as in the previous Path, the Godforms on the Dais, assisting and protecting the Candidate at the start of the ceremony, do not change. However the energy pattern on the temple floor does. For now it resembles the Admission badge of the Pyramid square. As before, the Astral Body of the candidate is placed between the pillars before he or she enters the Hall, the moment that the Admission badge is given.

As the candidate is lead to the Pillars the Hegemon leaves no doubt as to the nature of the journey being one by river, as they go to the source of the Four Rivers. Genesis ii. 10. also leaves no doubt as to what that source is:

And a river went out of Eden to water the garden; and from thence it was parted and became four heads.'

For the candidate this is a time when he or she is lead back to the state of pure spirituality and harmony that existed before the Fall.

With the cube of the elements in the candidate's left hand, he or she is led to the throne of the Efierophant where a speech is delivered. As the Candidate stands before the Hierophant the Godform of Isis then takes over and reinforces part of the Emotional Body of the Candidate. This is done by inducing a magnetic charge into it, for Isis absorbs the candidate with her cloak of energy. She is referred to as the 'rain of Heaven' and is the one who bestows benefits on her devotees. The rain is analogous to nourishment and that is what the Candidate receives.

The next halting point is the throne of the Hiereus under the influence of the Godform of Nephthys. Her influence is silent and in darkness, like the dew of the night. The Candidate is also absorbed by her. The energy of Nephthys is etheric, like the dew of the night and she effects the etheric body. By Clairvoyant analysis we have been able to ascertain what Nephthys does at this point. She tends to balance up the prana or energy intake before it is distributed to the Chakras. As

a result of this rearrangement of energy intake the effects are not always immediate. Some years ago a clairvoyant member of the Order who went through this ceremony wrote in her diary:

At the speech of the Hiereus, in the form of Nephthys on the 28th Path, I felt a sudden tingling in my spleen chakra. I did not pay much attention to it at first, but up to a few days after the 4=7 I felt the same sensation again many times only now stronger. My energy level before the ritual was low but as the tingling sensation increased in the spleen chakra so did my energy level and a week later I felt completely refreshed. Since I first felt the tingling sensation immediately at a particular point in the ceremony I must conclude that it was the energy of Nephthys working through the Hiereus that helped me...

Another clairvoyant description of this point in the ceremony is the multicolored spectrum of lights entering the etheric body of the candidate not only at the spleen but also at the Heart chakra as well.

The candidate is then taken to the Throne of the Hegemon where her or she is introduced to the Godfonn of Athor, working through the Hegemon. Again, clairvoyant analysis shows the function of Athor at this point, who injects a magnetic current into the Etheric body of the Candidate which boosts the Etheral Fluidium.

Now in the previous stop, the Spleen Chakra (which is part of the Etheric Body) is worked on directly and now the whole vibration pitch of the Etheric body is raised. If you study the descriptions of the speeches of the Officers in the last three stop positions, you will find that the description of each Godform describes exactly its function. The dew of Nephthys shows the actions of energy on almost a sub atomic level and Athor relates directly to the fluid balance of energy in the Etheric. It is also very obvious from the speeches of the Godforms, that Mathers was very much aware of the subtle level of energy manipulations on the subtle bodies as one went through the rituals, and is a testament to his remarkable clairvoyant abilities.

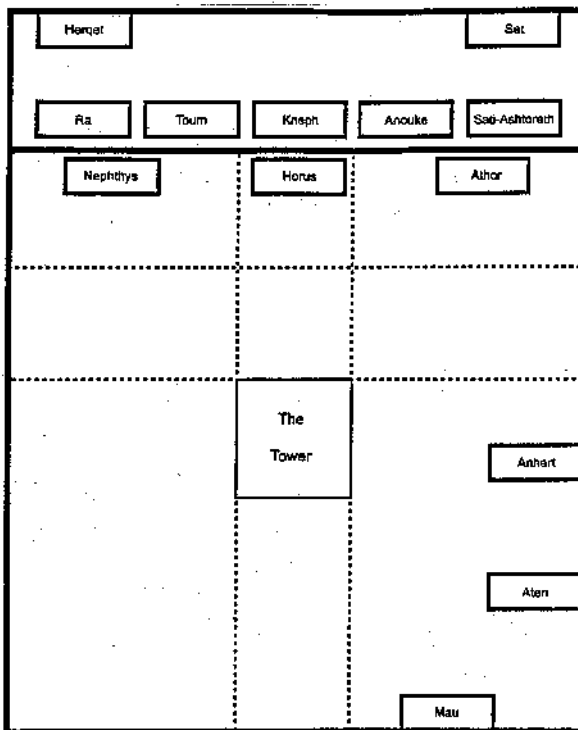
The next lines of speeches by the Hierophant and FEereus show that candidate is instructed in the basics of occult theology of creation. It relates directly back to the diagrams of the 'Gon' and 'Gram' and their formation.

The Hierophant then instructs the Candidate in the Occult symbology of the Admission Badge and of the 17th Key of the Tarot. If you study the symbology of the 'Star' with the information given by the Godforms of Isis, Nephthys and Athor you will find that they also represent the differing aspect of nourishment from the heavens, as portrayed by the theme of the 'Star'. It is a continuation of the River of Life which is reinforced by rain, nurtured by dew to give its life giving properties. It is shrouded in the mystery that is veiled to some in the form of mist so that it is not fully comprehended.

Further speeches are then given on various diagrams and at the final investiture the Astral Body is then reunited with the candidate.

ADVANCEMENT ON THE 27TH PATH OF PEH

The auric preparations are the same as the previous paths when the Admission Badge is given to the Candidate.



The speech of the Hegemon is taken from Judges 5:21. The inference being that Kishon is part of the cleansing process which will sweep away the unworthy or unwanted.

I would like to point out at this stage that verses of the Bible have magical power, hence their use in ritual. As to why certain verses are chosen above others is up to the individuals who tap in to some form of current that reveals things to them. The actual magical effect of this verse in ritual is quite profound. I have noticed on more than one occasion, through clairvoyant analysis, that a white mist seems to envelope the Candidate. One person who came to us some years ago from another Order, worked a lot with the Horus current and was not careful enough to dispel some of the negative energy he drew on. I waited for over a year until the person entered this Path (taking a Homeopathic viewpoint of like curing like) in the hope that it would help cleanse the aura further. To my surprise, the speech of the Hegemon was the thing that did it. At this point, as in previous Paths, the Astral Body of the Adept is then drawn into the temple and placed between the pillars.

The candidate is then taken on the first circumambulation of the temple to the South, in front of the pillars. The Candidate at this point is directly over the position of Samael who is prevented from enveloping the candidate with his desires. The power of the Hegemon and the Calvary Cross carried by the Candidate is said to keep the negative aspect under control.

I was always puzzled by the inclusion of the position of Samael here (as an Invisible Station) until I found out that he was a guardian of one of the Dukes of Edom. The meaning of this will be soon apparent.

The speech of the Hegemon at this point is taken from Exodus 15:3. The inference being that the power one will walk through will not be a passive but an aggressive current and the candidate

should be prepared for it. This speech is said as the Hegemon draws the candidate through the pillars, and in a sense, is fighting Samael for the right to guide the candidate on the correct Path. Once entrance through the pillars is complete the Candidate is reunited with his or her Astral Body.

The Candidate is then circumambulated around the Temple until the foot of the Throne of the Hierophant is reached, under the protection of Horus the Avenger. The speech of the Hierophant then follows. This relates to the imperfect bodies (the Kings of Edom) claiming perfection and immortality and when faced with the reality of their mortality were confused. It is the acceptance of matter over spirituality and the results it can lead to. The effect on the Candidate at this time is that of a warning. Horns then strengthens the Astral body of the candidate and aligns this with the Etheric body.

I have seen this subtle-body re-adjustment a number of times during rituals. From a psychic perspective, it is a flash of brilliant red colours. To a certain extent the Solar Plexus chakra is also stabilised.

Another circumambulation of the temple is then done and the candidate is taken before the throne of the Hieres, in the form Nephthys.

The speech of the Hieres here also contains the previous speech of the Hegemon on entering the hall. The purpose of this speech is twofold. The first is to explain the message of the path through the concepts, which is similar to that of Tarot Key 16, the Blasted Tower, as was the previous speech of the Hierophant. All speeches so far are analogous to this concept. The Tower of Key 16 now becomes the Fortress of the Edomite Kings, as shown by the Crown, they are expelled by YHVH's wrath, through the influence of Horns the Avenger. On the left hand side of the Tower stands the Qlippoth, headed by Samael, who was guiding them, and is powerless to stop YHVH's might. On the right hand side of the Tower is the perfected and purified Tree, the Path of Righteousness.

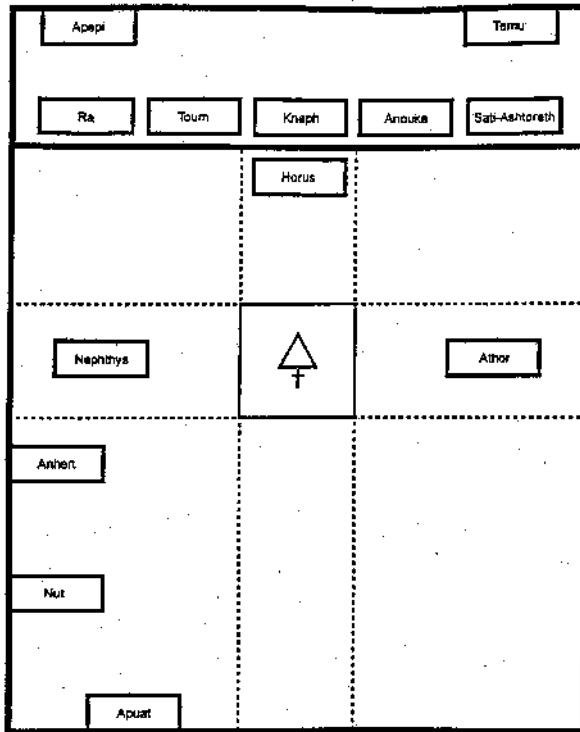
The second purpose of this speech is yet another purification process by Nephthys in much the same manner as was done when the candidate entered the Hall.

The Candidate is then circumambulated to the throne of the Hieres, where another speech is given. Like the ones before it, it further goes into the destructive powers of the Lord, and continues to be similar to the Key 16 in approach. Again another purification occurs, through Athor.

The Candidate is then placed in a seat West of the Altar where the Hierophant gives yet another speech. This speech shows the power of YHVH against his adversaries for those who take the correct path.

The Candidate is then taken to the Hierophant where the admission badge is explained along with the meaning of the 27nd Path. The Candidate is then taken to the West of the Altar where the meaning of Key 16 is revealed. I would point out again, that up to this point the Candidate is warned about the death and destruction of the unworthy, but here the Candidate is faced with a pictorial image of all that has gone before. The Candidate is then conducted around the Hall to the remaining diagrams and is given the title of Lord or Lady of the 27 Path.

ADVANCEMENT TO THE SEPHIRAH OF NETZACH



On command of the Hierophant, the Hegemon goes out of the portal to where the Candidate is waiting. The seven knocks given by the Candidate release the Astral Body which is immediately transferred to the place between the Pillars. The Candidate takes the symbol of the Admission badge and that link is transferred to the energy pattern of the same symbol on the temple floor. Only then do they enter the temple.

Some years ago, when I first prompted Taylor about the effect the Godforms had when the Candidate entered Netzach he said:

'The Golden Dawn rituals are so complex that there is still a great deal we do not know. When the Philosophus enters Netzach for the first time, I have seen clairvoyantly, on numerous occasions, bright lights coming down from the letters (from the 29 and 28th paths.P.Z) to be absorbed by the Philosophus. From this it appears that these Godforms are actively assisting and protecting the Philosophus as the Portal is crossed in the temple proper. I did not see these every time I did a 4=7, but enough to know that when they did occur I knew the temple at least had been set up properly and the correct Godforms created.'

What Taylor was describing was the magnetic stimuli of group ritual working directly on the Etheric body of the candidate. We must realise that the created Godforms have a constraint placed on them in ritual but still can act independently of charge. Rather than create a thin etheric shell, they are actually absorbed into the etheric body of the candidate directly. This 'wash' effect is just as powerful as a shell, even more so, because it reinforces the inner Etheric Body and does not work at protecting the auric field. It gives the candidate enough strength to draw on if any negativity occurs. This is not Godform assumption done on an involuntary basis but Godform absorption, done on an involuntary level. I might also point out that this is not possession because

the energy dissipates when the ceremony is over.

The Hegemon takes the Candidate to his position in the North and is turned to face the diagram of the Fall where the Hierophant instructs the Candidate in the meaning of the diagram.

At this point the candidate is almost directly on the station of Nephthys. I have mentioned in earlier grade ritual books the magnetic and magical effect of some diagrams and this instance is no exception. It is here, during the speech of the Hierophant, that a type of etheric purging process begins, using the diagram of the Fall as a catalyst. This point of the 4=7 ritual was always considered the most important because for a very brief moment the Ruach and the Neshamah attempt to merge. It will not be successful for the Candidate has not yet attained the degree of perfection that is needed, nevertheless, the movement of these two mighty forces together shows the stimulation of (though not the rising) of the KtmDaline. This happens briefly in each of the grade rituals but in the 4=7 it is the most potent kick start one is ever likely to get in an Outer Order ritual. The energy from Nephthys is the one that helps and directs this energy to move more than that of any other Godform and she also controls this energy so that the kundalini does not rise prematurely.

After this speech, the Sign of the 4=7 is shown to the candidate. In past books I have mentioned that the effect of this sign is mainly on the Astral and Etheric level. What happens to the candidate is that when the Fire Sign is given a certain balancing effect is produced in the aura. By this I mean that the bio-magnetic energy is increased and produces a light blue etheric field, if seen clairvoyantly. On at least three occasions when doing a 4=7 ritual I have seen this same effect, but with a direct link to the Fire tablet. When the Fire Sign is done at the start of the ritual a similar force occurs. This blue light then goes directly above the head where it circles into a cone, then links directly to the tablet. For those of you who do this Sign in the Astral or when working directly with an other element you will find that it still reaches a cone shape, but from that point it shoots off in all directions. Oddly enough it resembles what Crowley has drawn in 'Ace of Swords'.

Many years before I became a student of the Golden Dawn, I used to practice a Karate Kata (pattern of movements) called Koshokundai (also called Kanku Dai). The first movement is identical to the 4=7 Sign. Before I used to start this Kata, I used to meditate upon the symbolism on a high place and place the sun between my hands. The etheric effect of this was not lost to me, and when I was shown it as part of the 4=7, many years later I felt that what I had been doing was practising the essence of the sign itself.

The actual sign not only works from a buildup of power in our own Etheric field, but is also a sign of attraction of like forces to give us power and the ability to assimilate among them more. The sign attracts the Salamanders to our aidas well as the angelic beings whom they work directly under (sometimes called Devas in the East). They also assist us during the ceremony but their assistance still requires them to work through the ritualistic framework as a support base.

The Pass-word of the Grade is now given to the Candidate. I have often been asked by people what does a Pass-word do other than let you into the Temple (if you are late or have to leave and comeback during ritual). The Pass-word gives one a key to tap into the element one is working from. For example, if one is meditating on the Fire element and wishes to do both meditative and ritual work in this area or to converse Astrally with the Fire elementals, then this word is used and repeated. I used to sit in back yard and use it as a mantram (continuous repetition of a name) and it opened quite a few astral doorways with this method that I had never seen before. In ritual, when the word is given, it has the effect of raising ones Etheric vibrational pitch and making them in tune with the energy patterns around them.

The Grand Word of the Grade alludes to the God-name of Netzach -YHVH Tzabaoth. Its actual use is almost limitless but it works primarily on Netzach and brings forth for us the energies of this Sephirah. The Mystic number of the Grade is 28 and has the meaning of power. Taylor taught us to use numbers such as this as a quick method of drawing down power. He used to continually tell us, 'Numbers have power!' and frequently used numbers for many aspects of his work during meditation. 28 as a number, brings forth power in the literal sense, and can be used to

stimulate the etheric body. When used in conjunction with this ritual it brings a sense of additional protection to the Candidate and gives an extra boost that will help make the final adjustments to the subtle bodies. To make this work correctly, 28 must be used in conjunction with a force or God-name, that can direct its use. Like all numbers, they are tools that have to be directed to a desired end.

After receiving the sash of the grade the Candidate is then taken by the Hierophant to the Fire Tablet. This excursion is what I call an 'Introduction.' For while the ritual has already exposed the candidate to the Tablet this formal introduction is nevertheless very important. Taylor used to tell me that when he would take a candidate to the Tablets he would link to the aura of the Enochian Tablet and send his energy to help integrate the Candidate with the angels of the Tablets. Some years previously, while in India, my teacher Vivandatta also used a similar principle of introducing a student to a mandala, then the student had to copy it as part of the integration process.

They then return to the west of the Altar where the Altar symbolism is explained. It is at this point that the Astral Body of the Candidate is reunited with him-through the actions of the Hierophant.

The Hierophant then takes the Candidate to the east where he or she is introduced to the Godforms of the Portals and the Hierarchy of the Kameas. This is identical to the same method used to expose the Candidate to the energy of the Enochian Tablet of Fire.

The Candidate is then shown to the various diagrams and then given the title of the grade 'Illuminating Tower of Light.' This title is easily recognisable as an aspect of the 16th Tarot Key and its reoccurring theme throughout this ritual. It is the rectified or perfected tower, that tower that was hit by the Lightning Flash which purified the Adept and restored the Tower to its former glory. In the 5=6 ritual the Tower is shown above the top of the Mountain of Abiegnus. The tower sits on top of the Paths of the Outer Order the Candidate has traversed.

The 'Illuminating Tower' also relates to the central Pillar of the Tree of the Life. It is the Light of Tiphareth reflected down to Yesod to guide us on our search. The actual title of this Grade relates to the Balance and Harmony within the Set for without that, the Light will not flow. As the Persona for the Candidate to assume, it changes the vibrational pitch of the Etheric Body, and in some instances the Astral Body. It is not much concerned with the Fire Grade per se- but more in the final rectification of balance of the Elemental Properties within the Subtle Bodies - principally the Etheric. This Title, when given and invoked, can be seen, clairvoyantly, as a shell of Etheric density around the Candidate. It also becomes a source of Light that can create openings for us in new directions that our Higher self dictates us to go.

To explain the entire concept of this title is extremely complex. The Tower the candidate has assumed at this point is perfection - but perfection at only one level of consciousness. The Tower will be blasted open again (as in the 16th Key) numerous times in our life as the old beliefs are transcended and new structures fall into place.

SYMBOLISM OF THE CLOSING

As in the previous grades the Knocks signify the with-drawing current. The Prayer of the Salamanders is important for they are summoned to meet the new Philosophus by the power and energy of the Fire Tablet so that when they are called they will be familiar with him or her and come to him without hesitation when the Philosophus calls to them during meditation. There are so many forms of Salamanders or Fire Spirit that they are difficult to count. An Elemental will always work through its angelic counterpart, even when one addresses them directly. They work closely with Karmic angels and as such will only come if it is within the Karmic pattern of the individual called. This is also a reason why so many fail in Elemental evocations.

The final knocks close the entire sphere of influence of the currents of the Fire Grade.

Tetragram-
maton
Elohim

Elohim

Yah

Atziluth

Elohim
Gibor

Ei

Tetragram-
maton
Elohei Va
Daath

Elohim
Tzabaoth

Tetragram-
maton
Tzabaoth

Shaddai
Ei
Chai

Adonai
Melskh

Ha
Qadesh

Aralim

Auphanim

Yetzirah

Seraphim

Chasmalim

Melekim

Beni
Elohim

Elohim

Kerubim

Ashim

SEPHIROTH IN
THE FOUR WORLDS

Metatron

Tzaphkiel

Ratzkiel

Briah

Khamael

Tzadkiel

Raphael

Michael

Hanael

Gabriel

Metatron
Nephesch
Sandalphon
Ha
Messiah

Rashith
Ha
Gigalim

Shabbathai

Mazloth

Assiah

Medim

Tzedekk

Shemesh

Kokab

Nogah

Lebanah

Cholom
Yesodoth